

Hexapla in Genesin & Exodum: THAT IS, A sixfold commentary upon the two first Bookes of Moses,
being *GENESIS* and *EXODVS*.

WHEREIN THESE TRANSLATIONS are compared together: 1. The Chalde. 2. The Septuagint. 3. The vulgar Latine. 4. *Pagnine*. 5. *Montanus*. 6. *Iunius*. 7. *Vatablus*. 8. The great English Bible. 9. The Geneva edition. And 10. The Hebrew originall.

Together with a sixfold Vse of every Chapter, shewing 1. The Method or Argument: 2. The divers readings: 3. The explanation of difficult questions and doubtfull places: 4. The places of doctrine: 5. Places of confutation: 6. Morall observations.

In which worke, about three thousand Theologicall questions are discussed: above forty Authors old and new abridged: and together comprised whatsoever worthy of note, either *Mercerus* out of the Rabbines, *Pererius* out of the Fathers, or *Marlorat* out of the new Writers, have in their learned Commentaries collected.

Now the fourth time imprinted, with the Authors corrections before his death.

By ANDREW WILLET, Minister of the Gospell of Iesus Christ.

IOHN 5.46, 47.

Moses wrote of mee: but if you beleeve not his writings, how shall yee beleeve my words?

LONDON, ¶ Printed by *Iohn Haviland*, and are sold by *Iames Boler* at the signe of the Mari|gold in Pauls Church-yard. 1633.

Page [unnumbered]

Page [unnumbered]

Hexapla in Genesin, THAT IS, A SIXFOLD COMMENTARIE UPON *GENESIS*:

Wherein six severall Translations, that is, the Septuagint, and the Chalde, two Latine, of *Hierome*, and *Tremelius*: two English, the Great Bible, and the Geneva Edition are compared, where they differ, with the Originall, Hebrew, and Pagnine, and *Montanus* interlinearie interpretation:

TOGETHER WITH A SIXFOLD USE of every Chapter, shewing 1. The Method or Argument: 2. the divers readings: 3. the explanation of difficult questions and doubtfull places: 4. the places of doctrine: 5. places of confutation: 6. Morall observations:

WHEREIN, ABOVE A THOVSAKD THEOLOGICALL questions are discussed: and is comprised together, whatsoever worthy of note, either *Mercerus* out of the Rabbines, *Pererius* out of the Fathers, *Marlorat* out of the new Writers, have in their learned Commentaries collected.

Divided into two Tomes, and published to the glory of God and the furtherance of all those that desire to read the Scripture with profit.

Now the third time revised, corrected, and with divers additions enlarged.

By ANDREW WILLET, Minister of the Gospell of Iesus Christ.

IOHN 5.46, 47.

Moses wrote of me: but if you beleeeve not his writings, how shall ye beleeeve my words?

AMBROS. EPIST. 41.

Deambulabat Deus in Paradiso, &c. & nunc deambulat in Paradiso Deus, quando Scripturas lego: Paradisus Genesis, in quo virtutes pullulant Patriarcharum: Paradisus Deuteronomium, in quo germinant legis praecepta. *God some/|time walked in Paradise, &c. and now God walketh in Paradise, when I read the Scriptures: Genesis is a Paradise where/|in the vertues of the Patriakes doe branch forth: Deuteronomie is a Paradise, wherein the precepts of the Law doe sprout forth.*

LONDON, ¶ Printed by the Assignes of THOMAS MAN, PAVL MAN, and IONAH MAN, 1632.

Page [unnumbered]

Page [unnumbered]

**TO THE HIGH AND MIGHTIE, RIGHT VERTVOVS AND MOST CHRISTIAN PRINCE, King
IAMES, our dread Sovereigne, by the grace of God, King of
Great Britaine, of France, and Ireland, Defender of the Christian faith.**

MOST gracious Sovereigne, as under the shadow of your Highnesse great and mighty tree,^{*} I meane your Princely and peaceable government, the goodly beasts of the field, honourable and great persons doe solace themselves, so the fowles of heaven, and the little birds,^{*} doe sit and sing in the branches thereof, and there build their neasts, and lay their young: and I among the rest, have brought forth my implumed and unfeathered birds, those imperfect workes, which heretofore I have dedicated to your excellent Maljestie, and now this, which wanteth but the wings of your Highnesse favour to flie abroad.

To your pious and sacred Majestie therefore, I here present this absolute Tractate upon *Genesis*, such as hath not beene yet (in respect of the order, matter, and manner) set forth vpon this booke: wherein whatsoever questions of weight are discussed, and other necessarie matters added, as the short preface following sheweth. This my third work to your highnesse, I here in all humility exhibite and offer, as an unfained pledge of our hearty joy, for the joyfull entrance of this third yeare of your Majesties happy reigne.

This divine booke of *Genesis* (as *Ambrose* advised *Augustine*,^{*} to read the Prophe|sie of *Isaias*, *Augustine* sendeth *Volusianus* to the Apostles writings) I would com|mend in the first place, as it is in order first, to be read of all the Scriptures: wherein are declared and set forth the beginning of the world, and the progresse thereof: the punish|ment of the wicked, and rewards of the righteous: so many examples and enticements to vertue, such judgements and dehortations from sin▪ and the same so lively and effectuall, •s if they were now presently done before our eyes: as *Augustine* saith of this historie of

*Genesis; I know not how, but as often as it is read, the hearer is so affected, as though the thing were even now effected.**

Page [unnumbered]

This worthy history containeth the space of 2368. yeares, above halfe the age of the world, from the first to the second *Adam*. It insisteth principally in setting forth the life and acts of six honourable Fathers,* as starres among the rest, *Adam, Noah, Abraham, Isaack, Iacob, Ioseph*: from all these your Majestie may receive somewhat: with *Adam*, who in *Enos* time, when religion decayed, taught his sonnes apart from the wicked, to call upon the name of God, your princely care must bee, that you and your people, as separated from the superstition of the world, should worship the Lord more purely: with *Noah* God hath raised you up to bring rest and comfort to his Church: as another *Abram*,* the Lord hath made you an high Father: as *Isaack* to procure joy and laughter to the Church: as *Iacob*, a supplanter of Popish superstition: as *Ioseph*, to adde what is wanting in the Church, or Common-wealth.

Much bound unto God, is this Church and Common-wealth, for your Highnesse peaceable and religious government: that whereas we for our sins had deserved with Israel, neither to have King nor Church:* as the Prophet *Hoshea* saith, *We have no King, because we feared not the Lord*: and againe in the same place, *the thorne and thistle shall grow upon their Altars*: yet the Lord in mercy hath blessed us with both.

We praise God for your princely vertues, your worthy *clemencie, equity, bountie, piety*, which doe shine in your Majestie, as the pretious stones in the King of Tyrus garment:* your gracious clemencie is as a cordiall unto this land, which having remitted some great offences, must needs passe by smaller trespasses. If *David* pardoned *Shemeis* rayling,* he could not but forgive *Mephiboseths* negligence. Your princely peace made abroad, doth give us hope of a peaceable state at home: as *Davids* favour toward *Abner*, a reconciled enemy,* was a signe of grace to *Barzillai*, an ancient friend: what would we have more, your Majestie professeth to be a nourish-father to the Church, *counting it one of your fairest stiles*, and had rather be loved of all, than feared: as *Ambrose* setteth forth the good Emperour *Theodosius*.* *When he had command over all, he had rather expostulate as a father, than punish as a judge: he desired to winne with lenitie, not to force by extremity: an umpire of equitie, not a decreer of severitie: hee would rather bind men by sacred religion, than servile subjection.*

Your Highnesse Honourable *equitie* is manifest, in that your Majestie professeth *to love and honour the grave men*,* and preachers of either opinions: as *David* did favour both *Sadok* and *Abiathar*, priests of divers families: as Saint *Paul* did joy that Christ was preached, though by them that were of a contrary faction: as *Iacob* had a right hand for *Ephraim*, and a left for *Manasses*: *Paul* and *Barnabas* jarred, yet both preached the Gospell: *Cyprian* and *Cornelius* differed in judgement, yet both pillars of the Christian faith: *Chrisostome* and *Epiphanius* disagreed, yet both enemies to the *Arrians*: *Hierome* and *Ruffinus* were divided, yet in the end were reconciled: I doubt not but all faithfull,* sound, and sober Preachers of the truth, are acceptable to your Majestie, as good *Theodosius* embraced *Meletius*, kissed his eyes and his lips, and made much of other faithfull Pastors: as *Valentinian* revered *Ambrose*, who sending for him in his sicknesse, *salutem sibi quandam venturam arbitrabatur, did thinke he saw health it selfe comming to him*.* this love of the Emperour was not lost:

Page [unnumbered]

Ambrose againe requiteth it; *quam meipsum pro tua obtulissem fide*: how gladly would I have offered my selfe as in sacrifice for thy faith? as all your Highnesse faithfull Preachers are ready to doe for your

Majesties health and life.

Your princely *bounty* hath well appeared both toward the Church and Common-wealth, not in precept onely, but in practice, *as in the rare lifting up of subsidies, but in case of necessity*: as *Tiberius* the Emperour was wont to say; ** aurum illud adulteri huius esse, quod cum subjectorum lachrymis collectum esset: that it was adulterate gold, which pressed forth the subjects teares.* * Toward the Church your princely and fatherly care sheweth it selfe, in that you would have *sufficient provision made for the sustentation of the Pastors and Ministers*: we shall not now need an *Ebed/melek* to make intercession for *Jeremies* food and maintenance: * nor yet that noble Earle *Terentius*, who having obtained a notable victory, * and being bidden of the Emperour *Constantius* to aske what he would, *Templum pe•i•• pro or•hodoxis*; did aske to have the Church restored to the orthodoxall teachers. We need no such mediators: (our times, God be thanked, are farre more happy) neither yet as *Tullie* saith, that twenty thousand made request and mourned for him: in a Monarchicall state such suits are not fit, for *Isocrates* rule is to be held; 〈 in non-Latin alphabet 〉 . *ad Demonic.* that *as in a Democratie the popular state, so in a Monarchie the King onely is to be admired.*

Your Christian Majestie, without such remembrances, out of your owne princely heart can consider of the necessity and wants of Church Ministers: as *Salomon*, * though he advanced *Zadock*, yet suffered *Heli* his posterity to have some of the Priests offices, to eat a morsell of bread: * and *Iosias* graunted the Priests of the high places to eat bread among their brethren, who much more cared for the Priests of the altar.

Lastly, your Christian *pietie* is evident, in taking care, *that all the Churches in your Majesties dominions be planted with good Pastors*: * to increase the number of them: not to suffer it to be empaired or decreased: to thrust in labourers into Christs harvest, and to thrust out loyterers: to supply the one, and employ the other: that none be permitted to stand idle in the market place, that would labour quietly in the Lords vineyard, nor yet occasion be given to such, to say as *Sisinnius* answered *Chrisostome*, * that would have enjoyed him silence: *I will giue you a reward to •ase mee of so great a labour.* Your Majestie in your princely wisdom knoweth how for the common *vtilitie* to beare with some mens *infirmities*, as *fathers* (as *Augustine* saith,) *doe beare with their sons whiles they are children, or sicke,* * *till their infancie or infirmities be over.*

May I now use to your princely person the words of the kingly Prophet, *Prosper with thy glory*, (O glorious Prince) *ride upon the word of truth*, * *and of meekenesse and righteousness*: *Meekenesse* well becommeth the word of truth, the Gospell of Christ, toward your faithfull subjects: *Iustice* and *righteousnesse* against the aduersaries of truth in the land, and *your right hand shall teach you terrible things*, in rooting out all idolatry and superstition, and rejecting all confused motions for a *Babylonicall* Tolleration: for this your Majesties faithfull service in earth, * wee will not presume to say as *Nestorius* to the Emperour: *Mihi ô Imperator terram •u•haereticis purgatam tribue, & ego tibi coelum retribuam*: *Give unto me the earth purged of heretikes, and I will give thee heaven.* But Christ Iesus shall say, * *Well done good*

Page [unnumbered]

servant and faithfull, thou hast beene faithfull in a little, I will make thee ruler over much; enter into thy Masters joy.

Thus I end, with that chearefull acclamation to your Majestie, which the Councell of Chalcedon sometime used to *Leo* and *Cyrillus*, the names onely changed, *Vivat Iacobus multos annos, vivat*

Your Majesties most loyall and obedient subject, ANDREW WILLET.

Page [unnumbered]

¶ CERTAINE DIRECTIONS TO THE READER TO BE OB|served in the reading of this Booke.

Christian Reader, seeing God hath called us the Ministers of the glorious Gospell of Iesus Christ, not to stand idly in the market place, but to labour in his vineyard, some in one worke, some in another, I thinke no labour better bestowed, than in setting forth the word of God, both by preaching and writing: as S. Petertoucheth both: of the first he saith, *I think it meet, as long as I am in this Tabernacle to stirre you up by putting you in remembrance:* of the second: *I will endeavour therefore alwayes, that ye also may be able to have remembrance of these things after my departure.* That time therefore, which others spend, some in following their pleasures, some in ambitious suit of preferment, some in attending their profit, I find most comfort to imploy after this manner: for if that heathen Orator did professe: *that he did bestow as much time in humane studies as others took in following their businesse,* some in celebrating festival dayes▪ some in pleasure, some in feasts and bankets, some in playes & games.* Much more should we preferre the divine study of the Scriptures, before all worldly pleasures and commodities whatsoever.

I know that these labours of mine shal find many hard Censors, as my other travailes before; some have not forbore in publike assēblies to tax me & my writings, some in private corners have spoken their pleasures: of such I say with the Apostle: *I would know, not 〈in non-Latin alphabet〉, the speech, of them which are puffed up, but 〈in non-Latin alphabet〉, the power:** as the same Apostle else-where saith, *they understand not, that they measure themselves by themselves, and compare themselves with themselves.* But as Hierome saith: *he which carpeth other mens writings: when hee commeth to write himselfe,* and setteth foot to foot, then will he sweat, and tug, and find great difference between publicke writing, and private carping. si ad libros venerit & pedem pedi contulerit, tunc haerebit, tunc sudabit, tunc intelliget aliam viam fori esse, aliam triclinij Hieron. ad Domin.*

In this worke I have abridged the learned commentaries of Mercerus and Pererius, and of others, that have written upon Genesis, taking the best and leaving the worst: Pererius hath taken great pains in this argument, though he have many slips in history and not a few errors for doctrine: I have served him, as Hierome did *origen, I have caused that our country men should know his best things, and be ignorant 〈◇〉 his worst.* It seemeth that he spent above ten yeares in compiling that work, the first tome was set forth, 1589. the fourth and last, ann. 1598. he was as long a time about it, as Isocrates was in penning his panegyrikes: and I confesse, that I almost

Page [unnumbered]

have at spare times bene as many yeares occupied in preparing this worke, as the Elephant is in bringing forth her young: I have also collected divers things out of Mercerus: of whole learned expositions upon Genesis, I may as Isocrates did of his panegiricke orations: 〈in non-Latin alphabet

› , &c. *that both they which had handled that argument before, being ashamed of that they had said, did raise out all their orations, and they who seemed some body, mistrusting their wits, gave over.*

In the reading of this booke, I would premonish the Reader to take these directions, that he would first with his pen mend the faults, which are very many, escaped in my absence, through the oversight of the Printer▪ In the divers readings *S.* standeth for the Septuagints translation. *H.* for the latine thought to bee *Hieroms*: *C.* for the Chaldee: *P.* for *Pagnius*, *A* for *Arias Montanus*: *B.* for the great English Bible. *G.* the Geneva translation. *T. Tremellius*: *he.* for the Hebrew. text: *caet.* for *caeteri*, the rest.

In the marginall figure: *ad.* signifieth, addeth. *differ. ver.* difference of words. *diver. accep.* divers takings. *app. f. pr.* appellative for proper: *plu▪ f. sing.* plurall number for the singular: *de*, detract or take away: *cor* corrupt: *diu. sig.* divers significations: *negat f. affir.* negative for affirm. *invert.* inverting of the order: *al. alt.* altring of the text. *differ. pron.* difference of pronunciation: *mut pers.* change of the person: *differ. temp.* difference of the tense: *simil. voc.* likenesse of the words: *interp▪* interpret, when the sense is kept, and not the words: *transp.* transposing of words: *mut. temp.* change of the tense: *mut. voc.* change of the voice, as when the active is put for the passive, or contrariwise. *r.* standeth for right. *c.* for corrupt. These my labours and travels I commend to the favourable acceptance, and Christian use of the carefull reader, thinking my selfe happy, if by my small talent, I can any wayes profit the Church of God. Th•• I end, craving the hearty and unfained prayers of all, that shall finde themselves furthered by this worke, for me, and all other our fellow labourers: that as the Apostle saith, *utterance may bee given us, to open our mouthes boldly, that we may publish the secrets of the Gospel▪* and as the Prophet David saith, **Pray for the peace of Hierusalem.*

Page [unnumbered]

THE FIRST TOME OF THIS COMMENTARIE VPON GENESIS: CONTAINING THE NOTABLE HISTORY OF THE THREE GREAT PATRIARKES, *Adam* before the flood, *Noah* in the flood, *Abraham* after the flood.

TOGETHER WITH SVCH MEMORABLE THINGS, AS FELL OVT In their times, during the space of two thousand, one Hundred, and eight yeares, from the beginning of the World, to the birth of *Isaack*:

As they are set forth by Moses that great Prophet, and holy Historiographer, in the 24. first Chapters of Genesis.

HEB. 11.7, 8.

By faith Noe being warned of God of the things which were as yet not seene, moved with reverence, prepared the Arke, to the saving of his houshold, &c.

By faith Abraham when he was called, obeyed God, &c.

AMBROS. lib. 1. officior. c. 27.

Noe quam sapiens, qui tantum fabricavit arcam, quam justus qui ad semen omnium reservatus, quam fortis ut diluvium vinceret, quam temperans, ut diluvium toleraret.

Noah was wise in making so great an Arke; just, in being reserved to be the seed of the world; strong in overcoming the •loud; temperate in induring it.

Fuit sapientiae in Abraham Deo credere, fuit iustitiae filium acceptum reddere: fuit fortitudinis appetitum cohibere, ••it temperantiae modum pietatis tenere.

It was wisdom in Abraham to believe God; justice to render his sonne, whom hee had received; fortitude, to subdue his naturall affection: temperance, in keeping a measure in his devotion.

Page [unnumbered]

Page [unnumbered]

Reverendissimis in Christo Patribus ac Dominis, D. Richardo divina providentia Archiepiscopo Cantuariens. totius Angliae Primati & Metropolitano: & D. Richardo Episcopo Londinensi, dioecesano suo salutem & pacem in Christo sempiternam.

Reverendissimi Domini, si quos ego in hac scribendi exercitatione, progressus fecerim, quos exiguos certe •gnosco, si quid ego adjumenti ex privatis meis studiis ad communē fructum & utilitatē attulerim: totum illud vos vestro jure repetere & merito vindicare possitis, quorum unus author mihi extitit, alter adhortator ad suscipiendam hanc scribendi provinciam, in quā me mediocriter versatum esse fateor: * vt cum Hieronymo dicere possem: *vobis & quae possum debeo, & quae non possum.*

Cum igitur tria praecipue sint studiorum genera, quibus Theologi ut plurimum addicti, & toti dediti & devoti sunt: 〈 in non-Latin alphabet 〉, in refutandis erroribus, 〈 in non-Latin alphabet 〉, in scripturis interpre•andis 〈 in non-Latin alphabet 〉 in questionibus explica•dis: quē••dmodum in alijs opusculis, ex duobus primis generibus aliquid in lucem & conspe|ctum 〈...〉 averim, ita experiri volui, an in hoc tertio genere nostris etiam prodessē potuerim: quod 〈...〉. Certe non inficior, me praematurē ingressum esse ad hoc iter, * nec sequu|tum 〈...〉 consilium, *ne ad scribendum citò prosilias, & levi ducaris insania; longo tempore dis•e, quod doc•s.* Ill•d tamen me assecutum video, quod Augustino accidit: *Ego(inquit) ex eo/rum numero me esse profiteor, qui proficiendo scribunt, & scribendo proficiunt.* * superba est illa Tull•i •ox: *se nullū verbum, quod revocare voluit, emisisse:* me potius cum Augustino angit, * & anxium reddit Horatiana illa sententia, *nescit vox missa reverti:* scribenti vt dicenti multa excidere possunt, quae matura deliberatione opus habent: scriptionis ergo meae temeritatem, si primis annis hic forte impeggerim, istius operis maturitate compensa•e statuo.

Istius ergo tractatus tomum primum vestrae gravitati consecrare volui, quo dignitatis accessionem hanc vtri{que} vestrum congratuler: qua precor multos annos ad Dei gloriam, Ecclesiae, commodum velstrum ipsorum solatium perfruamini. Nunc aliud non quaeram argumentum, unde incipiat, & vbi de|sinat epistola haec quam, vt vestrae paternitati, & vigilantissimae curae Ecclesiae pacem ejusdem{que} pastolres commendem. Novit prudentia vestra, quanto Serenissimus Rex singulis Ecclesiis idoneos Mini|str•s praeficiendi desiderio teneatur: quo tam pio & verē regio instituto, nihil ad obedientiam populo perswadendum magis aptum & accommodatum, vel ad papasticam superstitionem extirpandam malgis efficax & salutare inveniri potest. Ista Ecclesiis prospiciendi cura vestrae pietati demandata est: satagite ergo (gravissimi patres) & huc incumbite, ut fidelium pastorum numeros pervos indies cres|cat & augeatur: obstacula omnia & impedimenta e medio tollite, quibus sacro isti ordini officiat, •ut nec de numero decedat quidpiam, vel existimationi detrahatur: estote 〈 in non-Latin alphabet 〉: bonis favete, sustil•e•e infirmos, homines frugi & Ecclesiae utiles tolerate: non dubito, quin cum Ambrosio dicatis: * *Ego diligo eos vel presbiteros, vel diaconos, qui cum aliquo processerint, * nequaquam se patiuntur à suo diutius abesse munere.*

Quid opus est, ut de rebus non necessariis inter nos digladiemur, & domesticis concertationibus incal•scamus: cum cervicibus nostris immineant, & jugulis nostris pontificij votis suis gladios inten|tent: sed in vestram gravitatem fortassis non est conferenda culpa, illi in reprehensionem cadunt qui obstinato animo torrenti se opponunt: Equidem quos pertinaciter deprehenderitis obsistentes, compri|•te: quos sub conscientiae onere anhelantes & laborantes videtis, sublevate: at{que} equidem de cle|mentia vestra hoc audeo polliceri, quos sententiae illi Barnardinae annuaere & acquiescere scio: ** quid •ugum vestrum super eos aggravatis, quorum potius onera portare debetis?*

Vt inamidem sentiremus omnes, & levi jugo colla subicere non formidaremus: verum in rebus evibus dum dissidemus, vni fundamento firmiter adhaerentes, opinione hic sejunctos, conjunctis op|eris in messe domini desudare, quid prohibet? Aequanimitas illa paulina in 〈 in non-Latin alphabet 〉, amplexanda est: ** si quid alitersentitis hoc vobis deus revelabit*. Idem Apostolus concionatores illos non rejecit, qui, licet ipsius aemuli, Evangelium Christi praedicabant: sic dum Ecclesiae usibus deseruitur quid ni eorum accepta esset diligentia qui pure doctrinae student, & pacis amantes sunt, licet caetera dissimiles? dixit

Page [unnumbered]

Christus: ** qui non est contra nos pro nobis est*: Bene etiam hic Bernardus: *Laudo ego omnes or|dines Ecclesiae, ubi piè vivitur, etiam si omnes non teneam: unum opere teneo, caeteros charita|te: Mariam aliter & Martham, non necesse est aut utram{que} aut alteram servatori displicere, cui nimirum tam dissimili devotionis studio contendunt placere*: ** didicit hoc ab Apostolo Bernardus: regnum Dei non est cibus & potus; sed Iustitia, & Pax, & gaudium in Spiritu sancto, qui enim in his servit Christo, placet Deo, & coram filiis hominum est probatus*.

Vos ergo pacis Ecclesiae Anglicanae patroni & defensores primarij, huic grassanti morbo remedium adferte: faces contentionis accensas restringite, luem & livorem hunc latius serpere non patiamini: Obsecro vos patres per illum, quo Christi gregem complectimini, amorem, per illum, quo in Pontificios excandescitis, animi ardorem, per Episcopalem vestram dignitatem, ut Ecclesiae laboranti mansuetu|dine vestra succurratis; suppliciter vos alloquor Augustini verbis, qui inimicitias inter Hieronymum & Ruffinum gliscentes plurimum doluit & graviter tulit: *si ego (inquit) alicubi vos simul inveni|re possem, * procederem ad pedes, flerem, quantum valerem, rogarem, quantum amarem*.

Vos, qui Ecclesiae iudices constituti estis, imitamini Christum Iudicem: qui interrogatus ut divi|deret haereditatem, respondit, *quis me constituit divisorem haereditatis, inter vos*: unde Augusti|nus, ** non uti{que} dedignabatur compescere cupiditatem, sed nolebat fieri iudex ad divisionem: dicat ei unusquis{que} nostrum, dic fratri meo, non dividat, sed ut teneat mecum haereditatem*: Vos igitur (aequissimi Iudices,) ita temperate iudicium vestrum, ut haereditas Christi, (pax Ecclesiae) non dividatur.

Vos vigilantissimi Episcopi in puppi sedetis: ita navem Ecclesiae (cujus tractatis gubernacula) fluctuantem ad cynosuram dirigite, ** ne illi datur ad scopulos, vel in syrtes praecipitetur*: Audite Cyrillum sic consulentem: sicut *qui mare navigant, tempestate urgente, navi{que} periclitante anxii quae|dam exonerant, ut caetera salva permaneant, ita & nos cum non habemus salvandorum omnium paenitus negotiorum certitudinem, despiciamus ex iis quaedam, ne cunctorum patiamur dispen|dia*: praestat sarcinam & merces abjicere, quam ut aut navis naufragio sit proxima, aut naut• in periculo.

Vos indulgentissimi patres, qui spirituales Ecclesiae filios generatis, nolite committere, ut ait Cypria|nus, ** ut quos ad gloriam Christi Ecclesia peperisset, eosdem gloriosos Ecclasia Christi non habeat*.

Vos sacerdotes Domini Chrysostomum attendite: *si Deus benignus, ut quid sacerdos ejus austerus?* ^{*} *Vis apparere sanctus? circa vitam tuam esto austerus, circa alienam benignus: nonne melius est propter misericordiam rationem reddere, quam propter severitatem?*

Sed instar omnium est Apostolus Paulus, qui sic ad Corinthios: *Quid vultis, cum virga veniam ad vos, an cum charitate, & spiritu lenitatis?* date nobis cum Apostolo optionem (clementissimi disciplinae moderatores, ^{*}) virgam nolumus, sed veniam: si severius paulo processerit, (lege sic dictante) iudicium, culpam non habet, sin vero mitius exerceatur, meretur laudem: ut suaviter Ambrosius: *excusationem habes si feceris, ^{*}si non feceris, laudem.*

Ignoscite mihi (humanissimi patres,) quod tam confidenter ista vobis suggerere perrexerim: Si quid parrhesia hac mea deliquero, dolori meo hoc condonate: certe invitabit me comitas vestra, quam privatim expertus sum, ut liberiùs animi mei sensa palam expromerem, vestrae enim humanitati (sat sci^o) probatur Augustini consilium, ^{*} *si quisquam est, qui se non audet ingerere ad amicitiam faciendam, cum aliquo nostro temporali honore aut dignitate revocetur, offerendum est illi quodam commitate & submissione animi, quod petere per se ipse non audet:* desino jam plurib. molestus esse, *excessi mensuram epistolae, sed non excessi doloris modum:* ut ait Hieronym. precor jam, ut qua ipsi fratres & conservos miseratione dignemini in terris, ipsi abundè cumulatam apud misericordem patrem in coelis inveniatis. ^{*}

Vestrae Reverentiae observantiss. ANDREAS WILLETTVS.

Page 1

THE FIRST BOOKE OF MOSES, CALLED GENESIS.

CHAP. I.

The Analysis or Logick resolution.

IN this Chapter Moses treateth of the creation of the world, first in generall, how God created heaven and earth, vers. 1. then in particular in the rest of the Chapter: where wee have the severall workes of God, and their severall approbations, that they seemed good unto the Maker^o.

The severall workes are distinguished into six dayes: and in every dayes worke there are foure things to bee observed; the authority whereby they are made, as v. 3. *The Lord said, Let there be light, &c.* the obedience of the creature in being made: *and there was light:* thirdly, the approbation of the Creator, v. 4. *God saw that the light was good:* fourthly, the distinction of the worke, vers. 5. *The evening and the morning were the first day:* and so of the rest of the dayes workes.

Againe, the order of the particular creation is this: God createth the workes and creature^os without sense, afterward the sensitive and living creatures: the first are either the superiour and celestiall, as the light made the first day, the firmament the second, the contents of the firmament, the Sunne, Moone, and Starres, the fourth day: or the inferiour creatures, as the earth, with the trees, plants, and herbs, the third day.

The sensitive creatures, are either unreasonable, as the fishes and fowles made the fifth day, v. 20. the beasts and cattell made the sixth day: or the reasonable creatures, man and woman made the

sixth day.

In the framing and bringing forth of man, there is set forth, first the *consultation* of the Trinity, v. 26. *Let us make man, &c.* then the *creation*, wherein is to be considered the substance and forme of mans creation, according to *Gods owne image*. v. 27. the endowment of man created in his preheminance and domination over all other creatures, vers. 28. his *increase* and procreation, *bring forth fruit and multiply*: his maintenance and preservation, vers. 29. *I have given unto you every herb, &c. that shall be to you for meat.*

The Genesis or Grammaticall construction where the translations differ.

v. 1. God created. b.g.T.H.p. 〈 in non-Latin alphabet 〉, made .s. bara. created. heb.

v. 2. was without forme. b.g.T. empty. H. 〈 in non-Latin alphabet 〉, invisible .s. solitudo, vast, solitary. p. tohu. heb.

3. moved upon the waters. b.g. incubabat, did sit upon. T. 〈 in non-Latin alphabet 〉 was carried upon, &c. s. motabat,* did flutter upon. H. p. rachaph.

6. the firmament. 〈 in non-Latin alphabet 〉. b.g.H.p.s. expansum, the broad or spread heaven. T. heb. rachang, to spread.

11. bud and herb. b. bud of the herb. g. herbam virentem, greene herb. H. herbam teneram, tender herb or grasse. T. 〈 in non-Latin alphabet 〉, the herb of grasse, s. bud, herb, p. heb.

seeding seed. g.s.T.p. heb. making seed. H. apt to seed. b.

12. after his kinde, and 〈 in non-Latin alphabet 〉, according to his likenesse. *This is added by the septuagint.*

18. to rule in the day. g. to rule the day. b.T.H.p. 〈 in non-Latin alphabet 〉, to rule the day. s.p. heb.

20. let the waters bring forth. b.H. 〈 in non-Latin alphabet 〉, s. bring forth in abundance: g.T. bring forth as wormes, that is, in abundance. p. heb. sharats.

29. every tree. b.g.T.p. heb: gnets: 〈 in non-Latin alphabet 〉, lignum, every kinde of wood bearing fruit: s.H.*

3. The Exegesis, or Theologicall explication of doubtfull questions and obscure places.

QVEST. I. What the heaven and earth was, created in the beginning. *vers. 1.*

Vers. 1. *IN the beginning God made heaven and earth, &c.* 1. *Moses* here doth not onely generally, or summarily set downe the creation of the world, which afterward is described in particular, which was the opinion of *Chrysostome*, remembred by *Augustine*, lib. 2. *cont. Manich.* c. 3. 2. Nor yet doe we understand a certaine first matter, whereof the heaven and earth were afterward made, as *Augustine* seemeth to thinke. lib. 1. *Genes. cont. Manich.* c. 7. and one *Philastrius* Bishop of Brixia, doth affirme it to be heresie to say that this was the element of the earth, afterward created, but another earth, as the matter whereof other things were made: *catalog. haeres.* 3. Neither yet do we approve the opinion of the Schoolemen, which by the heaven understand only *Coelum empyreum*, the highest heaven above the starrie skie, the seat of

the Angels and blessed Spirits: and by the earth a confused substance, whereout other things were formed afterward: of which opinion were *Alcuinus*, *Rabanus*, *Lyranus*, *Tostatus*, *Catharinus*, with others: for *Moses* specially intendeth to set downe the creation of things visible: and *David* expounding *Moses*, speaketh of these heavens here created, which should perish, *Psal.* 102.25. which are not those highest heavens subject to no change. 4. Neither yet doe wee here exclude the creation of those invisible heavens with *Mercerus*: but in this word comprehend as well the invisible, as visible heavens, *Colos.* 1.16. *Iun.* 5. This heaven and earth then here mentioned to bee created in the beginning, are the same heaven and earth, which are now, comprehending the generall matter and seed, whereout all other things in heaven and earth were made: first created in the matter, afterward perfected in forme, and lastly beautified with their ornaments; this then was the order of the creation. First, the same heaven and earth were created in a confused substance, and unformed matter: then the forme was added, in the first and second dayes workes. Lastly, the ornaments produced, as trees and plants, and beasts in the earth, starres in the skie, fishes in the sea, fowles in the aire.

Thus *S. Paul* expoundeth *Moses*, that God made the heaven and earth, *Act.* 14.15. God made the world. *Acts* 17.24. so that this heaven and earth, first made, was no other than the world, though not yet set in perfect order. Of this opinion are *Basil*, *Ambrose*, *Theodore*t, and most of the ancient Writers.

QVEST. II. What beginning *Moses* speaketh of.

Vers. 1. *IN the beginning, &c.* 1. This is neither to be understood, as *Iohn*saith, in the *beginning was the word*: for there hee speaketh of a beginning without a beginning, that is, from everlasting: but this was the beginning of the creation or being of things. 2. Neither is it to be understood *causally*, in the beginning: that is, for the beginning: as for *Israels* cause, or for the law, as the *Hebrewes*: for God created all things for himselfe, *Prov.* 16.4. It is also a forced exposition, by this beginning to understand *Christ*: although the doctrine bee most sound, that all things were created by him. 4. Nor yet, as *Abe*•*Ezra*, is this clause *in the beginning*, used here, *syntactice*, in construction with the next word: as though this should be the sense, *in the beginning of creating, or when God created*: and so the sense should bee suspended, till the second or third verse: for then hee would have said *bar*•, in the infinite, not *bara* in the *prae*•ertence: as it is vsed, *Chap.* 5.1. 5. Wherefore *Moses* saith in the beginning, in respect of the things created: that in that beginning, when God purposed to create the world, hee made first heaven and earth of nothing. *Mercer*: *Iunius*.

QVEST. III. *Hebrewes* curious observations.

Vers. 1. *GOd created heaven and earth, &c.* 1. The *Hebrewes* have here many curious observations, which I will not stand upon: as 1. by the letters of the two first words, *bereshith*, *bara*, they note the time from the beginning of the world untill the *Messiah*, *Aleph* and *beth* signifie 3000. *r*•*sh*, *shin*, *tau*, 900. *jod*, 10. that is, •910. which doth not much differ from the just time, according to the computation of some, from the creation to the *Messiah*. 2. They note the duration or continuance of the world, for 6000. yeeres, because *aleph* is six times found in the first verse. 3. By the 7. words of the first verse, they would have signified the 7. dayes of the weeke, and the 7. planets. These observations are more curious than profitable. 2. So is that question which is controverted among the *Rabbins*, whether the heaven or earth were made first: they thinke, that heaven being first named, was first made: but that reason is not firme: for the earth is named before the heavens. *Gen.* 2.4. and the manner of the Scripture is to mention that last,* which is treated of first: as in the second verse *Moses* beginneth againe to speake of the earth. *Paguin*. Wherefore it is most like, that God made the heavens and earth together in their first matter: as the cup and the cover: as in an egge the yolke and the white, as in a circle the center and circumference. *Mercer*. And this first creating of the heaven and earth, was a part of

the first dayes worke. *Luther*. For otherwise the Lord had not made all things in six dayes, contrary to the Scripture. *Exod.* 20.11.

QVETS. III. How the earth is said to be without forme and void.

Vers. 2. *The earth was without forme.* 1. The earth is here so called by way of preoccupation: for it was not yet so called till the third dayes worke. *vers.* 10. *Vatab.* 2. The heaven was also without his

Page 3

forme, though not altogether so confused as the earth: for there being no light yet created, both the heaven and earth were unformed and imperfect. 3. The earth is said as yet to be, *tohu* and *bohu*, emptinesse and vacuity: this *tohu*, was not that *materia prima*, which the Philosophers dreamed of, and *bohu* to be the forme of things not yet applied to the matter: as though the heavens and earth had beene made of some precedent matter, whereas indeed God made the heaven and earth of nothing: which long continued not in this imperfect estate, the light being the same day created. 4. The darknesse here spoken of, was neither the element of fire, as some Hebrewes imagine, which if it bee, is bright and transparent: neither is it the same with *tohu* before mentioned, as *R. Levi*: neither was it any thing created, and a farre greater darknesse, than that which afterward was called the night, wherein there is some light of the starres: but it was a meere privation of light afterward created. 5. The waters here mentioned which covered the deepe as a garment in the beginning, *Psal.* 104. 6. were before comprehended vnder the name of earth, as all the inferiour elements beside, as the superiour parts of the world are insinuate by *the heaven.* *Mercer.*

QVEST. V. What is meant by the Spirit moved upon the waters?

The Spirit of God moved, &c. By the Spirit here 1. wee neither understand an Angell, which is the dreame of *Cajetanus*, for God needed not the ministry of Angels in making the world. 2. Nor yet the wind, as *Tertullian. lib. cont. Hermog.* 3. Nor the aire, as *Theodoret. qu. 8. in Genes.* If God had no use of the Angels to make the world, much lesse of inferiour creatures. 4. But this was the Spirit of God, wherby the creatures were fostered and formed. *Iob.* 26.13. *His Spirit hath garnished the heavens.*

QVEST. VI. What was the light created the first day?

Vers. 2. *GOd said, let there be light, &c.* Some doe thinke that this was a spirituall, no naturall or corporall light. *August. lib. 1. in Genes. ad lit. c.* 3. *Rupert. 1. lib. de Trinitat. c. 10.* but that cannot be, seeing this light made a visible and apparent difference betweene the day and night. 2. Some thinke it was the perfect light of the Sunne, which was created the first day, but afterward rehearsed to bee made in the fourth; *Catharinus*: but this is contrarie to the text: for the Sunne was made the fourth day. 3. Others thinke, that it was a bright and lightsome cloud, which was carried about, and gave light to the world, as *Beda, Lyranus, Magister Sentent. &c.* 4. Others, that it was a light without a subject, afterward fastened to the body of the Sunne, as *Basil. homil. in Genes.* 6.5. Others, that it was an exceeding bright shining light, such as no mortall nature could behold, being whole and altogether, and therefore it was afterward dispersed into divers bodies of the Sunne, Moone, and Starres: so *Nazianzene, Theodoret; qu. 14. in Genes.* 6. Some thinke it was the light of the Sunne yet imperfect, afterward perfected, enlarged, and beautified, *Aquinas part. 1. qu. 67. art. 4.* Thus we see how variable and inconstant mens opinions are, when they search into curious matters, and enquire after hid things: but it sufficeth us to know that God made the light, before the Sunne, that we should not attribute that to the creature, which was the

worke only of the Creator: what manner of light it was, where placed, how it moved, how long it continued, because in Scripture there is no certainty, busily to search it were curiosity: it is most like, that it was a certaine light, which was not extinguished, when the Sunne was created, but rather increased, *Vatab. Mercer.*

And it is not unlike, but that this light proceeded from the element of fire, (as thinketh *Damascene, lib. 2. de sid. c. 7.* and *Iunius,*) as an effect thereof: and whereas it may be objected, that this light was moveable from one hemispheare to another, as causing day and night, whereas the elements, as the aire, are uniuersally dispersed and spread: it is also probable, that this light might be gathered to that side of the earth where it was day, and so to continue for a time, as wee see the water was afterward brought to one place, and so continueth: which light after the creation of the celestial bodies, might be drawne upward, and have his reflection upon the beame of the Sunne and of other Starres.

QVEST. VII. How the evening and morning were the first day.

Vers. 4. *The evening and morning were the first day.* 1. Some thinke that the evening is here taken for the day, because it is the end thereof, and the morning for the night, being likewise the end thereof, and that the artificiall day was before the night. So *Ambrose, Chrysost. hom. 3. in Genes.* 2. Others affirme the contrarie, that the evening and morning, are taken for the night and day, being the beginning thereof, the part for the whole, and doe gather thereof that the night belongeth to the day following: of this iudgement is *Hierome, in cap. 2. Iona:* which I hold to be the sounder, for these two reasons: 1. because this is the use of the Scripture, to account the naturall day from evening to evening, *Levit. 23.32. From evening to evening shall you celebrate the Sabbath.* 2. The morning is part of the day, and not of the night, *Mark. 16.2. In the morning the first day of the weeke:* the word is [*< in non-Latin alphabet >*], the same which is here vsed by the Septuag: for if the morning were part of the night, and not of the day, Christ in no sense could bee said to have risen the third day, and so one of the principall points of our faith should be shaken. 3. Further, we refuse *Eugubinus* conceit, which thinketh that in this first day, there was only an euening, not a morning, as in the rest; because the morning followeth after the night: but here no night went before, but the light was first: for the words of *Moses* are plaine and evident, that the evening and morning were the first day: it consisteth of both these parts, as the other dayes did: and this first day had also a night going before: not that darknes, which was upon the earth, as *Iunius*, but when God purposed to make the light, hee first caused the night to goe before, and brought forth the light of the day, *Ramban, Mercer.* 4. And the Sun not being yet made, which by his course and turning about maketh it day and night at the same time in diuers

places: it may be thought, that it was day and night at the same instant now over the face of the whole earth. *Mercer.*

QVEST. VIII. How God is said to see the light to be good.

Vers. 4. *GOd saw the light.* 1. Not that God did not know the light to bee good, before hee made it: but *Moses* speaketh here according to our capacity, that God approveth and ratifieth that worke now done, which before he purposed to make: and *Ramban* well referreth it to the stedfastnesse and continuance of this worke, which God saw to be good. 2. God made a separation betweene light and darknesse, * not only in respect of their names, as *Aben Ezra:* but in the things themselves, giving to each of them their determined time. *Mercer.* 3. And in that it is said, God called the *light day*, &c. 1. God onely did not make and ordaine the light to be the day, *Iun.*

Muscul. 2. nor yet directed or taught men so to call it, *Vatab. Mercer.* 3. but beside God gave these names himselfe. *Oecolamp.*

QVEST. IX. Why it is called the first or one day.

Vers. 5. *WEre the first day*, or one day, as the Chalde, Septuagint, and *Hierome* translate. It is called then *one*, and not the first day, 1. not as *R. Sol.* because there was but one God in the world, for so there was but one likewise in the rest of the dayes. 2. Neither, as *Hierome*, because *unity* is good, and two bringeth division: for after the first day, noxious and hurtfull things were created. But the contrarie is evident out of the text, that God saw that all which he made, was good. 3. Neither, as *R. Moss.* is it callled one day, because there were yet no more: for it is so called in respect of the rest that follow. 4. Wherefore the reason is this: the Hebrewes use, *Cardinalnumbers*, for *Ordinal*, as the Grammarians speake: as *one* for the *first*: as *Gen. 2.10.* the name of the *one*, that is, of the first is *Pishon*: so likewise in the new Testament, *Vna sabbati*, one day of the weeke is taken for the first day. *Mercer.*

QVEST. X. Whether there are waters above the heavens.

Vers. 7. BY the firmament, which separated the waters which were under the firmament, from the waters above the firmament, divers of the ancient Writers understand the starry heaven, and that there are waters above those heavens which serve to mitigate the heat of the Starres, and from whence that abundance of raine came, wherewith the world was overflowne: so *Basil. hom. 3. Hexemer. Ambros. lib. 2. in Hexemer. c. 2. Beda* with others. But this cannot bee so: 1. for that the waters being of an heavy substance, must bee there kept against nature. 2. Neither could the great waters that drowned the world, come from thence, unlesse the heavens also should have beene dissolved: the windowes of heaven were opened, which was nothing else but the opening and loosing of the clouds, which as Gods bottles did powre downe raine abundantly. 3. Neither are wee to imagine such heat in the celestiall bodies (which are of no fiery or elementall nature) that they need to be refrigerated, or cooled. This firmament then is the spreading or stretching out of the aire, as the word *rachiang* signifieth, which divideth the raine and waters in the clouds, and keepeth them from the waters below: as is expressed in *Iob. 26.6.* which *bindeth the waters in the clouds, and the cloud is not broken under them.* Now whereas afterward, vers. 14. it is said, *Let there bee lights in the firmament of heaven*: it followeth not, that the firmament before spoken of, is the starry heaven; * for *Moses* here speaketh after the capacity of the vulgar people, who imagine the Starres to bee in the firmament of the aire, the eye being not able to distinguish betweene the region of the aire, and the azure skie. And according to the vulgar opinion, *Moses* also calleth the Moone a great light, because it so seemeth to the eye, to bee the next in greatnesse to the Sunne: whereas many other, both of the wandring and fixed Starres, doe exceed it in greatnesse.

And whereas that place is objected, *Psal. 148.4. Praise him ye waters above the heavens*: by heaven we are here to understand the lower region of the aire, as *Psal. 18.13. The Lord thundred in heaven, and gave his voice hailestones and coales of fire*: but thunder, lightning, haile, come not properly from the heaven, but out of the aire. Hereunto agreeth the name given unto heaven, which is called *shamaiim*, of *sham* and *maiim*: there is water: which agreeth first unto the inferiour region of the aire, where the raine is ingendred. This name also is applied to the higher heavens also: because the eye maketh no difference betweene them: *Mercer.*

QVEST. XI. How the waters were gathered together that covered the earth.

Vers. 9. *GOd said againe: let the waters vnder heaven bee gathered together into one place, and let the dry land appeare, and it was so.* Out of these words divers questions are moved, not unnecessary to be knowne, nor unprofitable to be handled, which shall be touched in their order.

First it is enquired how the waters, and whether they were gathered together, which before covered the face of the whole earth. 1. Some thinke, that the earth was this second day created, and by the earth men|tioned v. 1. that matter is understood, whereof the world was afterward made. Of this opinion is the Ma|ster of sentences, and *Hugo lib. 1. de sacramentis*; but wee refuse it, because the Lord saith not, let there bee earth, as when hee maketh other things, but onely, *let the dry land appeare*: whereby it is evident, that the earth was made before, but now severed from the waters.

*2. Some thinke that the earth was equall and plaine without hils and mountaines, that the waters might more speedily run together, and that this inequality that now is of the ground, begun after the flood: but this conceit is contrary to the Scriptures, *Gen. 7.10*. The waters prevailed fiftene cubits above the moun|taines. *Prov. 8.25*. Wisdome was begotten before the mountaines and hils: therefore in the beginning there were both mountaines and hils.

Page 5

3. Others imagine, that the waters were dried up by the fervent heat of the Sun, and that the Northerne parts of the earth began to appeare first, as the higher ground, and the rest of the earth by little and little. *Eugubinus in Cosmopeia*.

4. Others, that the earth was dried by a mighty winde, as it was after the deluge: see *Tostatus*.^{*} But neither of these two opinions are probable: for the dry earth appearing all at once, was so prepared by a greater power, than either of the Sun or wind, which could not worke it at once, and hardly in continuance of long time.

5. Some thinke, that the waters did run together, and cover the other part of the earth,^{*} opposite to this where wee dwell, as *Augustine* seemeth to thinke, *lib. 16. de civitate dei, c. 9*. But the experience of skilfull Navigators, as of sir Francis Drake, Master Candish, with others, (who by their famous travels haue com|passed the wide Ocean) hath found that part of the world to bee habitable as ours is, and not to bee under the water.

6. *Paulus Burgens*. hath a strange device of this matter: he thinketh that the water maketh a globe by it selfe, and hath his proper center, and so likewise the earth, and this is the cause why the earth appeared dry,^{*} because the water did forsake the land, and was gathered to his owne center: *in addition. ad postil. Nicol. de Lyra*. But this opinion is very false and absurd: First, for that the text saith, that the water at the first cove|red the earth, v. 1. and so made but one globe with the earth, pressing to the same center: unlesse he will say, that God made a new kind of water the second day, and indued it with new qualities, which cannot be af|firmed. Secondly, *Isay 40.22*. The Lord is said to sit upon the circle of the earth: the word is *chugh*, a spheare or circle: as *Iob 22.14*. *He walketh in the circle of heaven*: But experience sheweth, that the earth without the sea maketh not a round globe or circle.

7. Some thinke that the Sea is much higher than the land, and so the waters were gathered as it were to a great heape, that the dry land might appeare. Thus *Basil* thinketh, and *Ambrose* in his *Hexem•ron, l. 3. c. 2*. but that this is not so, it shall be shewed in the next question.

8. Wherefore leaving these uncertaine opinions, I rather incline to think that these might be the meanes and causes of the appearing of the dry land, and separation of the waters. First the water while it compas|sed the earth, being of a lighter and thinner matter, might be coagulate together and thickned, as we see the sea water is of a grosser substance than the fresh water, & so be contained in a lesse compasse than before: so *Augustine, lib. 1. de Genes. ad literam, 12*. and *Beda* in his *Hexemer*. Secondly, the clouds being made this second day, and the region or

stretching forth of the aire called the firmament brought into fashion, it is no other like, but that a great part of the water was extenuate and evaporate into the aire and clouds, a dai|ly experiment whereof we have by the conversion of the mists & clouds into water. Thirdly, * the earth be|ing much greater and deeper than the circumference of the water, which compassed the earth, might easily receive the water into the concavities and hollow places thereof, which were appointed of God to bee re|ceptacles for the water. And that the earth is of a greater depth than the water, that did at the first cover it, thus it may appeare, by taking the iust measure of the compasse o • the earth, and so of the diameter, that is, the through measure thereof.

Then for the compasse & circuit of the earth, *Aristotle* affirmeth it to containe 50000, * Italian miles •ib▪ 2. *de coelo*: *Hypparchus* as *Pliny* witnesseth, 34625. miles: *Eratosthenes* 31500. miles: *Ptolome* 22500. whom *Basil* followeth: *Alphrag•nus* 21500. *Pharnelius* 24514. But of late they which have compassed the whole Oce|an, doe find the circuit of the earth to bee but 19080. nineteene thousand and fourescore miles. And the di|ameter thereof is found to be 7000. miles, the semidiameter or space from the center of the earth to the cir|cumference 3500 miles. Now what the depth of the water was above the earth, may be conjectured by the height of the middle region of the aire, which is found by Mathematicians not to exceed 60. miles, as they gather both by the twilights which extend no further, and by the distance of meteors and exhalations, * which appeare in the aire.

Now the earth so far exceeding the water in depth, * might easily receive it into the hollow places & con|cavities thereof, which also is insinuated by the Hebrew word, *Kava*, that here signifieth to congregate or gather together, from whence the latine word *Cavus*, hollow, may seeme to be derived, as *Pererius* well no|teth. And this lastly, is *Ambrose* conjecture, that God did enlarge the low places of the earth, and the force also of the waters might make them deeper, *lib. 3. Hexem. c. 2.* And this is agreeable to the Scripture, *Ps. 104.8. The waters descend to the place which thou hast founded for them*: the word *Iasadh* signifieth to lay a foun|dation; so that God did make a low foundation for the waters in the earth. And in the same place the Pro|phet sheweth the manner how the waters were dispersed, that wheras they covered the earth as a garment, and stood vpon the mountaines: at the rebuke of God they did flee, and ascended by the mountaines, and went downe by the vallies, to the place appointed for them. 104. v. 6, 7, 8.

QVEST. XII. Whether the Sea be higher than the earth.

SEcondly, we are to enquire whether the Sea be higher than the earth, which was, as I shewed, the opi|nion of *Basil* and *Ambrose* with others, that thinke that the waters are kept by Gods extraordinary power and miraculous work, that they returne not to cover the earth: and that place is alleaged, *Psal. 104.6. The waters stand above the mountaines*: v. 9. *Thou hast set them their bounds, which they shall not passe, &c.* and *Ierem. 5.22. Will ye not feare my presence, which haue set the sand for the bounds of the sea, by a perpetuall decree, that it cannot passe it, and though the waves thereof rage, yet can they not prevaile? &c.*

For answer hereunto, we say, * that in the first place the Prophet speaketh of the first situation of the wa|ters above the earth and hils, before by Gods commandement they went to their place. In the next the Prophet speaketh not of any myraculous worke against nature, but of the ordinary providence of God by

naturall meanes, keeping backe and bounding the Sea: as the Prophet giveth the like instance of

the raine, vers. 24. *They say not in their heart, let us feare the Lord, that giueth raine in due season, early and late, and reserue the appointed weekes of harvest.* All these workes shew the watchfull providence of God, not by miracle, but by the naturall course of the creatures preserving the world. Indeed, the water in the red sea, stood up like a wall, * by a miraculous worke, and in *Noahs* deluge, the sea ouerflowed the earth by an extraordinary work: but now the sea is kept in by his naturall banks & bounds, as with swadling bands, *Iob* 38.9.

But whereas *Ambrose*, to prove the Sea higher than the earth, alleageth how *Sesostris* King of Aegypt, and *Darius* afterward would have cut the earth, and joyned the Aegyptian and the red Sea together: they finding the red sea higher by three cubits than the land of Aegypt, fearing the inundation of the whole countrey, left off from their purpose. *Ambr. lib. 3. Hexemer. c. 3.* First, it is true that these Kings attempted to bring *Nilus* into the red sea, and ceased from their enterprise upon that erroneous conceit: yet afterward the Ptolomies, Kings of Aegypt, as *Strabo* writeth, effected that worke, and made a passage out of *Nilus* into the red sea, * without any such danger of inundation. Secondly, though it were granted, that the red sea were higher than the plaines of Aegypt, it followeth not that it should be higher than all the earth.

So then our opinion is, that the earth is higher than the sea, and that this is more agreeable to the Scripture, 1 *Psal.* 107.23. *They are said to goe downe to the sea in Ships*, as to the lower place. 2 *Psal.* 24.2. *Hee hath founded the earth, super maria, above the Seas: ergo* not under them. 3. *Eccles.* 1.7. *All the rivers goe into the Sea:* but the water hath his naturall course downward. Now whereas the ships sailing upon the seas seeme to one standing upon the shoare, as floting aloft; the reason thereof is, because the sea being a plain liquid element, doth more easily shew the round compasse thereof rising to the fashion of a globe, <...> earth, being uneven full of hills and dales.

QVEST. XIII. How the waters were gathered into one place.

The third question is, how the waters are said to bee gathered into one place, seeing there bee <...> lakes, * rivers, and fountaines that are farre asunder: First, we may answer with *Basil*, that this <...> is not to be vnderstood of every collection and gathering of water, but only of the sea, which though it be diuers in name, yet it is continued together, one sea being perpetually joyned with another, unlesse it bee the Caspian Sea, which some thinke to be filled by the Northerne Ocean, as *Strabo*, *Pliny*, *Basill* others, that it is fed only by rivers, and emptied againe by the secret passages of the earth, as *Herodotus* in *Clio*. *Aristot. lib. 2. Meteor.* And *Ambrose* hereto agreeth, that like as all the earth, except certaine Ilands, maketh one continent, as Spaine, Syria, Africa, so the sea being joyned together, maketh but one general collectiō of water. Some other thinke, that the waters are gathered into one place, because as *Salomon* saith, *All rivers* (though they have diuers heads) *run into the sea*, *Eccles.* 1.7. Or else we may say, that the waters are gathered into one place, that is, a place separated and divided from the habitable earth: so that the waters have not one place in respect of their diuers divisions, but because they are severed from their earth, into their proper places.

QVEST. XIV. Whether the earth be founded upon the waters.

The fourth question is, whether the earth be founded upon the waters, which was the opiniō of *Thales* among the Philosophers, & of *Chrysostome* among the Christians. Which opinion seemeth to be favoured by two places of Scripture, *Psal.* 24.2. *He hath founded it upon the Seas.* 2 *Pet.* 3.5. *The earth was of the water, & by the water, by the word of God.* For the first place, *Basil* so understandeth it, that upon the *Seas & flouds* should signifie, in the waters, because the earth was first in, and under the water. *Augustine* referreth it to the Ilands and promontories, that doe hang over the sea, *lib. 2. de Genes. c. 5.* *Euthymius* thinketh it is meant of the secret passage of the water, that run within the earth. But the meaning of that place is evident to bee this, that the earth

is founded not upon, but above the waters: so the Hebrew word *gnal* signifieth *supra*, *aboue*: and so we see, as wa[•] noted before out of *Augustine*, that the dry land hangeth over the sea.

For the other place of *S. Peter*, the earth is said to be of the water, not as though it was made of the wa|ter, but because it was made to appeare out from the water which before covered it: the other part of the sentence is not well translated, by the water, 〈 in non-Latin alphabet 〉, *but in the water*: as *1 Pet.* 3.20. *Noe* is said to bee sa|ved, 〈 in non-Latin alphabet 〉, not *by the water*, *but in the water*. And so the earth may be well said to be in the water, because the whole continent being lesse in compasse than the Ocean, seemeth to be as a great Iland in the sea.

But that the earth hath not his foundation upon the waters, it is evident both by experience, because we see the earth to be the heavier element, and so to have his situation lowest: as also by the Scripture, *Iob* 26.7. *He hangeth the earth upon nothing*, then not upon the waters. *Psal.* 104.5. *He hath set the earth upon her foundation, &c. that it cannot be moved*: the earth hath no foundation, but of it owne by the word of God[▪] and seeing the earth is immoveable, it is not like to be founded upon the waters, which are moveable.

QVEST. XV. Whether the dry land was caused to appeare upon the second or third day.

Vers. 9. *GOd said againe.* 1. Some thinke that this was part of the second dayes worke, the causing of the dry land to appeare: as *Aben Ezra*, to whom subscribeth *Mercerus*; their reasons are these: 1. because it is said. *Gen.* 2.4 that in one day God made the heavens and the earth. *Ans.* This is spokken of the heaven and earth which were made in the beginning on the first day. *Gen.* 1.1, 2[▪] because the ap|probation of this worke,^{*} omitted before in the second day, is inserted here. *vers.* 10. *Ans.* This approbation, God saw that it was good, is omitted before: not because Gehenna was made the second day, and th[•] Angels fell then, as the Hebrewes imagine, nor because *two* is the beginning of division, as *Hierome*: for this division was good, whereas the creatures were in confusion before: nor yet for that the second dayes worke was not yet ended, as *Aben Ezra*: but because the worke begun upon the second day, was finished

Page 7

upon the third. For the which cause, this approbation is omitted in the first verse, when as yet the hea|vens and earth were created in their [•]ude and imperfect state.

2. It is therefore more probable, that this appearing of the drie land was part of the third dayes worke: and that the second dayes worke was finished: not so much because this worke beginneth with *vaio*mer, and *God said*: which is used sometime in the beginning of a new worke upon the same day; as *vers.* 26. but for that, *vers.* 8. this conclusion is added; *the evening and the morning was the second day*, which is an evident distinction of the severall dayes workes. To say with *Aben Ezra*, that an 〈 in non-Latin alphabet 〉, is here to be admit|ted, that to be set downe last which was done first, is to force and racke the story.

QVEST. XVI. Of the divers kinds of trees and plants created out of the earth.

Vers. 11. *Then God said, let the earth bud forth, &c.* 1. God caused the earth to bring forth these things, without helpe of the Sunne or Starres, which were not yet made: as hee caused the light to shine in the first day, without the ordinarie instrument thereof, the Sunne: *Iun.* 2. Although God speaketh to the earth, yet it hath no understanding or will to obey, as some Philosophers imagine, but God worketh this by his power: *Mercer.* 3. Here are three kindes of plants and fruits brought out of the earth: the bud, the herb, the tree; which some distinguish into herbs, shrubs, and trees. *Vatablus* maketh the bud and herb to be all one: the first so called in the sprouting thereof, the

other in the perfection: but they differ rather thus; *desheh* is that kinde which the earth bringeth forth of it owne accord: *gnesheh*,* that which beareth seed, and is set and planted by the industry of man: *gnetz*, is that kinde of greater plants, which are called trees: *Iun.* 4. Whereas the earth is bid to bring forth *gnetz peri*, the tree of fruit: *Rob. Sel.* his note is ridiculous, that God would have had the trees to bee all fruit, and not only bearing fruit, and because the earth did not bring forth such, it was afterward accursed. Likewise *R. Isaakhis* collection is curious, that would have this clause understood only of the trees of paradise, as though there were no fruit-bearing trees without paradise: *Mercer.* 5. Neither had the earth onely power given to bring forth these kindes of fruits, but it both brought them forth in act, and had power given to continue the propagation of them: *Mercer. Calvin.* And therefore it is added, *fruitfull trees, bearing fruit*, that is, which even then came forth with fruit for the present use of man: *Iun.* 6. Neither yet, as *Basil* thinketh, all trees were made fruitfull in the beginning, which afterward became barren when the earth was cursed. But either *Moses* speaketh of the fruitfull trees as more principall, or even those trees which beare not fruit, yet because they are profit|table for medicine, or other uses, may also be numbred among the fruitfull trees: or rather they may bee comprehended among those trees, that beare their seed, though no fruit: of such kinde are ashes, will|lowes, and such like.

QVEST. XVII. Whether the world were created in the spring or autumnne.

Vers. 12. *AND the earth brought forth the bud of herb.* Some would prove by this▪ that the world was made in the Autumnne, because the trees were created with ripe fruit. Concerning this matter there are three opinions.

1. *Mercator* thinketh that the world was made in Iulie: and his chiefe reason is taken from *Noahs* floud, where the beginning of the yeere he would have to bee in Iulie; because in the eleventh moneth, which he supposeth to bee in May, when the olive beginneth to put forth, the dove brought greene olive leaves▪ *Contra.* 1. There is no mention made of greene leaves. *Gen.* 8.11. the word is *gnaloh*, which *Hierome* translateth elsewhere *frondes olivae*, branches of olive. *Nehem.* 8.16. such as they made bowers of: and the Septuagint, cal|s it (< in non-Latin alphabet >), a dry stalke: it might be then some branch of the olive tree, rather than the leaves. 2. Admit that the branch or stalke had leaves, this is no argument of the spring in May: for the olive loseth not her leaves, as other trees, *Plin. lib.* 16. c. 20. and therefore as *Chrysostome* thinketh, the olive might remaine greene under the water: for it is unlike, that the olive in seven dayes should have new leaves: for seven dayes before the dove was sent forth, and could finde nothing.

2 Other doe thinke, that the world was made in the Autumnne, in the moneth *Tisri.* 1. because that moneth was the beginning of the yeere, as *Iosephus* thinketh, before *Moses* by a new institution appoin|ted Nisan (which answereth to part of March and April▪) to be the first moneth: and therefore it is called the end of the yeere, *Exod.* 34.22. from whence they began the account of the Jubile. 2. And beside they use this as another reason: because, in the autumnne the fruit of trees and plants, as grapes, apples, are ripe, and not before. *Contra.* 1. It might bee, that the Israelites accounted the beginning of their yeere accor|ding to the manner of the Egyptians, among whom they lived, who began their yeere in the moneth Ptho, which answereth to September: as the Athenians did in the moneth [*Hecatombaion*,*] which is in June: but it cannot bee shewed, that this reckoning was observed from the beginning. It is indeed called the end of the yeere, because all the fruit of the yeere past was then gathered, and seed time began anew: and so it is with us: the autumnne is counted the beginning of the yeere for matters of husbandry; and yet wee in the computation of yeeres begin in the spring at the Annuntiation. It is true also that the yeere of Jubile then tooke beginning; but it is notwithstanding called not the first, but the seuenth moneth, *Levit.* 25.10. the reason is, why it began then, because all workes of husbandry, and labours of servants, which then used to begin, did cease in the Jubile.

2. Concerning the other objection of ripe fruit, we shall not need to answer as some doe, that the fruit did hang still upon the trees till the autumnne, or that some trees in Paradise bare fruit in the

spring, some in the autumnne: or that they might beare fruit twice in the yeere, as *Plinie* reporteth of India, and *Solin* of the Island Tephobane: but I rather thinke, this first bearing of fruit being supernaturall, that the trees

again bare fruit the same yeere according to their naturall course. And this may seeme to bee gathered by S. *Iohns* allusion to the tree of life, that bare fruit every moneth, *Revel.* 22.2. that in the beginning, trees did beare fruit in the yeere more than once.

3. I thinke it therefore more probable, that the world was created in the spring, for these reasons.

1. *Ambrose* useth this reason,* upon these words, *germinet terra*, let the earth bud forth the bud of the herb: *Dedit formam fructus*, &c. God gave and prescribed a forme for the fruits to grow, *ut initio cujusque anni*, that in the beginning of every yeere herbs should sprout forth. This we see to be done only in the spring.

*2. He useth also another reason: *Vt ostenderet Scriptura veris tempora in constitutione mundi*, ait, *men/sis hic vobis initium mensium*: to shew that it was spring when the world was made, the Scripture saith, this shall be unto you the beginning of moneths. *Moses* then brought in no new institution, but it is more like,* he revived the old use of beginning the yeere from March, which was discontinued in Egypt by another custome of that country.

3. Further, whereas God blessed the creatures, and bid them increase and multiply: which blessing presently tooke effect: who knoweth not, that for most kinds of creatures, especially the fish and fowle, the fittest time to engender and increase is in the spring. And whereas God gave them the greene herb for meat: it is not like, that presently the greene herb with frost and cold began to wither and decay. *Adam* also was thrust out of Paradise to till the ground: but the spring time is apter for tilling, than the autumnne or winter season.

*4▪ *Beda* beside his owne opinion, maketh mention of a synode holden in Palestina by *Theophilus* Bishop of Cesarea, wherein it was agreed, that the world was made in the spring, and that Christ was crucified the same day that *Adam* was created: at which time he also transgressed, that the first *Adam* herein might be a type of the second.

5. This also may be proved by comparing the time of *Noahs* flood with the time of the creation: for seeing there are accounted full yeeres 1656. from the creation to the deluge, they must fall out both about the same season. But that the flood came in the spring, not in the autumnne, may appeare by divers reasons, which I reserve for that place. *Chap.* 8. *quest.* 10.

And of this opinion, that the world was made in March, *Pererius* nameth many, though he dissent from them: as *Eusebius*, *Cyrillus*, *Hierosolym.* *Athanasius*, *Nazianzen*, *Damascen*, *Ambrose*, *Beda*, with others. About this question there is a great controversie betweene two famous Rabbins, *R. Iosua*, who holdeth the world to be made in the spring, and *R. Eleazer* in the autumnne: but the other opinion is more probable, as I have shewed.

QVEST. XVIII. When the Sunne and Moone were created.

Vers. 14. *GOd said, let there be lights in the firmament*, &c. 1. These lights then, were neither made the first day, and but placed now in the firmament, as the Hebrewes thinke. 2. Neither was the Sunne made the first day, the Moone the next, the Stars the third, as *Eugubinus*: but they were all made upon the fourth day. 3. Neither yet doe we thinke that the celestiall bodies were made in order, as *Basil* conceiveth, but rather, that they were created all at once. *Mercer.* 4. And whereas

the light created the first day, is called, *Or*: but the Starres are called, *meoroth*, as of the light: hence it may appeare, that these lightsome bodies were made the receptacles of that light then created, which was now increased and united to these lights: *Mercer*: rather than to thinke, that the element of fire was that first light, as *Iunius*. 5. But wee explode those Jewish fantasies: that the Sunne and Moone were created of equall light in the beginning; * but when the Moone envied the light of the Sunne, God brought it into subjection, and orde|red, that from thenceforth, the Moone should receive light of the Sunne: and of the light starre-beames, which the Moone was deprived of, they say, God made the rest of the lesser Starres: *ex Mercer*.

QVEST. XIX. Of the greatnesse of the Sunne and Moone.

Vers. 16. *GOd made two great lights.*) That these two great lights are the Sunne and Moone, there is no question: and that the Sunne is the greatest of all the celestiall bodies, it is also question|lesse. *Anaxagoras* did hold the Sunne much greater than Peloponesus, a countrey in Grecia. *Anaximander* to be as big as the earth. *Plutar. lib. 2. de placitis Philosophor. c. 21.* but since the Mathematicians have found that the Sunne exceedeth the earth in bignesse 166. times, and none of the other Starres, which they call of the first magnitude, whereof there are 15. to exceed the earth above 18. times. The Moone, though some among the heathen have judged it bigger than the earth, as the Stoikes, and equall to the Sunne, as *Parmenides*, and some among the Christians have thought it in bignesse next to the Sunne, because it is here tra|ined to bee a great light, as *Basil* upon this place, and *Augustine*, yet since by more diligent search, it is found to be lesse than the earth. 39. times, * and to be the least of all the Starres, except Mercurie. *Mose* there|fore here speaketh according to the opinion and capacity of the vulgar sort, to whose sight the Moone seemeth greatest, next to the Sunne, because it is nearest of all the Starres to the earth, and for that it is greatest in operation, and hath the government of the night. The reason of the greatnesse of these lights, is their farre distance from the earth. *Empedoclessaith*, the Moone is twice so farre from the Sunne, as it is from the earth, but the Mathematicians say, it is 18. times so farre from the Sunne. *Era•osthenes* affirmeth the Sunne to be 804000000. furlongs distant from the earth, * that is, an hundred thousand thousand, and five hundred thousand miles, counting eight furlongs to a mile. And the Moone to bee remote from the earth 780000. furlongs, almost an 100. thousand miles. *Plutarc. de placitis Philosoph. l. 2. c. 31.* The Hebrewes make the distance of the starry heavens from the earth to be about 500. yeeres journey: *Aratus* but 30.

Page 9

dayes journey: and the thicknesse of the earth, as much: the one maketh it too little, the other too much.

But not to stand upon these curious observations, * *Ambrose* giveth sensible and apparant reasons of the greatnesse of the Sunne and Moone by daily experience. First, saith he, by this their magnitude is evident, because they appeare of the like quantity to all through the world, whereas heards of cattell being espied farre off, seeme as ants, and a ship discerned farre in the seas, seemeth no bigger than a flying dove. Againe, as soone as the Sunne ariseth, all the Starres are hid: and further, if the Sunne were not of such greatnesse, how could all the world be lightened by it? *Ambr. l. 4. Hexemer. cap. 6.*

QVEST. XX. How the Starres doe serve for signes.

Vers. 14. *LEt them be for signes and seasons, dayes and yeeres:]* 1. By signes here we need not understand, those extraordinary signes, which it hath pleased God sometime to shew, as in the Sunne in *Io/sua*, and afterward in *Hezekiahs* time: for in this place the ordinary use of these

creatures is shewed. 2. Nor yet are we forced to referre it to the Astronomicall signes, though the Scripture doe also approve the lawfull use of them, *Iob 9.9. He maketh Arcturus, Orion, Pleiades, and the climates of the south:* for this combining and conjunction of the Starres was afterward found out by art and experience.* 3. But these celestiall bodies doe serve, both for politicall observations, as the computation of moneths and yeeres, and the celebration of festivals among the Jewes, as also to be signes of naturall things, as for setting, sowing, planting, and discerning of the weather, and seasons of the yeere: as *Orion* bringeth raine, the *Pleiades* the spring. *Iob 38.31.* We acknowledge then foure lawfull uses of these celestiall bodies. 1. To distinguish the day and night, light and darknesse. 2. To be for signes of weather. 3. To serve for times and seasons, as weekes, dayes, and yeeres. 4. To give influence by their heat, light, and motion, to these inferiour parts. *Mercer. Iun.*

But for morall matters, as to calculate mens nativities, and to discern of their dispositions to good or evill, or for supernaturall, to foretell things to come, to discover secrets, finde out things that are lost, or such like, these celestiall signes have no use at all, neither hath the vaine and superstitious invention of Astrology any ground at all out of this place, but is altogether repugnant to 1. the Scripture: 2. against reason: 3. vaine: 4. impious.

These foure points shall briefly be proved. 1. The Scripture thus testifieth, *Isay 44.25.* I destroy the tokens of the southsayers, and make them that conjecture fooles, and turne the wise men backward, &c. Ierem. 10.2. Be not afraid of the signes of heaven, though the heathen be afraid of such.* 2. The wise man saith, *Prov. 27.1. Boast not thy selfe of to morrow, thou knowest not what a day may bring forth.* If a man know not his owne way, neither can tell what shall happen to himselfe, much lesse can it be seene in the Starres: for the Spirit of a man best knoweth the things of man. *1 Cor. 2.11.* and if we cannot bee certaine what shall befall the next day, much lesse, what may happen the next moneth, or yeere. Againe, if by the aspect of the Starres judgement could be given of man, then should they have dominion over man, whereas they were created for mans vse, *Psal. 8.3.*

3. It is a vaine and deceitfull study; neither are the predictions of Astrologers true,* as it may thus appeare; first, if there had beene any certainty in this art, it is most like, that the Devill should have the best insight into it, both by reason of his subtilty of nature, and long experience: but it is certaine that the Devill herein is deceived; for hereof it is, that the Oracles of *Apollon* ministred by spirits, directed by the aspect of Starres, were for the most part vaine, false, deceitfull.* This testifieth *Porphirius* in his booke of Oracles, cited by *Eusebius, lib. 6. de praeparat. Evang. c. 1.* that *Apollo* his Oracles were made by Astrology; and that they were false and vaine, or ambiguous and deceitfull, one *Oenomaus* a Philosopher among the Greekes, proveth at large, as *Eusebius* witnesseth, *lib. 5. de praeparat. Evang. cap. 10.* Againe, if there were any certainty in these Astrologicall praedictions, it would chiefly appeare in their Prognostications of the weather, which is the proper subject of the Planets operation: but herein daily experience sheweth how grossely they are deceived, that foretell such things, neither agreeing with themselves, nor yet with the event of the weather: yet I deny not but that the fairenesse and foulennesse of the seasons may be conjectured, when as the time is neere, and the naturall causes have begun to worke:* as in the evening to ghesse of the weather the next day, and in the morning, of the afternoone weather; as that a cloud in the west will bring a shower, and the south wind heat: as our Saviour saith, *Luk. 12.55.* But long before to declare these things, before there is any working in the naturall causes, it is not in the art or skill of man. *Ambrose* to this purpose saith well: *Cum pluvia expeteretur ab omnib. &c. when, saith he, vaine was desired of all, and one said, the new Moone will bring raine, although we were very desirous of raine, yet I wished, that such speeches should not be true: yea it did me good that no raine fell, till it came at the prayers of the Church, that it might appeare, that it came not by the influence of the Moone, but by the providence of the Creator. Hexem. lib. 4.7.*

4. The impiety of this science is evident, because they ascribe all to the influence and operation of the starres, and so bring in a fatall necessity, and rob God of his honour and glory.* One *Petrus de Alaco* a magnifier of Astrology, doubteth not to say, that *Noahs* flood, and the birth of our Saviour, might have beene foretold by the knowledge of the starres. *Maternus* affirmeth, that when *Saturne* is in *Leo*, men are thereby long lived, and their soules goe to heaven. *Albumazar* saith, that the Moone being joyned with *Iupiter* in the head of the dragon, whatsoever a man asketh of God, he shall obtaine: Thus reporteth of them *Pererihus*, lib. 2. in *Genes. cap.* 1. Thus they attribute all things both good and evill to the starres, and thus the grace of God is made void: yea as *Origen* saith, while they make *alias stellas beneficas*, *alias maleficas*, some good, some bad starres, they open their mouth against heaven, making the creature faulty and culpable, whereas God created all things good: tract. 4. in *Matth.*

Page 10

But if it shall be objected, that many things fall out according to the predictions of Astrologers: I briefly answer,* that it commeth so to passe sometimes, not by the *dexterity* of their wit and knowledge, but either by the *subtilty* of Sathan that foretellet, what he himselfe is permitted to worke, or by the *credulity* of such as consult with them, whereby their affections give way unto the effect: or by the secret disposing of Gods providence, that such things should fall out for the probation of the faithfull, and further confusion of misbeleevers.

QVEST. XXI. Great Whales, how said to be created.

Vers. 21. *GOd created great whales.* 1. We need not, because God is said here to create the whales, which were made out of the water, to have recourse unto that indigested matter which was made the first day of nothing: *Calvin*. So not only that is said to be created, which is made of nothing; but that also, which is made new out of some matter, as man is said afterward to be created, yet made out of the earth.* 2. But we deride that Jewish fable, that God when he had made two great whales, lest the increase of so huge a creature might tend to the destruction of the rest, he did geld the male, and salted the female to be meat for the just in the next world. As though God did not foresee every thing before it was made, and approved it being made; and beside the Lord gave a blessing to all fishes, and so to the whales among the rest, to increase and multiply. *Mercer*.

QVEST. XXII. Of the great Whales.

Vers. 21. *GReat Whales*: the word *turmin* signifieth a serpent, dragon, or great fish. And this epithete *great*, is not added without cause: for the whale or great fish is the greatest of all living creatures, *Iob* 41.24. *In the earth there is none like him*. It is almost incredible, what some writers report, of the hugeness of these creatures: the Hebrewes write, that whales have beene found of 500. stadia or furlongs in length: *Mercer*. Some have appeared in the waters of the bignesse of Islands: *Muscul*. *Pliny* writteth, that in the Indian sea there are certaine fish called *balaenae*, whirlpooles, *quatuor jugerum*, of three or foure akors or furlongs in length, and certaine long fish called *pristes*, of 200. cubits, and eales in the riuer Ganges, of 300. feet in length: lib. 9. cap. 30. The same Author citeth *Iuba* King of *Mauritania*, who maketh mention, writing to *Caius Caesar* sonne of *Augustus*, of whales in the Arabick coasts of 600. foot in length,* and 300. in breadth: lib. 16. c.40. *Aelianus* also writeth, lib. 15. c. 21. that *Alexander* found in a caue in India, a dragon supposed to be 70. cubits long: they saw only his head out of the caues mouth, not da|ring with the whole oast to approach neerer, whose eyes appeared to be of the bignesse of a Macedonian target or shield. These strange reports are found in forraine histories, the truth whereof I will leave to the credit of the authors, and the judgement of the readers. *Ambrose* saith, *aequalia montibus corpora habere prae|dicantur*: the Whales are reported to have bodies equall

to Mountaines. *Hexemer. li. 5. c. 10.* Certainly it is evident out of Scripture, that these creatures of the sea, are of a wonderfull bignes: as it appeareth both by that description, *Iob 41. His jawes are likened to doores, v. 5. his scales to shields, v. 6. hee maketh the sea to boile like a pot, v. 22.* As also by the story of *Ionas*, where we reade, that the Prophet was swallowed whole of a great fish, and cast up againe. And not to search further, our owne Chronicles make mention of great fishes, that have been taken, as of one that was in length 22. yards, being 12. foot broad betwene the eyes: some of his ribs were 16. foot long, his tongue 15. foot long: three men might stand upright one upon another in the opening of the jawes. *Stow, ann. Elizab. 16.*

QVEST. XXIII. Whether the fowles were made out of the water or earth.

Vers. 21. *Which the waters brought forth, &c. and every feathered fowle, &c.* By these words it seemeth, that the fowles had their beginning out of the water: but the contrary is affirmed, *c. 2. v. 19. So the Lord God formed of the earth every beast of the field, and every fowle of heaven, &c.*

To reconcile these places, we neither affirme that the fowles were made of the thinner part of the water extenuated into the aire, as *Augustine, lib. 3. in Genes. ad lit. c. 3.* and *Rupertus*: nor yet that they were made of mud or slime, and so partly of earth, partly of water, as the Hebrewes; nor yet that they were made of the element of the water, as *Eugubinus* in *Cosmopeia*: nor yet that the fowles were made part of the water, and part of the earth: as wee see there are two sorts of them, some that live in the water, and some that keepe the land, as *Vatablus*. But we thinke, that the fowles were created onely out of the earth, *Gen. 2.19.* neither is the contrary affirmed here, that the waters brought them forth: but the Lord saith, *let the fowle foye upon the earth. v. 20.* so *Iun. Cajetan, Catharin.*

QVEST. XXIV. How and wherefore God is said to blesse the fish.

Vers. 22. *And God blessed them, &c. 1.* God is not said before to have blessed the herbs and trees, as here hee blesseth these living creatures; because the generation of living things, whether it be 〈 in non-Latin alphabet 〉, in bringing forth young, egges, or wormes, is a more admirable worke of nature, than is seene in the increase of plants. 1. In that the beasts of the earth are not blessed, as here the fishes and fowles, it is not because of the serpent, that was to be accursed, as the Hebrewes imagine: but for that the abundance and number of the fishes exceedeth the other: yet it must bee understood that God also blessed the rest, though it bee not expressed. 3. The Lord here first of all speaketh to the creatures, because now he beginneth to create living things: *Iun.* hee speaketh to them, as he did to the whale to cast up *Ionas*, not by any syllabicall voyce, but by his omnipotent will and power, which the creature forthwith obeyeth. *Mercer. 4.* The fishes are said to fill the waters, the fowle to multiply; because

the fishes are more in number, and they only live in the waters: but the fowles live not only vpon the earth, but other creatures beside. 5. By the waters in the seas, all other gatherings together of waters are understood: but the Seas are named as the principall, wherein there is greatest store of fish. *Iun. 6.* *Eugubinus* here is deceived, that thinketh, that the fishes began to rise out of the water; as soone as the Seas were gathered together, and so every day their creation was in working till the fifth day: for this were to confound the workes of the creation, which *Moses* precisely referreth to their severall dayes workes. *Mercer.*

QVEST. XXV. Whether all kind of creeping things were made in the beginning.

Vers. 25. *EVERY creeping thing.*] If every kind of worme and creeping thing were created in the beginning, then we refuse *Augustines* conceit, that such creatures as are generated of dead bodies, were not then made, *lib. 3. de. Genes. c. 14.* For like as other perfect beasts were at the first formed out of the earth, yet afterward left to their usuall generation, so these creeping wormes, flies, and such like, might then have their creation as the rest, though now ingendred by corruption of other matter. Likewise wee reject *Peregrinus* conceit, that thinketh those creatures which doe spring of corruption, and are noysome and of[fensive to man, not to have had their beginning then: for by this reason, neither should the serpent have beene created: these creatures, though hurtfull now to mans nature, if man had not fallen, should not have beene so. We therefore rather allow *Basils* opinion, that even these small beasts, which doe spring from corruption now, were produced in the first creation. *hom. 7. in Genes.* and this is more agreeable to the text, which mentioneth every creeping thing then to have beene made: yet wee doe not thinke that there may not bee, or is not in the world, any other forme or fashion of flye or worme, than was in the first creation, but that the generall kind was then formed of such severall creeping things, and a generall power and ability given to produce them out of such corruptible matter, as is fit for their generation.

QVEST. XXVI. Whether creatures of a mixed kind were made in the beginning.

ANother question also here ariseth, concerning those kinds of beasts which are brought forth by a mixt generation, as the mule by the mixture of the Asse and the Mare, the Leopard of the Libbard and Lionesse, the Lynx of the wolfe and hind: whether these mixed kindes were created in the beginning. Some doe thinke that they were, but I hold rather the contrary with *Rupertus, lib. 1. de Trinitat. c. 57.* and for these reasons: 1. because these are no new kinds, but the first kinds made in the creation mixed and conjoyned together, that we need not fetch their originall from the creation. 2. Because wee finde it directly expressed in Scripture, that *Anah* the sonne of *Sibeon* first found out mules in the wilderness, as he fed his fathers asses, *Gen. 6.24.* he was the first that found out the generation of mules, by the unnaturall coupling of asses and mares. 3. The Lord directly forbiddeth to plow with an ox and an asse, *Deut. 22.10.* much more unlawfull was it to couple divers kinds for generation, than to yoke divers kinds together for tillage. 4. By the same reason wee might fetch the patterne of other monstrous births from the creation: as such whereof *Plutarch* maketh mention, as of one *Onoscolis*, the daughter of one *Aristonymus*,^{*} begotten of an asse; and *Epona* begotten of a mare by *Fulvius Stellus*: *Plutarch. parall.29.* But these monstrous generations <◇> never by Gods creation or ordinance brought into the world, but by mans wicked invention.

QVEST. XXVII. How God made man according to his image.

Vers. 26. *LEt us make man in our image according to our likenesse.* 1. We neither here approve the opinion of *Rupertus*, who by *image*, here understandeth the second person of the Trinity, by likenesse or similitude the third person, namely, the holy spirit, *lib 2. de Trinitat. c. 2.* for in that the Lord saith, *let us make man in our image*, the image of the whole Trinity is expressed, and not the image of the father onely.

2 Neither are the words so to be taken, as though man was made according to the similitude of that humane nature which Christ the Sonne of God was to assume: whereas the Scripture saith, that Christ tooke upon him the likenesse of man, *Phil. 2.7.* and not man his likenesse.

3. We also reject the conceit of *Eugubinus* and *Oleaster*, who thinke, that God took upon him an humane shape, when he created man, and therefore said, *Let us make him in our image*:^{*} for neither did God the Father ever appeare in any such shape, neither could it bee said to bee Gods image, being assumed but for a time.

4. Neither yet doe we distinguish these words, as some of the Fathers, *Origen, Basil, Ambrose*, who re|ferre *image* to the naturall gifts of reason, understanding, memory, the *similitude* to the supernaturall gifts of grace, as of holinesse, righteousnesse: for we see that the Apostle applieth the *imago* to the work of grace in our renovation or regeneration. *Coloss. 3.10. Let us put off the old man, &c. seeing wee have put on the new, which is renewed in knowledge after the image of him that created him.* Wee conclude therefore, that there is no difference in the sense and meaning of these words, but that one is the explication of the other.

QVEST. XXVIII. Wherein the image of God consisteth in man.

ANother great question is here briefly to be discussed, wherein this image of God consisteth, according to the which man was created.

1. *Epiphanius* judgeth it a matter incomprehensible, because he thought that the perfect image of God is here understood without any difference or dissimilitude: *Epiphan, haeres. 70.* whereas the Scripture saith not, that man absolutely was made like unto God.

2. *Theodore*t, thought that man onely and not woman was created after the image of God: whereas the

Page 12

contrary is evident, vers. 27. *God created man in his image:* and then it followeth, *male and female created hee them:* signifying thereby, that both were created according to his image. And whereas the Apostle saith, *1 Cor. 11.7. Man is the image and glory of God, the woman the glory of the man:* he speaketh onely of the au|thority and preeminence given unto man, wherein the image of God in that behalfe is more expressed in the man, but not of the principall part of that image, which, as the Apostle saith, consisteth in righteousness and holinesse: * according to which image the woman was created as well as the man.

Basil, Chrysostome, doe understand this image of the dominion which man hath over the other creatures.

Augustine of the immortality of the soule, where in it is like unto God, *lib. de quantitat. anim. c. 2. Nyssen*us in *Hexameron.*] herein saith this image consisteth, because the soule is capable of all goodnesse: *Da|m●scene*, [3] because man hath free-will, *lib. 2. de fide, c. 12.* The Master of Sentences, *distinct. 16.* be|cause [4] man hath reason and understanding, and therein excelleth all other creatures. Others, beside these [5] faculties of the soule, wherein the image of God is expressed, doe further affirme, that the likenesse is in [6] these respects: 1. Because that as all things originally are in God, so also man doth participate with the [7] nature of all creatures, of plants in growing and increasing, of beasts in sense and moving, of God and An|gels [8] in understanding. 2. As God can doe all things by his power, so man by wit, reason, and are, doth com|passe many difficult things. 3. As God is the principall end of all things: so man is the secondary end, for whose use all things were created, * and he for the glory of God.

I will also set downe more at large the divers conceits of *Augustine*, of this creating of man according to Gods image.

1. He thinketh this image and similitude chiefly to consist in the soule, and secondarily in the bodie, because it was made to bee obedient to the soule, and of an upright forme to behold the heavens, *lib. 83. quest. 51.*

2 Hee placeth Gods image in man in this, that as all things are of God, so all men had their beginning from *Adam. qu. 45. ex vet. test.*

3. Hee thinketh this image to consist in mans dominion over the creatures, *de Genes. cont. Manich. c. 22.*

4. The soule is like unto God, because it is whole in the whole body, and in every part thereof, it nei|ther increaseth, nor decreaseth with the body.

5. The soule expresseth the image of the Trinity, in the understanding, will, memory, which are three fa|culties, yet make but one soule.

6. The soule liveth by it selfe, and doth also quicken the body, as God quickneth all things.

7. The soule beareth the image of God in reason, the similitude of likenesse of God in charity. *lib. de spi|rit. & anim. c. 39.*

Thus *Augustine* varieth placing this image sometime in one thing, sometime in another. But to put all out of doubt, the Apostle sheweth, how we are to understand the image of God in man, *Eph. 4.24. Which after God is created in righteousness and true holinesse. Coloss. 4.10. Put on the new man, which is renewed in knowledge after the image of him that created him.** This image then consisteth not so much in the substance of the soule, or in the naturall faculties thereof, as of understanding, free will, memory, but in the know|ledge and illumination, holinesse and justice of the soule, which are now wrought in man by grace, and then were given by creation. Our reasons are these: 1. If this similitude and image were in the spirituall essence and substance of the soule, both wicked spirits and wicked men should have the image of God, for the substance of spirit and soule remaineth in them.

2. *Ambrose* thus reaso•eth: *Deus non damnat imaginem suam, &c.* God doth not damne his owne image, or send it into hell fire. &c. but the soules of the wicked are damned: *ergo*, the image is not in the substance of the soule: *imago illa, &c.* that image wherein thou wast made after the likenesse of God, is not con|demned, but crowned *Serm. 10. in Ps. 119.* but the righteousness and holinesse of the soule only is crowned.

3 That image, after which men are naturally begotten, is not the image of God: for it were absurd, if not impious, to say, that Gods image may naturally be propagated: but men by nature receive the image of •he •asonable soule, as *Adam* begat *Seth* in his owne likenesse after his image, *Gen. 5.3.* that is, like un|to him both in soule and bodie: wherefore the image of God consisteth not in the substance of the rea|sonable soule.

* 4 That image of God, after the which *Adam* was created, is by his fall utterly lost and extinguished, for otherwise this image need not to bee renewed and revived in us, as it is by Christ, as the Apo|stle sheweth, *Ephes 4.24. Coloss. 3.10.* the fore-cited places: but the substance of the reasonable soule, with the naturall faculties and powers thereof are not lost, therefore therein is not expressed this image. To this purpose *Augustine*: *that the whole man both in his inward and outward part, inveteravit, is waxen old and decayed by sinne, the inward man is renewed now by grace, the outward man shall bee restored in the resurrection.* lib. 24. contr. Faustum.* *Epiphanius* therefore had no reason to note this as an heresie in *Origen*, for saying, that *Adam* had lost by his transgression the image of his creation, *epist. ad Ioann. Hierosol.* He might as well charge the Apostle with heresie, who saith the newe man is renewed after the image of him that created him: but there need no renewing, where is not first a decaying; nor a restoring of that, which is not lost.

QVEST. XXIX. Why it is added, God created them male and female.

Vers. 27. *TH*•• *God created man in his image, &c.* 1. To take away all ambiguitie, lest man might be thought to have beene created according to his owne image, it is added, *in the image of God created he him.* 2. Thrice in the same verse *Moses* maketh mention of the creation of man, left any might

imagine with the Philosophers, that man had no beginning, but was eternall. 3. Mention also is made of male and female, that both man and woman should be knowne to be made according to Gods image: though man first, and as the more principall. *Iun.* 4. And *Moses* saith, he created *them male and female*, not *created him*: contrary to the conceit of *Plato*, and some Hebrewes, which thinke that *Adam* was at the first created both a man and woman, and afterward divided in twaine, *Mercer*.

QVEST. XXX. Of mans rule and dominion over the creatures.

Vers. 28. *RV*le over the fish of the sea, the foule of heaven, and over every beast. *Theodoret* thinketh, that the great Whales were exempted from the dominion of man, *q. 20. in Gen.* but his conceit is contrary to the text, which giveth man rule overall the fish: and *Basil* reporteth, that he had seene great whirlpooles of the sea taken and subdued by the will and industrie of man, *hom. 10. in Genes.* This rule and dominion of man was absolute before his fall, for then both man should have beene of more excellent go|vernment, by reason of his excellent wisdom, to keepe the creatures in subjection, and the beasts also by Gods providence should have had a naturall inclination to obedience: a president whereof we have *Gen. 2.* when all the creatures presented themselves before *Adam*, to receive their names of him.

Since *Adams* fall, this preeminence and dominion of man over the beasts is greatly diminished and im|paired, that as he first disobeyed his Creator, so they also have cast off mans yoake, yet not withstanding, though now men have not so absolute a command over the creatures, his Lordship and authority re|maineth still, which he exerciseth over the creatures by these foure wayes and meanes.

First, there remaineth yet a naturall instinct of obedience in those creatures which are for mans use, as in the oxe, asse, horse, wherein Gods mercy appeareth, that though man by his sinne be deprived of his authority over the wilde and great beasts, as lyons, beares,* yet the more necessary and serviceable creatures are kept in subjection still: such a naturall inclination toward man appeareth in the Dolphins, of the which *Plutarch* reporteth strange things, as how the body of that ancient Poet *Hesiod*e was borne up in the sea by the Dolphins, and brought to land: and how one. *Evalus* with a virgin, which was carried to be sacrificed, leaped into the sea, and were both preserved, beeing supported by the Dolphins, *Plutarch. convival*•. It is also most strange, that *Plinie* writeth of the *Teutyrites*, that inhabit by Nylus, that they are a terror to the Crocodiles, and leaping vpon their backes to bring them as captives to the shoare, *Plin. lib. 8. c. 25.*

Secondly, God by his extraordinary worke and miracle subdueth the fierce and cruell beasts vnto man: as when they all came unto *Noah* in the Arke: the lions mouthes were stopped against *Daniel*, the viper had no power to hurt *Paul*.

Thirdly, this dominion lost by *Adam* is restored by Christ, and the beasts subdued to the faithfull, when the Lord seeth it meet: as it is said, *Iob 5.23. The beasts of the field shall be at peace with thee.* Thus by Gods providence many of his children have beene preserved, as *Ionas* by his faithfull prayer was preserved in the belly of the whale: *Hierome* reporteth, or one under his name, in the life of *Malchus*, (if the story bee true) how he being pursued of his cruell master,

fled into a cave where was hid a lionesse with her whelpes, which •irred not at him, but as soone as the Pagan entred, sending his servant in before, they were both soone by the beast dispatched.

Fourthly, man sometime by his strength doth subdue the beasts, as *Sampson* did slay a lion, and *David* a beare: or, where strength faileth, by his wit and policy, as *Saint Iames* saith, c. 3.7. *The whole nature of beasts and of birds, and of creeping things, and things of the sea, is tamed and hath beene tamed of the nature of man: so Augustine saith, when all other beasts are tamed by man, hee himselfe is tamed of none. de Genes. cont. Manich. c. 18.*

QVEST. XXXI. How all things are said to be good that God made.

Vers. 13. *GOd saw all that hee had made, and loe it was very good.* The Manichees here objected, that God created many things hurtfull and pernicious to man, as herbs, and beasts, venomous and noysome, many things superfluous, whereof man hath no use, how then were all things created good? *Augustine* to this objection most fully in this manner answereth: 1. God hath made nothing superfluous, although we know not the use thereof: like as in an artificers shop, we condemne not those instruments and tooles, which we are ignorant of, though wee cut our hands with them. 2. Wee need not to complaine of those things, which are profitable, or superfluous, for these hurt not, and the other are for our use, and by those which are pernicious, we are either punished, or exercised, or terrified: *usurpa utilia, cave pernicioso, relinque superflua*, use the commodious creatures, take heed of the pernicious, leave those which thou thinkest superfluous. *de Genes. ad liter. c. 22.* To this answer of *Augustine*, thus much may bee added: that these noxious creatures, which now serve for the correction of man, should not have beene hurtfull, if man had not fallen by his transgression: and againe, they are not now altogether unprofitable, for even those creatures, which are venomous, and not fit for food, are yet profitable for medicine.

There remaineth yet one question of weight concerning the creation of the Angels: first, it is not doubted of, but that God created the Angels, *Coloss. 1.16. By him were all things created which are in heaven and earth: things visible and invisible, &c.* But there are two other questions, wherefore *Moses* omitted the creation of the Angels, and when they are thought to have beene created.

Page 14

QVEST. XXXII. Why *Moses* omitted the creation of the Angels.

FOR the first: 1. *Moses* neither passed over the creation of Angels in silence, for feare lest the Israelites should have committed idolatry in worshipping of them, as *Chrysostome*, and *Theodoret* thinke: for the Israelites could not be ignorant that the Angels had divers times appeared to their fathers the Patriarkes, and so could not bee ignorant of them. 2. Neither are they omitted, because *Moses* only treateth of those things, which had their beginning with this materiall world, but the Angels were created long before the visible world, as *Basil* and *Damascene* thinke; for it shall even now appeare; that this is a false supposition, that the Angels were created so long before. 3. Neither yet is the creation of the Angels comprehended under the making of heaven and the light, as *Augustine* and *Beda* thinke, for this were to leave the literall sense which is to be followed in the history of the creation. 4. But the only reason is this, because *Moses* applyeth himselfe to the simple capacity of the people, and describeth onely the creation of visible, and sensible things, leaving to speak of spirituall, which they could not understand: and this seemeth to be *Hieroms* opinion, *epist. 139. ad Cyprian.*

QVEST. XXXIII. When the Angels were made.

For the second: 1. We neither receive the opinion of those that thinke the Angels to have beene made long before the world, as *Origen* affirmeth, *tract. 35. in Matth▪* and *Damascen. lib. 2. de fid. c. 3.* with others. For the Scripture testifieth, that the evill angels fell, as soone as they were created. *Ioh. 8.44. He abode not in the truth: and as soone as the Angels had sinned, they were cast downe to hell. 2 Pet. 2.4.* But before hea|ven was made, there was no hell, neither any such distinction of place, before the world was founded. 2. Neither is their opinion currant, that thinke the Angels to have beene created the same day with man: as *Gennadius*, and *Achacius*: because of that place, *Iob 38.7. Where wast thou*, saith the Lord to *Iob*, *when the Starres praised mee together; and all the children of God reioyced?* From hence it is evident, that when the starres were made, the Angels also had then their being, and rejoyced before God, which was upon the fourth day of the creation. 3. There is a third opinion, that the Angels were created, when in the begin|ning God created the heavens, *Gen. 1.1. August. lib. 1. de Genes. ad lit. c. 4.* And whereas it is said, that dark|nesse was upon the face of the deepe, *Origen* thinketh that was the deepe, whither the Devill and his An|gels were cast. This opinion seemeth most probable, because together with the heavens were created the heavenly host of Angels: *c. 21. & 148.2.* Where the same word *tzaba* host or army is used.

QVEST. XXXIV. Whether all trees in the beginning bare fruit.

Vers. 29. *I Have given unto you every herb, &c. It shall all bee to you for meat: likewise to every beast of the earth. &c.* Wee mislike the conceit of *Beda in Hexemer*: upon these words, that before mans fall every tree did beare fruit, fit for food, none was barren or unfruitfull, because the text saith, *I haue given you every tree, &c.*

For 1. it is evident out of the Scripture, that divers kinds of trees were created in Paradise for beauty and ornament, which bare no fruit for food: as the Cedar, and Firre tree, *Ezek. 31.8. The Ced•rs in the garden of God could not hide him, no Firre tree was like his branches.* 2. This generall permission to eat of every tree, concludeth not a necessity of fruit-bearing in every tree, but a liberty to eat of all which were fit for food, excepting only the tree of knowledge of good and evill, *Gen. 2.17.*

QVEST. XXXV. Whether the flesh of beasts were eaten before the flood.

Likewise we refuse the opinion of *Beda*, that neither man nor beast did eat of any flesh, but onely of the fruits of the earth before the flood: neither doe wee allow the iudgement of *Thomas Aquinas*, who thinketh that the beasts which are now devourers of flesh, should have used that kind of food in the state of mans innocency. 1. *part. quaest. 96. artic. 1.*

The latter opinion wee reiect, because if man had not transgressed, there should have beene no death in the world, **Rom. 5.12. Sinne entred into the world by one man, and death by sinne*: if there should have beene no death in the world, because no sin, I see not how death should have entred upon other creatures, espelcially this violent death by slaughter: as the Apostle also saith, *Rom. 8.22. That every creature groaneth with us, and travelleth in paine together to this present*: so that this bondage of paine and corruption, which maketh man and beast groane together, was laid upon them together. Neither doe I see how *Basils* opinil|on can stand, **hom. 11. in Gen.* that man in his innocency, though hee should not have used the beasts for food, yet might haue slaine them, to take knowledge of their inward parts, and to helpe his experience that wayes: or it should have beene lawfull unto him to kill them in hunting for his delight, as *Pererius* thinketh, *lib. 4. in Gen. p.663.* for this slaughter, and killing of beasts, upon what occasion soever, whether for food, for knowledge or pleasure, belongeth unto the bondage of corruption, which by sin was brought into the world.

The other opinion seemeth probable, especially because of these two places of Scripture; first, for that the beasts and fowles lived in the Arke, not of flesh, but of other food than usuall, as *Noah* is

bidden to *take of all meat that was eaten*, Gen. 6.21. for there being only one couple of unclean beasts, and seven couple of cleane preserved in the arke: out of these there could not be food of flesh sufficient for the rest: and after the cattell went out of the Arke, there was no other food for them, all flesh being destroyed, but onely by the fruits of the earth. Secondly, the first permission to eat flesh, that we reade of, was after the floud, Gen. 9.3. *Everything that moveth and liveth shall be meat for you as the greene herb.*

Page 15

But these objections may be easily answered. To the first we answer: 1. that the beasts which did devour flesh, did also feed of herbs: and so *Noah* might provide for them according to their eating: * 2. Though they did use altogether to live of flesh, yet I thinke that for that present time, and some while after, all beasts might returne to the first food appointed in the creation, this being a second creation and renewing of the world; so that upon this extraordinary occasion and urgent necessity, it cannot be gathered what was the ordinary food of beasts before, no more than it can be inferred, that because beasts of contrary natures, as the lion and calfe, beare and cowe, wolfe and lambe, leopard and kid, did lye together, *Isay* 11.6. that there was no enmity betweene them before.

To the second place our answer is, that there that liberty is onely renewed, as is the blessing to increase and multiply, vers. 1. and the prohibition of shedding mans blood: vers. 5. *at the hands of a mans brother will I require the life of man:* for before the floud, the blood of *Abel* was required at the hands of his brother *Caine*.

Notwithstanding therefore these objections, I thinke it more probable, that both man and beast after the transgression before the floud, did use indifferently both the fruits of the earth, and the flesh of beasts for food: the grounds of this opinion are these.

1. That one beast did not raven upon another in the state of mans innocency, * two principall reasons may be given: one, because as yet no death was entred into the world; the other, for that man bearing perfect rule and dominion over the creatures, did keepe them in order: but after mans fall, both these causes were taken away; for not onely death entred upon man, but the other creatures were brought into the same bondage, and were killed for sacrifice: as *Abel* offered of the fat of the sheep, Gen. 4 3. if it were lawfull then to slay beasts, why not to eat of their flesh? And againe, man having lost his sovereignty over the creatures, they then began one to rage upon another, as not standing now in the like awe and feare of man as before: this cause is touched by the Prophet, *Habbac.* 1.14. *Thou makest man as the fishes of the Sea, and as the creeping things that have no rule over them:* that is, which doe one consume and devour another, because they have no governour: this rule the beasts, fishes, and fowles, had shaken off immediately upon mans fall, and not only after the floud.

2. Seeing in the old world two great sinnes abounded, carnall lust, and concupiscence, Gen. 6.2. and tyranny and oppression: vers. 4. *there were gyants or tyrants in the earth:* and tyranny and oppression brought forth bloodshed; for which cause the prohibition of shedding of mans blood is so straightly forbidden after the floud, that *God will require it at the hands of every beast, and of a mans brother;* Gen. 9.5. How is it like, that they would abstaine from killing of beasts, that spared not to spill the blood of men? or from eating of flesh, which is more apt to provoke unto lust, than the simple fruits of the earth?

3. If the flesh of beasts was not eaten before the floud, what then became of the increase of cattell? how was not the earth over-run with them? This reason was given, why the Lord would not at once but by little and little destroy the Canaanites before the Israelites, *lest the beasts of the*

field should increase upon them, *Deut.* 7.22. because they both helped to destroy the cruell beasts, and did eat the unclean, as swine and such other, both which by their multitudes otherwise might have beene an annoyance to the Israelites. But greater feare was there, of overspreading the earth with increase of beasts before the flood, if no such provision had beene made to diminish their number.

4. But that place most of all confirmeth our opinion. *Gen.* 7.2. where mention is made of cleane and unclean beasts: which difference was observed before the flood, and continued by tradition; not in regard on^y of sacrifice, but also for their eating, as it may appeare in the reviving of this law afterward. *Levit.* 11.47. *That there may be difference betweene the unclean and cleane, and betweene the beast that may be eaten, and the beast that may not be eaten:* that then is said by the definition of the law to bee a cleane beast, that might be eaten, that unclean, that might not be eaten. So I conclude this question, with the sentence of *Ambrose*, *Quiconvivium adornat, &c.* he that prepareth a feast, doth kill his oxen and fat cattell before, and then biddeth his guests: so the Lord, *ante homini caeterorum animalium praeparavit epulas*,^{*} before prelpared the meats of other beasts, and then as his friend *invitavit ad convivium*, bid him to the banquet, *Epist.* 37. His opinion is, that the cattell were provided of God to bee meat for man. *Mercerus* is of another judgement, that the eating of flesh was generally forborne before the flood, which is also the opinion of the Hebrewes: 1. both because it was necessary for the preservation of the kinds of cattell: 2. as also herbs being then of greater vertue and strength before the flood and after, might suffice for mans sustenance. *Mercer. in v. 29.1. ch. Gen.*

But these reasons conclude not. 1. Like as after the flood, when liberty was granted to eat flesh, as the greene herb, yet they did forbear for a time, till the breed of Cattell was increased, upon the like reason before the flood, immediately after the creation, they might abstaine for a time from the eating of flesh, but not altogether. 2. The great vertue and strength of herbs concludeth, that the eating of flesh was not so generall, or necessary, then as afterward, but the whole abstinence from all kind of eating of flesh, it concludeth not.

I rather preferre *Musculus* opinion, who upon the sacrificing of beasts, and wearing of their skins, inferreth, that beasts were killed before the flood, and consequently their flesh eaten. *in 1. Gen. v. 29.*

4. The didactica, that is, places of doctrine observed out of this first chapter.

1. Doct. Of the Trinity proved.

1. AGainst the Jewes that deny the Trinity, and the Sabellians, which affirme but one person in the Deity, we have evident prooffe in this chapter, vers. 1. where the word (God) or, in the hebrew *elohim*, gods, is joyned to a verbe of the singular number, [*bara*] created, noting the singularity of the Godhead, and plurality of the persons. But exception is taken against this argument by *Cajetanus*, for the which he is reprov'd of *Catharinus* another Popish writer, *lib. 4. animad ver.* and by *Bellarmino. lib. 2. de Christ. c. 6.* for that it is the use of the Hebrewes to joyne words of the plurall, with a verbe of the singular number, upon which reason this collection is misliked also by *Calvin* and *Mercerus*: but it may be replied, that it is not the use of the Hebrewes to put in the plurall number, that which hath no plurality in nature: as to say (Gods) if there were but one person in the godhead.

^{*}But yet this argument for the Trinity is more evident, vers. 26. *Let us make man after our image, &c.* where God neither speaketh to himselfe, saying, *let us make*, not *I will make*: neither yet to the earth, as though that wrought together with God: nor to the Angels, for God only created

man, vers. 27. nor yet doth God speake in the plurall number, according to the fashion of great men, for that use of speech, was not yet knowne: but in this forme of speech is set forth the consultation of the blessed Trinity, the Father, Sonne, and holy Ghost.

2. Doct. That the heavens and earth had a beginning.

2. Out of the first verse wee conclude, that the world had a beginning, and that it was created by God: contrary to the opinion of *Xenophanes*, who held the world to bee without beginning or end: and of the Epicures, who did impiously hold, that the world was made by chance, by the concurrence of bodies together: and of *Aristotle* among the heathen, and *Eugubinus in Cosmopeia* among Christians, who affirme *Coelum empyraeum*, the highest and supreme heaven to have bene eternall.

*Likewise wee condemne the folly of the lying Aegyptians and Chaldees, who extend the age of the world many thousand yeares before it was made. The Aegyptians boasted that they had a continuall succession of Kings. 70. thousand yeares. *Augustine* maketh mention of a letter that *Alexander* writ to his mother *Olympias*, wherein he reporteth, that hee heard of an Aegyptian Priest, that the Kingdome of the Assyrians exceeded 5000. yeares: of the Persians, 8000. yeares. *Pompeius Mela* writeth, that they have chronicles of 13000. yeares. *Diogenes Laertius*, from *Vulcan* to *Alexander*, accounteth. 48860. yeares, *August. lib. 12. de civitate. dei. cap. 10.* The Aegyptians also reckon 100. thousand yeares since they first learned Astrology, *de civitat. dei. 18. c. 40.* All these are lying fables, seeing by just computation of yeares it is found, that the world hath not yet continued since the first beginning thereof, 6000. yeares.

3. Doct. The word from the beginning.

3. Vers. 3. *Then God said:* hence *Servetus* would confirme his wicked error, that the word was not from the beginning, because the heavens and earth are here said to bee made, before God spake. But wee have an evident testimony, that the word was in the beginning with God, and that nothing was made without it, *Ioh. 1, 2, 3.* and seeing the light was made by this word, the word must needs be before the light: the cause goeth before the effect: so that the heavens and earth were in the beginning made by the word of God: but in this place first onely it is added▪ *And God said*, because now more manifestly the wisdom and power of God appeareth in the distinction and perfection of the creatures, which before were confused together. *Calvin. Mercer.* Further, another heresie of *Servetus* is confuted, who thinketh that this was a new quality in God to speake, which spake not before, for this speaking in God, was no quality in God, as in man, but it signifieth only his will and decree, though *Ab. Ezra* doe without cause finde fault with *R. Saadian* for so expounding: this word of God was nothing but Gods decree and commandement, whereby the heavens also and earth were first made, *Psal. 148.5.* so that then God thus spake also. *Calvin. Mercer.*

4. Doct. Of the different beginning of the soules of man and beasts.

4. Vers. 24 *Let the earth bring forth every living thing: animam viventem, the living soule:* from hence it was gathered, that not only the bodies of bruite beasts, but their life also, and as it were soule, were derived out of the earth: whereby a manifest difference appeareth betweene the originall of mans soule, which was breathed of God, and of the soule or life of beasts, which was produced out of the earth: contrary to the opinion of *Porphyrius*, and the Pythagoreans, who taught that the soule of man tooke beginning from the elements, as the life of other creatures.

5. Doct. That God hath no humane shape.

5. *Let us make man after our image.* vers. 26. which image was shewed before to be in the graces of the soule, and not in the body, against the heresie of the Anthropomorphites, who imagined God to be of a humane shape like unto man.

6. Doct. God not the author of evill.

6. Vers. 31. *GOd saw all he had made, and •oe it was very good.* From hence we conclude, that God onlly is the author of good: and that whatsoever the Lord doth, is very good. Against the Manichees, who affirmed, that the God of the law was the Prince of darknesse, and anchor of evill.

7. Doct. Marriage made free for all men▪

7. Vers. 28. *BRing forth fruit and multiply*] This Scripture sheweth, 〈◇〉 marriage had the institution in mans innocency, and that this blessing to increase, should have taken place though 〈◇〉 had not fallen: against the heresie of the Tati••i and Ma•ichees, which condemned marriage as a work of the devill.

Againe, seeing God giveth here a liberty to all men and women by marriage to increase and multiply, it maketh strongly against the Popish inhibition of marriage in Ecclesiasticall persons, and Monasticall enforced vowes: for by both these, this generall liberty given of God is restrained.

To this argument divers answers are framed. 1. That this precept of multiplying was onely to hold •ll the world was replenished. *Magister, lib. •. distinct. 2•.* 2. This precept was not given to all, but onely to the multitude▪ *Thomas 2.2. quast. 152▪ art. 2.3.* This precept was not for all times, but only in case of necess•lty, when propagation failed, *Scotus*. 4. Some say this precept did hold onely till Christ. 5. Some that this increasing is to be understood of ••ctifying in the soule, not in the body. But all these answers mislike the moderne Papists. And therefore now their answer is, that these words, *increase and multiply*, * containe not a precept, but an institution of nature, and a promise of fecundity • for the same words are uttered unt•olther creatures, which are not capable of precepts; and if i• were • precept, i• should binde all to increase and multiply by marriage, and so injury should be offered to Christ, to *Mary* and other holy Virgins: thus *Bellarmino de Clericis, lib. 1. c. 21. Pererius in Genes. lib. 4. p. 657.*

Contra. 1. Our adversaries fight here with their owne shadow: for neither doe wee say, that this is an absolute precept binding all to marriage: but a liberty granted to all that will marry, that thereby man|kinde may still be propagated: like as where Christ faith, if they persecute you in one City, flye into ano|ther: hee doth not take away this liberty, that flyeth not, having received a greater gift of strength and patience to stay and endure the utmost triall▪ but he, which shall deny this remedy to the weake. So they offend not against this grant of marriage for increase, that need it not, but are indued with a more excell|lent gift of continency, but they, which deny it to those that are apt to generation. 2. Though bruit beasts are not capable of mans precepts, yet when God biddeth, the creatures understand in their kind and obey. *Ion 2.10. God spake to •he fish, and it cast up Ionah upon the dry land.* 3. If it bee an institution of nature, then they tyrannize by their superstitious lawes over the bodies of men, forcing them to single life against the generall inclination of nature.

5. The 〈 in non-Latin alphabet 〉 ; that is, places of confutation out of this first chapter.

I. Confut. Against the Manichees and Atheists.

I Will briefly first set downe the objections of the Manichees and ancient Pagans, concerning the creati|on, because they are sutable to the impious conceits of the Atheists in these dayes.

1. *Object.* If God in the beginning made the world: what did hee before? was hee weary in doing of nothing? *Ans.* God, as *Augustine* saith, *nec cessando torpuit, nec operando laboravit*, neither was idle in relsting, nor weary in working: neither received he any happinesse by the things created, without which he was happy: but when it pleased him, he made the world to manifest his glory, and declare his mercy. *Aug. cont. aedvers. leg. lib. 1. c. 2.*

2. *Object.* If God created light, hee was before in darknesse. *Answer.* God needeth no corporall light, which was made, but dwelleth in a spirituall and uncreated light. *Aug. de gⁿ. cont. Manich. cap 4.*

3. *Object.* If God made the light, who made darknesse? *Answer.* Darknesse is nothing, it need no creation, being but the absence of light, as nakednesse is the want of cloathing, silence the ceasing of a sound. *ibid.*

4. *Object.* If the spirit moved upon the waters, then were they the habitacle or mansion of the spirit. *Ans.* The Sunne is carried above the earth, yet is not the earth the habitation thereof: and the spirit did so move upon the waters, as the workman over the worke which he intendeth to make. *Aug. ibid. c. 5.*

5. *Object.* But who made the waters whereupon the spirit moved? *Ans.* It is comprehended under the name of the earth, which was covered with the waters, made at the first, as an unformed lumpe or matter, whereout other creatures were made. *Aug c. 7.*

6. *Object.* God saw that the light was good, it should seeme he knew it not before. *Ans.* It followeth not, that because God approveth the light being made, he knew it not before. Christ wondred at the Cen|turions faith, which he himselfe had wrought: God saw it before in his intention, and now approveth it, brought forth in action.

7. *Object.* How could there be light, or the distinction of daies and nights▪ before the Sun was made? *Cels. lib. 6. Orig.* and so object the Manichees. *Ans.* *Augustine* answereth, that there was a division of the day and night before the sunne, but a more exact division afterward: *de genes. cont. Manich. c. 15. Ambrose* saith, the

Page 18

light of the day is one thing, the light of the sunne another: as wee see by experience, that there is a light before the sunne rise, and after he is set, *lib.4. Hexemer. c. 3.* But we doe againe say, that God is not tyed to the creature, as though hee could not make light without the sunne: •ee that made the •unn•, was able to make light before and without the sunne: see more hereof, in the Theologicall explanation upon vers. 3. I will now touch some of the Papists objections.

2. Confut. Sacraments doe not conferr• grace.

Bellarmino by the moving of the spirit upon the waters, enforceth, that the Sacrament of Baptisme con|ferreth grace, as those waters concurred to the making of naturall things, so the water of baptisme to|ward spirituall regeneration: *lib. 2. de sacram. ca. 4. Ans.* This collection maketh against his opinion: for like as the waters were dead without the spirit, so we say that it is the spirit in baptisme, and not the ele|ment that doth regenerate us.

3. Confut. Not lawfull to make the image of God.

MAN is the image of God, but it is lawfull to make the image of the image of God: *ergo*, to make the image of God, *lib. 2. de imaginib. sanct. c. 8. Ans.* Man is made according to Gods image in his soule, not in his body: that therefore in man, wherein he is like unto God is spirituall and invisible, and therefore cannot be by a visible image deciphered.

4. Confut. Man created immortall.

BEcause the Lord said to man, *increase and multiply*, *Bellarmino* collecteth, that man was created of a mortall and corruptible nature, yet should he have beene preserved by a supernaturall grace, if he had not sinned, *lib. de grat. primi hom. c. 9. Ans.* 1. His collection is weake, for man should have increased in the state of innocency, where no corruption was, and *Mary* was increased with her holy Sonne Christ, whose flesh saw no corruption, *Act. 2. 27.* 2. Neither needed *Adam* to have had any supernaturall gift, beside his creation, to have beene preserved from death, if hee had not sinned: for death entred onely by sinne, *Rom. 5. 12.*

5. Confut. Against the Anabaptists.

Vers. 26. *LEt them rule over the fish of the Sea, &c.* Hence the Anabaptists would prove their confused community and free use of all creatures: because God giveth unto *Adam* and all his posterity, rule, and dominion over them. But it is a grosse collection: for the gift must be used according to the mind of the giver: now the Lord, who first gave this liberty unto man, hath also set an order, appointed Magi|strates, forbidden to steale: that every man should content himselfe with his owne portion, and not usurpe upon anothers right. *Muscul.*

6. The 〈 in non-Latin alphabet 〉, places of exhortation and comfort.

1. THE great wisdome of God appeareth in the creation of the world, as the Prophet noteth, *Psal. 104. 24. In wisdome hast thou made them all, &c.* for all things were ordained of God in excellent order, * and disposed with great wisdome.

2. The great bounty of God appeareth toward man, for whose cause hee hath made all these things, which the eye beholdeth: that we againe should magnifie the mercies of God toward us: thus the Prophet exhorteth, *Psal. 8. 3. When I behold the heavens, &c. what is man say I then, that thou art so mindfull of him?*

3. Seeing man was created after the image of God in righteousness and holinesse, and since by his transgression hee hath lost this image, *Eccles. 7. 31. God hath made man righteous, but they have sought many inventions:* we should labour to repaire this image, and *to be renewed in the spirit of our minds, to put on the new man, which after God is created in righteousness and holinesse, Ephes. 4. 24.*

4. As God hath given unto man rule over the creatures, vers. 28. as the Prophet saith, *The ox knoweth his owner, &c. Isay 1. 3.* So man should endeavour to know his Creator and Maker, and to bee obedient to him. *

5. As God commanded light to shine out of darknesse, so we should pray to God to illuminate our minds with the knowledge of Christ, * *2 Cor. 4. 6.*

6. All things which God created were good, so we should delight in doing of good, *and overcome evill with goodnesse, Rom. 12. 21.*

CHAP. II.

The Analysis, or Methode.

T His second chapter containeth 〈...〉 of somewhat not ordained before, and 〈...〉 .

The 〈...〉 of the Sabbath, the sanctification thereof, 〈◇〉 3. the reason of the sanctifying, Gods rest, vers. 2.

The 〈◇〉 is generall, of the creation of the whole world, and the things therein contained, vers. 4.5. Particular in the description of paradise, and the rehearsall of things concerning 〈◇〉 .

Paradise is described by the situation of the place, 〈◇〉 ▪ by the 〈◇〉 parts thereof, the pleasant trees, vers. 9. the river divided into 〈...〉 from vers. 9. to vers. 1▪.

Four things are rehearsed concerning man: 1. his vocation 〈...〉 the garden, vers. 15. the prohibition to eat of the tree of knowledge, &c. with a permission to eat of the rest. vers. 16, 17. 3. The nomination of the creatures: their bringing to *Adam*, vers. 16. his naming of them. vers. 20. 4. The creation of woman: where we have 1. the *consultation* of God, vers. 18. 2. *The conf•r•tion*, or manner of the womans making, vers. 21▪ 22. 3. The approbation of *Adam*, vers. 23. The *ben•diction* of marriage inte•se•ted by *Moses*, vers. 24.

The Genesis, or grammaticall sense.

v. 1. All the host of them. b.g.T. 〈 in non-Latin alphabet 〉 , the ornament of them. s.H. orna•us, ornament, H. haeb. •s•bai•, armies, * host.

v. 2. seventh day. b.g.T.p.H. 〈 in non-Latin alphabet 〉 , sixth day. s. she •igui. seventh. heb.

v. 3. rested from the workes, * which God ordained to bee made. b. created and made. g. which hee created to bee made. H. which he had made. 〈 in non-Latin alphabet 〉 , S. from doing the worke which he had created. * T. which he created in making. P. heb. that is, God created the matter first, then out of that matter made his workes. *

v. 4. These are the generations. B.G.T.P. 〈 in non-Latin alphabet 〉 , booke of generation. S.H. *

v. 6. but a mist went up, B.G. but a fountaine 〈 in non-Latin alphabet 〉 , ascended. S.H. and a mist, &c. P. heb. ve•dh: which signifieth a mist, and a cloud went up: Ch. or a mist went up. T. hee joyneth i• with the other verse, * and maketh this to be the sense, that there was yet neither raine or vapour to water the earth.

v. 7. mad• man of the dust of the ground. G. dust of the ground. B. T. h•b. taking dust out of the ground. S. for|med him of the slime, de lim•, of the earth, H. heb. g•aphar. dust. * breathed into his nostrils, B.T. into his face. G:S:HeP:h•b. aph. a face, a •ose• the man was a speaking spirit, * C. a living soule, caet.

9. good to eat. G:T:S:P:H: tobh. good, pleasant to caet. B.H. *

10. one of the place of pleasure: H.C. out of Eden, cater. *

11. into foure heads. B.G.H.T. foure beginnings. 〈 in non-Latin alphabet 〉 , S.T. rashim, heads. *

12. there is bellium. B.G.T.P.H. 〈 in non-Latin alphabet 〉 . a carbuncle.*

Onix stone: b.B.G.H.P. sardonix stone. T. 〈 in non-Latin alphabet 〉 , a greene stone. S. the 〈◇〉 is of a naile colour,* the sarda of a flesh colour▪ the sardonix of a mixt colour of both. H. soha••, an onix stone.

13. The land of Aethiopia. S.H. P. of Cush. G.B.T.P. heb. Gush. which is taken as well for Arabia,* as Aethiopia.

14. Tigris. S.H. Hidekell. B.G.T.P. heb. taken for part of Tigris. Euphrates. s.H.T.b. perah. g.p.T. heb. perath, which is Euphrates.

15. put him into the garden of Eden. b.g.T.p. in 〈 in non-Latin alphabet 〉 ; in the paradise of pleasure. s.H. hegan, a garden, gu••|den, signifieth delight, but paradise is derived from pardes, which signifieth an ovehard.

16. thou shalt freely eat. T.g. in eating, eat. b. heb. eat thou. H. thou shalt eat meat. s.*

18. an helper like him. b.h. meet for him. T.G. 〈 in non-Latin alphabet 〉 , according to h•m▪ h•b. as before him: Chenegdo. v. 20.* 〈 in non-Latin alphabet 〉 , like to him. s.*

23. she shall be called 〈 in non-Latin alphabet 〉 , woman. s. virago, a mannes. h.T. a woman or mannes. •.g. he. ish. a man, ishah, a w•|man: virissa, a viresse. P.*

v. 8. the Lord planted a garden eastward in Eden. b.g.T.s.p. the Lord planted a paradise of pleasure from the be|ginning. H.C micchedem, from the east.*

v. 17. thou shalt eat, &c. thou shalt die. •.g.T.h.p. 〈 in non-Latin alphabet 〉 , c•t ye, 〈 in non-Latin alphabet 〉 , ye shall dye, s. in the plurall.*

v. 21. an heavy or deepe sleepe. b.g. soporem, a sound sleepe. T.h.p. 〈 in non-Latin alphabet 〉 , an extasis,* which is of the minde rather than of the body, f. tardemah, of radham: a sound sleepe. heb.*

v. 24. they shall be one flesh. b.g.T. heb. they two shall be one flesh. s. H. *which reading because it keepeth the sense is approved in the Gospell.* Matth. 19.5.*

v. 24. shall leave her father and mothers bed. Ch. shall leave father and mother. c•t.

The Exegesis, or Theologicall ex|plication.

QVEST. I. How God is said to have rested.

1. *God rested from all his worke.* •. Neither as being weary in working, but resting is here taken only 〈...〉 , or leaving to worke. 2. Neither did he rest from his workes, to receive any use thereof or benefit to himselfe: but the wiseman sheweth how God taketh delight in his workes: *Prov. 8.31. I tooke my solace in the compasse of the earth, and my delight is in the children of ma•:* he made all things for 〈◇〉 use, and man for his owne glory: not that by man there is any new accession of glory to God, which he had not: for infinite was the glory of the blessed Trinity before the world was. *Ioh. 17.5.* but by man▪ Gods glory in the world is manifested, not to Gods

benefit, but to his owne everlasting reward. 3. Neither is God said simply to rest, but only from the workes of the creation: by his providence he worketh still in the preservation of those things which he hath made. *Iohn 5.17. My father worketh hitherto▪ and I worke.*

QVEST. II. How the Lord is said to have made an end of his worke the seventh day.

Vers. 2. *IN the seventh day God finished his worke, &c.* 1. Not that God made any of his workes upon the seventh day, as *Hierome* urgeth this place against the Iewes: *tradition. in Genes. 2.* neither is it so said, because God in the last point of the sixt day finished his worke, which therefore is counted of the seventh: as the Hebrewes. 3. Neither need we with the Septuagint to read sixt for seventh; which were a corrupting of the text. 4. Nor yet with some Hebrewes to understand the creation of the seventh day: for God had already appointed the dayes to follow in order: and the dayes are not properly said to bee created, but the workes made therein. 5. Neither yet doe wee approve the conceit of *Aben Ezra*, who saith, that the end or absolution of a worke is no worke. 6. But without any more controversie, the meaining is no more but this, that God had now already upon the seventh day finished his worke: the finish|ing was done before, but now the Lord beheld it as complete and perfect. *Mercer. Iun.*

QVEST. III. The meaning of these words, vers. 3. which he created to be made.

Vers. 3. *WHich he created, to be made.]* 1. This is neither to bee referred to the eternall purpose of God to create those things, which after were made, as *Rupertus, lib. 2. de Trinitat. c. 18.* for Gods decree and purpose to create the world, is of like eternity to himselfe: but the creation had a begin|ning. 2. Neither by these words [*to be made*] is signified the power of generation given to the creature, to make like to it selfe: for from this worke Gods providence ceaseth not still. 3. Neither is insinuated there|by the end to the which, and order wherein every thing was made: as *Cajetanus*: for this was done in the creation, that beside it, there need no new making. 4. But either it is a phrase of the Hebrewes, who for more certainty and emphasis of speech, doe use to double the word: as vers. 16. *in eating thou shalt eat.* vers. 17. *in dying thou shalt dye*: that is, shalt freely eat, and surely die: so God created in making: that is, powerfully and wonderfully made: *Mercer*: or the words are inverted, and may be placed thus, in setting, *making*, before *created*, as *Tremellius* and *R. Isaac*: he rested from *making* the work which he had *created*. 5. Or if we make any difference, the creation was in the beginning of heaven and earth, as the matter and substance, the making was of the forming of the creatures on the six dayes out of that substance before by God created and prepared. *Muscul.* 6. But most ridiculous and blasphemous is that fable of some Hel|brewes, * that this worke which God created to make, and made not, were the Faunes and Satyres, which God made in the evening upon the sixt day, and being short of time, could not finish them. *ex Muscul.*

QVEST. IIII. The Sabbath instituted of God, after the creation.

Vers. 4. *GOd blessed the seventh day, and sanctified it.]* Here wee have the institution of the Sabbath, which afterward was revived by the promulgation of the morall law. We refuse therefore the erronious opinion of *Tostatus* and *Pererius*, two Popish writers, who do think that this sanctifying of the Sabbath, is here mentioned by way of anticipation, being not instituted till the time of *Moses*: for every day to man in the state of innocency should have beene a Sabbath, neither was there any positive precept given to *Adamin* Paradise, * but only that of not eating the forbidden fruit. *Perer. in Genes. lib. 1. p. 223.* But in this affirming they are grosly deceived. 1. Man had now transgressed, before the Sabbath was instituted as afterward shall be proved, and therefore they doe out of time urge the state of mans innocency. 2. If man had continued in that state, seeing he was appointed to keepe the garden, and not to live idly, no not in Paradise, it is most like, that even then he should have kept the Sabbath, as a rest & intermission even from such labour, as became that place, and as a symbole unto him of a further perfection to bee attained unto. 3. That the Sabbath was instituted now, the creation finished, it may appeare by the

fourth commandment, *Exod. 20. 11.* where this reason of the law is given: *For in six dayes the Lord made heaven and earth, &c.* 4. It is also evident, that the Sabbath was kept by godly tradition, before the morall law was given, as *Exod. 16. 23.* *To morrow is the rest of the holy Sabbath to the Lord.* 5. Thus the fathers ground the institution of the Sabbath upon Gods example in this place: as *Hierome, trad. in 2. Gen. Augustine, Psal. 80.* and *Origen* thus answereth. *Celsus, lib. 6.* objecting, if God were weary, that he needed to rest. *God rested* (saith he) *ut nos ab operibus quiescentes, &c. that we resting from our works should celebrate that day.*

Page 21

QVEST. V. Of the generations of the heaven and earth, how to be understood.

Vers. 4. *These are the generations, &c.* 1. This word, *generations*, is not here to be taken actively, as some of the Hebrewes, for those things, which the heaven and earth brought forth of themselves, but passively for the beginning and originall of the heavens and earth. * 2. The Masorites note that this word *toldoth*, which signifieth generations, is twice only found fully written, with *vau* in the beginning, in this place after the world was finished, and in the generation of *Phares* in the end of *Ruth*: and they yeeld this reason thereof, because this generation in the perfection of the world was complete, and that other whereof Messiah should come, but all other generations are imperfect, and therefore they are defective in letters: but these observations are curious: *ex Mercer.*

QVEST. VI. Of the name of God *Iehovah*.

Vers. 4. *IN the day that the Lord God.* 1. This is the first place of Scripture where the Lord is called by his name *Iehovah*. 2. The reason whereof the Hebrewes make to be this: that as *Elohim* is a name of power and justice, given unto God in the creation: so now *Iehovah* a name of mercy, is attributed unto God, the whole worke being finished, because therein his mercy appeared: or rather now after God had made his worke full and complete, he is also set forth in his full and complete titles. *Iun.* 3. The Hebrewes very superstitiously forbear the reading or naming of this word *Iehovah*, and use in stead thereof *Adonai*: which word we confesse is soberly to be used, and that it conveniently cannot be pronounced, because it borroweth all the prickles from *Adonai*: and wee condemne also the heathens profanation of this name. who derive from them the oblique cases of *Iupiter, Iovis, Iovi.* 4. This name *Iehovah*, some would have to expresse the Trinity, because it consisteth of three kinds of letters, some by *He*, double understand the two natures of Christ, but this is too curious. It is derived of *haiah*, which signifieth Gods being and essence: and therefore hee is called *Iehovah*, as by whom man and all things else have their being, *ex Mercer.*

QVEST. VII. The world made in six dayes, and not all at once.

Vers. 4. *IN the day that the Lord made the earth and the heavens*] From this place *Augustine* would gather that all the world was made in one day, and that *Moses* doth divide the creation into six dayes worke, that it might be the better understood of the simpler sort. *l. 4. de genes. ad lit. c. 21.* the same was the opinion of *Philo Iudaeus, Procopius, and Cajetanus*, a Popish writer.

But this opinion cannot stand. 1. It is contrary to the Scripture, *Exod 21. 11.* *For in six dayes God made heaven and earth.* And *Moses* writing the story of the creation, must be taken plainly as he writeth. For if the world was made at once, how can it be true, that it was made in six dayes? 2 *Augustine* other-where holdeth the contrary, that the world was not made in one day, but in order, and he giveth this reason, because if the creatures had beene made together, *non haberent sensum, infirmitatis, &c.* they should not have the like sense of their infirmity, as now they have, one seeing another made before them. *quaest. 106. ex vet. testam. Ambrose* giveth the like reason:

ne increata crederentur, the creatures were not made at once, lest they might be thought not to have been made. *lib. 1. Hexem. c. 6. 3.* Whereas *Moses* here saith, *in the day*: we will not answer with *Gregory*, that it is so said, because the matter or substance of the creatures was created at once in the beginning, *Gen. 1. 2.* though they received their forme and perfection afterward. *lib. 32. moral. c. 10.* this also is *Iunius* opinion in his last edition: for as yet the day was not created, nor the light, when the heaven and earth were made in the beginning: and *Moses* here directly speaketh of the plants and herbs, that were not made before the third day. I allow rather *Tremellius* judgement in the first edition, who translateth, for *in the day, be•om: in the time*: a part being taken for the whole: as afterward, vers 17. *in •he day, thou eatest thereof*, (that is, in the time, whensoever thou shalt eat thereof,) *thou shalt dye the death*: so also *Mercerus*.

QVEST. VIII. Of the mist that went up from the earth.

Vers. 6. *BVt amyst went up*] because the Latine text readeth a *fountaine*, *Augustine* being unskilfull of the originall, much busieth himselfe about this matter, sometime thinking that one fountaine is here taken for many, whereby the earth is overflowne: other while that some great river, as *Nylus*, might water the earth. *lib. 5. de genes. ad lit. c. 9.* Others taking that to be impossible, doe only understand *Paradise* to have beene watered with this fountaine, as *Albinus*, contrary to the text, which saith, *it watered all the earth*: yea, to make this matter more doubtfull, the interlineary glosse saith, that there fell no raine before the floud, but that all the earth was watered with the fountains and springs of the earth. Wherefore to cleare these doubts, we are to resort to the originall word, *gnedh*, which signifieth a vapour, or a myst: * and let it here be noted, that *Per•tius* a Jesuit writing upon *Genesis* in this place, forsaketh the vulgar latine text, and cleaveth to the Originall.

It being then agreed, that wee are to read, not a *fountaine*, as *Hierome* translation hath, and the *Septuagint*, but a myst or vapour, yet there remaineth another doubt: for some read affirmatively, but a *vapour ascended*, as all the interpreters, but *Tremellius*, who understandeth it negatively, joyning it thus with the former verse, *there was not a man to till the ground, or any vapour had ascended, &c.* and so he would have the negative (*ain*, not) used before, to be supplied here. This I take to be the best reading, both for that it is most agreeable to the text, which sheweth that God created the plants without any naturall helpe, either of raine or mysts, or artificiall of mans labour: that neither raine had yet descended, nor vapours ascended. As also because the manner of Scripture phrase will beare it: as *Exod. 20.4. Thou shalt not make*

to thee any graven image, or any similitude, &c. where throughout the whole verse, the negative particle, *lo, not*, must be supplied, which is but once in the beginning of the verse expressed.

This interpretation we preferre before either that of the *Hebrewes*: 1. who referre this verse to that which followeth, and joyne it not with that, which goeth before, but make this sense: that as yet there were no plants or herbs that appeared above the earth, but lay yet hid, till God sent raine, whereby the earth was prepared for the creation of man, and the plants watered: so *R. Sel.* But this is a vaine conceit: for upon the third day trees were made, which appeared above the earth: and the earth having beene so lately covered with the waters, * was yet moist enough. 2. Either that of *Eugubinus*, who saith it rained the second day, and then the plants were brought forth the third: for upon the second day the waters were gathered together from covering the earth, so that no raine was then needfull. 3. *Mercerus* distinguisheth the times: the 5. verse hee understandeth of the first growing of the plants in the creation, which was done without raine or dew: but the 6. verse hee referreth to that ordinary course, which God appointed afterward, by dewes and raines to refresh the earth. 4. *Musculus* will have the 6. verse, of the ascending of vapours, to be

understood of the very time of creation: that God used those helps of nature, but this were to tie God unto meanes: wherefore I take it with *Iunius* to be an explanation of the former verse: that it had neither yet rained, nor any mist had ascended, when God onely by his word caused the plants to grow out of the earth: this is the exposition of *R. Saadia*, which *Kim•i* preferreth before all the rest.

QVEST. IX. Whether Paradise were terrestriall.

Vers. 8. *The Lord planted a garden eastward in Eden, &c.* *Hierome* readeth for eastward, à *principi•*, from the beginning, whereas the word is *Kedem*, the East, translated by the Septuagint < in non-Latin alphabet >, so that *Hieromes* conceit that God made Paradise before the heaven and earth, *tradit. in 2. gen.* is grounded upon the false interpretation of this place: and how could Paradise which was upon the earth be planted, before the earth was founded? 2. Their conceit is removed, that imagine Paradise to bee no terrene or corporall place, but to be spiritually understood: as *Philo, lib. de mund. op•fic.* and *Origen*, whom *Epiphanius* confuteth by this reason, that where there are true rivers, as *Euphrates*, which is confessed of all to bee one of the rivers of Paradise, where were also very trees and plants, there Paradise must bee a terrestriall place. *epist. ad Ioann. Hieros•l.* 3. Neither can the whole earth be taken for Paradise, as some have thought, because it is said here to bee planted in Eden, which was the name of a speciall country. *Esech. 27.23. Harah, Canneth, Eden*, are joynd together.

QVEST. X. Where Paradise was situate.

Likewise for the situation of Paradise: 1. it was neither in a remote place beyond the Ocean, which opinion is attributed to *Ephrem*. 2. nor a place higher than all the earth, *Damasc. lib. 2. de fid. orthodox. c. 14.* 3. nor next unto heaven, as *Rupertus, de Trinitat. c. 37.* 4. nor reaching up to the Moone, as some other have imagined. 5. nor in the aire, though not so high as the Moone, as *Alexander, Hales*, and *Tostatus*. 6 nor under the Equinoctiall. *Bonavent. in 2. senten. c. 17.* for these rivers, *Tigris*, and *Euphrates*, which flowed out of Paradise, and the country *Eden*, where Paradise was, came not neare the Equinoctiall: and they are knowne to be in Asia, not in any remote and unknowne countrey, in earth, not in the aire, or next to the Moone. All these are ridiculous & childish fancies, and need no long confutation.

QVEST. XI. Of the tree of life.

Vers. 9. *The tree of life, &c.* 1. This was a visible tree, planted in the midst of Paradise, in a visible place, not spiritually or allegorically to be understood, as *Origen thinketh*. 2. neither is it called the tree of life, because it was able to give immortality, and to preserve from death for ever, as *Tostatus*, or onely because it was able to preserve man from death, till such time as hee should bee translated to immortality, as *Scotus in 2. lib. sent. dist. 19. qu. 1.* and *Thomas*, with others. 4. Neither need it bee disputed, whether the tree of life had this power to preserve from death, by a supernaturall gift, as *Bonaventure*: or by a naturall faculty, * as *Hugo, Thomas, Pererius* upon this place. 5. For it is evident that this tree had no power to give immortality at all, by the taste of the fruit thereof: 1. because that no corruptible food can make the body incorruptible: but the fruit of this tree could not nourish nature without corruption and alteration, and without nourishment it could not give life to the body. 2. Againe, man had by his creation power given him to dye, if he had not sinned wherefore immortality was the gift of his creation, not effect of the eating of the tree. 3. And if it could have givē immortality, it must have had a power to preserve from sin: for by sinning, man became mortall: so that if it could not defend him from sin, it was no more the tree of life in regard of the effect, than any other tree of the garden: for if he had not sinned, he should not have dyed, what fruit soever he had eaten of, that only tree of knowledge of good and evill excepted.

* 6. Then our opinion is this, that it was called the tree of life, not so much for the operation (though we confesse it might give strength and vertue also to the body: *Mercer.*) but chiefly for the signification, because it was both a signe of life received from God, and a symbole of Christ, who is our true life: and herein we approve rather the opinion of *Augustine, Eugubinus in Cosmopeia*, who thinketh it was called the tree of life, not *effective*, but *significative*, not *effectually*, but *significatively*, as a signe of true immortality, which he should receive of God, if he continue in obedience: First, it is the tree of life, as the other was of knowledge of good and evill, which was not so called, because it gave knowledge, but was a seale unto them of their miserable knowledge, which they should get by experience in their transgression, *Magister.*

lib. 3. distinct. 17. therefore the tree of life must be so called, because it was a seale and pledge of life: secondly, thus the Scripture significatively and symbolically expoundeth the tree of life: *Prov. 5.18. Wisdome (which is Christ) is a tree of life. Revel. 2.7. To him that overcommeth will I give to eat of the tree of life:* see more of this, *Synops 17. cont. err. 5.*

QVEST. XII. Of the tree of knowledge of good and evill.

vers. 9. *The tree of knowledge of good and evill.* First we affirme, that this was a visible materiall tree, not spiritually to bee interpreted, as some have thought, because *Eva* was tempted with a visible object, it was pleasant to the eyes, *Gen. 3.6.* Secondly, we hold it a curious matter, to search what kind of tree it was. 1. whether a vine tree, as some thinke, because of the institution of the Sacrament, where wine is used: which is a signe of Christs blood, not a remembrance of mans transgression. 2. or a fig-tree, as *Theodoret. qu. 28. in Gen.* because they made them aprons of fig-tree-leaves: whereas they had cause rather to abhorre that tree of all other, and therefore not to use the leaves. 3. or whether any tree rather than a fig-tree, as *Tostatus*, or an apple tree, because it is said, *Cant. 8.6. I raised thee under an apple tree, &c.* which words have an allegoricall sense. None of these certainly bee affirmed, * the Scripture having not expressed it.

Thirdly, it was called the tree of knowledge of good and evill: 1. Neither because it endued them with reason and understanding, as some of the Hebrewes: and *Oukelos* translateth, *of whose fruit they which eat shall know good and evill:* for being created according to Gods image, they are made reasonable soules. 2. Neither because it gave them indeed, sharpnesse of wit, as *Iosephus*, 1. *lib. antiquitat.* for God then would not have forbidden man the use of it, being for his good. 3. neither, as *Ramban*, * because before only by a naturall instinct, as other creatures they were led: for then, as *R. Moseswell* noteth, they should have gained and not lost, by eating of the tree of the knowledge of good and evill. 4. neither was it so called, because of the lying and enticing words of Satan, that promised they should be as Gods, knowing good and evill: as *Tostatus, Pererius* upon this place: for it was thus called before the tentation, *Gen. 2.9.17.* and God forbiddeth them to eat of it under that name: so that it is most like to have beene so called by God himselfe. 5. We thinke rather it was so called of the event, because by transgression of Gods commandement, in eating of the forbidden fruit, they had an experimentall knowledge, (a speculative knowledge of good and evill, they had before, as the rich man hath of poverty) what good they had lost, and what evill they were fallen into: and this is the sentence of most of the fathers. Neither doth that place hinder this interpretation, *Gen. 3.22.* because the Lord saith, *man is become as one of us to know good and evill:* that seeing man in knowledge was now become like unto God, (and this experimentall knowledge is not in God) therefore it cannot be so taken: for here the Lord speaketh (ironically) not that man was now become like indeed in knowledge to God, (for it is not to be thought, that mans knowledge was increased by his sinne, and if it were so, Sathan had not lied, in promising them to bee like unto God) but the Lord derideth mans folly, that was

brought into such a foolish conceit to thinke by breaking the commandement, to be made like to God. 6. This tree of knowledge of good and evill may bee also mystically understood of that perfect and absolute knowledge, which God hath reserved to himselfe: the which they are forbidden to search after, but to content themselves with that gift and portion of knowledge, which God had already abundantly given unto them. *Mercer. in Gen. 2. v. 16.*

QVEST. XIII. Of the river of Paradise.

Vers. 10. *OVt of Eden went a river, &c.* and from thence it was divided into foure heads. 1. These foure heads had not their beginning in Paradise, as some have thought: but the river out of the which these foure heads of branches issued forth, came out of Eden, and is found to have his head or foun|taine in the mountaines of Armenia the great: there this river Euphrates, is called *Pac Perath*, the flowing out of Euphrates. *Iun.* 2. Neither was this river divided into foure heads in Eden before it came to Para|dise, which seemeth to be the opinion of *Eugubinus*: for from thence, that is, when it had passed thorow the garden, it parted into foure streames. 3. Neither doe I thinke that the two great rivers Tigris and Eulphrates, doe first run together thorow Paradise, and then divide themselves into foure brookes, as *Merce/rus* thinketh: for this is but one river, that came out of Eden to water the garden: and beside the rivers Tilgris and Euphrates touch not together, till they come to the Towne Massica, not farre from Babylon, and then they part againe, and one streame runneth along by Seleutia, another by Babylon, *Calvin. ex Plin. lib. 6. c. 26.* but Paradise is supposed to have beene situate more eastward than Babylon. 4. Neither can I subscribe to their sentence, that make Physon and Gihon, to bee the two doores or passages, whereby the river Tigris entreth into the Sea: for they are too remote from Paradise, and therefore serve not fitly for the description of the river of Paradise. 5. Nor yet can we properly make these foure heads, to be the two rivers Euphrates and Tigris, before they enter into Paradise, and the two streames, whereinto they are parted againe beneath Paradise: which is the opinion of *Calvin*, and *Iunius* edition 1. which else-where I have approved as most probable. But these reasons make against it. * 1. wee must have but one river that commeth out of Eden into Paradise, not two. 2. These too rivers joyning together and parting againe, are still not foure but two streames. 3. The text saith, that *from thence*, that is, as the river runneth out of Paradise, it is divided into foure heads: wee must then seeke for these foure heads, at the comming forth, not at the entring. 6. *Tostatus* thinketh, that this river made a great lake, after it passed Paradise, and from thence branched forth into foure streames: but then not the river, but the lake should be divided. 7. *Barcephashath* this conceit, that this river ran under the Ocean, and so brake forth in divers places of the

earth, *lib. de Paradis.* But *Moses* description is against him: who maketh this river immediatly to divide it selfe from Paradise, and sheweth what countries every one of them compasseth▪ 8. Wherefore I thinke it more probable, that this river which runneth through Paradise, is the river Euphrates, which afterward streameth into foure rivers, as they are here described by *Moses*. Of this opinion is *Iosephus*, who best knew the situation of those countries, as he is cited by *Ambrose, Iosephus historiographus paradisum, &c. di/cit rigari slumine, qui divid•ur in 4. fluvi•s*: *Iosephus* the historiographer saith, that Paradise is watered with a floud, that divideth it selfe into foure rivers. *epist. 42.* First then it is certaine, that Euphra•es that great river, did send forth divers chanel and streames out of it, more than one or two, as *Iunius* proveth out of *Ptolomy, lib. 5. Geogr. c. 23. C•lvin* out of *Arrianus, lib. 7.* Secondly, it is evident, that there were such rivers so called, as *Moses* here describeth them. For *Pliny* maketh mention of a river called Phasitigris, *lib. 6. c. 27.* as compounded of Phasis (which seemeth to be derived of phishon) and Tigris: and a part of Tigris was called Digli•o, *Plin. lib. 6. c. 27.* for 〈...〉, which was this

Hiddekel. Thirdly, *Iunius* very learnedly sheweth which were these foure streames issuing out of *Euphrates*: Pishon is that part which runneth with Tigris about Armenia, and was corruptly called Phasitigris: the same also is Nahar mal[•]ha, *Ptolomy* calleth it *Basilaeon*, the Kings riu^{er}: Gihon is the riu^{er} *Naharsares*, that emptied it selfe into the Caldean fens: Hiddekel, is that branch, which above Seleucia falleth into Tigris, which was corruptly called Digllito: Perath is the river Euphrates, that ran along by Babylon, and at the first had his proper passage into the Persian gulph, but now falleth in with Tigris.

But whether these are those foure heads or streames of Euphrates, it may be doubted: because the riu^{er} *Nahar malcha*, the Kings riu^{er}, was thought first to be cut out by *Gabaris* the governor of that province, to stay the swiftnes of Euphrates, as it falled vpon Babylon: which river was afterward scoured & ditched by *Trajanus* and *Severus*. It is certaine then, if the current of this river were not naturall, but made by the in^dustry of man, and that long after *Moses* time, that it can be none of these foure heads here described; unlesse we say with *Calvin*, that mans industry only here helped nature, and that *G[•]baris* caused the naturall current, landed vp, to be opened and enlarged. Wherefore I hold it the best resolution with *Mercer^{••}*, to say, that seeing not only the names, but the channels and currents of rivers and streames may be altered & changed in time, that it can hardly now be defined, which are these foure streames of Euphrates: it sufficeth us to know, that sometime this river was so divided by branches, where the situation of Paradise was: the particular place whereof is not now knowne.

QVEST. XIV. Of the river Pishon.

Vers. 11. *THE name of one is Pishon.*] Most of the ancient writers, as *Hierome*, *Ambrose*, *Epiphanius*, with others, did take this Pishon for the river Ganges in India, which they understand here by Havilah, from whence great store of gold is brought. But this cannot be so: 1. Ganges hath his originall, as *Strabo* writeth, from the mountaine Caucasus, *lib.* 15. and is found to bee 70. degrees, that is, 4030. miles distant from Tigris and Euphrates,* and therefore these rivers can have no concurrence together, as these are described by *Moses* to run through Paradise. 2. Havilah is not here taken for India, but for a countrey much nearer: as *Gen.* 25.18. *Ismael* is said to dwell from Havilah to Sur, that is toward Aegypt: and *Saul* is said to have smote *Amelech* from Havilah, as thou comest to Sur. 1 *Sam.* 15.7. but neither *Ismael* dwelt in India, nor yet *Saul* pursued the Amalekites so farre. 3. And though India be fertile of gold, from whence it is supposed *Salomon* had such store, yet the neerer countries yeelded great plenty of gold unto *David*, *Mo[•]b*, *Ammon*, *Amalech*, 1 *Chron.* 17.11. 4. Wherefore it is most like, that this river *Pishon* was a branch of the river Tigris, which also was called in a certaine place, Phasis, as witnesseth *Curtius*, *lib.* 5. and Pasi^lgris, a word compounded of Phasis and Tigris, as *Pliny* saith, *lib.* 6. c. 27.

QVEST. XI. Of BdeUium.

BDellium. 1. It is neither a precious stone, as the Hebrewes thinke, for it is like *Moses* would have so called it, because he nameth the Onix stone in the same place with it. 2. Neither was it a kind of Mar^lgarite or pearle, as *Eugubinus* and *Oleaster* suppose. 3. but a kind of tree, which *Pliny* describeth to be of a blacke colour, leafed like an oake, of the bignes of an olive tree, bearing fruit like a wild fig tree, grow^ling in Bactriana *lib.* 12. c.9. *Dioscorides* calleth it *bdolchon*, comming very neere the hebrew word *bedoloch*, *lib.* 1. 4. Neither doth that place make any thing against this sense, *Numb.* 11.7. where Manna, which was white, is said to be of the colour of *bdellium*: by the which, some gather, *bdellium* to be pearle rather for the whitenesse, than the tree called *bdellium*, which is blacke. But this doubt is easily removed, for though the tree was black, yet did it beare a bright gumme like vnto wax, somewhat whitish. *Plin. lib.* 12.9. so then Man[•]a is likened for colour not to the wood, but the gumme of the tree *bdellium*.

QVEST. XV. Of the river Gihon.

Vers. 13. *The name of the second is Gihon*] 1. This cannot be Nilus a river of Aegypt, as many have supposed: for this river had not affinity with Tigris and Euphrates, neither did ever meet with them, being so farre asunder: for Tigris and Euphrates had their beginning in the mountaines of Armenia, Nilus from the mountaines in Aethiopia: * and they run into the Persian Sea, and Nilus into the Mediter|anean. Againe, Nilus is named to be a river of Aegypt, not of Aethiopia. 2. Where that place is objected, *Ierem.* 2.18. what hast thou to doe in Aegypt, to drinke the waters of Geon, as the Septuagint read? the he|brew hath not Geon, but Sichor, which signifieth blacke or troubled, as *Hierome* translateth, which some take for Nilus, which was called *Melas*, blacke: some for another river that divided the land of promise

from Egypt, falling into the lake Sirbon. *Iosu.* 13.3. 3. Aethiopia here is not that great countrey beyond Aegypt, but another countrey neere unto Palestina, called Arabia deserta, in hebrew Cush, which is a com|mon name both to that large kingdome called Aethiopia, and to Arabia. And this may appeare, *Gen.* 10 7. where the sonnes of *Cush* are rehearsed, *Seba*, *Chavila*, *Sabteca*, who all inhabited about Arabia: likewise *Zipporah*, which was a Madianitish woman, *Exod.* 2.16. is *Chusitis*, an Aethiopian, or Cushite, *Numb.* 12.2. so that the Madianites about Arabia were also called Aethiopians or Cushites. 4. Neither is this Gihon, that river, that ran by Jerusalem, 1 *King.* 1.33. though it beare the same name: for the head of that river was not farre from Hierusalem, whose springs *Hezekiah* stopped, and turned them another way. 5. Wherefore this Gihon compassing the land of Cush, that is, Arabia deserta, was a part or branch of the river Euphrates, called *Naharsares*, with *Ptolomy*, *Baarsaris*, *Iun.*

QVEST. XVI. Of the rivers Hidekel and Perath.

TO other two rivers, Chidekel and Perath, are confessed of all to bee the river Tigris and Euphrates: the first is so called of his swiftnesse, for Tigris in the Median language signifieth a sha••: the other retaineth the hebrew name: for whereas *Moses* here saith, *hu Perath*, this is Perath, both these joyned together, make Huphrates, or Euphrates: so called, because by the inundation thereof, as Nilus, it maketh the land fruitfull, of the root *phara*, which signifieth to fructifie. These two rivers taking beginning, from divers parts of the Mountaine Taurus, doe run asunder a great distance, Tigris by Ninive, Euphrates by Bal|bylon, and then ioyning together, and parting againe, doe compasse Mesopotamia, so called, because it is betweene the rivers. These then are the foure heads or streames of Paradise, as hath beene shewed.

QVEST. XVII. Whereof Adam was made, and of the excellent constitution of his body.

Vers. 7. *The Lord God made man of the dust of the earth.* First, it is evident that God only made man, not the Angels, they were not so much as preparers, or temperers of the matter, whereof man was made, as some have thought: for God himselfe said, *Gen.* 1.26. *Let vs make man.* 2. Man was made of the dust, as the thinner and purer part of the earth, not of a slimy matter mixed of earth and water, as some thinke: and this is evident by this reason: Man was made of that element to the which he is last resolved, but his body falleth at the last to dust. *Gen.* 3.19. *Dust thou art, and to dust thou shalt returne.* Wee deny not, but that out of dust God might prepare a second matter compounded of the elements, and thereof frame mans body, but it is curiosity to inquire after that, which is not in Scripture expressed, or out of the same by some collection may bee gathered. 3. It is also evident, that God made mans body of a more ex|cellent constitution, than any creature beside, and of a fit temper to be a convenient instrument for his soule. 1. Mans body hath the preheminance in respect of his upright stature, whereas other creatures looke downewards, whereby he should be admonished to looke upward toward his Creator, and to

behold the heavens, as also thereby is signified the lofty dominion and command, which is given unto man over other creatures. 2. The temperature of mans body is most excellent, whereas other creatures, * by reason of their grosse and cold humours doe grow over, beasts with haire, fowles with feathers, fishes with scales. 3. The fashion of mans body, and the ready use of his members, surpasseth all other creatures: as God hath given unto man his hands, whereby he worketh, and perfecteth the invention of many profitable art. 4. Though other creatures in the quicknesse of some senses exceed man, as the vulture in seeing, the dog in smelling, the moule in hearing, the spider in feeling: and in strength, many beasts goe beyond man: yet herein is mans excellency, that he both better discerneth and judgeth of the outward sense, and is endued with rea|son, wherby he subdueth all other creatures to his service: and so maketh use unto himselfe of their strength, sense, or what other naturall faculty they have. Lastly, it was fit that mans body should bee made of an earthly, not of an •ethereall or celestia|l matter, because he was to live in the earth: and for that such a bo|dy was fittest to bee capable of sense, by the which the soule being sent into the body as a naked table, might gather experience, and by experience knowledge.

Perer.

QVEST. XVIII. In what state or age Adam was created.

1. FVrther, that *Adam* was created in a perfect age, it is without question, because his body was in the first instant apt to generation: for the Lord said unto them, *increase and multiply*: and immediately after his transgression *Cain* was begotten, *Genes.* 4 1, 2. But in what age, and stature of body *Adam* was created, it is not so certaine: some think, that he was made about the yeares of Christs age, between 30. and 40. but I rather approve their collection, that thinke his body was in the creation, of the same growth and per|fection, wherein those long lived Patriarks were fit for generation, which was about 65. yeares, for at that •ge *Kenan & Henoch* begat children, and none under those yeares, *Genes.* 5.12. whereupon it followeth, that <◇> Adams bodie did shew as it were 50 or 60 yeares in his creation, * he might well bee thought to bee •ongest liver of all the Patriarks: for he lived after his creation, 930 yeares, to the which adde 50 yeares, •ll which time his bodie if it had beene borne would haue beene growing to that state, wherein he was •reated: and so he shall exceed the age of *Methuselah*, who lived but 969 yeares. 3. But that is a ridiculous conceit of Ioannes Lucidus, *lib.* 1. *de emendat. tempor.* c. 4. that Adam was the biggest Giant that ever was: and *Moses Barceph*a reporteth the like fansie of some, that iudged Adam to be of that bigge stature, that <◇> could wade ouer the Ocean. This fansie is grounded vpon the Latin text, Iosu. 14.15. *the name of He|orn was before Ciriatharbe, or citie of Arbah: Adam the greatest among the Anakims is there placed.* * and •hose Anakims, say they, were Giants. *Contra.* But the text in the Hebrew is thus: *he was a great man among*

the Anakims: meaning Arba before mentioned the word indeede is *Adam*, which is here no proper name, but a common name for a man, as it is taken in the Scripture, *he, a great Adam, or man among the Anakims*: if *Adam* should be taken properly, then must they make the Giant *Arba* and *Adam* all one, which is im|possible, the one living before the other after the flood.

QVEST. XIX. Whether Adams soule was created after his bodie.

Verse. 7. *And breathed in his face the breath of life, and the man was a living soule.* 1. We neither thinke, that *Adams* soule was created before his bodie, as Plato among the heathen, and *Origen* among the Christians thought, that all soules were made together in the beginning, and after sent into the bodie. 2. Neither that *Adams* bodie and soule were created in the same instant together, as *Damascen*, *lib.* 2. *de fide.* c. 12. & *Thomas Aquina* with others are of opinion. 3. But

wee rather judge with *Chrysostome, hom. 12.* that *Adams* bodie was first framed out of the dust, and then God breathed into it life: and this opinion is most agreeable to the text: that *God first made man out of the dust and then breathed the breath of life, and so he became a living soule:* so that he was not a living soule in the first instant of his creation, but after God had breathed into him the breath of life: such also is the generation of *Adams* posteritie, the bodie is first framed in the wombe, and then the soule is infused: as *David* describeth the manner of his conception, *Psalm. 138.15.16. I was made in a secret place, and fashioned beneath in the earth, thine eyes did seeme, when I was yet without forme:* where *David* may seeme to allude to *Adams* creation, who properly was framed beneath in the earth, and of whom also it may truly bee said, that God saw him, when hee was yet without forme.

QVEST. XX. What is meant by breathing the breath of life.

Vers. 7. *THE Lord had formed man, &c.* 1. The word is *jatsar*, which signifieth to fashion or to give shape: & so the Lord here doth perfect the feature of man. 2. He is made not of the dust as some read, but dust of the earth: to shew that man is nothing else but du•t: as the Lord afterward said unto him, *Dust thou art:* the Lord compounded the bodie of man both of the dust, & red clay of the earth called *adamab* whereof *Adam* had his name. 3. But where God is said to breath into man the breath of life, we neither thereby understand with *Ramban*, that God inspired into *Adam* his reasonable soule, as part of his owne substance: neither yet doe we thinke that God used any materiall blast: nor yet is it only a metaphoricall speech, uttered according to our capacitie, as *Mercer*: neither doe we understand here only the vitall and sensitive facultie to be given to man, with *Musculus*: for the words following, *he was made a living soule*, which *S. Paul* setteth against a quickning spirit, *1. Cor. 15.45.* doe shew more, than life and sense: therefore I thinke that properly, the breathing of the breath of life, is to be referred to the vitall power, yet so, that the soule of which that facultie dependeth, must be understood together to have beene infused and inspired by the spirit of God, which is here signified by the breathing of God: so that mans creation is set forth in three degrees: the forming of his bodie, the giving of it life, the endewing of him with a reasonable soule created after Gods image. *Gen. 2.26.*

QVEST. XXI. Whether Adam were created in Paradise.

Vers. 15. *THEN the Lord tooke the man and put him into the garden of Eden, that he might dresse it, and keepe it.* Wee reject their conceit that imagine that *Adam* was created out of Paradise, as also *Eva*: as *Iosephus. lib. 1. antiquit. c. 1.* and *Rupert. lib. 2. de Trinitat. c. 22.* because it is said, the Lord tooke the man, &c. *Contra.* 1. God is said to take him, not as remooving him out of another place but shewing him what he should doe, namely, to keepe the garden. 2. The word *javach* signifieth to leave, as *Iud. 3.1. These are the nations which God left:* God then left *Adam* in Paradise, where he had made him: as before is expressed, vers. 8.3. It is evident that *Eva* was made out of *Adams* side in Paradise, by the order of Moses narration: it is therefore most like, that *Adam* also was made there. 4. Where it is objected, *Gen. 3.23. that God sent Adam out of Eden to till the earth, whence he was taken:* as though he were taken from the earth out of Paradise: there by earth, is not understood any speciall kind of earth, but generally that element out of the which he was created: for as well that ground within, where Paradise was planted, as that without, was earth.

QVEST. XXII. Wherefore Adam was placed in Paradise.

TO dresse and keepe the garden. 1. Though man should not have toyled or wearied himselfe with any labour in Paradise, for that was laid upon him as a punishment afterward, *to eat his bread in the sweat of his browes, Gen. 3.19.* yet it is evident that hee should have exercised himselfe in some honest labour, even in Paradise. 2. As his charge was both to dresse the garden in planting and nourishing of trees: in which kinde of husbandrie many even now doe take a delight, and hold it rather to bee a recreation, than any wearinesse unto them: as also to keepe it from the spoile of the beasts. 3. This labour was enjoyned *Adam*, 1 that beeing thus occupied in continuall

beholding of the goodly plants in Paradise, he might thereby bee stirred vp to acknowledge the goodnesse and bounty of the Creator. 2. as also thereby the Lord had respect to our instruction, that if *Adam* was not to live idly in Paradise, much lesse should we spend our daies now in doing of nothing.

QVEST. XXIII. Whether the precept given to Adam were only negative.

Vers. 16. *AND the Lord commanded him saying, Thou shalt eat freely of every tree of the garden, &c.* From these words divers questions are moved. First, wee doe not thinke with *Thomas Aquinas, par. 1. qu. 97. art. 3.* that this precept was as well affirmative in commanding *Adam* to eat of all other trees, as negative in forbidding him to eat onely of one tree. 1. This precept to eat of every tree should have beene burdenous to *Adam*, and a restraint to his liberty, if hee should have beene tyed to eat of all, and not where him liked, 2. It had beene superfluous, seeing his owne naturall appetite would have moved him to eat of the food appointed for him: for though *Adam* in the state of innocency should not have beene pinched with such hunger and thirst, as wee now are, yet a naturall appetite to his meat hee should have had: for otherwise his food would not have beene pleasant unto him. 3. *Evabest* sheweth, what Gods precept was, *Gen. 3.2. We eat of the fruit of the trees of the garden, but of the fruit, which is in the midst of the garden, God hath said ye shall not eat of it.* Gods charge then was only negative, not to eat: the other to eat of the trees, was left unto their choice.

QVEST. XXIII. Whether the precept was given both to Adam and Eve.

SEcondly, though *Augustine* doe thinke, that this precept of not eating was given only to *Adam*, and by him to *Eva*, *lib. 8. de genes. ad lit. c. 17.* yet we hold it more probable, that God gave this charge un|to them both together. 1. *Eve* confesseth, that God spake unto them both, and said, *Yee shall not eat of it. Gen. 3.2.* 2. The Lord saith unto both of them together, *Gen. 1.19. Behold, I have given unto you, every herbe, and every tree, &c.* at which time also, it is like, that he gave them the other prohibition, of not eat|ing of that one tree: for if God had made that exception before, he would not have given a generall per|mission after, or if this generall grant had gone before, the exception comming should seeme to abrogate the former grant. 3. The Septuagint seeme to bee of this minde, that this precept was given both to *Adam* and *Eve*, reading thus in the plurall number, *In what day ye shall eat thereof, ye shall dye:* and so doth *Gregory* read, *lib. 35. moral. c. 10.4.* But though in the originall the precept be given in the name of *Adam* only, that is so, for that *Adam* was the more principall, and he had charge of the woman: and for that the greatest danger was in his transgression, which was the cause of the ruine of his posterity: or as *Mercerus* well noteth, *Adam* was the common name both of the man and woman, *Genes. 5.2.* and so is taken, vers. 15. and likewise here.

QVEST. XXV. Why the Lord gave this precept to Adam.

THirdly, if it be asked, why the Lord gave this precept to *Adam*, 1. we answer with *Gregory, lib. mo|ral. 35. c. 10.* that for the better triall of *Adams* obedience, it was fit he should bee prohibited to doe that, which of it selfe was not evill; that *Adam* in abstaining from that which was good, might shew his humility to his Creator. 2. In that God gave *Adam* so easie a precept to keep, only to refraine to eat of one tree, having liberty to use all the rest beside, not like in hardnesse and difficulty to the commandement gi|ven to *Abraham*, to sacrifice his only sonne: herein the transgression and disobedience of *Adam* appeared to be the greater, in transgressing a precept so easie to have beene obeyed. This *Augustine, lib. 14. de civit. dei. c. 15.* Thirdly, we answer with *Tertullian*, that this precept, though in shew but easie and light, yet containeth the very foundation of all precepts, and of the whole morall law: for therein was contained both his duty

toward God, in obeying his will, and love toward themselves, in escaping death, which was threatned, if they transgressed. *Tertul. lib. con. Iud.* So that in this precept *Adam* might have shewed both his *love* toward God in his obedience, *faith* in beleeving it should so fall out unto him, if he disobey|ed, as God said, *hopein* expecting a further reward, if he had kept the commandement. The Hebrewes here are somewhat curious, as *R. Isaach*: that if they had tasted only of the fruit, and not eaten it, they had not transgressed: but the commandements of God doe concerne the very thought: *R. Levi*, by eating, * under|standeth the apprehension of things spirituall, which is here forbidden: but we take it rather literally and historically, that God giveth them so easie a precept to try their love and obedience. *Mercer*.

QVEST. XXVI. How a Law is not given to a righteous man.

BUT the Apostle saith: *The law is not given to a righteous man, but unto the disobedient, &c.* 1 *Tim.* 1.9. And *Adam* was now just and righteous, and therefore he needed not a law: for answer whereunto, I say; that the law in two respects is said, not to be given to a just man: 1. in respect of the negative precepts, as to abstaine from murther, theft, adultery: but in regard of the affirmative precepts, to retaine them in obedience and doing of good workes, so the just man had need of a law, and so had *Adam*. 2. A just man need not to feare the punishment of the law: as *S. Paul* in another place saith of the Magistrate, which is the speaking or living law: he is not *to be feared for good workes, but for evill*, *Rom.* 13.4. And in this respect so long as *Adam* remained in his integrity and justice, the punishment in the law concerned him not. 3. And a righteous man rather of a voluntary disposition, than by compulsion of law yeeldeth his obedience.

QVEST. XXVII. Why God gave a precept to *Adam*, fore-seeing before that he would transgresse it.

FOurthly, A question will here bee moved, why the Lord gave this precept to *Adam*, which hee knew hee would not keepe: for answer whereunto, first wee say, that God gave him a precept, which was possible to be kept, and *Adam* had power to keep it, if he would: it was then not Gods fault, that gave

him free will, but his owne, that abused that gift. Secondly, if it be replied, why God did not give him grace and stay him from transgression: I answer, that God could have given him such grace, and to the Angels likewise, that they should not have fallen: but it was fit that God should leave the creatures to their free will, and not hinder the course of nature, which hee had made. Thirdly, though God foresaw mans transgression, yet that was no reason to withhold the precept: for then God should neither have made the Angels, nor man, because he saw, that some of both should bee reprobates: and by the same rea|son God should not have given his written word, because many heretikes doe pervert it to their destructi|on. Fourthly, as God foresaw mans transgression, so he knew how to turne it to good, as in shewing mer|cy to sinners, and in sending Christ to restore what man had lost: so that notwithstanding Gods foresight of *Adams* transgression, he was not to forbear to charge *Adam* with this commandement, in regard of the great good, which God also did foresee should ensue.

QVEST. XXVIII. What kind of death was threatned to *Adam*.

Vers. 17. *IN the day that thou eatest thereof thou shalt die the death.* The first question here moved is, what death God threatneth to *Adam*, whether the death only of the body, or soule, or of both. 1. We neither think that the spirituall death of the soule is here only signified, whereby the soule is separa|ted by sinne from God, which was the opinion of *Philo Iudeus, lib. 2. de allegor. Mosaicis*: and of *Eucherim lib. 1. in Genes.* for wee see that the Lord himselfe threatned the

death of the body to *Adam*, *Genes.* 2.19. *Dust thou art, and to dust thou shalt returne.* 2. Neither is the death of the body here onely im|ply^d, as some have thought, but the death of the soule by sinne also, which bringeth forth the death of the body, as the Apostle sheweth. *Rom.* 5.13. *Death went over all men, for as much as all men have sinned.* There was first sinne in the soule, before there followed death in the body. 3. Neither doe we think, that everlasting death is here excluded,^{*} as *Pererius* seemeth to insinuate; *lib.* 4. in *Genes.* qu. 4. of this matter. For the Apostle saith: *We were by nature the children of death, as well as others.* *Eph.* 1.5. by *Adams* transgres|sion we were the children of wrath, hee therefore much more, that made us so: and if *Adam* had not by sinning made himselfe guilty of eternall death, why was the promise of the Messiah presently upon his fall made unto him? *Gen.* 1.15. whose office is to redeeme us from sinne and everlasting damnation. 4. Wee therefore thinke with *Augustine*,^{*} that by death here is understood, whatsoever death either of the soule or body, temporall or eternall, *lib.* 1. *de c^ov^o.* *dei c.* 12. for *Augustine* maketh foure kinds of death: the temporall death of the soule, when it is for a time separated from God by sin: the eternal death of the soule, when it is separated from the body: the temporall death of the body, when it is separated from the soule: the eternall death of the body in hell. So *Adam* first died in soule, by losing his innocency, he died in body, returning to dust, he was subject also to everlasting death both of body and soule, but from that he was redeemed by Christ. 5. Beside under the name of death, are comprehended all other miseries, calamities, and sorrowes, which are the forerunners of death: so that we may fitly compare death to the center, all other miseries, as the circle, or circumference about the center: or as the Scripture resembleth it, death is as the burning coale, other sorrowes and miseries are as the sparkles that doe rise from the coale, *Iob* 5.7. *Man is borne to travaile, as the sparkes flye upward.*

QVEST. XXIX. When *Adam* began to die.

SEcondly it is inquired, when this sentence began to take place, that in what day soever *Adam* did eat of the tree he should dye the death. 1. Some thinke, that a day is not here to bee taken, according to mans account of dayes, but as it is before God, with whom a thousand yeares are but as a day: and so *Adam* died within a thousand yeares after: so *Iustinus dialog. cum Triph.* but this sense seemeth to bee strai|ned. 2. Neither doe we refer these words [*in what day soever*] to the first clause only [*thou shalt eat*] and not to the second, *thou shalt dye the death*: as though the meaning should not bee, they should dye the same day, wherein they did eat, but at any time after: for this seemeth also to be but a forced sense. 3. But we rather allow *Hieromes* interpretation, that *Adam* began in the same day to dye, not actually, but because then he became mortall and subject to death: *lib. tradit. in Gen.* so *Symmachus* readeth, thou shalt bee mortall. 4. And beside that; then actual^y *Adam* entred into misery and sorrow, labour, hunger, thirst, which are the forerunners of death. 5. Adde unto this also, that in the same day, death entred by sinne into the soule of *Adam*, in the very same day of his transgression.

QVEST. XXX. Whether God made death.

THirdly, seeing that by Gods sentence death seased upon *Adam*, the question is, whether God made death, and whether this corporall death be a punishment of sin. We answer. 1. that as death is a defect of nature, beside the first intention of the Creator, brought in by sinne into the world, that God is not the ^outhor of it, but it is so only the fruit and effect of sinne. 2. But as death is a just punishment inflicted for sinne, so it is of God: who though hee first made not death, yet now hee disposeth of it, thereby shew|ing his justice upon mans transgression: so that as *Augustine* saith, speaking of the beginning of darke|nesse: *Deus non f^oot tenebras, s^od^oordinavit*: God made not darknesse, but ordered them: so may it bee said of death. 3. *Eugubi^o* subjecteth, that death is not properly a punishment of sinne, because it re|maineth in the faithfull, and it is not taken away by Christ. in *Cosmopeia*. To which we answer. 1. That death also at the last shal be destroyed by Christ,^{*} 1 *Cor.* 15.26. *The last enemy that shal be destroyed is death.* 2. That although the death of

the body remaine yet in the members of Christ, in them it is not now as a punishment, but as a consequent of their corruptible nature, because all flesh is now as grasse, *Isa.* 40.6. and

death now unto them is not a curse, but turned to a blessing in Christ, being both a cessation from labour, and an entrance into rest, *Rev.* 14.13. *Blessed are they that dye in the Lord, they rest from their labours, and their workes follow them.*

QVEST. XXXI. Why it was not good for man to be alone.

Vers. 18. *IT is not good for man to be alone*] 1. not, as *R. Sol.* left if man would have beene alone, hee might be thought to be chiefe Lord in earth, as God was in heaven: for if man had beene alone, who should have so thought or spoken? 2. Neither was it not good in respect of God, who by his infinite power and wisdom could otherwayes have multiplyed and increased man, but in respect of that order and course of generation which God appointed for other creatures. 3. Neither is this so said, as though no man could live without a woman: as the Hebrewes have these sayings, *nothing is good but a woman: •e that hath not a wife, is not a man*, for God hath given unto some a speciall gift, which may supply this want. 4. Neither is *S. Paul* contrary to *Moses*, where he saith, *it is not good to touch a woman*: for he speaketh in respect of those present times of persecution, wherein their wives might have beene a let unto them. *Mer/cer.* 5. But this is so said, 1. in respect of mutuall society and comfort: 2. in respect of the propagation of the world: 3. especially for the generation and increase of the Church of God: 4. but most of all it was meet that woman should be joyned to man, because of the promised seed of the woman, of whom came our Saviour Christ after the flesh.

QVEST. XXXII. Wherein woman was a meet helpe for him.

Vers. 18. *LEt us make an helpe meet for him*] The word *cen•gd•*, signifieth, as one before him, or against him. But we neither allow the conceit of some Hebrewes, as *R. Solamon*, that the woman is said to be against man, because she is contrary to him. 2. Nor yet doe wee like of *Tostatus* conjecture, because the male and female in respect of their naturall parts are contrary. 3. Nor yet doe wee approve *Da/vid Kimchi* his collection, that the woman is said to be as before man, that is, as a servant to attend vpon him: for shee is appointed to be his fellow-helper, not his servant: neither is it like, that if shee had beene ordained to any base use, or service, that she should have beene framed out of *Adams* side. 4. Therefore shee is called a helpe like to man, as *Hierome* readeth, or according to him as the Septuagint, or as before him as the Hebrew: both because shee was made like unto man, as well in proportion of body, as in the qualities of the mind, being created according to the image of God: as also for that she was meet for man *necessary* for the procreation & education of children, and *profitable* for the disposing of household affaires 5. This maketh a manifest difference betweene woman, which is alwayes before man, cohabiting and con|versing with him, and other females which after their copulation, forsake their males. *Luther.*

QVEST. XXXIII. When the woman was formed.

A Further doubt is moved by some: at what time the woman was made: where 1. wee reject the conceit of *Cajetanus*, who making an allegory of this story, of the framing of the woman out of *Adams* side, is forced to affirme, that God made man and woman together upon the sixth day, and not the woman out of the man: for thus the history of *Moses* is called into question, and as well may the whole discourse of the creation of the world be allegorised, as this narration of the making of woman. And again, it is contrary to the Apostle, who saith, *that the woman was of the man*, *1 Cor.* 11.9. 2. We likewise refuse the opinion of *Catharinus*, who thinketh the woman to

have been made the seventh day: for this also is contrary to the Scripture, *Exod. 20.11. In six dayes the Lord made heaven and earth, the sea and all that in them is.* 3. So then we hold, that the woman was made of a rib out of *Adams* side, as *Moses* setteth it downe, neither made together with him out of the earth, nor yet made so long after him upon the seventh day: but she was formed upon the sixth day; as is expressed, *Gen. 1.27. God created them male and female:* which story being briefly set downe in the first chap. is by way of *recapitulation*, rehearsed more at large in the second chap.

QVEST. XXXIII. How the creatures were brought to Adam.

Vers. 19. *GOd brought them unto man, to see how he would call them.* 1. We neither thinke that *Adam* gathered the cattell together, as the shepherd his sheep. 2. Nor yet, that they were brought to *Adam* by the Angels: for the text saith, that God, *that formed of the earth every beast of the field, brought them:* by his secret moving and stirring of them to present themselves to *Adam*, as they did afterward to *Noah*, when they went into the arke. 3. Neither was this imposition of names done mystically, nor historically as some thinke. 4. Nor yet doe wee thinke that the beasts were not brought before *Adam*, but his eyes so illuminate, that hee saw them every where in their places: for this is contrary to the text, which saith, *God brought them.* 5. Nor yet is it to be imagined, as *Barcephah* reporteth it, to be the conceit of some, that *Adam* sate in some high place in Paradise, his face shining as *Moses* did, and that every beast come as he was called, and bowed the head as he passed by, not being able to behold *Adams* face for brightnesse: for these are but mens conceits. 6. But we thinke that all the beasts,* by Gods secret instinct were gathered to *Adam*, for these causes: 1. that man seeing his excellent creation farre surpassing all other, might there|by be stirred up to praise his Creator. 2. that there might be a triall of *Adams* wisdom: *hee brought them to see how he would call them.* 3. that by this meanes the Hebrew language, wherein those names were gi|ven, might be sounded. 4. that mans authority and dominion over the creatures might appeare: *for howsoever man named every living creature, so was the name thereof.* 5. that man finding among all the creatures no helpe or comfort meet for him: v. 20. might have a greater desire thereunto, and more lovingly embrace his helper, which should be brought to him.

QVEST. XXXV. How an helpe could not be found meet for Adam.

FOr Adam found he not an helpe meete for him, &c. 1. not as *Rambannoteth*: *Adam* could finde none to whom to give his name, as he did to the woman, calling her, of *ish, ishah*: but it must bee understood of the nature of man,* that an helpe could not bee found answerable to him. 2. *R. Eliezer*, doth so inter|prete, as that God could not finde an helpe: but God knew that alreadie hee needed not for that cause to bring the creatures before *Adam*: hee then, that is *Adam*, could not finde one for himselfe. 3. But impious is the conceit of *R. Sel.* that man companied with every sort of beast, and so could finde none apt and meet for him. *Mercer*:

QVEST. XXXVI. Of the excellent knowledge and wisdom of Adam.

FURther, by this imposing of names upon the creatures, appeareth the great knowledge and wisdom of man. 1. in naturall things: for names were given at the first according to the severall properties and nature of creatures: and if *Salomon* had such exact knowledge of beasts and fowles, of trees and plants, even from the Cedar to the hysop, 1 *King. 4.33.* no doubt *Adam* had greater knowledge, whom we may safely hold to have beene farre wiser than *Salomon*, notwithstanding that place, 1 *King. 12.* where *Salomon* is said to bee the wisest of all before him, or after him: for that is spoken of the common generation of men, where both *Adam* is excepted,*

created after Gods image, and Christ that holy seed borne without sinne: this place then needed not to have forced *Tostatus* to preferre *Salomon* before *Adam* in wisdom. 2. *Adam* had also the knowledge of supernaturall things: as he was not ignorant of the mystery of the Trinity, according to whose image he was made, one part whereof is knowledge, *Coloss.* 2.10. 3. It may also be safely held, that *Adam* had knowledge of Christ to come, though not as of a redeemer, for that promise was first made after mans fall, *Gen.* 3.15. but as of the author and fountaine of life, whereof the tree of life in Paradise was a symbole.* 4. And whereas some thinke that *Adam* and the woman were not ignorant of the fall of the Angels, as *Catharinus* upon this place; yet it seemeth to bee otherwise, as may appeare by the conference of Sathan in the serpent with the woman, wherein she is altogether without suspition, and the knowledge of the fall of Angels, would have made her more cautelous, not to have committed the same sinne of pride, in desiring to be like unto God, though not in the same measure or degree.

QVEST. XXXVII. Of Adams sleepe.

Vers. 22. *GOd caused an heavy sleepe to fall upon man, and he slept.*] 1. This was not a naturall sleepe, as some thinke, which *Adam* fell into by reason of his wearinesse, in taking view of the creatures: but an extraordinary sleepe caused by the Lord: who could otherwise have effected his purpose, but it pleased him to use this meanes. *Mercer.* 2. This was an heavy sleepe: the word is *tardemah: teuni/vah*, signifieth a light sleepe, *shenah* a more profound sleepe: but *thardemah* is the deepest sleepe of all. 3. *R. Isaac Cara* thinketh that man was cast into a sleep, to signifie, that he should be as asleep in the house, not given to contention and strife. 4. We doe thinke, that as this was a sound, heavy or deepe sleep of the body, so the soule of *Adam* was in an *ecstasis* or trance, being illuminated of God, as it may appeare by this, that when he awaked, he knew that the woman was taken out of him. 5. And this was done (*Adam* sleeping rather than waking) both that neither *Adams* sight might be offended, in seeing his side to be opened, and a rib taken forth, nor yet his sense of feeling oppressed, with the griefe thereof, which was not only by sleepe mitigated, but by the power of God concurring with the ordinary meanes: for we see by experience, that sleep is a binding of the sense.

QVEST. XXXVIII. Why the woman was made of one of Adams ribs.

And he tooke one of his ribs, and closed up the flesh in stead thereof.] First, the reason is evident, why it pleased God to make woman out of the body of man, not of the earth as he had made man. 1. That hereby might appeare the preheminance that man hath over woman: as the Apostle noteth, *1 Cor.* 11.7, 8. that as man is the image and glory of God, so the woman is the glory of the man, because shee was taken out of man. And therefore also the woman hath her name and denomination of man, because she was taken out of him. v. 23. 2. Another cause of this worke was, that it might be a surer bond of love, that the man knowing the woman to be taken out of him, might more firmly set his affection upon her, being flesh of his flesh, and bone of his bones. v. 23. 3. Other reasons are given, why the woman was taken out of mans side: as not out of his head, that she should not be proud: nor out of his feet, as though she were mans vassell: but from his side, to shew the love and conjunction betweene them. *Muscul. R. Iosue* giveth this reason, why she was taken from under the armes, that shee might acknowledge her selfe under subjection to man: but that is ridiculous, which some Hebrewes note, that the woman was made of a bone, to shew her hard and intollerable nature. *ex Mercer.*

QVEST. XXXIX. Whence the bone was taken, whereof the woman was made.

SEcondly, we hold that a curious question, which is disputed of the Schoolemen, how *Eva* was fashioned out of a bone, whether by multiplication of it, as *Hugo* thinketh, or by addition of some new matter taken out of the earth, as *Tostatus*, or created of nothing; as *Thomas* that seemeth more probable, that God used no other matter, in the making of woman, but out of the man, because the text saith, *she was taken out of man*, which had not beene true, if shee had

beene taken out of any other matter. Wee therefore thinke •he first opinion probable, that this was done by multiplying of the matter: *August. Mercer.* but we must not curiously seeke to finde out a reason of Gods omnipotent power.

QVEST. XL. How many ribs, and whence taken.

THirdly: 1. We neither thinke with *Oleaster*; that God tooke two ribs, out of each side of *Adam* one, because the scripture saith, v. 21. God tooke one of his ribs. 2. Wee also deride that fable of the he|brewes: that God made man and woman together, but joyned by their sides, and after parted and separa|ted them: for the text is contrary, which saith, *that God tooke a rib out of Adam* to make the woman (for the word (•*selang*) properly signifieth a rib, and not the side) and so *R. Iosua* taketh it. 3. It is also a super|fluous question, out of what side of *Adam Eva* was taken, whether out of the right or left: it is resolved by most, out of the left, because *Adams* heart lay there: but these are frivolous and needlesse matters.

QVEST. XLI. Whether this rib were a necessary or superfluous rib.

FOurthly: so also is that question unnecessary, and more curious than profitable, whether this rib were any one of *Adams* necessary and substantiall parts, or one supernumerary and superfluous: some think, that whereas a man hath now 24. ribbes, on each side 12. that this rib was one of them, and that God crea|ted a new rib in stead thereof: but this opinion seemeth to be contrary to the text: because it is said, God closed up the flesh in stead thereof: if flesh were in stead of the rib, then another rib was not made in stead thereof. Againe, God had already done with the creation of *Adam*, v. 7. *hee made man of the dust of the earth*: but if *Adam* had a rib created afterward, then was he not before perfectly created. Wherefore it is more like that this rib was above the usuall number of ribs created of purpose by the Lord, not as a su|perfluous or monstrous part, but as necessary for the creation of the woman, which God intended. *Mercer. Calvin.* And therefore *Cajetanus* needed not so to have beene perplexed with this question, as not finding a solution thereof, to have left the veritie of the story, and styed to allegories.

QVEST. XLII. Of the womans soule.

Fifthly, though no mention be here made of the creation of the womans soule, yet it may be gathered, that she had her soule from God immediately as *Adam* had, because they were both created accord|ing to Gods image, *Gen. 1.27.*

QVEST. XLIII. How God is said to have built the woman.

Vers. 22. *HE made or built a woman, and brought, &c.* 1. God is said to have built woman: neither because of the frame and fashion of her body, which is made broadest and lowest downe|ward, like the building of an house, as *Rab. Sel.* which though it be so, that God framed the womans bo|dy as fittest for procreation of children, yet *Moses* in thus speaking aimed not at it. But by this is mea|•, both that man was yet as an unperfect building, before woman was made: and that by the woman the house and family is builded by procreation of children: and thereof the hebrewes call a sonne *Ben*, of *Banah*, to build. *Mercer.*

2. Shee is called *Ishah*, woman, by a figure called *Prolepsis*, for this name was afterward given her by the man.

3. She is said to bee brought to man, not as though shee were made in some other place; but God doth present her and offer her to man, and as it were, marrieth and joyneth them together.

4. But the Hebrewes have here some ridiculous observations: as upon the word *lisgor*; * in the former verse, *he closed up*: which is the first word with *Samech* used hitherto by *Moses*: because *Samech* answereth to the first letter of Satan in sound, which is *Shin*, with a left pricke, they note, that Satan came into the world, and so the occasion of evill by women: so likewise out of the word *Iebi•ah*, which letters make 24. in number, they note that the woman was brought to man with 24. ornaments: whereas they cannot deny, but that she came naked.

QVEST. XLIII. How Adam knew the woman to be taken out of him.

Vers. 23. *THE man said, this now is bone, &c.* 1. *Adam* understood this, that the woman was taken out of him, not so much by the contemplation of the similitude and likenesse of her shape. *Mercer.* or that he felt some alteration in his body, as though somewhat had beene taken from it: *Reuchlin.* but hee had this knowledge especially by divine revelation. *Calvin.* 2. *Adam* looking upon the woman, did not presently desire her company, but sincerely with a cheerefull minde acknowledgeth how fit a mate God had provided for him. *Reuchlin.* 3. *This now, or for this time*: which words are not to bee referred with the Hebrewes to the time to come, that though at this time a wife was prepared out of man, yet it should not be so afterward, but it hath relation to the time past: that although before among all the creatures he could not find a fit companion, yet now hee had obtained one. *Fagius.* 4. Hee giveth the woman her name, to shew the authority of man over the woman: and in the derivation of the word *ishah*, from *ish*, the antiquity of the Hebrew tongue appeareth: the like is not to be found in any other language. 5. The Hebrewes wel note, that *ish* with *Iod*, signifieth a man, without *Iod*, which is the first letter of the name, *Iehovah*, it is fire, so where God is not the director of the inward parts, there is nothing but fire & contention. *Mercer.*

QVEST. XLV. How a man is said to leave father and mother.

Vers. 24. *THerefore shall a man leave, &c.* 1. These are not the words of *Adam*, as *Epiphanius* thinketh or immediatly uttered by the Lord to *Adam*, but of *Moses* directed by the spirit of God, who inserteth here a perpetuall law concerning marriage, 2. The man is said to leave father and mother, either comparatively and in degree, that he is rather to leave them than his wife: *Oecolamp.* or conditionally, if they shall seeke to dissolve the knot of marriage, therein the sonne is to leave them: *Muscul.* as also the

leaving of the father and mother, signifieth the erecting of a new family: as the Chalde readeth, hee shall leave his father and mothers bed: for the ancient use was for children unmarried to lye in their parents chambers. *Mercer.*

3. They shall be one flesh, not only in respect of carnall copulation, as *R. Sel.* for so bruit beasts may be said to bee one flesh: but in respect of their perpetuall society, the conjunction both of their bodies and minds. Now whereas the Apostle saith, that he which is joyned to an harlot, is one flesh: the Apostle there applieth not that which is proper to marriage, * to fornication: but sheweth, what injury they doe to marriage which commit fornication, yeelding that to harlots, which is peculiar to wives, to be made one flesh with them. And yet this difference there is, that the man and wife are joyned together both in flesh and spirit: as it followeth in the same place, *he that is joyned to the Lord is one spirit.* 1 Cor. 6.17. but the harlot though joyned in body, is severed in heart and affection.

QVEST. XLV. How man was not ashamed of his nakednesse.

Vers. 25. *They were both naked, and were not ashamed*] 1. *Adam* was not ashamed▪ not, as some Hebrewes say, because *Hava* was of his owne flesh, for afterward they were one ashamed to behold the nakednesse of another: neither doth *Moses* set them forth as impudent and unshamefast persons: such as the Adamites are, pretending this example, companying together like brut beasts: but this nakednesse of their bodies, sheweth the nakednesse and simplicity of their minds: for shame is the fruit of sin: and therefore before sinne entred, they were not ashamed. 2. Some thinke, that there remaineth yet in children that are not ashamed of their nakednesse, some shadow of our first estate: but children are therein unshamefast for want of reason, as the like is to be seene in brut beasts. But in the kingdome of heaven, we shall be all naked, and without shame as *Adam* was: and without feare or danger of sinne which *Adam* was not. 3. Further, notwithstanding their nakednesse, they should not have beene offended with the weather, either heat or cold: not that their skin was like unto the nailes of the fingers, as *R. Eliezer* thinketh, which was taken away after their fall: but God would have so tempered the elements, and the quality of their bodies, as that all things should have beene serviceable unto them.

4. The places of doctrine.

1. Doct. The Dominicall or Lords day, is grounded, not upon tradition or Ecclesiasticall institution, but upon the scriptures.

IN that the Lord sanctified the seventh day, and made it a day of rest: we inserre, that as the Sabbath kept then upon the seventh day in remembrance of the creation, was of the Lords institution: so the Lords day is now observed by the same authority, in remembrance of the resurrection of Christ, and our redemption by the same: contrary to the Rhemists, who count the observation of the Lords day, but a tradition of the Church, and Ecclesiasticall institution. *Rhemist. Matth. 15. sect 3.* Our reasons are these.

* 1. The observation of a Sabbath or day of rest unto the Lord, is commanded in the moral law, which is perpetuall, and not to be abrogated: if this bee denied, it will follow, that there are but nine commandments, if that of sanctifying the Sabbath doe not binde now. And although wee observe not now the same day for our Sabbath, which the Jewes did, yet the seventh day we keepe still, retaining the substance of the law, which is to keepe one day holy of seven. The manner of computation and account of seven, where to begin, where to end, and to bee tied to the very same prescript of the day, was ceremoniall and a circumstance of the law, and in that behalfe doth not conclude us.

* 2. That which was by the holy Apostles by precept enjoyned, and by example observed, was of a diuine institution: thus the Lords day is prescribed by Saint *Paul. 1 Cor. 16.2.* where the Apostle enjoyneth them to make collection for the poore in their meetings upon the first day of the weeke, which then began to be observed for the Lords day: he himselfe, also *Act. 20.7.* observeth the same day, and preacheth in it. Saint *John* calleth it the Lords day: *Revel. 1.10.*

* 3. Every symbole significative or representing signe mentioned in scripture, had a diuine institution: but so is the Sabbath a symbole or type of our everlasting rest. *Heb. 4.9. There remaineth therefore sabbatismus, a sabbath rest to the people of God:* which words doe conclude, that both the type remaineth, that is a sabbatisme, and the signification of the type, everlasting rest.

* 4. No constitution of the Church doth simply bind in conscience: for Gods commandments only do so bind, *Iam. 1.12. There is one law giver, which is able to save and destroy:* but the keeping of the Lords day bindeth in conscience: for therein we are commanded not to doe our owne wayes, nor to seeke our owne will, nor to speake a vaine word, *Isay 38.13.* which duties, are alwayes commanded, so especially upon the Lords day: but these precepts, the observation whereof is properly incident to the Lords day, doe bind in conscience, *Ergo. &c.*

*5. If the Lords day were but a tradition of the Church, there should be no difference between that and other festivall dayes, but all of the like necessity, and with as great strictnesse are to be observed and kept, these as the other. But that were very absurd, seeing we find the Lords day by the Apostles to have beene observed, whereas no mention at all is made of the other in the scriptures: and the Church of God in her practice hath alwayes made a difference betweene the observation of the Lords day and other festivals: enjoying that with greater devotion alwayes to be celebrated, than the rest.

6. This also hath beene the constant doctrine of the Church of God, and the judgement of the fathers, that the Lords day is of the Lords institution: as may appeare by this sentence of *Augustine: Dominicum diem, apostoli & apostoli • i vir • religiosa sanctitate habendum sanxerunt, &c.* The Lords day the Apostles and

Page 33

Apostolicall men have ordained with religious holinesse to bee kept, because in the same our Redeemer rose from the dead, and therefore it is called the Dominicall or Lords day, that in it we onely may attend upon the divine service: this is the first day in the world, in it were created the elements, and the Angels: upon this day Christ rose, the holy Ghost was given, and Manna descended from heaven first on this day: *serm. detempor.* 251.

Wherefore I cannot wholly condescend to *Mercerus* judgement, who saith, *politiae causa retinuerunt Apostols diem dominicum Sabbato subrogatum*: that the Apostles for policy sake have retained the Lords day in stead of the Sabbath: in 2 *Gen.* vers. 3. A policy I grant in the use of the Lords day, but that is neither the only nor chiefe reason of the institution thereof.

There are three causes of the observation of the Lords day: a religious and holy use: for the Lord to this end did consecrate this day by his owne example and commandement to bee spent in holy exercises: the Civill or politicall use of the Lords day is for the rest of our selves, our servants, and catte•ls the ceremoniall or symbollicall end, was to shadow forth our spirituall rest in Christ: in this last respect, I confesse the ceremony of the Sabbath in part to be abolished: for it is a symbole still of our everlasting rest in heaven. *Heb.* 4.9. But in the other two respects, the law of the Lords day is perpetuall: for that as *Philo* saith, it is 〈 in non-Latin alphabet 〉, *festum popolare*, a popular or generall festivall to be observed of all people for ever.

I doe wonder then, this doctrine of the Sabbath, and day of rest, now called the Lords day, having such evident demonstration out of the scriptures, and being confirmed by the constant and continuall practice of the Church in all ages: that any professing the Gospell, specially being exercised in the study of the scriptures, should gainsay and impugne these positions following, as erroneous.

1. That the commandement of sanctifying the Sabbath is naturall, morall, and perpetuall: * for if it be not so, then all the commandements contained in the decalogue, are not morall: so should we have nine only, and not ten commandements: and then Christ should come to destroy the Law, not to fulfill it, contrary to our Saviours owne words, *Matth.* 5.17.

2. That all other things in the law, were so changed, that they were cleane taken away, as the priesthood, the sacrifices, and the sacraments: this day (namely the Sabbath) was so changed, that it yet remaineth: for it is evident by the Apostles practice: *Acts* 20.7. 1 *Cor.* 16.2. *Apocal.* 1.10. that the day of rest (called the Sabbath,) was changed from the seventh day, to the first day of the weeke: and so was observed and kept holy under the name of the Lords day.

3. *That it is not lawfull for us to use the seventh day to any other end, but to the holy and sanctified end,* for which God in the beginning created it:* for this were presumption to alter Gods appointment: and the will and ordinance of the Creator, must stand in the use of the creature: otherwise the Apostle had not reasoned well for the use of meats from the end of the creation: *which God hath created to be received with thanksgiving.*

4. As the Sabbath came in with the first man, so must it not goe out, but with the last: * for if the keeping of a day of rest holy unto the Lord, bee a part of the morall law (as it cannot bee denied) then must it continue, as long as the Lord hath his Church on earth: and the morall Sabbath must stand, till the everlasting Sabbath succeed in place thereof.

5. That we are restrained upon the Sabbath from work, both hand and foot, as the Jewes were: * though not in such strict particular manner as they were, for whom it was not lawful to kindle a fire upon the Sabbath. *Exod. 35.2.* yet in generall wee are forbidden all kind of worke upon the Lords day, as they were which may hinder the service of God: saving such workes, as either charity commandeth, or necessity compelleth▪ for it is a part of the morall precept: *in it thou shalt doe no manner of worke.*

6. *That the Lord would have every Sabbath to be sanctified by the Minister and the people,* and that in the Church he ought to preach the word, and they to heare it every Sabbath day:* (but not each of these under paine of condemnation, as the place is misconstrued,) is confirmed by the practice of our blessed Saviour, *Luke 4.16.* and of *S. Paul: Act. 13.14. and 20.7.* And hereunto are the Canons of our Church agreeable,* which require that every Minister preach every Lords day, and likewise catechise the youth.

7. *That the Lord hath commanded so precise a rest unto all sorts of men, that it may not by any fraud, deceit,* or circumvention whatsoever, be broken, under the paine of his everlasting displeasure:* who doubteth of this, but that every breach of any part of the morall law, especially by deceit and circumvention, *deserveth in it selfe Gods curse, and everlasting displeasure:* as the Apostle saith, *the wages of sinne is death.** and the Law saith: *Cursed is every one that continueth not in all things which are written in the booke of the law, to doe them:* as the Apostle citeth this text.

This doctrine of the Sabbath first grounded upon the authority of scripture, hath accordingly beene ratified by the constant and perpetuall *practice of the Church.*

Origen saith; *In nostro Dominico die, semper pluit Dominus Manna de coelo:* in our Lords day,* the Lord alwayes raineth Manna from heaven. *Hierome; Dominicus des orationi tantum & lectionibus vacat:* upon the Lords dayes, they onely give themselves to prayer and reading.

*Ambrose: tota dies sit vobis oratio vellectio, &c. nulle actus seculi, actus divinitatis impediunt, &c.** Let us all the day be conversant in prayer, or reading: let no secular acts, hinder divine acts, let no table play carry away the mind.

*Augustine: quomodo Maria mater Domini, &c.** As Mary the mother of our Lord is the chiefe among wo/men: so among other ♡ , this is the mother of the rest: the whole grace of the Sabbath, and the ancient festivity of the people of the Iewes, is changed into the solemnity of this day.

Concil. Tullen. cap. 19. Oportet eos qui praesunt Ecclesiis &c: it behoveth those which are set over the Churches, upon all dayes, but especially upon the Lords dayes, to teach the people, &c.

Matisconens. 2. cap. 1. Exhibeamus Deo liberam servitutem, &c. Let us exhibite unto God our free service, not because the Lord requireth this of us, to celebrate the Lords day by corporall abstinence, but he looketh for obedience: whereby we treading downe all terrene rites, might be raised up to heaven.

* But these allegations are here superfluous, seeing there is a learned Treatise of the Sabbath already published of this argument: which containeth a most sound doctrine of the Sabbath, as is laid downe in the former positions, which shall be able to abide the triall of the word of God, and stand warranted there|by, when other humane fantasies shall vanish: howsoever some in their heat and intemperance, are not afraid to call them, *Sabbatorum errores*; yea *hereticall assertions*, a new Jubile, Saint Sabbath, more than ei|ther Jewish or Popish institution: God grant it bee not laid to their charge, that so speake or write, and God give them a better mind.

2. Doct. The soule is not part of Gods substance.

SEcondly: where it is said, God breathed into the face of *Adam* the breath of life: we are not there|by to gather, that the soule of man is part of the divine substance, to the which opinion *Lactantius* see|meth to have inclined. *lib. 2. divinar. institution.* for as the breath is no part of his substance that doth breath, so neither is the soule of Gods essence, that gave it: for then, the soule of man, if it were of the divine nature, it should be immutable, and without beginning; from all eternity, as God is.

3. Doct. There is but one soule in a man.

THirdly, from hence it may be concluded, that there is but one soule in man, and that all the other fa|culties of sense and powers of nature are but handmaids to the soule, waiting upon it, and departing with it: therefore God is said to have breathed into man the spirit of l••e, that is, the reasonable soule, be|cause the body, no longer doth breath or live, than the soule is present. We doe therefore refuse *Origens* conceit, * upon these words *Mat.24.51. The Lord will divide or cut him off: that is, the spirit of the wicked shall returne to God, and their soule shall goe to hell:* hee maketh A difference betweene the spirit and soule: con|trary to the Apostle, who saying, *be ye renewed in the spirit of your soules and minds, Eph. 4.24.* sheweth <◇> the spirit belongeth to the mind or soule, as the purer part thereof.

4. Doct. Paradise was a place not altogether unknowne.

FOurthly, whereas *Bellarmino* is described by the countrey of Eden where it was situate, and by the knowne rivers of Tigris and Euphrates, we inferre that Paradise then was not a place secret and un|knowne, as *Bellarmino* supposeth, *lib. de grat. prim hom. c. 12.* for if it had beene unknowne in those dayes, the Lord needed not to set the Cherubims to keepe it with A sword shaken. And if it be objected, that Pa|radyse was never found out by any, the answer is easily made: 1. because it was kept by the Angels with great terrour, that none durst approach. 2. The Infidels and incredulous persons regarded it not. 3. The faithfull looked for a much better Paradise in heaven, and therefore sought not after it. And herein we have the judgement of *Pererius* against *Bellarmino*: one Jesuit against another, *lib. 3. in genes. qu. 5. de paradis.*

5. Doct. The terrestriall Paradise is not now extant.

FIfthly, whereas *Bellarmino* affirmeth, that the terrestriall Paradise is yet remaining, and that *Henoch* and *Elias* are there kept: it appeareth by the description of Paradise to bee a meere fable. 1. Paradise was planted where the knowne rivers Tigris and Euphrates ran together, which is

either in Armenia, or Mesopotamia, or some of those knowne countries: then if Paradise were now extant in the world, it is like that in all this time it should have beene found out by the inhabitants of those places. 2. The floud over-flowed the highest hils, 15. cubits, *Gen. 7.20.* then Paradise also was covered with the water, where if *Henoch* then was, he must have also perished in the waters, being out of *Noahs* Arke. 3. The scripture maketh mention now of no other Paradise,* but heaven, *2 Cor. 12, 13.* S. *Paul* calleth it the third heaven Pa|radise. 4. *Pererius* sheweth *Ruperius* and *Gregory* to have beene of this mind, that *Henoch* was not translated to the terrestriall Paradise: to the which he subscribeth against *Bellarmino*.

6. Doct. Marriage is not to be prohibited to any.

Sixthly, whereas the Lord saith, vers. 18. *It is not good for man to bee alone:* wee enforce this text against the popish forced virginity: for whereas God saw it was not good neither for *Adam*, then present, not for his posterity, which should have more need of the remedy, to bee alone: they contrariwise constraine their Priests and votaries to live alone, depriving them of that mutuall helpe and society, which God hath appointed for their comfort; and to be a remedy against sinne: and that this place is understood not of the marriage of *Adam* only, but of all the faithfull, *Bellarmino* confesseth, *lib. de Matrim. cap. 2.*

7. Doct. Polygamie condemned.

SEventhly, vers. 24. *They shall be one flesh:* and as this place is alleaged, *Matthew 19. 5. They two shall bee one flesh:* This place sheweth the corruption of polygamie, which is the having of many wives: for if God had seene it good for one man to be joyned to two, or divers women, he would have made at the first to one man, more helpes than one.

5. Places of confutation.

1. Confut. Experimentall knowledge of evill not to be desired.

1. THE Maniches objected, why did God forbid man to eate of the tree of the knowledge of good and evill, would he have him like unto bruit beasts, that cannot distinguish betweene good and evill? *Augustine* answereth this experimentall knowledge of evill, which *Adam* got by transgression, was not the wisdom of an happie, but the experience of a miserable man: for Christ knew no sinne by his experience, though he knew it by his sapience or wisdom.

2. Confut. Why God gave a commandement that man would not keepe.

2. WHY did God give a commandement, that man should not keepe, and why did he not make him so, that man should not have fallen? *Ans.* 1. God gave man this precept, that hee might shewe his obedience, and though he foresawe he would sinne, yet he also provided a remedie and redeemer for his sinne. 2. Though hee be in a better state, that cannot sinne at all, yet his state is good, and not to be complained of, that if he will, cannot sinne: *lib. cont. adversar. leg. c. 14.*

3. Confut. against Celsus.

3. *CElsus* derideth this storie, of the making of the woman▪ and counteth it a fable: *Origen* answereth, if you will not beleieve *Moses*, why doe you credit *Hesiod* your Poet?* who hath the like nar|ration, how *Vulcan* made a woman out of clay, whom all the gods adored, *Venus* gave her beautie, *Pallace* comelinesse of bodie, *Mercurius* wit, whereupon she was called *Pandora*, which opening the lidde or cover of the tunne, divided care and grieffe unto men, that lived without before. *Origen. lib. 4. cont. C^olsus.*

4 Confut. Paradise planted in a knowne place.

4. THE Papists object thus: *Bellarmino* would proove that Paradise was an unknowne place, because it is said, the river that went out of Eden, did divide it selfe into 4. heads. But there is no such river in Mesopotamia. *Bellar. lib. 1. de grat. prim. homin. c. 12.* For further answer to this objection, * I referre the reader to q. 13. before these 4. streames might be known in former time, though not now.

5. Confut. Adams sinne pardonable.

5. WHEREAS we say that all sinnes are veniall to the faithfull and elect: *Bellarmino* replieth that *Adam* committed a mortall and damnable sinne, because it was said vnto him, in what day thou eatest thereof, thou shalt die the death: *lib. 1. de. amiss. grat. c. 7. Ans.* Wee say, that though this sinne was damnable in it owne nature, yet by Gods grace through Christ it was made veniall and pardonable to *Adam*, unlesse *Bellarmino* say with the hereticke *Ta^oiane*, that *Adam* was damned.

6. Confut. Adam lost not his faith.

6. BY this place also he would proove that *Adam* and *Eve* lost their saith, because they beleaved not the sentence of God, that they should die, if they transgressed the commandement. *lib. 3. de amis/sion. great. c. 6. Ans.* This prooveth, that they failed in faith, not that their faith was utterly lost and extinguished: for if *Adam* had no faith remaining, to what purpose should God have propounded the promise of the Messiah to a faithlesse man?

Places of Exhortation.

1. IN that God sanctified the Sabbath, and rested therein from all his works he did it for our example, * that we therby should learne religiously to observe the Lords day. 1. in abstaining from all bodily and servile workes: 2. in keeping our selves undefiled and unspotted of all sinnefull works. 3. in sanctifying it to holy exercises, to the praise of God, and our owne comfort.

2 v. 7. In that God made man of the dust, and put the breath of life into his nostrils: * man is here to learne humilitie, by the consideration of his base and poore beginning, and to remember how brittle his state is, whose life is but a blast of the breath, a puffe of the aire: *Isay, 2.22. Cease from man whose breath is in his nostrils.*

3 Seeing that goodly garden of paradise, replenished with such goodly plants, * and fruitfull trees is now destroyed, and not to be found in earth, we are taught to sequester our affections from all earthly delights, and to seeke for a paradise much better in heaven.

4 v. 15. Seeing man even in the state of his innocency was not to live idly, but God assigned him to keep the garden: we are thereby admonished, * that now much more every man should occupie himselfe in some honest labour of a lawfull vocation.

5 In that God made the woman out of man, from whom shee had her beginning: * thereby is described the dutie of the wife, to be obedient to her husband, as her head and principall, for whole cause shee was made.

6 And seeing the woman is bone of mans bone, and flesh of his flesh: * thereby the husband is put in remembrance, to love, tender, and cherrish his wife, even as his owne flesh.

7. verse 18. *It is not good for man to be alone*: in that God first taketh care to provide an helper for man, before he saw his owne want: * and while *Adams* slept, and thought nothing, the Lord prepared him an helpe: we see how Gods providence watcheth over us, foreseeing for us, many things, which we see not our selves, yea taking care for us, while we sleep, as it is in the Psalme, *Hee giveth his wel-beloved sleepe*, *Psal. 127.3. Mercer.*

CHAP. III.

The Analysis or Method.

T His Chapter describeth the fall of man, first his sinne and transgression, from verse 1. to verse 9. then his punishment, verse 9. to the end. In their transgression is to be considered, the temptation of Sathan, verse 1. to verse 6. the seduction of the man and woman, verse 6. thirdly, the effects and fruits of their sinne, verse 7, 8.

In Sathans temptation wee haue his subtile insinuation, verse 1. the womans simple confession, verse 2, 3. the suggestion it selfe, verse 4, 5.

In their seduction, verse 6. first are set downe the inducements, or *provocation*: the goodnesse of the tree for meat, the pleasantnesse to the eye, the fruit thereof, supposed to be knowledge: then the *pravarication*, or offence, *they did eat*.

The effects of their transgression, are shame, which causeth them to cover their nakednesse, verse 7. feare, which maketh them to hide themselves, verse 8.

In the punishment, there is first their *conviction* of the man and woman, verse 9. to 14. then the *malediction* or curse: denounced first, then executed.

The sentence is denounced against the tempter, or parties tempted.

The tempter is either the necessary, that is the serpent, which was the instrument; whose punishment is set forth, verse 14. or the principall, namely Sathan, who is censured, verse 15.

The persons tempted: first, the woman is punished, with sorrow in travaile, subjection to her husband, verse 16. secondly, the man is judged: the cause is first shewed, his transgression, verse 17. then his judgement, in the cursing of the earth with thornes and thistles, in cursing of man with *misery* in his life, *mortality in his end* verse 19.

The sentence lastly, is executed, in the expulsion of man out of Paradise, verse 23. with the *consultation* going before, verse 22. and his perpetuall exile from thence: the Angels keepe the way to Paradise with a sword, that *Adam* should not returne thither.

The difference of translations.

* v. 1. the serpent was wisest. S. wiser. C. craftier than any beast. cat. heb. gnarum, subtile.

v. 1. yea hath God indeed said. B. G. A. 〈 in non-Latin alphabet 〉 ▪ quare, wherefore hath God said. S.H. it is true that God hath said. Ch. quia, because God hath said. T.P. heb. aph, ci, yea because. *Sathans abrupt beginning, sheweth a long communication before, and here hee giveth a reason, as though God were not equall toward man in the prohibition, &c.*

* v. 6. to be desired to get knowledge. G.T.S. or to make one wise. B. heb. delightfull to behold, aspectu delectabile. C.H. *which was said before.*

* v. 8. the voice of the word of God. C. the voice of God walking. caet.

v. 8. in the coole of the day, B.G. 〈 in non-Latin alphabet 〉, at noone. S. ad auram post meridiem, in the coole aire after noone. H. ad ventum, in the wind or aire of the day. T.P.C. heb lervach, haion: *the soft wind brought Gods voice unto them.*

* v. 11. unlesse thou hast eaten, &c. S.H. hast thou eaten? caeter.

v. 12. the woman which thou gavest to be with me, 〈 in non-Latin alphabet 〉, B.S.C. which thou gavest me. G. gavest my fellow▪ sociam, H. allocasti, didst place with me. T. g•imads, with me, heb.

v. 15. he shall breake, 〈 in non-Latin alphabet 〉, G.S. ipsa she shall. H. it shall breake, ipsum. T.B.P. heb. his it shall, that is, the seed: he shall observe thee from the beginning, thou shalt observe him to the end. Ch. thou shalt lye in wait for his heele. H. bruise his heele, * caet.

v. 16. thy desire toward thy husband. T.B. subject to thy husband. G. 〈 in non-Latin alphabet 〉 : thy turning to thy husband. S.C. subpotestate, under the power of thy husband. H. heb to shuchah, desire, lust.

v. 17. of this 〈 in non-Latin alphabet 〉, only shalt thou not eat. S. (only,) *is here added.*

17. Cursed is the ground for thy sake. B.G.T.P. in opere, 〈 in non-Latin alphabet 〉, in thy workes. S.H. heb. bagnar▪ for, or because of the Ch. *

20. called her Hevah. B.G.C.T.P.H. 〈 in non-Latin alphabet 〉, life S. heb. Chavah.

21. garments of honour vpon their skin. C. coats of skinne. caeter.

* 24. a fiery sword, 〈 in non-Latin alphabet 〉, T.B.S.H. the point or blade of a sword shaken. P.G. lahat, signifieth a blade▪ and a flame: a sharpe sword shaken. C.

* 21. Adam is the only man on earth of himselfe knowing good and evill. C. is as one of us, knowing, &c. caeter.

The Exegesis, or theologicall explication.

QVEST. 1. Whether it were a true serpent that talked with Eva.

vers. 1. *NOw the serpent was m•re subtile, &c.]* 1. we neither thinke with *Iosephus*, that it was in the beginning naturall to the serpents, as to other beasts, * to have the use of speech and under|standing: which was the conceit also of *Plato*, that under *Saturne* men used to speake & conferre by lan|guage with beasts. *Euseb. lib. 12. de prepar. Evang. c. 9.* for if it had beene naturall to beasts to speake, they should no more after the fall have beene deprived of their naturall faculties, than the Angels or 〈◇〉, that fell: and beside, this opinion is contrarie to the Scripture, which saith, that man onely was created according to Gods image: that is, with reason and understanding, which guideth the speech.

2. We refuse also the opinion which *Barcephas* ascribeth to *Ephrem. lib. de paradis. c. 27.* that the use of speech was given unto the serpent onely for this time, as it was to *Balaams* asse: that

the Devill spake in the serpent, as the Angell did in the Asse we grant: but the serpent could not speake of himselfe, wanting the instruments and organs of the voice which man hath.

3. Neither is *Cyrrillus* opinion to be received, that it was not a true serpent, but a shew onely and apparition. For then it should not have beene said, that the serpent was wiser, than all the beasts of the field: and afterward God layeth a curse upon the serpent, that he should goe upon his bellie and eate the dust of the earth: it was a true serpent then, not a shadow onely.

4 *Cajetanus* conceit also is to be rejected, who by a continued allegorie, by the serpent, would have the Devill understood: that there was neither serpent in truth nor in shew that appeared to *Eva*, but this tentation was altogether internall and spirituall: for by this meanes, the whole storie of the creation may as well be allegorized, and so the truth of the narration called in question, and beside, whereas the Devill internally tempteth onely two wayes, either by alluring the sense by some object, or else by moving and working the phantasie, our parents before their fall could not be so tempted, having no inordinate motion.

5 Some thinke that the woman did understand the speech of the serpent, such as beasts use, to expresse their minde, and not otherwise: but it is evident, that the serpent did verily speake.

6 *Aben Ezra* is of opinion, that it was the serpent, and nothing else: but the curse afterward pronounced upon the serpent, and that prophesie, that the seed of the woman should breake the serpents head, sheweth, that the Devill spake in the serpent, who is principally accursed.

7 Our opinion then is, that it was a true serpent which talked with *Eva*, as may appeare by the punishment inflicted upon this kind: and that the Devill used the serpent, a subtile beast, as his instrument, and spake out of him. This our Saviour confirmeth in the Gospell, that it was Satan, which was a murtherer from the beginning, and caused the death and fall of our parents, *Iohn* 18.44. And Saint *Paul* affirmeth, that the serpent beguiled *Eva* through his subtiltie: but the woman was not deceived by the serpent, but by the craft of the Devill, speaking and working by the serpent. Of this judgement are most of the auncient fathers, *Basil*, *Chrysostome*, *Augustine*, *Damascene*, &c.

QVEST. II. How the serpent is said to have beene more subtile, &c.

The serpent was more subtile than any beast of the field: 1. These words cannot be understood of the Devil, as *Cajetane* thinketh, who here by a metaphore is called a serpent: for betweene the Devil and the beasts of the field, there is no comparison, who in subtiltie farre exceedeth man, who is wiser than any brutish nature. 2. Neither was the serpent more subtile onely for this time, as *Augustine* seemeth to thinke, *lib. 11. Genes. ad lit. c. 29* for Satan could not infuse more subtilty into the serpent, than by nature it had: and the text it selfe seemeth to insinuate, that the serpent by nature was more subtile than other beasts. 3. wherefore the truth is, that whereas the serpent is a most subtile beast, it was not by chance, that Satan used him as his instrument, beeing by his naturall subtiltie apt thereunto: and the serpents subtile nature appeareth, both by the sleights he useth in helping himselfe, as to let passe what *Plinie* reporteth, that by the juice of fennel, he strippeth himselfe of a certaine skinne, wherewith he is overgrowne in winter, and with the same hearb cleareth his dimmed sight: the Scripture sheweth, that the serpent stoppeth his eare against the voice of the charmer. *Psal. 58*. As also his craft appeareth in his enmitie against man,* whom he assaileth secretly and in silence: as biting *the horse by the heele to cause the rider to fall*, *Gen. 49.17*. And further, concerning the naturall wisdom of the serpent, our Saviour witnesseth, saying to his disciples, *bee yee wise as serpents, innocent as doves. Mat. 10.16*. 4. Some thinke, that this is set forth as a praise and commendation in the serpent, that he had such a gift of wisdom & subtilty given him in the creation: but the contrarie appeareth, that although this naturall gift in the serpent was good, yet here relation is made to Satans craft, whereby he seduced *Eve*: *Adam* and *Eve* are said before to be *gnarumim*, naked simple: and here

the serpent is said to be *gnarum*, in the contrarie sense, *craftie covert*, not smple: for the Hebrew word admitteth a contrarie sense. *Mercer*.

QVEST. III. Why Satan in the serpent beginneth with an interrogation.

vers. 1. *YEa hath God indeed said. &c.* 1. Some doe take this to bee an ironieall speech, as though Satan in the serpent should scoffingly say: it is a like matter that God careth what you eat. 2. Some make it an interrogation, as though Satan should aske the reason, why God had so said, &c. as the Latine and Septuagint. 3. Some make it a naked question: *Is it true* that God hath said: *Chald.* 4. *R. Sel.* expoundeth it, *for san, perhaps*: and would have it doubtfully spoken. 5. Some make the *emphasis* or force of

Page 38

the sētence in this word *God*: it is not like that God would give you any such precept. 6. *Aben Ezra* interpre|teth *aph ci*, by *quanto magis*, how much more: that after Satan had shewed many reasons to perswade the woman, that God loved them not, hee urgeth this above the rest that God had given them this pro|hibition. 7. But the best interpretation is this, that after long communication had with the woman, at length the serpent commeth to that which he intended, to draw from the woman some answer, whereupon he might worke further: and therefore with some admiration saith in effect; it seemeth very strange, or I much wonder, that God would give any such prohibition unto you. *Mercer*.

QVEST. IIII. Why Satan tempted man, and that by the woman.

NOW the Devill thought to supplant man in Paradise, not because he did foresee that the Messiah should take flesh of *Adam*: for as yet man was not fallen, nor Gods counsell revealed concerning the Redeemer, that should breake the serpents head: but the envie of Satan was the cause that moved him to this tentation, that he might bring man into the same state of damnation: and he sheweth his malice against God, in seeking to deface his image. *Calvin.* 2. Hee setteth upon the woman first, not because, as *Ambroseth* thinketh, the precept was given onely to *Adam* by God himselfe: for it was spoken to them both: but because he saw her to be the weaker, and so fittest for him to worke by. *Mercer*.

QVEST. V. How Eva indured to talke with the serpent.

NOW whereas it will bee questioned, how it came to passe that *Eva* was not afraid to talke with the serpent: 1. which was not, either because this serpent, which Satan vsed, had a pleasant countenance and virgins face, which opinion is imputed to *Beda*, which is rather to be held a painters fancie, than the worke of nature, there beeing no such serpent to be seene in the world: 2. neither for that the serpent was more familiar with man, than any other creature, as thinketh *Damascen*: 3. neither can the very kind of the serpent be described, as *Eugubinus* saith it was the Basiliske, which poisoneth hearbs and plants with his very breath. *Pererius* saith, it is most like to be the serpent called *Scytala*, which hath a backe of divers colours: for this is too great curiositie, seeing the Scripture onely generally nameth a serpent, noting no speciall kind. 4. But as *Chrysostome* well observeth the sight of the serpent, which after sin became terrible & hatefull to man, was now not abhorred, neither were any creatures as yet in the state of mans innocencie, loathsome unto man, and therefore *Eva* might well indure the sight of the serpent.

QVEST. VI. What mooved Eva to give eare to the serpent.

BVt whereas *Eva* was not astonished to heare the serpent speak: 1. it was neither as *Rupertus* thinketh, because the woman imagined, that some powerfull spirit caused the serpent to speake,

and therefore gave reverent eare: for this had not beene farre from Idolatrie, to yeeld any such reverence to any but to the Creator. 2. Neither did shee thinke, as *Bonaventure* holdeth, that some good spirit intending her good, thus spake in the creature. For then shee would not have said, the serpent, but the spirit or Angel deceived me. 3. Neither is it like, that *Eva*, as *Cyrrillus* seemeth to thinke, was ignorant, whether the use of speech were given unto any creature beside man: to the which opinion *Tostatus* and *Pererius* subscribe: for seeing that *Adam* had before given names to all creatures, which God brought unto him, they could not be ignorant by this experience, that man onely had the gift of calling and giuing names. 4. But *Eva* knowing well, that God had created angelicall powers, was carried away with the voice and goodly promises delivered from the serpent, not beeing so much intent from whom they came, as what was spoken, not considering, while shee was ravished with an ambitious desire of bettering her estate, whether a good or a bad Angell might thus speake out of the serpent: for to say, that man was either ignorant of the creation of Angels, or of the power and facultie of beasts, was too great a defect of know|ledge, to be incident to that perfect estate.

QVEST. VII. Whether the serpent went vpon his bellie before the curse.

vers. 14. *VPon thy belly shalt thou goe, dust shalt thou eate, &c.* 1. It is neither to be thought with *Barcephus*, that the serpent before went upon his feete as other beasts: for God would not alter the nature and shape of his creature, having given power to every creature before to multiply his owne kinde, & this had beene to mislike the worke of his owne hands. 2. Neither is it to be supposed with *Didymus Hieromes* master, that the serpent, during onely this time of tentation, was caused by the spirit to stand upright, for it had beene no punishment for the serpent to returne to his first nature. 3. Neither doe we approve the sentence of the fathers, as of *Augustine*, *Gregory*, and others, who by an allegorie doe ap|ply these words to the Devill: that he goeth upon his belly when he tempteth men to gluttony & leachery, whereof the bellie is the instrument: and he eateth earth, having power over earthly minded men: for after this manner, the whole storie may likewise be allegorized. 4. Neither with some others, as *Pererius*, doe we approve both an historicall sense of this malediction in the serpent, & an allegoricall in the Devill: but the whole is historicall; the first part whereof concerneth the serpent the instrument, the other Satan the principall, that his head and power should be broken by this meanes: and where he had thought to gained, he should sustaine a greater losse.

5 Our sentence then is this, that the curse denounced against the serpent, consisteth not in the thing it selfe, but the manner of it: the serpent did from his creation creepe upon his brest, and feede of the earth, but now, this is made ignominious and accursed unto him, which was not before: as weeds and thistles were created before mans fall, but after beganne to bee a curse to the earth: and man was naked before his

transgression, but was not ashamed of it till after: so the raine-bow was before the floud, but then onely ordained to be a signe of the covenant, that God would no more destroy the world with water.

QVEST. VIII. Why the Devill spake out of the serpent.

IF it bee further demanded, why the Devill spake out of the serpent, rather than appeared in any other shape. 1. I say with *Augustine*, because God permitted Satan to use no other beast as his instrument, but the serpent. 2. That it was neither fit that hee should have appeared in humane shape, for *Eva* knew well enough, that her selfe and *Adam*, were all mankind, and none beside them: neither if Satan had framed a voice out of the aire, would *Eva* have endured so familiar a

conference: and for that the serpent, in regard of his subtilty, was the fittest instrument, that would soone winde himselfe in and out, and creepe away, that he should not be seene of *Adam*. 3. In that *Moses* maketh no mention of the Devill, but of the serpent only, it was both in regard of the weaknesse and rudenesse of the people, who could not well conceive any other but the visible creatures, and for that *Moses* writing a story, reporteth things as they appeared, as the story of *Samuels* apparition to *Saul*, calleth it *Samuel*, whereas it was Satan in *Samuels* shape, because it so appeared. 4. The Hebrewes here are not to be approved,* that say the serpent coveted to have company with the woman: for that is against the nature of beasts.

QVEST. IX. Of the manner how the woman was tempted of Satan.

COncerning the tentation of Satan▪ and seduction of the woman: 1. he beginneth subtilly, *hath God in/deed said, yee shall not eat of every tree?* whereas God onely forbad them one tree, as though God had dealt hardly with them, in abridging them of their liberty. 2. The woman reporteth not the words of the prohibition truly: some thinke, that shee added of her owne; *ye shall not touch it*, as *Ambrose*: some, that she changed the words, as *Rupertus*, *for the tree of knowledge of good and evill*, saying, *the tree in the midst of the garden*: but certaine it is, that she taketh somewhat from Gods words, pronouncing doubtfully,* *lest ye die*, which God had denounced most certainly, *ye shall dye the death*: that is, surely dye. 3. Satan in his relply, v. 4, 5. heapeth up many lies together, 1. that they shall not dye: 2. that God did envy their happi|nesse: 3. that knowledge might be had in eating of fruit: 4. that they should thereby bee made like unto God. Beside, *Rupertus* conceit is here excellent, that the Devill in every one of these points speaketh doubt|fully, as he gave the Oracles of *Apollo*, that every word which he spake, might have a double meaning: * ye shall not die: that is, not presently the death of the body: though presently made subject to morrality: *your eyes shall bee opened*, so they were to their confusion: *knowing good and evill*, not by a more excellent knowledge, but by miserable experience after their transgression: *ye shall bee as gods*, either as Angels, or like unto us, sinfull and wicked spirits. 4. The woman seeth the tree to be good for meat, there is her vo|luptuous desire: *pleasant to the eyes*, there is her curiosity: and to be desired for knowledge, there is the va|nity of her minde. Thus as the Apostle saith, whatsoever is in the world, is the concupiscence of the flesh: the concupiscence of the eye, the pride of life. 1 *Ioh.* 2.

QVEST. X. Adam tempted and deceived as well as the woman, though not in the same degree.

THE order then and manner of the tentation was this. 1. It is evident, that neither *Adam* nor *Eva*, had committed any sin before this congresse with Satan, for the Scripture saith, that til then they were both naked, and were not ashamed, *Gen.* 2.25. So that herein both *Rupertus* and *Ferus* are deceived. 2. Satan first assaileth the woman, both being as the weaker, more easie to be seduced, & as a fit instrument also to entice *Adam*. 3. *Adam* did not only incline unto her, *amicabili quadam benevolentia*, of a loving mind, and there|by enticed as *Sampson* was by *Dalilah*, and *Salomon* by his wives: but it is like he was seduced by the same flattering and false perswasions, whereby the woman was first beguiled, being carried away with an am|bitious desire in knowledge, not to be equalized, but made like unto God: this may appeare out of the 22. verse, *Behold man is become like unto us, to know good and evill*: where the Lord reproveth also mans affe|cted and curious desire to attaine to a greater perfection.

Neither doth that place of the Apostle contradict this opinion: *Adam was not deceived, but the woman was deceived, and was in the transgression.* 1 *Tim.* 2.14. for whether we expound it with *Epiphanius* and *Calvin*, that the Apostles meaning is, the woman was first deceived, not the man: or with *Mercerus*, that the man was not deceived, but entised by the womā: or with *Hierome*, that *Adam* was not deceived by the ser|pent, but by the woman: or that *Eva* did not wittingly deceive *Adam*, as the serpent beguiled *Eva*: where|of the two first expositions, being

one in effect, are most agreeable to the Apostles minde: by this text *Adam* is not wholly exempted from being deceived, but only in that manner as *Eva* was perverted and seduced.

QVEST. XI. Whether Adams sinne was the greatest of all sinnes.

NOW as touching the greatnesse of *Adams* sin, simply it was not the greatest sin of all committed in the world: neither in respect of the kind of the sinne, as adultery is greater than fornication, for so we hold blasphemy and Idolatry to be greater sins than *Adams* was: neither in respect of the affection of the offender; for many are with a more ungodly, violent, and sinfull desire given over: then *Adam* in this tentation: neither was it the greatest, in respect of the quality of the sin, for it was pardonable in *Adam*, where|as sinne against the holy Ghost is impardonable. But yet it may truly bee said to bee the greatest, 1. in regard of the fruits and sequele of that sin, the contagion and infection of all mankind. 2. in respect of *Adams* person, who in his excellent gifts considered, might have more easily resisted. 3. in regard of the facility of

Page 40

the commandement, which required no hard or difficult thing. 4. the place also it selfe being considereth namely in Paradise, where there was no provocation, or allurement unto sinne.

QVEST. XII. Whether Adams or Eves sinne were the greater.

NOW if *Adams* sinne be compared with the womans: in some things it will be found equall, in some things superiour, in some inferiour to it. 1. Both *Adam* and *Eva* sinned in their infidelity, in not belee|ving the word of God, but giving credit to Satans faire promises, that they should not dye. 2. in their con|cupiscence, in coveting the forbidden fruit. 3. in their ambition in desiring a further state of perfection. Se|condly, in respect of *Adams* person, who was appointed to be the womans head, and of his gifts of know|ledge and wisdom, the man was more faulty than the woman. Thirdly, yet simply, the womans sinne was greater, because beside other sinnes common unto them, this was proper unto her in seducing her hus|band: so that as *Augustine* well noteth, *de Genes.* 11.42. the man sinned onely against God and himselfe, the woman, against God, her selfe and her neighbour: beside, the woman was first deceived, and became the author and beginner of transgression.* Therefore the opinion of them is not here to bee allowed, who doe either aggravate *Adams* sinne, or extenuate the womans: of the first sort is the author of the questions upon the old Testament under *Augustines* name, who ascribeth idolatry to *Adam.* *quest.* 83. whereas hee desired not to be worshipped as God, but onely in knowledge to be like unto God: neither can *Adam* be properly charged with covetousnesse, as *Hugo S. Vict.* doth, unlesse it be taken for an immoderate desire of any good thing, more than is fit: of the other sort is *Cajetan*, who would lessen the womans offence, both in the thing desired, which was the knowledge of good and evill, the externall act, in coveting the fruit which was faire to the eye, in regard of her sex, being a woman, and the weaker vessell. But this not|withstanding, the womans offence in the nature thereof, was the greater, as before is shewed.

QVEST. XIII. Whether Eve added to the commandement, and spake doubtfully.

Vers. 3. *NEither shall ye touch it lest ye dye, &c.* 1. *Ab. Ezra.* noteth, that the serpent useth the name *Elo|him*, speaking of God, not *Iehovah*, because hee knew it not: But that is not the reason, for the woman useth also the name, *Elohim*, who was not ignorant of *Iehovah*: but Satan of purpose forbeareth to use that name *Iehovah*, which is a name of mercy, and urgeth in the name *Elohim* the severity of God. *Mercer.* 2. Neither doth the woman adde any thing to Gods precept, that they should not touch it, but faithfully expoundeth the meaning of the precept: some

Hebrewes think, that Satan took occasion hereby to move the woman to touch the fruit; that seeing she died not by touching, shee should though the Hebrew particle *pen*, be not alwayes so taken; yet it appeareth so to bee used by the woman: because Satan hereby taketh occasion to put her out of doubt, that shee should not dye at all. See *Muscul. Iun.* though *Mercerus* herein dissent from them.

QVEST. XIII. Why Eve gave to her husband.

Vers. 6. *She gave to her husband with her; &c.* 1. This sheweth not, that *Adam* was at this time with *Eve*, as some Hebrewes thinke, he might come before the tentation was finished. The meaning is, that he might eat *with her*; that is, as she had done. 2. Some thinke that before the woman did forbear to eat of the fruit, supposing it was poyson, and so present death: but the truth is, that hitherto she had abstained in obedience to the commandement. 3. Neither did she give it to *Adam*, lest, if she died, he might have taken unto him another woman, as some Hebrewes imagine; for shee was the onely woman in the world: but she was desirous to make her husband partaker of her happinesse, as she thought. *Mercer.*

QVEST. XV. How many wayes the eyes of the body and minde are said to be opened.

Vers. 7. *Their eyes were opened.* Their eyes of the body and minde are said divers wayes to bee opened, the eyes of the body three wayes. 1. When they that are blinde, are made to see, as Christ caused the blind to see. 2. When he that hath his eyes, seeth somewhat, which he saw not before, as *Ba/laam* his eyes were opened, when hee saw the Angell, with a naked sword. 3. When they which see di|scerne that which they perceived not before; as the Disciples discerned Christ in the breaking of bread. The eyes of the minde are opened likewise three wayes. 1. When men are brought from ignorance and darknesse to the knowledge of Christ. *Act. 26, 18.* 2. When men are brought by affliction to know them|selves, as the prodigall childe is said to come to himselfe, *Luke 15.17.* 3. When a mans sinne, when it is committed, presenteth it selfe, as *Iudas* sinne did, when hee had betrayed Christ. Thus the eyes of *Adam* and *Eves* minde were opened to see their sinne, and the eyes of their body were opened to see and discern the deformity of those parts, which were comely before: *Muscul.*

QVEST. XVI. How their eyes are said to be opened.

Vers. 7. *Their eyes were opened, and knew that they were naked.* 1. Not that they were either blinde be|fore, for how could *Eva* have seene the fruit of the tree that it was faire to the eye, if shee had beene blinde? 2. Neither as *Iosephus* thinketh: *lib. 1. antiquit. c. 1.* by the eating of the forbidden fruit had they gotten a sharper wit and understanding, for then the eating thereof, had bin a gaine unto them. 3. Nei|ther is it so said, as *R. Salomon* conjectureth, because now first they began to have knowledge of evill; for as they had knowledge of good before, so as by the contrary, they had the knowledge of evill also: but now indeed they know evill by miserable experience. 4. But now their eies were opened, the eyes of their minde and conscience, to see and acknowledge their sinnes and disobedience, wherein they were blin|ded

before, and to feele the rebellion and disobedience of their members in their disordered and unruly motions, which maketh them for shame to cover them; which use of vailing and covering the secret parts, even nature hath taught the barbarous nations, which even in their baths, as *Augustine* writeth,* will not have their unseemely parts uncovered: the like *Strabo* reporteth of the Indians, and *Diodor*•• *Siculus* of the Aethiopians, that going naked in the rest of their body, use to cover their secret parts.

QVEST. XVII. Why they made aprons of fig-leaves.

And they sewed fig-tree leaves:] 1. Not because the fruit thereof, whereof they had tasted was forbid|den, for they would so much more have abhorred the leaves thereof. 2. Neither to betoken the desire of the flesh now procured by sin, which they say is provoked by the rubbing of the fig leaves. * 3. Nor yet as the testimony of repentance, because fig leaves doe pricke and sting the flesh. 4. Neither yet need wee run to allegories: that this covering with leaves or with fruit, betokeneth the vaine excuse and defence of sinne. 5. But they made them aprons of fig leaves, both being fit for their breadth, and ready at hand, for no other cause than to hide their nakednesse, whereof they were now ashamed.

QVEST. XVIII. Why man was created naked.

NOW if it be further asked, why man was created naked. I answer, 1. with *Basil*, lest his mind might have beene occupied in seeking for outward things, and so withdrawne from better meditations: God halving a purpose to cloath his body with some excellent brightnes, such as is in the Angels. 2. Or with *Am|brose*, that being not naked and destitute of the ornaments of vertue, they lesse needed outward ornaments. 3. Whereas clothing serveth for necessity, to defend from the cold, and for honesty and comelinesse, * *Adam* before his fall in neither respect needed cloathing, being neither subject to heat or cold, nor yet having any uncomelinesse in his members. 4. Adde hereunto, that whereas other creatures were created with their naturall cloathing, birds with feathers, beasts with haire and wooll, fish with scales, man was created naked, that hee might exercise his wit and be profitably occupied in the invention of arts for the necessary use of man.

QVEST. XIX. Why the voyce of the Lord was heard in the coole of the day.

Vers. 8. They heard the voyce of the Lord walking in the garden in the coole of the day.] 1. This was neither some great wind, or terrible voyce, which went before God, as when he spake to *Elias*, to betoken the Lords comming: for the *Chalde* paraphrast translateth [*the voice of the word of God.*] 2. Neither yet need we run to allegories, as with *Iren•u•*, that this walking of God in the coole of the day, * did shal|dow forth the comming of Christ toward the end, as the evening of the world. 3. Nor with *Gregory*, that man having lost the fervent heat of charity, did now slumber in the shadow of sin, as in the coolnesse of the aire. 4. Nor with *Rupertus*, that as men risen from sleepe doe walke in the coole aire, so God now awalked commeth forth, having beene as it were asleepe before while hee suffered Satan to tempt our parents. 5. But the meaning is plaine, that after man had transgressed, in the eventide, or sunne-set, when the winde in those countries adjoyning to the sea, useth most to be stirring, the Lord sheweth himselfe to *Adam*, and calleth him to account, the winde of the day brought the sound of Gods voice to *Adam*. *Iun.* So then, this word *walking*, is neither to be referred to *Adam*, nor yet properly to God, but he heard Gods voyce wal|king, and comming toward him afarre off: *Aug.* And this winde was no extraordinary tempest, as *Mer|cer*: shewing Gods approaching; neither doth it properly describe the time of the day: neither the mor|ning, as *Calvin*: noonetide, as the Septuagint or eventide, as the Hebrewes (although I thinke it most pro|bable, that *Adam* fell in the evening of the same day of his creation) but it expresseth only the manner▪ how Gods voyce was brought by the whisking wind to *Adam*: some, doe take *hai•m•*, not for the day, but the sea, from whence the lowdest winds doe come; but that is not so proper in this place. The voyce which *Adam* heard, was not a sound only of Gods comming, as *Iun.* but it was the same voice, which is expressed, v. 9. when God called to *Adam*, first afarre off, when *Adam* hid himselfe, and then neere hand.

QVEST. XX. Why Adam hid himselfe.

ADam hideth himselfe, when God first began to call unto him, 1. not for that as *Irenaus* thinketh,* hee thought himselfe unworthy to come into Gods presence: 2. or, as *Augustine*, did he it only as a man amazed, not knowing which way to turne himselfe: 3. but being guilty of transgression, he thought simply to hide himselfe from the presence of God, as *Iob* expoundeth, *If I have hid my sin as Adam. &c. Iob* 31.33.

QVEST. XXI. How God diversly speaketh unto man.

Vers. 9. *The Lord called to the man*] God diversly hath used to speake unto man: either by himselfe by his secret inspiration and revelation, as he did to *Isaiah*, 2 *Kin.* 20.4. or by his messengers the An|gels: who spake sometimes by voyce only, as *Ioh.* 12.28. *there came a voice from heaven*: sometime by v|sion internall, such as was the ladder, that *Iacob* saw in his dreame, *Gen.* 28. externall, sometime in humane shape, as to *Abraham*, *Gen.* 18. by other creatures either without sense, as by fire in the bush to *Moses*, or having sense, as the Angel spake in *Balaams* asse. Now the questiō is, which of these waies God talked with *Adam*: for I neither thinke with *Gregory*, that *Adam per Angelū increpationis verba audivit*, that *Adam* was rebuked by an Angel: for v. 17. the Lord saith, *because thou hast eaten of the tree, wherof I cōmanded thee,* &c.* the same God now speaketh to *Adam*, that gave the first commandement concerning the tree: neither with *Augustine*, to whom subscribeth *Mercerus*, *per creaturam visibiliter factum*, in that *Adam* heard the

Page 42

voice of God, it was done visibly by some creature: for mention onely is made, that they heard the voice of God,* vers. 8, 10. they saw him not, that spake to him. Therefore it is like, that as God spake to *Elias*, 1. *King.* 19. to our Saviour Christ, *Iob* 12.28. to *Moses* in the mount: *yee saw no image in the day that the Lord spake unto you, Deut.* 4.15. so *Adam* onely heard the voice of God, he saw him not.

QVEST. XXII. Why God asketh *Adam*, where art thou?

WHere art thou? 1. God was not ignorant where *Adam* was, for no place be it never so secret, is hid from God, but by this question God draweth *Adam* to confession and acknowledgement of his sinne: as afterward the Lord for the same cause asked *Cain*, where his brother *Abel* was. 2.

Neither doe we refuse *Ambrose* collection,* who saith it was not *tam interrogatio, quam increpacio*, so much an interroga|tion, as an increpation, that *Adam* should consider not in what place, but in what state he was now, and from whence fallen. 3. *Pererius* upon this place noteth well, that God by thus saying, did declare that *Adam* was one of those, to whom the Lord saith, *I know not whence yee are, Luk.* 13.27. that by his sinne he was separated and estranged from God.

QVEST. XXIII. How the Serpent is accursed.

Vers. 14. *The Lord said to the Serpent, because thou hast done this, &c.* 1. God curseth the Serpent be|cause hee was Satans organ and instrument: as this standeth with Gods justice to punish the instrument with the principall: and he that lay with a beast, they were both to bee burned, *Levit.* 20.15. And though the Serpent had no understanding, yet God curseth him for mans instruction, that he might see how much this their action in seducing him, was displeasing to God, *Mercer*. 2. Some doe referre the whole curse to the Serpent, some apply it wholly to Satan, by way of allegory: some understand the whole, l|terally of the Serpent, mystically of Satan, *Mercer*. But the better course is, to give part to the Serpent in this verse, part to Satan in the next, *Iun. Calvin*. 3. Some doe understand the Serpents curs|, of the shortnesse of life: but other beasts are as of short continuance: some Hebrewes understand the going upon his belly, of

the Serpents long being with young, which is seven yeares together: the Wolfe, Lion, and Beare, and the Ape, bring forth once in two or three yeares, the Viper in seven yeares: but if this were the curse, then woman •hat goeth nine moneths with childe, should be of worse condition in this belhalfe, than other beasts, as the Fox that goeth but six moneths, the Sow sixty dayes: the meaning of the curse is, that the Serpent should be detested of all other creatures, as noxious and poysonfull, and should be marked with this ignominie▪ to creepe upon his breast, *Mercer*: 4. *Gechon* by *Hierome* is translated breast, *Onkeleus* readeth the *belly*, the Septuagint both *belly* and *breast*: because the Serpents breast and belly is altogether, and he goeth upon them both: the word *Halach*, to walke, is not only given to those crea|tures that walke on foot but to other things that move howsoever: as to Rivers, *Gen. 2.14.* to *Noahs* Arke, *Gen.7.18.* *Muscul. 5.* The Serpent did neither goe upright before, neither at that instant onely when Sa|tan used him: but whereas he did extoll himselfe against man, he is brought to his first condition: and his creeping and feeding of the earth, which should not have beene ignominious before, is accursed and made reproachfull now, *Mercer; Calvin.*

QVEST. XXIV. Of the enmity betweene the seed of the woman and the Serpent.

Where the Lord saith, *I will put enmity betweene thy seed and her seed.* 1. This first is truly understood of Christ, ** quia solus ita semen multeris est, ut non etiam viri semen sit*, who was so the seed of the woman, as he was not of the man: and betweene Christ and Satan the greatest enmity was, who consen|ted to him in nothing. 2. We may also understand by the seed of the woman, all the Elect, and by the seed of the Serpent, all the wicked, who are the sons of the Devill, as Christ said to the unbeleeving Jewes, *Yee are of your father the Devill, Ioh. 8.44.* betweene whom, the Elect and the wicked, there shall be perpetuall enmity: and therefore *Rupertus* saith, the Scriptures are called the booke of the battells of the Lord, *Num. 21.* which declareth the continuall combate betweene the Church of God and the world. *** 3. Part of this sentence is literally true in the Serpent: for as *Rupertus* noteth, if a woman tread upon the Sepent with her bare foot, he presently dieth; but if he first bite her heele, the woman dieth of that poyson. But how|soever this be true, it is most certaine, that betweene man and those venomous creatures, there is a naturall hatred, that one cannot endure the sight and presence of the other. 4. Some doe marvell, why the Serpent is not made mute and dumbe, *** seeing Satan abused his tongue and mouth to tempt the woman: the He|brewes thinke that the punishment is included, in that dust is appointed to bee his meat: for such whose mouthes are filled with earth, cannot speake. And to this day we see that the punishment remaineth upon the Serpent, who maketh no perfect sound as other cattell doe, but hisseth onely. 5. Satan was accursed before God before, nor any hope of recovery remained, but now the sentence is declared to the comfort of man, *** and Satans state declared to be irreparable: for his punishment shall endure all the daies of his life, that is, for ever. 6. Some by the heele, understand the end or extremity, as *Onkelos*: that in the end the Devill as a Serpent shall bite the heele: some the inferiour part of the soule, some the humanity of Christ, which Satan pinched at when Christ was put to death: but thereby Christ gave him a deadly blow upon the head. But generally it signifieth, the weaker parts of Christs body, which is the Church: that Satan shall bee nibling and biting at the heele, *** as a Serpent doth, when hee is overwhelmed and turned upon his backe: that is, hee shall touch the members of Christ, and trie them with many temptations, but hee shall not be able to hurt them, *Mercer*. 7. By the dust also, some understand terrene

and earthly things, wherein the Devill is conversant, being cast downe from heaven: some the graves and sepulchers of dead men, where the spirits appeare: but this clause is properly referred

to the Serpent, who as he was Satans instrument, to cause man to sinne and returne to the dust, so that he should feed of the dust.

QVEST. XXV. Of the sorrowes of women.

Vers. 16. *I Will greatly increase thy sorrowes.*] There is a threefold punishment inflicted upon the woman, as *Rupertus* well noteth, *pro seductione, conceptus multiplicitas, pro gulae oblectamento vter• do/lor, pro scandalo, quod viro exhibuit servitutis poena, &c.* because she was seduced, she hath sorrow in con|ceiving, for the delight of her eye, the paine of her wombe for the offence in enticing her husband, sub|jection unto him. But where the Lord saith, *I will multiply thy sorrowes and conceptions.*] 1. It is neither with *Oleaster* to be referred to the bearing of the child so long in the womb, for that is agreeable to nature, * and our Saviour was so borne in his mothers womb, and therefore this was no part of the curse. 2. Neither doth the curse consist in the multiplicity, as *Rupertus*, because many are borne, which are ordained to destruction: for simply the fruit of the womb is a blessing, *Psal. 27.3.* * 3. But hereby the many sorrowes are signified which women doe endure in the conception of their children: as faintnesse, loathing of meat, longing for strange things grieve, ache, unwilsomnesse, perill of abortion, and such like. Secondly, whereas women should before have brought forth without pain, now their travaile is full of labour, in so much as many have miscarried in the birth of their children, as *Rachel*: and it is well observed of *Aristotle*, * that no other creature with such difficulty bringeth forth her young, as woman doth, which is an evident demonstration of this punishment laid upon them. Thirdly, where it is said, the *womans desires* shall bee to her husband, and he shall rule over her: 1. It is not understood of the naturall desire the woman hath eftsoone of her husbands company, notwithstanding her painfull travaile, * which is no punishment but a delight unto them: 2. But of that subjection, whereby by the law of nature practised among Pagans, women doe depend upon their husbands. The woman should before have beene obedient to man, but of a loving society to be made partaker of all his counsells, nor of an urging necessity as now: whereby the woman in re|spect of her weaknesse, both with her will dependeth of her husband, for her direction and provision of things necessary, and against her will she often endureth the hard yoke of an unequall commander.

QVEST. XXVI. How the earth was cursed unto man.

Vers. 17. *Cursed be the earth, &c.* 1. It is to be observed, that the Serpent is onely pronounced accursed, because his state is remedlesse and desperate: but neither the man or woman are accursed, for whom there is hope. 2. The earth is accursed not in it selfe, but in respect of the use of man: as *S. Paul* saith, that the creatures doe yet groane with us together. 3. Some Hebrewes note, that some men are exempted from this punishment, to eat their bread in the sweat of their browes, as Kings and Princes: but no women are exempted from their punishment, because the woman both sinned her selfe, and enticed the man, so did not *Adam*: but this sentence is generall against all men, that although one particular onely be expressed of the labour and toyle in tilling of the ground, yet therein are contained all other the cares and troubles of this life; from the which none are free. 4. Some Hebrewes thinke that in mans innocencie, he should not have travelled so for his bread, as in threshing, grinding, bak•ng of it: and it may very well bee, that although man should not then have lived idly without labour, yet his labour should have beene pleasant, rather for delight than necessity, *Mercer*.

QVEST. XXVII. Of the growing of Thistles.

Vers. 18. *Thornes also and thistles, &c.* 1. The earth should have brought forth thornes and thistles before; but now it bringeth them forth as noxious and hurtfull to man: 2. And whereas he is bid to eat the herbe of the field, this is neither interlaced as a consolation, as *Calvin*, for all this here uttered belongeth unto mans punishment; neither is man here deprived of the eating of all

other fruit saving hearbs. But here the Lord sheweth, how man had deserved by his sinne to bee deprived of the pleasant fru[•]t of Paradise, and to live of the herb, as other bruit beasts: though by herb, corne is especially signified, ordained for the use of man. 3. But where mention is made of the sweat of the browes, by this par|ticular all other kinde of labour in severall vocations, as of Magistrates Ministers, handi-crafts men is implied, *Luther*. Likewise under one kinde of labour and sorrow, * all other miseries and cares of this life are comprehended, *Calvin*. 4. Yet God sheweth mercie in inflicting of these punishments, in turning them from eternall to temporall. 5. And whereas the Lord giveth this as a reason, that man should re|turne to dust, because he was taken out of it; this is not so to be understood as though he should have tur|ned to dust if hee had not sinned: for as *S. Paul* sheweth, death came in by sinne (*Adam* should have beene translated and changed, as *Enoch* and *Elias* were, and they shall be, that remaine alive at the comming of Christ.) But while man stood in his integrity and happinesse, he remembred not his terrene beginning, as hee considered not his nakednesse; but now the Lord maketh it an argument of his mortall conditi|on, and bringeth it to his remembrance, to humble him thereby, *Mercer*.

QVEST. XXVIII. Why Eva is called the mother of the living.

Vers. 20. *AND the man called his wives name Hevah.*] 1. Neither as *Lyranus* thinketh, is she so called, * because she was the mother of all which live in sorrow and miserie. 2. Neither (as *Rupertus*) that *Adam* of incredulity so named her, not beleeving that shee should returne to dust, as the Lord

Page 44

had said, but that he and his posterity should live. 3. Neither need we referre it to the birth of Christ, who brought true life into the world: the woman cannot be truly said to be the mother of the spirituall life, she was the mother of him that was the Author of spirituall life. 4. And it is but a fond conceit to derive *Ave*, the first word of the Angels salutation to *Marie* of *Eva*, as though she repaired what was lost by *Eva*, for the one is a Latine word, the other Hebrew: neither did the Angell say *Ave*, all haile, but the translater, and the right word is not *Eva*, but *Hevah*. 5. Neither is *Adam* here to be noted of insolency and pride, that having received sentence of death, doth give unto the woman a name of life: but *Adam* being confirmed by Gods promise concerning the seed of the woman, that although they themselves were mortall, yet by them mankinde should be propagated, so calleth his wife. 6. But the conceit of *R[•] Levi* here hath no ground, that shee is called the mother of all living, that is of bru[•]t beasts, in respect of the stupidity and dulnesse of her minde: for by *living*, man is here understood, as sometime he is called flesh, because of his excellencie among the rest. 7. Neither was this name given unto *Eva* before they had sinned, when *Adam* gave the names to the rest of the creatures, as *Pererius* thinketh with the Hebrewes, nor yet was it given so long after, when he had some children, as some other thinke; but the name was given at such time and place, as is here set downe; before *Adam* called her *Ishah*, as if you should say, *Mannesse*, as a name of the whole sex, but here he calleth her *Hevah*, as by her proper name; so that these words, *because she was the mother of all living*, were not the words of *Adam*, who yet by prophesie did foresee that it should so bee, but *Moses* inserteth this sentence. *Mercer*.

QVEST. XXIX. What the coats of skinnies were which God made for Adam and Eve.

Vers. 21. *VNto Adam also and his wife did the Lord God make coats of skins and cloathed them.* 1. These coats of skinnies were not their bodies, as *Origen*, with some other of the fathers seeme to thinke: for God had made man before of the dust of the earth, cap. 2.7. 2. Neither were these coats made of the barks of trees, as *Barcephas*, and *Gregor. Nazianzane*: for the Hebrew word

gnor; is no where found in that sense. * 3. Neither is *Theodore's* reason sound, that they could not be the skinnies of beasts▪ which were created but two and two, and so if any of them had been slain, the generation of that kinde should have been hindered; for that there were no more created but two of a sort is not extant in Scripture. 4. Neither need we imagine with *Hugo*, that these skinnies might be made of the Elements, or some other matter: we are not to runne to miracles, where an ordinary course is offered. 5. Some would have these skinnies made of sheepes wooll, but that is not skinnies. 6. *Jonathan* of the Serpents skin, but this is too curious. 7. Neither did the Lord onely teach man how to make him garments for his necessary use afterward, for the text is, that he *cloathed them*, that is actually, presently. 8. Therefore there is no inconveniencie to say, that God caused skins, whether of slain beasts, or otherwise, by the ministry of his Angels, or how else it pleased him, to be brought to *Adam*; whereof he made them coats.

QVEST. XXX. Why God cloathed man in beasts skinnies.

AND thus it pleased God to cloath man, not for any such typicall signification, as either to betoken the incarnation of Christ, that was cloathed with our flesh, or the cloathing of the nakednesse of the soule by repentance. But for these causes, 1. to shew him how his mortall body might be defended from cold and other injuries: which use of skinnie or leather cloathing was first used in the world. 2. To cover his nakednesse for comelinesse sake: and therefore the Chalde Paraphrast calleth them *vestimenta honoris*, garments of honour. 3. To teach man, that it was lawfull to use the beasts as for meat, so for cloathing. 4. And to give a rule, that modest and decent, not costly or sumptuous apparell should be used. * 5. And that he might know what difference is betweene Gods works and mans invention, betweene coats of leather and figge leaves. 6. And to put him in minde of mortality, by his cloathing of dead beasts skins: as *Origen* well noteth: *talib. indici oportebat peccatorem, ut essent mortalitatis indicium.*

QVEST. XXXI. How Adam is said to become as God.

Vers. 22. *BEhold man is become as one of us.* 1. Not as one of the Angels, as *Oleaster* interpreteth, or that the Lord speaketh in the plurall number, as is the manner of great persons: for this phrase of speech, was not used in those dayes, neither are the Angels and God alike. 2. But by us the Trinity is vnderstood; and the rest is uttered, *ironice*, by way of derision *Adam* is rebuked: that he came farre short to be as God, as *Sathan* promised him: either as God the Father in power, or as the sonne in wisdom, or as the holy ghost in goodness, holinesse. *Verba sunt insultantis*, as *Augustine* saith, *quod non solum factus fuerit, * qualis esse voluit, sed nec illud, quod factus fuerat conservavit*: they are as the words of one that insulteth, because he was so farre from being made that which he desired, that hee could not keepe that which he was made. And as *Rupertus*, *non solum nequaquam sicut Deus, sed penefactus erat, sicut diabolus*. He was so farre from being as God, that he was almost become as the Devill: if Gods mercie had not prevented him. 3. I rather preferre this sense, with *Mercerus* and *Calvin*, that God speaketh ironically, * even in *Adams* hearing: then either with *Iunius* and *Paguine* to referre these words to the time past, when man was in the state of innocencie: or to make it an affirmative speech of the time present, with *Onkelos*: that *Adam* now of himselfe knew good and evill, as God: for then he had gained, and not lost by his transgression; he knew evill by experience, as he did not before, but he had no such perfect knowledge, as in the Angels: therefore the Lord here derideth mans folly, and alludeth to the vaine words of Satan, who promised they should be as God. 4. And where he saith, *lest he put forth his hands, &c.* by living forever. 1. Neither long life is meant. 2. Nor that God herein had compassion of man, that being

brought to so miserable an estate, he should not alwayes live in it. 3. Neither that if he did eat of the tree of life, he should have lived for ever, as *Calvin* thinketh, that God *vitam conjungit cum externa tessera: did joyne life with the outward signe*, for the tree of it selfe gave not life, but was a symbole only of immortality, which man should have received of God, if he had persevered in his obedience. *Muscul.* * 5. But seeing the Lord had deprived man of life, he taketh away also the symbole of it: and speaketh according to the judgement of man, who foolishly might thinke to recover his estate by eating of the tree of life: and therefore *by putting forth his hand*, is expressed that voluntary action, whereby man of purpose would have eaten of the tree of life, to releve himselfe, *Mercer*: 6. Now although it had not beene materiall, though *Adam* before his fall had eaten of the tree of life, for it could not have helped him now: yet I rather thinke with *Ramban*, that he did not eat of it at all.

QVEST. XXXII. At what time *Adam* fell.

Vers. 23. *Therefore the Lord sent him forth from the garden of Eden.*] Here a great question is moved, how long *Adam* continued in Paradise, and when he was cast out of Paradise. Some would have *Adam* to continue so long in Paradise, as *Christ* lived yeares on earth: others the space of forty dayes, and that *Christ* fasted so many dayes for a remedy against *Adams* intemperancie in Paradise so long: others thinke that *Adam* fell the next day after his creation, upon the day of rest, as *Tostatus*: but it is not like, that God upon that day which was a time of rejoycing, would execute judgement, nor curse in that day, which he blessed: some thinke that *Adam* fell upon the eighth day of his creation, that day seven night wherein he was made, as *Pererius*: but the most approved opinion is, that *Adam* fell the same day of his creation, which seemeth to be most probable for these reasons.

1. The Angels that fell, presently after their creation sinned: as our Saviour saith, that the Devill, *non stetit in veritate, did not stand or continue in the truth*, *Ioh.* 8.44. Hereunto *Augustine* consenteth, *Factus continuo se à luce veritatis avertit*: as soone as he was made he presently turned aside from the light of truth: *unde angelicae vitae dulcedinem non gustavit, quam non acceptam fastidivit, sed nolendo accipere, de servit & amittit*: so he tasted not the sweetnesse of the angelicall life, which he loathed not, being received but by disdainning to receive it, lost it. So it is like, that man also eftsoone lost the benefit of the creation. 2. Our Saviour saith, that the devill was a murtherer from the beginning, *Ioh.* 8.44. not of the world, but of mans creation: therefore at the very first he set upon them. 3. The subtilty of the Devill doth insinuate as much: who would then assault them, when they were least able to resist, before they by experience were confirmed in their obedience. 4. And it was fit, that man sinning should be cast out of Paradise, before he had fully tasted of the pleasure thereof, lest he afterward might have beene tormented with the losse, and attempted to returne. 5. And it is cleare by the serpents first onset: *Hath God said, ye shall not eat of every tree; &c.* that they had not yet tasted of any fruit, but at the very first the forbidden fruit was offered before their appetite had beene served with any other. 6. *Adam* had not yet eaten of the tree of life, as is evident, vers. 21. *lest he put forth his hand and take also of the tree of life*: and therefore *Augustine* is in an error, that he did eat of other trees, and specially of the tree of life: * but if they had stayed any time in Paradise, it is not unlike, but they should have tasted of the tree of life, it being in the heart of Paradise, where *Adams* schiefe aboad was. 7. Likewise seeing presently after the creation, they were bidden *increase and multiply*; it is not other like but the man should have knowne his wife in Paradise, if they had stayed there so long, and so they should have gotten children without sinne. To this purpose *Augustine* saith, *Quasi in eate facti credendi sunt, ut expectanda esset maturitas pubertatis, aut non illud tunc legitimum esset, eum primum fieri potuit*: as though they were created of such an age, which was not fit for procreation, or that it had not beene lawfull (for them to come together) as soone as might be. 8. What became of Lions and Beares, that lived of flesh, all this while of *Adams* being in Paradise? they could not fast so long, and flesh they did not eat, because

there was no death before mans fall: and they did not feed on grasse: for then their nature should not so soone have beene changed to devoure flesh. 9. Never any man in earth (Christ onely excepted) kept the Sabbath without sin: the Apostle saith, *He that is entred into his rest, hath also ceased from his owne workes, as God did from his, Heb. 4.10.* it is the rest onely of Christ, where there shall be cessation from all the workes of sinne. But that rest which *Adam* should have kept in Paradise, was not Christs rest: therefore he kept no rest there without sin: he fell then before the Sabbath. 10. That place lastly maketh to this purpose, *Psal. 49.13. Adam lodged not one night in honour:* for so are the words if they be properly translated: the word is *lun*, which signifieth to lodge or stay all night: and thus di|vers of the Rabbines doe expound this place of *Adam*.^{*} Upon these reasons it seemeth most probable that *Adam* did not continue one night in Paradise, but fell in the same day of his creation. Of this opinion are *Irenaeus, Cyrillus, Epiphanius, Moses, Barcephas, Philoxenus, Ephrem.* with others, rehearsed by *Pererius* upon this place: though he himselfe be of another opinion.

That objection, that so much businesse, as the giving of names to the creatures by *Adam*, the temptation of *Eva* by the Serpent, and seduction of *Adam* by woman,^{*} could not be dispatched in so small a time of six or seven houres, may easily bee answered. 1. It is evident by the text, that the imposition of names was performed the day of his creation before the woman was made, *Gen. 2.20.* and it asked no long time in regard of the singular wisdome and knowledge of *Adam*, who was able at the first sight of the crea|tures without any long search or triall of their nature, to give them fit names. 2. Of Satans nimblenesse in hastening the tentation, and insinuating himselfe to the woman, there need bee made no doubt; the cele|rity and agility of spirits is great. 3. It was the coole of the day, about the Eventide, when sentence was given against *Adam*: so that in the space of eight or nine houre from his creation to his fall, all these mat|ters might easily be done.

QVEST. XXXIII. Whether Adam was cast out.

Vers. 24. *TH*•• *hee cast out man, &c.* 1. Where the Septuagint adde, *and placed him before Paradise:* whereupon some writers have descanted of the causes why *Adam* was placed before Para|dise,^{*} that by the sight thereof, he remembring from whence he was fallen, might more effectually repent his sinne: the originall is otherwise, that not *Adam*, but the Cherubims were placed before Paradise. 2. Whereas *Theodore*t thinketh, that these Cherubims were not Angels, but certaine terrible visions set to feare man from that passage, it may be otherwise gathered out of Scripture, where wee read, that the Cherubims pictured over the Arke, were beautifull faces representing Angels: and therefore the Prophet compareth the king of Titus glittering in his pretious stones to the Cherub. *Ezech. 28.14.* 3. Concerning the fiery shaken sword, we refuse, 1. either the collection of *Tertullian*, who taketh it for *torrida z*••*a*, the parching countrie under the aequinoctiall: or of *Lirani*us, who would have it to be a certaine wall of fire about Paradise: or of *Rupertus*, that understandeth it of purgatorie fire: for all these are deceived about the translation; the word signifieth not a *fiery sword shaken*, but rather a *sharp sword shaken*, as the Chald• paraphrast readeth, which by the shaking seemeth to glitter as the flame of fire: or because the word *La|hat* signifieth to inflame, it is not unlike, but that some fierie inflammation, in the likenesse of a sword, might be set as a terrour in that place, *Iun*.

4. Places of Doctrine.

1. *Doct.* Spirits have power to possesse bodies, and speake out of them.

WHereas Satan useth the serpent, and out of his trunke frameth a voice: we neede not thinke it strange, that the Devill hath this power to possesse the bodies of beasts, and to speake out of them: which though *Iul*•*a*• the Apostata counted a fable, *Cyrillus* learnedly sheweth the like to

have beene done out of the heathen writers, as how in *Homer*, *Achilles* horse inspired by *Iuno*, foretelleth his death: *P•r/phyrius* writeth, that the river *Causus* saluted *Pythagoras*, saying; *Ave Pythagora*: and *Phylostratus*, that a certaine Elme saluted *Apollonius*. *Isogonus Cithiensis* saith, that in Rhode• a certaine bull consecrate to *Iupiter* did speake. The Pagans therefore and Atheists finding the like in their owne writers have no reason to deride this storie of the Devils speaking in the serpent. *Perer*.

2. Doct. Adam and Eva sinned not, before they were tempted.

WHereas Satan was the first that inveigled the woman with ambitious desire, saying, yee shall bee as Gods,* vers. 5. The opinion of *Prosper* is discovered not to be sound, that our first parents were tickled with pride before the tentation, and therefore were permitted of God to fall into it: for this difference is made betweene the sinne of man, and of the Angels: he fell being seduced, but the other of their owne pride without a seducer transgressed.

3. Doct. Adam if he had not sinned, should not have died.

Vers. 19. *DVst thou art, and to dust thou shalt returne*: hence it is gathered, that death was not naturall to man, but hapned because of sinne: contrary to the opinion of *Iosephus*, that thinkleth, that man should have died though he had not sinned, but his life should have beene much longer. It was the opinion also of the Pelagians, that death was in mans nature, and sprang not from sinne. Not much differing is the sentence of the Popish writers,* that *man was created mortall by the condition of his na|ture, yet preserved by a supernaturall gift*: the contrary is evident from hence, because it was never said to man before he had sinned, that he should returne to dust.

4. Doct. The Trinity proved out of the Old Testament.

Vers. 22. *BEhold the man is become as one of us*. This is an evident place against the Iewes, to prove the Trinity: for here the Lord speaketh of more than one: neither can it be answered, that it is but a phrase of speech to use the plurall for the singular: for here is more than a phrase: this speech could not be true, to say, *one of vs*, if there were no more than one person in the God-head.

5. Doct. Why God suffered Adam to be tempted and fall.

FURther, whereas the question will be demanded, how it stood with Gods justice and holinesse, to sullfer man to be tempted, whom he foresaw should fall. Our answer is this: 1. we say with the Apo|stle, *O the deepenesse of the riches both of the wisdom and knowledge of God! how vnsearchable are his judge|ments, and his waies past finding out?* R•m. 11.33. And *Augustine* maketh the same answer to this que|stion; *Altitudinem consili•e•us penetrare non possum, &c. I cannot enter into the depth of Gods counsell*. 2. Yet for as much, as God had given man free-will and sufficient strength to resist this tentation, if he would, it was fit he should be left to exercise his strength: * as *Augustine* againe saith, *Administrat om•ia, qua crea|vit, ut etiam ipsa proprios motus exercere sinat: God doth so governe all things, which he created, that yet hee suffereth them to exercise their owne motions*. 3. God might justly suffer this to be done, because hee did know how to turne *Adams* fall unto good.* *Deu• permisit hominem tentari, qu•m sciebat esse casurum quid simul videbat, eo casu s••ti posse ad misericordiam, &c. God suffered man to be tempted, whom he knew should fall, because he saw how to use his fall, to declare his mercy and justice, while he justly punished some out of the same damned masse, and delivered others in mercy*.

Doct. VI. Adam not damned.

Whereas v. 15. a promise is made concerning Christ, that the seede of the woman should breake the serpents head: from hence we infer, that our first parents, though they sinned▪ yet were by faith in the Messiah to come restored, and not utterly condemned which was the heresie of the *Tatians*. *August. de haeres. c. 23.* In the booke of wisdome we read, that wisdome preserved the first father of the world, and brought him out of his offence, c. 10.1. which is agreeable to the Canonically scripture: because *Adam* is called the sonne of God. *Luke 3.38.* he was not then the child of death and hell, everlastingly to perish.

Doct. VII. Wherein Adam transgressed.

Now because carnall men doe extenuate *Adams* sinne, that he was cast out of Paradise for eating an apple; I will briefly shew the greatnes of our first parents transgression, wherein many sins concurred. 1. There was in them both incredulitie, in not beleeving Gods words to be true. 2. Vnthankfulnesse, in not being contented with their estate. 3. Pride, in desiring to be like unto God. 4. Wantonnes, in sinning without any necessitie, having all the trees in the garden beside to eare of. 5. There was the sinne of gluttonie, in pampering the desire of the belly. 6. Disobedience in transgressing the commandement. 7. Curiositie in coveting to know the operation of the fruit, in bringing them to knowledge. 8. Presumption, in that they presumed of Gods mercie, that they should not die though they did eate. 9. Then followed the concupiscence and rebellion of the flesh, in being ashamed of their nakednesse. 10. They excused their sinne. 11. They are guiltie of homicide, in bringing death not only upon themselves, but all their posteritie. 12. Beside *Eva* seduced her husband. 13. *Adam* sinned in his inordinate affection to his wife, in listning to her. 14. The easines of the commandemēt maketh the transgression more heinous, as *Augustine* well noteth: * answering to this question, why God forbad them to eate of that tree: *Si bona est, quare non tango? si mala est, quare in Paradise? ideo in Paradiso est, quia bona est, sed nolui tangere, qui obedientem te volui*: if it be good, why doe I not touch it? if it be evill, why is it in Paradise? therefore it is in paradise because it is good, but I will not have thee touch it, because I would have thee obedient. God could not then make better triall of mans obedience, than in forbidding that which was good.

Places of confutation.

Confut. I. Infidelity not pride, the first sinne of our parent.

1. The opinion of the Popish writers is, that pride was the first sinne, that *Eva* was tempted unto, because Satan saith unto them, *ye shall bee as gods*: but it is rather evident, that their first sinne was infidelitie: first Satan telleth them, *ye shall not die at all*: * and so perswadeth them not to give credit to the word of God: for if they had verely beleevd that to come to passe, which was threatned, they would never have given any credit to Satan.

Confut. II. Our parents lost not their faith.

2. *Bellarmino* also holdeth, that our first parents in their transgression lost their faith, because by the seducement of Satan, they beleevd not what God said unto them; *ye shall not die*. *Ans.* 1. It followeth not if in this one act of faith they failed, that therefore totally their faith was extinguished: he that shall be seduced in one article or point of faith, is he presently stripped of all faith? 2. It was no formall infidelitie, as though wittingly, they rejected Gods word, but they were materially deceived onely, and their sudden & violent affection over-shadowed their knowledge & judgement. 3. So *Peter* denied Christ through feare and frailtie, yet in his judgement, he could not so at once cast off all opinion of Christ: his faith was shaken and winnowed, but it failed not, as our Saviour testifieth of him, *that he had praied for him, that his faith faile not, Luke. 22.32.* and so was the case in our first parents.

Confut. III. Not Marie but Christ brake the serpents head.

3. vers. 15. THE vulgar latine translation readeth; *shee shall breake thy head, &c.* which the Popish writers understand of the virgin *Mary*, as *Pererius* doubteth not to give this marginal note; * *B. virgo contrivit caput serpentis, the blessed Virgin did break the head of the serpent:* and *Bellarmino* also justifieth this translation: whereas in the original it is *his, ipsum, it*, in the neuter gender, which must be referred to seed: the Septuagint, and the Chaldee, read, *he*, in the masculine, understanding it of Christ: for none else but Christ broke the serpents head.

Confut. IIII. The tree of life, could not actually give life, but was a symbole of it.

4. vers. 22. *LEst he take of the tree of life, and live for ever. Bellarmino* would proove from hence, that this tree by eating the fruit therof, might bring true immortalitie. * *Ans.* 1. As the Lord saith (by way of derision) *man is become as one of vs to know good and evill.* So in the same sense is this other part of the sentence uttered, that as a man simply thought to get knowledge by eating of the one, so he might imagine to obtaine life by the other. 2. For if *Adam* might have lived by eating of this tree, now after he had sinned, how would that other saying have taken effect, *in the day that thou eatest thereof, thou shalt die the death. Gen. 2.17.* These speeches had beene contrarie the one to the other. 3. It was therefore the tree of life as the other was of the knowledge of good and evill, that is *significative, non effective, not in operation, but in signification:* it was a signe or symbole of life received from God, and by Gods gift should have beene reserved, if a man had not sinned: and therefore man beeing deprived of life, lost also the signe thereof.

Places of Exhortation and practice.

* 1. WE have here set forth unto us from v. 1. to v. 7. the degrees of tentation: 1. the suggestion of Satan. 2. delectation, the *woman saw the tree was pleasant, &c.* 3. Consent, shee tooke of the fruit. 4. The effecting of the thing desired, shee did eate. 5. the contagion or infecting of others: shee gave to her husband.

* 2. v. 7. *Their eyes were opened:* till a man hath sinned his eyes are shut, but afterward they see the greatnesse of it; as *David* did acknowledge his sinne of adulterie after he had committed it.

* 3. v. 10, *Because I was naked I hid my selfe, &c.* He was more ashamed of his nakednesse, than of his sinne, so many doe feare rather to offend because of publike shame, than for any conscience of sinne • as *Caine* rather grieved because he was made a vagabond, than for that he had killed his brother.

* 4. v. 12. *Adam* putteth off the fault to his wife, she to the serpent: so it is naturall to us to excuse our sinnes, and to seeke to colour them, and lay them upon others.

5. v. 21. In that God made them coats of skinnies, not of silke or any such costly or curious stuffe, it sheweth, that sober and plaine apparell best becommeth *Adams* sonnes.

CHAP. IIII.

The methode or parts of the Chapter.

IT consisteth of two parts. 1. of the historie of *Caine* and *Habel*. 2. the genealogie: the first to the 17. verse, the second from thence to the end.

In the historie there is set forth, 1. Their life; both their birth and beginning, v. 1. Their vocation and calling, v. 2. Their divers manner of worship, v. 3, 4. Their divers successes: *Abel* is accepted. 4. *Caine* is rejected and reprov'd, v. 6, 7. 2. The sinne of *Caine* is killing his brother. 1. the manner of the fact, under pretence of friendship, v. 8. 2. The examination and conviction of *Caine*. 9. 10. 3. His punishment, v. 11. 12. 4. The mitigation thereof, containing the privilege or exemption of *Caine* from being murdered of others, v. 14. 15.

The genealogie is either of the Cursed, or of the righteous seed: In the first are set forth their names and persons, v. 18, 19. Their gests or acts, which are either civill or morall: their civill, as building of cities, v. 17. The inventing of cents, v. 20. Of instruments of musicke, v. 21. Of carving in iron and brasse, v. 22. Their morall acts, namely the sinne of the flesh in *Lamech* in taking two wives, v. 19. Of murther and revenge, v. 23.

The generation of the righteous sheweth the birth of *Seth*, v. 25, Their conversation, in invoking the name of God, v. 26.

The difference of translations.

* vers. 7. IF thou hast offered aright, and not 〈 in non-Latin alphabet 〉 divided aright, hast thou not sinned? S. if thou doest well, thou shalt receive. H.B. thou shalt be accepted. G. there shall be forgiveness, or it shall be forgiven thee, T.H. hebr. nassah which signifieth both to receive, and forgive.

thou hast sinned, be quiet. S. thy sinne lieth at the doore. T.H.B.G.P. heb. thy sinne is reserved against the day of judgement, * in the which, revenge shall be taken of thee, if thou art not converted. Ch. 〈 in non-Latin alphabet 〉, his turning shall be toward thee. S. his desire shall be toward thee. T.B.G.H. if thou turne it shall be forgiven thee. he• shuch. signifieth both a conversion, and turning, and a desire.

v. 12. 〈 in non-Latin alphabet 〉, sighing and trembling. S. a fugitive or vagabond, or unstable and runnagate. T.H.B.G. Ch. P. nadh. wandering or lamenting. *

v. 13. my sinne is greater than can be forgiven. S.H. Ch. B. my punishment than I can beare, quam vt sustinere possim. T.G.P. hebr. nassah: to beare, to forgive.

v. 15. Shall be punished or avenged 7. fold. S.H.T.B.G.P. heb. for seven generations. G. Ch.

v. 16. He dwelt in the land of Naid or Nod. S.T.B.G. Ch. P, profugus, a wanderer. H.

v. 18. To Henoch was borne Gaidad: Mathusala. S. Irad, Mathusael, all the rest.

* v. 21. This was he that shewed the Psalterie 〈 in non-Latin alphabet 〉. S. the father of them that sing to the harpe. H. Ch. th• handle or play vpon the harpe. T.B.G.P. heb. taphash. to handle.

v. 23. I have slaine a man to my wound. S.H. or to the wounding of my selfe. B. I would slaie a man, proper vulnus, because of my wound. T. in my wound and hurt. G, P. I have not slaine a man, that for him I should beare my sinne: nor a young man, that for him my seede should be consumed. Ch.

* v. 26. This man 〈 in non-Latin alphabet 〉, trusted to call. T. began to call. H. then begun men to call upon the name of God. Ch. B.G. captum est profanari, began to be profaned. T.P. challal, (signifieth both to begin & profane. *But Iuniu•hath in his last edition amēded that reading, translating with the rest:* then began the name of God to be called upon.

The Theologicall explication.

QVEST. I. At what time Cain and Abel were borne.

Vers. 1. Whereas *Heva* saith, *I have obtained a man by the Lord, per Deum.* * 1. We refuse *Rupertus* conceit, that thinketh this to be an oath: it only signifieth that she had received a son by the Lords gift, or *coram D^omino*, before the Lord, as the Chalde paraphrast, 2. Neither is it to be thought that she had other sonnes before *Cain*, because she nameth him *a possession*: because he was the first, which she possessed from God. 3. we reject that fable, which is ascribed to *Methodius*, that *Cain* was borne 15. yeares after *Adam* was cast out of Paradise, and *Abel* 15. yeares after that, and that an hundred yeare af|ter *Cain* slew *Abel*, and then *Adam* and *Eve* mourned another hundred yeare after for *Habel*, and then *Seth* was borne. 1. For neither is it like, that they continued so long without children. * 2. Or that there was such distance betweene the birth of the children: seeing God had made them fruitfull, and said unto them, increase and multiply. 3. And it seemeth that *Seth* was presently supplied in the place of *Habel*, be|cause the woman said, God hath given her another seed for *Habel*. 4. And the text is plaine, that *Adam* at an 130. not 230. yeares begat *Seth*. 5. But that these sonnes of *Adam* were borne in Paradise, as *R. Sel.* and other Hebrewes thinke, it is but a dreame: for *Adam* in the state of innocency should not have gotten so ungracious a sonne, as *Cain* was: and whether *Cain* and *Abel* were both borne together, as *Calvin* thin|keth, it is uncertaine: it is more like that they were borne at two sundry births. *Mercer*.

QVEST. II. Wherein Abels sacrifice excelled Cains.

Vers. 4. 1. THOUGH no mention be made of *Adams* sacrificing, because no such notable accident fell out therein, as in the sacrifice of his sonnes, yet it is not to be doubted, but that he used to sacri|fice, and that of him his sonnes learned to doe the like. 2. *Abels* sacrifice was preferred before *Cains* in three respects: 1. it was more plentifull, as the Apostle calleth it, 〈 in non-Latin alphabet 〉, a greater sacrifice: *Cain* brought sparingly, *ex fructu*, of the fruit, not fruits of the earth: *Abel* brought plentifully. 2. *Abel* brought of the fat and the best. 3. hee offered in faith, *Heb.* 11.4. 3. It should seeme that God by some outward testimony approved *Abels* sacrifice, whether it were by kindling it by fire from heaven, as hee did to *Moses* sacrifice, *Levi.* 9.24. and *Elias*, 1 *King.* 18. as *Hierome* thinketh, and *Theodo^oion* readeth; *Deui inflammavit, &c.* God set on fire *Abels* sacrifice: or by the rebounding of the flame of *Cains* sacri|fice upon himselfe, as the fire of the furnace, whereinto the three children were cast, slew those that made it. *Dan.* 3.22. It is like, that by some visible signe God delivered his acceptance, as the Apostle saith, *God testifying of his gifts, Heb.* 11.4. *Iunius*, *Mercerus*, and *Calvin*, referre this to *Abels* prosperous successe, but I approve rather the other opinion. 4. *Ambrose* note may well here be received: *ubi nascuntur hi fra/tres &c.* that in the birth of these children the order of nature is observed, the eldest is named first: * *ubi ex/primitur disciplina vivendi, seniori junior antefertur*: but when mention is made of their religion, the yon|ger is preferred before the elder, and first named: *ex Perer*.

QVEST. III.

Vers. 7. *IF thou doe well, &c.* 1. The Septuagint here translate very corruptly, as is before shewed, which while some of the fathers followed, they did weary themselves with many interpretations. * *Am/brose* saith, he divided not aright, *quia ante omnia Deo debuit offerre primitias*, because hee offered not the first fruits unto God, but kept them to himselfe: *be quiet*, that is, *erubescere*, be ashamed of thy sin. *Chrys^ostome* expoundeth it of *Cains* intention, that it was not good: and be quiet, that is, *tranquilitatem facito cogitatio/num, appease thy thoughts, and*

*proceed not to adde sin unto sin against thy brother. Augustine, * non recte dividen/do. i. non recte vivendo: he divided not aright, because he offered a good sacrifice in it selfe, leading an evill life: quiesce. i. manus á scelere contine, be quiet & keep thy hands from mischief. Thus, while they justifie a corrupt translation: if thou divide not aright, which the Hebrew hath not, they are divided among themselves: * the sense is evident: that if he did well, upon his repentance he should finde forgiveness, if not, * sinne lay at the doore, both inwardly gnawing upon his conscience, and outwardly drawing speedy punishment. To lye at the doore, sheweth, that the punishment of sinne is ready at hand, so that it cannot properly bee referred to the day of judgement, as the Chaldee paraphrast, which is prolonged and deferred.*

QVEST. IIII. How Abels desire was subject to Christ.

*VNto thee his desire shall be subject. Which is not understood of sinne, as Ruper•us, * that sinne while it is in the desire, and not effected, a man may subdue it: as Ol•aster, because the punishment of sin committed, hath a desire to lay hold of the offender: as Ambrose expoundeth; the turning thereof shall bee toward thee: in te revertetur crimen, quod à te •pit, the sinne returneth upon thee, where it began. And so Augustine, that then a man hath dominion over sinne, when non defendendo sibi praeposuerit, sed penitendo subjecerit: he doth not advance it by defence, but subjecteth it by repentance. But this clause, as Chrysostome well taketh it, is understood of Abels subjection to his brother as the elder, post peccatiam hoc per/mitto ut primig•nitura privilegi•• gandeas: though thou hast sinned, I deprived thee not of the privilege of thy birthright: and so the Lord would appease the wrath of Cain towards his brother, by shewing his ready and willing subjection unto his elder brother, both by the law of nature, and his owne ready disposition, Iun. Mercerus with the rest expoundeth it of sin, but the other exposition is more proper.*

Page 50

QVEST. V. Of the talke betweene Cain and Abel.

**Vers. 8. THEN Cain spake to his brother Abel. .1 It is superfluous to inquire what Cain said to Abel: the Septuagint and the vulgar latine doe make these to be his words: Let us goe into the field: but they are added to the text: Hierome thinketh he rehearsed those words which God before spake to Cain: the paraphrast of Hierusalem supposeth this to have beene the talke: that Cain affirmed, there was no Judge, that governed the world, nor no other life but this, nor reward for the righteous, or punishment for the wicked, because his oblation was not accepted, as well as his brothers: Abel did hold the contrary: some thinke that Cain provoked Abel with angry and furious words into the field, but then it is not like, that Abel would have gone with him: but it is more probable that Cain dissembled and spake friendly to his brother, till he had him in the field, where seeing they were alone, he might execute his wicked purpose.*

QVEST. VI. How Cain killed Abel.

2. AS touching the manner of death: it is not like, as the Hebrewes imagine, that Cain worried Abel with his teeth: it was such a death, whereby Abels blood was abundantly shed, and that in many places: for the word is in the plurall number *vox sanguinum*, the voyce of his bloods: so that it is like to have beene done with bats or stones, or by some such meanes: and when he had slaine his brother, he buried and hid his body, because the Lord asked him, where his brother was: *Pererius*. But the Hebrewes conceit, because it is said that Cain rose against Abel, that Cain was first downe, and then rose againe, hath no ground.

QVEST. VII. The sinne and punishment of Cain.

Vers. 9. 1. Concerning *Cains* sin: hee sheweth himselfe a *lyer*, in saying▪ I know not: *wicked and prophane*, in thinking, that he could hide his sin from God: *unjust*, in denying to be his brothers keeper, or that hee ought to have any care of him: *obstinate* and *desperate*, in not confessing his sinne, but stubbornly complaining of the greatnesse of his punishment. 2. Hee sustaineth a threefold punishment: he is cursed in his soule: a vagabond in his body, unprosperous in his labours, the earth should not yeeld her fruit: thus as the Devill was cursed, so *Cain* is the Devils minister: to *Adam* God said not, cursed art thou, but cursed is the earth for thy sake: *Genes. 3.17.* and as *Cain* for slaying righteous *Abel* is made a runnagate, so the Iewes, for shedding the blood of Christ the most innocent Lamb of God, are vagabonds to this day over the face of the earth.

QVEST. VIII. Whether Cain confessed his sinne.

Vers. 13. *MY sinne or punishment is greater:* this was no confession of his sinne, as *Chrysostome* thinketh: *sufficiens confessio, sed intempestiva: a sufficient confession, but unseasonable*, because God had given sentence upon *Cain*, and therefore his confession came too late: for no confession in this life is unseasonable: neither doth *Cain* complaine of the greatnesse of his sinne, as some translators have it, but rather of the greatnesse of his extreme punishment, because he feared lest every man might have liberty to kill him, as he himselfe expoundeth, v. 14.

QVEST. IX. Whether Cain, or he that did slay him should be punished seven-fold.

Vers. 15. *HE should be punished seven-fold.*] 1. We neither receive *Rupertus* exposition, that by *seven-fold* is understood everlasting punishment,^{*} but with a secret condition, unlesse they repent: for he thinketh *Lamech* who is supposed to have killed *Cain*, did repent, confessing his sinne to his wives. 2. Neither are the words so to be taken, as meant of *Cain*, that he should, *septem vindictas exolvere*, pay selven punishments, as the septuagint translate, for so many sinnes committed. 3. Or as *Lyranus*, *Tostatus*, because *Cain* was in the 7. generation slaine by *Lamech*: for these two last expositions are forced to divide the words: whosoever slayeth *Cain*, &c. that is, *shall be punished*, which must be understood: and then the other words, *he shall be punished seven-fold*, are referred to *Cain*. But the sentence in the originall is joyned together, neither distinguished in sentence, nor in sense. 4. So the plaine meaning is this, that he which killed *Cain* should be more deeply punished than *Cain* himselfe, because beside homicide, hee should expressly transgresse Gods commandement, who would have *Cain* to live, for the example of other.

QVEST. X. What marke God set upon Cain, and to what end.

Vers. 15. *GOd set a marke upon Cain.*] 1. Not as some read: *posuit Cain in signum: God made Cain a signe or marke*. 2. But God set some visible marke upon *Cain*, whether it were an horrible trembling and shaking of his whole body, as the septuagint translate, who for, *thou shalt be a vagabond and runnagate, read he should sigh and tremble*: or an exceeding shame and confusion, in that hee ran from place to place to hide himselfe: or some visible mark set in his face, as *Lyranus* thinketh: some Hebrewes think it was an horn in his forehead, some a letter, some that a dog lead him, these are mens conceits. 3. Certainly whatsoever it were, it was a signe of Gods wrath, not as *Iosephus* thinketh, a token, that God appeased by *Cainss* sacrifice, forgave the punishment of his fratricide: for if God accepted not his sacrifice before, much lesse after.^{*} 4. Neither was this marke set, to exempt *Cain* from the invasion of beasts, as though there were none alive on the earth but his parents: for this murther falling out, as is supposed about the 130. yeare of *Adams* age, the world was by this time much replenished: And where the Lord saith, *whosoever slayeth Cain, &c.* he speaketh of men, not of beasts. 5. Wherefore God set this visible and fearefull marke upon *Cain*,

both that other men, seeing apparant signes of Gods wrath upon him, might feare to commit the like, and that he might have the greater punishment, in prolonging so wicked and miserable a life.

QVEST. XI. How Cain was cast out of Gods presence.

Vers. 16. *Cain went from the presence of the Lord.*] 1. Hee both was excluded from Gods favour and protection, which is signified by Gods presence, from the which otherwise no man can es|cape. 2. He also was expelled from that Countrey where he was borne, and where God was first worshi|ped by sacrifice, and shewed visible signes of his presence. 3. And where it is said, that *Cain* dwelt in the land of *Nod*: wee neither approve *Catharinus* conceit, that this land, from the which *Cain* was expelled, was the land of Judea, whether *Adam* and *Eve* came, after they were exiled out of Paradise: for the text is, * that the land of *Nod*, was on the east side of Paradise: whereby it appeareth, that neither *Adam* and *Eva*, nor *Cain* had their habitation farre from thence: neither yet is it like, as *Iosephus*, that *Cain* built a City and called it *Nod*: for *Henoch* is the first City mentioned in Scripture. *

Vers 17. 4. But the Land was called *Nod* of *Cains* vagrant and vagabonds life: which sheweth, as *Iosephus* well conjectureth, that *Cain* was not amended by this punishment, but waxed worse and worse, gi|ving himselfe to rapine, robbery, oppression, deceit.

QVEST. XII. Wherefore and for whom Cain built a city.

Vers. 17. AND he built a City.) 1. *Cain* neither built him a City, to be defēded against wild beasts, which was the first cause, as *Plato* thinketh, that moved men to build Cities: * for this reason might as well have moved the righteous seed to have done it: neither because man is a sociable creature and loveth company, as *Aristotle*: for this reason might as well have caused *Adam* to build, as *Cain*: but it is most like because *Cain* was a fugitive and runnagate, he would build him a City to stay in, and to be a defence unto him, as though Gods curse should not have taken place: but as *Iunius* well writeth upon the words, *erat adificator*: or as the 70. *aedificans*, he began only to build, but hee finished it not, leading still a runna|gate life, and so often constrained to leave the worke, as the giants, that built the Tower of Babell were constrained to give over. 2. It may be doubted for whom *Cain* built a City, there being no more yet in the world but himselfe, his parents, and his sonne: the answer is ready: that it is not like that he built this Ci|ty presently after his sonnes birth, much lesse before his condemnation, as *Mercerus*: but now when the world was replenished, for if *Abrahams* stock in lesse than 400. yeares amounted to 600. thousand, *Cains* posterity in the like time might arise to the like multitude, which might suffice not only to inhabite a City, but a country. And *Lodovicus vives*, maketh mention, that in the memory of his parents, there was a town in Spaine consisting of an 100. housholds, which were all inhabited by the progeny of an old man then li|ving, which was so old, that the youngest of his stock could not tell by what name of kindred to call him.

QVEST. XIII. Lamechs speech to his wives, and the meaning thereof.

Vers. 23. *I Would slay a man in my wound.*) 1. This place is neither inexplicable, * and not possibly to be un|folded, as *Catharinus* a popish writer thinketh, and as it seemed to *Origen*, who as *Hierom* witnesseth writ two whole bookes, the 12. and 13. of his commentaries upon Genesis, in interpreting this place. 2. Neither doe these words shew, as *Suidas* expoundeth, that *Lamech* had killed two men; an elder and a younger, the brethren of *Henoch*, that was translated. 3. Or one man as *Theodore* thinketh, for the which fact *Lamech* repenteth: for the words are, *I would slay a man*, not *I have*. * 4. And we hold that to bee a fable, that *Lamech* killed two men, the one was *Cain*, whom hee shot at in a bush, supposing it to be a beast, and the other was his boy, that led him being blinde, whom for anger hee all to beat and so kil|led him: this exposition seemeth

most probable to *Cajetanus* and *Pererius*, having no probability in it: both because *Cain* was privileged by God not to be killed; and for that no mention is made of *Lamechs* seven-fold punishment, which should not in this case have been omitted. 5. Neither can this place be so taken as the Chalde and some Hebrewes expound, which read those words with a negative, or interrogation, as though *Lamech* should plead for himselfe before his wives, which intended to kill him, that hee had not killed a man, as *Cain* had, and therefore they should be more grievously punished, that killed him. 6. Further, these words of *Lamech* are not uttered *enuntiative*, as shewing that *Lamech*, had committed any murther already: nor yet *interrogative*: by way of *interrogation*, as if *Lamech* should say thus to his wives, have I yet slaine a man in my wrath, as *Cain* did? yet he was privileged that none should kill him: therefore ye need not feare, that any such thing should happen unto mee, that have killed none: some read these words conditionally: supposing *Lamech* to have beene a good man: as though the sense should be this: If I should kill a man, as *Cain* did, I should be punished more than he that should kill *Cain*, because I did not take heed by his example. 7. But the best exposition is with *Ramban* to expound *Lamechs* speech 〈 in non-Latin alphabet 〉, *potentially*: hee to reconcile his wives, that were alienated from him, doth boast of his strength and tyranny, that this, and this he could doe, and that he would not take the least wrong, at any mans hand. *Sicetiam Calvin*.

Now concerning the occasion of these words of *Lamech* spoken to his wives. * 1. It was not by reason of any conspiracy intended by his wives against him, and therefore hee should excuse himselfe, that hee had not killed a man as *Cain* had; and therefore, they that killed him should be more severely punished. 2. Neither was it by reason of some brawle betweene his wives, as *Iunius*, and therefore *Lamech* threatneth them, that should set any division betweene them, and offer him the least wrong. 3. Nor yet because his wives feared lest the sinne of *Cain* might be punished in *Lamechs* posterity, and therefore

he maketh them secure in promising impunity. 4. But the most likely occasion is this: that whereas his wives feared, lest because of his cruelty, some evill should happen unto them: hee boasteth of his strength, that rather than any should doe him any hurt, he would not spare to kill in his wrath.

QVEST. XIII. How *Lamech* is said to be avenged seventy times seven times.

*Vers. 24. *IF Cain shall be avenged seven-fold:*] 1. *Chrysostomes* exposition is not here to be received, who thinketh, that *Lamech* confessed his sinne, and condemned himselfe for murther committed: *Ipse sua lingua confessionem peccatorum facit, & poenam sibi definit*: he confesseth his sinne himselfe, and defineth the punishment. So also thinketh *Theodoret*: for the Scripture propoundeth the example of *Lamech*, not as of a penitent, but a licentious disordered person, who first presumed to breake the law of wedlocke in taking two wives. 2. Neither is their conjecture of any weight, that imagine *Lamech* to speake of his 77. children, which hee had by his two wives, as *Iosephus* writeth, that they should be punished for their fathers sinne. * 3. But among the rest *Rupertus* misseth the marke, that by seventy times seven-fold, understandeth a temporary, by seven-fold eternall punishment, this *Cain* had because hee repented not, the other *Lamech* for his repentance: * for that 70. times seven is more than seven times, our Saviour sheweth in the Gospell, where he saith to *Peter*, that he should forgive his brother not only seven times, but seventy times seven. 4. But the meaning is, not that *Lamech* should be punished 77. times 7. times, but hee that killed *Lamech*, as he that killed *Cain*, 7. times: and so *Lamech* boasteth of impunitie: that though hee committed murther as *Cain* did, yet hee should be exempted from punishment as *Cain* was. 5. To expound it of the 77. generations to Christ, rehearsed, *Luk. 3.* in whom *Lamechs* sinne should be expiated is a forced and improper sense.

Quest. *XIII*. How the name of God is said in *Enos* time to be called upon.

Vers. 26. *MEn begin to call, &c.* 1. Neither the Septuagint here translate aright: that hee, 1. *Enos* holped to call, or as *Hierome*, hee begun to call: for neither doth the word signifie hope, nor can it be referred to the person of *Enos*. 2. Neither could hee be said now to begin to call upon the name of the Lord, either as *Cajetan* thinketh, because *Enos* first used to call upon the name *Iehovah*; for *Cain* and *Abel* are said to have offered to *Iehovah*, v. 3. either for that *Enos* was more religious and given to prayer, than any before him, or that he found out some forme or order of prayer, as *Pererius* judgeth: for it is not like but that *Adam*, and *Abel*, in the spirituall exercises of prayer and sacrifice, were as zealous, as any of the succeeding age. 3. But now, when as the worship of God began to be corrupted and prophaned in the wicked posterity of *Cain*, then *Adam*, *Seth*, and other of the righteous feed began publicly to exercise religion, and to have their holy meetings and assemblies for the service of God. 4. Some read, then the name of God began in calling upon to be prophaned, as by giving the name of God to beasts, trees, and plants. But here invocation is taken in the better part 1 and *Moses* describeth the practice of the Church and righteous seed in those dayes. 5. Wee likewise refuse that sense, that the name *Iehovah* began now to bee called upon, whereas he was invocated by the name *Elohim* before: for *Cain* and *Abel* offered sacrifice to *Iehovah*, v. 3. 6. Wherefore the true meaning is, as is before expressed, that now the Church of God being increased to a full number, did make a publike separation in their worship from the generation of the wicked: and began apart in a solemne manner to worship God. *Mercer*.

4. Places of doctrine.

1. Doct. A man is first accepted for his faith before his workes.

1. Vers. 4. THE Lord had respect to *Abel*, and to his offering: hence it is inferred, that works make not a man acceptable to God: * but first a man is accepted by faith, and secondly his workes are respected, as *Gregory* upon this place: *Deus non habet gratum offerentem propter numera, sed numera propter offerentem*: *Abel* is not accepted for his gifts, but his gifts because of him.

2. Doct. Paradise planted in a knowne place.

2. Vers. 16 *CAin dwelt in the Land of Nod, toward the east side of Eden*.) Hence it is gathered, that Paradise was planted in a known place contrary to the opinion of *Bellarmino*: * for *Eden* was the name of a knowne Country in Mesopotamia: as may appeare, *Ezech.* 27.23. *Bellarmino* answereth, that *Eden* is here no proper name, but a name of pleasure, unlesse wee will say that *Cain* was punished to dwell in Paradise: *Cont.* 1. Neither was *Cain* exiled into a place of pleasure. 2. It is not said that *Cain* dwelt in *Eden*, but over against it, 〈 in non-Latin alphabet 〉, as the Septuagint translate, on the east side: now Paradise is said to be planted not on the east side of *Eden*, but in *Eden* toward the east, in respect of the situation, as it was then to the Israelites being at that time, when *Moses* wrote this story in the desert. 3. all the translators in this place take this word *Eden* for a proper name.

3. Doct. *Henoch* the first city in the world.

3. V. 17 *HE called the city Henoch*.) Hence it is apparāt, who was the first founder of cities: that they were not frō the beginning as *Aristotle* thought. 2. Neither that they first began to be built under the reigne of *Iupiter*; who was after the flood. 3. Neither that *Athens*, or *Cecropia* built by *Cecrops* as the Greeks. 4. Or *Argos* as the Argives. 5. Or *Thebes* as the Aegyptians were the first Cities▪ but this City built

by *Cain*, and called *Henochia*: whereof *Berosus*▪ *Annianus* writeth, that it was built about the mountaine *Libanus*▪ and that in his time, some part of the foundation did appeare being called by the inhabitants, the city of *Cain*.

5. Places of confutation.

1. Confut. Man hath no power of himselfe to rule ever sinne.

1. Vers. 7. *VNto thee his desire shall be subject, &c.* From hence *Bellarmino* and *Pererius* understand[ing] these words of subjection of sin, would prove,^{*} that man hath free will by nature to sin, and not to sin, & *dominari peccato, to rule over sin.* Answer. 1. It is evident, that this place is understood not of the subjection of sin, but the submission of *Abel* to his brother, as *Chrysostom* expoundeth. 2. For of sin it was not true that *Cain* had dominion over it, as he had over his brother. 3. Neither can it properly be said, that sin hath a desire to the soule, but the soule rather to it. 4. The Septuagint translate, the conversion *< in non-Latin alphabet >* thereof, making no mention before of sin at all, whose conversion then is it but *Abels*, who was spoken of before? 5. And if they will understand it of sin it would follow that man by his naturall power only could resist the temptation of sin, which yet *Bellarmino* is ashamed to affirme.^{*}

2. Confut. Monkerie not knowne to the old world.

2. Vers. 26. *Then began men, &c.* This place is urged by *Bellarmino* to prove the institution of Mon[k]ery: that *Enos* brought in a more strict kind of life, than was used before. Ans. If the text be thus read, they began to profane the invocation of the name of God, then they have no colour of monkerie from hence. 2. If the other reading be admitted, it followeth not, that because *Enos* began after a more strict manner to worship God, that therefore he was a Monke. 3. And his begetting of sonnes and daughters, *Genes.* 5.10. sheweth, that he was no monke.

6. Places of morall observation.

1. Vers. 5. *Cain was exceeding wroth.*) Wee see the cause,^{*} why the righteous are hated of the wicked, is for their innocent life: as *Cain* hated his brother, as the Apostle saith, *because his workes are evill*, his brothers good. 1 *Iohn* 3.12.

2. Vers. 14. *Thou hast cast me from thy face, &c.*^{*} This is the greatest punishment of sinne to bee forsaken of God, and given over to a reprobate sense, as *Cain* was: and as the Apostle saith, the Gentiles were delivered over to a reprobate mind, *Rom.* 1.28. as *Ambrose* noteth well: *nihil gravius quam •rra•t•m a deo deseri, ut se revocare non posset: nothing is more grievous, than for him that erreth to be forsaken of God, that he cannot recall himselfe.*

3. Vers. 14. *Whosoever findeth me shall slay me, &c.* *Bernard* well noteth here, *consolationem miseram obtinuit, quam querebat: he obtained that miserable comfort which hee desired:* that is, not to be killed: as *Saul* desired the Prophet to honour him before the people: *Sam.* 15. such are the momentany solaces of worldly men which are farre from the true and ever-during comforts.

4. Vers. 17. In that *Cain* built a City, and his posterity were the inventors of humane acts, of tents,^{*} musicke, carving: we see that saying of our Saviour to be verified, *that the children of this world* are wiser in their generation, than *the children of light.* *Luke* 16.8. and *Gregory* well observeth: *•iquimentem in amore presentis vitae figunt: that wicked men doe fire their minde in the love of this present life.* *Kaine* buildeth a city and calleth it *Henoch*, by his sonnes name, which signifieth dedication: but *Henoch* in the righteous line is the seventh: so the wicked doe dedicate worldly possessions in the first place, the righteous in the last.

5. By this example of *Cain* and *Habel*, we learne, that we are not to measure Gods favour by the accidents of this life: as *Ambrose* well sheweth, that *Abel, justus, innocens, immortalis sublatu* est, &c. a just, ^{*}innocent, devout man in his young yeares is taken away: whereas wicked *Cain* liveth long, begetteth children, buildeth Cities: which is an evident demonstration of another life after this, wherein God shall measure to every man according to their workes.

CHAP. V.

The Method.

IN this Chapter there is a rehearsall of the yeares of the Patriarkes before the floud, and of their acts: there is a threefold account of their yeares: before they begat children, and after, and the summe of both joynd together.

Their acts are either generall, in begetting sonnes and daughters, or speciall, as of *He/noch*, his godly conversation, *he walked with God in earth*, v. 22. his translation, *he walked with God in heaven*, v. 24. of *Lamech*: his consolation in his sonne *Noah* v. 29.

2. The grammaticall interpretation.

v. 1. This is the booke of the generation of men. S. of Adam. cat. this is the enumeration. T. heb. sepher. a book, ^{*}an enarration.

Page 64

^{*}v. 3. Adam lived 230. yeares. S. an. 130. cater.

^{*}v. 4. The dayes of Adam, which he lived, after he begat Seth, were 700. S. the dayes of Adam after hee begat Seth, were 800. cater.

^{*}v. 6. Seth lived 205. yeares. S. an. 105. yeares. cater.

^{*}v. 7. Seth lived 707. yeares. S. 805. yeares. cater.

^{*}v. 9. Enos lived 190. yeares. S. 90. yeares. cat.

^{*}v. 10. Enos lived after he begat, &c. 715. yeares. S. 815. yeares. cat.

^{*}v. 12 an. 170. yeares. S. 70. yeares. cat. v. 13. 740. yeares. S. 840. cat.

^{*}v. 15. an. 165. yeares. S. 65. yeares. cat. v. 16. 730. yeares. S. 830. yeares. cat.

^{*}v. 21. an. 165. yeares. S. 65. yeares. cat.

v. 22. and Heno[•]h 〈 in non-Latin alphabet 〉, pleased God. S. walked with God. cat. walked, continenter, steadfastly with God. Tr. heb. halech, to walke: walked in the feare of God. Ch.

^{*}v. 24. he was not found. S. he appeared not. H. Ch. was no more seene. B. G. no[•] extitit, he was no more. Tr. heb. he was not.

* v. 24. God 〈 in non-Latin alphabet 〉 , translated him. S. tulit, tooke him. H. B. G. non occidit, killed him not. Ch. sumpsit, re|ceived him. Tr. heb. lachach. to take away, receive.

v. 25. an. 165. yeares. S. an. 187. yeares. cat. v. 26.802. yeares. S. 782. yeares. cat.

* v. 28. an. 178. yeares. S. an. 182. yeares. cat.

v. 29. 〈 in non-Latin alphabet 〉 , shall cause us to rest. S. shall comfort us. cat. heb. ••ach, to rest, to refresh.

v. 29. 〈 in non-Latin alphabet 〉 , from the earth. S. de terra, from off the earth. Ch. in the earth. H. as touching the earth. G. about the earth. B. propter terram, because of the earth. Tr.

* v. 30.565. yeares. S. 595. yeare. cat. v. 31.753. yeares. S. 777. yeares. cat.

3. The Theologicall explication.

QVEST. I. Booke of generation, how to be understood.

Vers. 1. *THis is the booke of the generation.* 1. *Moses* setteth downe the genealogy of the fathers before the flood,* because of Christs line, which *Luke* deriveth from *Adam*: *Matthew* goeth not beyond *Abraham*: not, as some thinke, because of the rest of that line beyond *Abraham* might easily bee supplied out of *Moses* books, which were then well knowne, but for that the most conspicuous and manifest promises of the *Messiah*, were made to *Abraham*: all the generations to *Matthew*, supplying ••enty from *Adam* to *Abraham*, make but 72. but *Luke* reckoneth 77. The Reason is, because *Matthew* omit|teth some of purpose, to make the numbers equall, which *Luke* supplyeth, and *Matthew* maketh his ac|count by *Salomon*, *Luke* by *Nathan*: so that there might bee more persons in the one discent than in the other. 2. *Moses* beginneth now to set downe *Adams* generation by *Seth*: because *Cain* was rejected, and *Abel* died without issue. 3. It is called a booke, that is, an enumeration, for so *Sepher* signifieth a booke, because things are rehearsed in it: not because, as *R. Isaac*, *Carus*, *Moses* beginneth his booke here, and the other 3. chapters should bee as a preface. 4. Generation is here taken actively, for the posterity of *Adam* increased by him: as in *Matthew*, the booke of the generation of *Iesus Christ*, is taken passively, for the generations of whom Christ came. 5. And whereas it is added, *in the day that God created Adam*: we need neither with *Lyranus*, to understand day generally for time, and wee refuse the opinion of the He|brewes,* that hold that *Adam* in the same day of his creation began to have generations, for so they fable, that *Adam* and *Eve* had foure or five children the same day they were created: but *in the day*; is to be re|ferred to the latter part of the verse, wherein mention is made, of *Adams* creation, according to the image of God. *Mercer*.

QVEST. II. How *Adam* begat a Sonne in his owne likenesse.

Vers. 3. *ADam begat a sonne in his owne likenesse, &c.* 1. which is neither to be understood of the shape and image of his body, for so *Cain* was in outward shape like to *Adam*. 2. neither is it to be taken for the image of vertue and piety in his soule, for *Adam* had lost that image: neither is vertue in|gendred by nature: and *Abel* had the image of his fathers vertue before *Seth*. 3. neither is it so said, be|cause the image of mankind was continued and preserved in *Seth*: whereas both *Abel* died without issue, and *Cains* posterity was extinguished in the flood; for this notwithstanding, seeing the world was increa|sed by *Cain*, he might be said also to be after *Adams* image. 4. But hereby is signified that originall cor|ruption, which is descended unto *Adams* posterity by naturall propagation, which is expressed in the birth of *Seth*, not of *Abel*, because hee had no of-spring, nor of *Cain*, because it might appeare, that even the righteous seed by nature are subject to this originall depravation: and yet *Seth* was otherwise after the image of *Adam*, than *Cain*, because his seed was sanctified of God, who purposed in *Seth* and his seed to

make good the promise made to *Adam*, as touching the seed of the woman, that should breake the ser|pents head. *Iun.* 5. And whereas *Adam* was an hundred thirty yeere old before he begat *Seth*, wee ab|hor the lewd fables of the Hebrewes,* that thinke in this meane space, that *Adam* companied with female spirits or devils, and begat male spirits, and *Eva* with male spirits, and brought forth *masculine* or male devils: neither doe I thinke with *Mercer*, that in the meane time *Adam* begat other sonnes and daugh|ters: but God by this meanes (*Adam* staying so long without children) did try his faith in looking for the promised seed, and his patience in seeing the wicked stocke of *Cain* so mightily to increase. *Iun.*

QVEST. III. Wherefore it is added, and he died.

Vers. 5. *ALL the dayes that Adam lived, &c.* 1. Neither were these yeares otherwise accounted than by 12. moneths, as it may appeare in the story of *Noahs* flood, where mention is made of the 7. moneth, and 27. day of the moneth. 2. Neither did these righteous fathers onely live thus long by miracle, as thinketh *R. Moses*, but it was usuall in those dayes. 3. And the conclusion of every ones life is, & *mortuus est*, he died: not as some think, because it should appeare, that they dyed not in the flood, but by their owne naturall death: and therefore they say, this clause is not added after the flood in the genealog|y of the fathers: but it is thus said, to shew what the condition of all mankind was after *Adams* fall. 4. It is said only of *Adam*, *all the dayes that he lived*: Whereby the Hebrewes inferre that *Adam* lived a godly life, and repented: his repentance we doubt not of, but not soundly hence gathered. *Mercer*.

QVEST. IIII. Whether *Adam* the longest liver.

NOW whereas *Adam* lived but 930. yeares, *Mathuselah*, 969. yeares, v. 27. yet may *Adam* be well supposed to have beene the longest liver, because he was created in a perfect state of body apt to gel|neration, which was not then under sixty yeares: for none of the Patriarkes began to have children under that age: *Mahalalel* begat at 65. yeares of age. v. 15. and none under: then adde unto *Adams* yeares, 60. more, in what age and state of body he was created, and he will bee found to have beene the longest liver of the Patriarkes: and to exceed *Mathuselahs* age, 21. yeares.

QVEST. V. The yeares of the Patriarkes full and complete yeares, consisting of twelve moneths.

CONCERNING the long life of the aged Patriarkes. 1. Neither is the conceit of the Aegyptians to bee re|ceived, that a man cannot live above an 100. yeares; for they say, that a mans heart increaseth till he come to 50. every yeare two drachmaes in weight, and then decreaseth every yeare as much, till he come to an hundred, and then for want of heart hee can live no longer. For this fancy of theirs is confuted by experience: for *Pliny* maketh mention, that in *Vespatian* the Emperors time; there were found in Italy,* two men of an 105. yeares: foure of an 130. three of an 140. and two of an 150. yeares. And in these dayes some are found farre to exceed an hundred yeares: as I have seene my selfe an old man of 124 yeares of age, at Eversden in the County of Bedford, who died about *ann.* 1600. or, 601. he could remember Bos|worth field at the comming in of *Henry* the 7. being then as he affirmed some 15. yeares old. 2. Neither is it to be thought, that the yeares of the Patriarkes were accounted, as the Arcadians reckoned their yeares by quarters, or the Aegyptians by moneths, as some have thought, for then *Henoch* begetting children at 65. yeares, should by this reckoning not exceed six yeares and a halfe, when hee had a child. And this Ael|gyptian yeare consisting of the age of the moone, will not allow above two dayes and a halfe to a moneth, whereas mention is made of the 17. and 27. day of the moneth, *Gen.* 7.11. and 8.14. It is evident then that the yeares of the Patriarkes were numbred by complete

and full yeares, consisting of twelve moneths, and not after the Aegyptian account. And hereunto *Pliny* giveth testimony, who remembreth in the same place before recited, that *Alexander, Cornelius, Xenophon* doe write that some lived 500. some 600. some 800. yeares, *Iosephus* also alleageth *Manethan, Berosus, Mochus Estias* the Aegyptian, Chalde,* Phenician Chronologers, who testifie, that those old fathers lived toward a thousand yeares.

QVEST. VI. The causes of the long life of men before the floud.

The causes of the long life of the Patriarkes may be thought to be these foure. 1. The naturall cause, the sound constitution of their bodies, not yet decayed, and the wholesome aire, not yet corrupted with terrene exhalations, as after the floud. 2. The morall cause, for the invention and finding out of arts and sciences, which as *Iosephus* writeth, they caused to bee graven in two great pillars, one of bricke,* another of stone, that if the world were destroyed with water, the second pillar might remaine: if with fire the first, (for so had they learned of *Adam*, that the world should be twice destroyed) and he saith further, that the pillar of stone was to be seene in Syria in his time. 3. The civill or politke cause of the long life of the Pa|triarkes, was for procreation and peopling of the world. 4. The Theologicall, that God by giving them such long life, might make triall of their obedience, to see if they would use this benefit of long life to the glory of God, which they did not, and therefore he shortned the age of man. Yet the Lord, while they enjoyed this long tearme, would not suffer any of them to attaine unto a thousand yeares: not for that as the Hebrewes suppose, God granted of *Adams* thousand seventy yeares to *David*, not for that reason, which seemeth to be too curious, whereof *Ireneus* maketh mention, to make good that saying to *Adam*, in what day soever thou eatest thereof, thou shalt dye the death: because a thousand yeares with God is as yesterday.* *Psal.* 90.3. And so *Adam* died in the first day, before he came to a thousand: But God hereby would put the fathers in minde of mortality, that although they lived many hundred yeares, yet none of them filled up a thousand, lest they might have too much flattered themselves in long life: and seeing a thousand is a number of perfection, God would have none of them attaine to 1000. that we might know that nothing is perfect here. *Mercer.*

QVEST. V. Of the false computation of the 70. Interpreters, and whence it is thought to proceed.

FURther, whereas the Septuagint doe much differ in the account of yeares from the Hebrew text, adding to the age of the old world, which in true reckoning maketh but 1656. five hundred eighty six yeares more, so making the whole number of yeares 2242. It is diversly conjectured, how this error should arise. 1. Some impute it to the malice of the Jewes, that of purpose corrupted the greeke text, that the Gentiles should not know the secrets of the Scriptures. 2. Some to the prudency of the 70. transla|tors, or of the writers and scribes, who knowing that the Aegyptians would count it but a fable, that the fathers lived so many Astronomicall yeares, made a way for them to take it after the count of the Aegypt|tian yeares, whereof ten make but one yeare, and therefore they added an hundred yeares to the fathers age before they begat children, to make them apt for generation. But where the yeares will serve without any such addition, they adde none. As *Iered* lived an 162. yeares, which because it maketh by the Aegypt|tian calculation sixteene yeares, and some what more, the Septuagint there alter nothing. This is *Augu|stines* conjecture.*

But howsoever the Septuagint came to be so corrupt, it is apparantly in many points erroneous. 1. They adde unto six of the Patriarkes ages before they begat children,* to each of them, *Adam, Seth, En*s, Cainon, Malaleel, Henoch*, an 100. yeares, and detract them againe in the remainder of their life, that the whole summe may agree. 2. They take away from *Methusalems* age before

hee had children 22. yeares▪ and adde to *Lamechs* age 6. yeares, as is shewed before. 3. They misse in their calculation, in *Methusalems* yeares: they make him to live an hundred sixty five before hee begat *Lamech*, and 802. after in all 969. whereas the other numbers put together want two of this summe, making but 967. 4. They detract from *Lamechs* age 24. yeares: his whole age according to the Hebrew is 777▪ according to the septuagint, but 753. 5. By their computation *Methusalem* must live 14. yeares after the flood: for they make him to live 802. yeares after *Lamech* was borne: and *Lamech* lived 188. yeares before *Noah* was borne, and in the six hundred yeare of *Noahs* age came the flood. *Lamech* and *Noah* make but 788. yeares after the computation of the Septuagint: there remaineth yet 14. yeares of *Methusalems* life: who according to the Hebrew computation, died the same yeare in the beginning before the flood came: for in the arke hee could not be, where only were eight persons, *Noah* and his wife, his three sonnes and their wives: *Genes.* 7.7. and *S. Peter* witnesseth, that in the arke eight soules only were saved. 1 *Pet*, 3.20. and to say that *Methuselah* was saved in the terrestriall Paradise with his father *Enoch*; is a fabulous fiction without ground. *Mercerus*.

QVEST. VI. The reason of the inequality of generation in the fathers.

Whereas the Patriarkes at divers ages began to beget children, *Mahalaleel* and *Enoch* at 56. yeares, *Ired* at a hundred sixty two yeares: *Lamech* at two hundred eighty two. *Noah* at five hundred. 1. Neither is it to be imputed to *Noahs* holinesse, that so long abstained from mariage: seeing *Enoch*, that for his godly life was translated, had children at 65. yeares. 2. Neither, as *Pererius* conjectureth, is it like that *Noah* had other elder sonnes, which were dead before the flood came: for whereas it is said of all the Patriarkes beside, that they begat sonnes and daughters, beside those, which are expressed, no such thing is mentioned of *Noah*, that beside these three he begat sonnes and daughters: and the Septuagint read: *Noah begat three sonnes, &c.* insinuating in so reading their opinion, that these were all their sonnes: yet it is evident. *Genes.* 6.9. That these were all *Noahs* seed: the words are, *these are the generation of Noah, Noah begat three sonnes, &c.* 3. I rather thinke, not that either *Noah* deferred his marriage till hee was 500. yeeres old, or that hee being married, abstained from the company of his wife all that time: but that God so disposed, seeing he purposed to save *Noah* and all his sonnes from the flood, that *Noah* did not so abound with posterity as his fathers before him, lest they also should have followed the wickednesse of that age, and so perish with the rest: the Lord saw that there might bee sufficient for the replenishing of the world againe: and it was more to Gods glory to increase the world afterward by so small a number.

QVEST. VII. Wherein *Noah* was a comfort to his parents.

7. Vers. 29. *This same shall comfort us concerning the workes and sorrow of our hands.* 1. Not because the course of sinne should be stopped, and the grievous workes of sinners stayed by the destructions in the flood, as *Chrysostome*. 2. Or because *Noah* found out the use of the plow, whereby the earth was tilled with more ease, as *R. Solomon*. 3. or for that the use of flesh was graunted to *Noah* after the flood, as some thinke. 4. Nor yet onely for that, the seminary of the world was preserved in *Noahs* arke, which otherwise should have perished. 5. Nor yet onely because God renewed his covenant with *Noah*, promising that the world should never be destroyed with waters againe. 6. But the chiefe scope of this prophesie hath relation to Christ, in whom we finde true rest to our soules, and who hath delivered us from the curse, *Galath.* 3.10. who was prefigured in *Noah*, and his baptisme, wherein is exhibited the remission of sinnes, shadowed forth in *Noahs* arke as the Apostle sheweth. 1 *Peter* 3.22.

1. Doct. Originall sinne by propagation, not imitation.

1. vers. 3. IN that *Adam* begat a sonne in the likenesse of his owne image, which before is interpreted of originall corruption, the heresie of the Pelagians is confuted, who denied any such originall sinne or depravation of nature to be in infants, by propagation from their parents: but that it commeth onely by a corrupt imitation: this was the heresie of the old Pelagians, who affirmed, *Peccatum prima transgressionis in alios homines non propagations, sed imitatione transisset*: * *that the sinne of the first transgression passeth unto other men not by propagation, but imitation*: which heresie seemeth to have beene revived by *Catherinus* a Popish writer who denieth, * *that the sinne of Adam is propagated or transfused to his posterity*: But the Scripture evidently overthroweth this assertion. *David* confesseth hee was conceived in sinne, *Psal.* 51.5. the Apostle saith, *That death went over all, in as much as all have sinned*: children then if they had not sinne, should not die: and here *Seth* is begotten in his fathers image.

2. Doct. Originall sinne not a substance.

2. Their opinion is confuted, that hold originall sinne to be a substance: for like as the image of God, wherein *Adam* was created was not the substance of the soule, but the quality, as the Apostle expoundeth, which consist in holinesse and righteousness, *Ephes.* 4.24. so the image of *Adams* corrupt nature, consisteth in the contrary qualities of impurity and injustice.

3. Doct. The state of originall sinne in soule.

3. The opinion of Papists is refuted, who affirme, that this originall corruption hath the seat and place in the flesh, not in the soule: for this image of corruption was in *Adams* soule: * and therefore the Apostle saith, he renewed in the spirit of our mindes, *Ephes.* 4.24. *and put off the old man, &c. and put on the new, which is renewed in knowledge after the image of him that created him, Coloss.* 3.10. there the corrupt image of *Adams* succeeded, where Gods image is decayed, which was in the soule, for there the place of knowledge is.

5. Places of confutation.

1. Confut. *Henoch* was no licentious liver at any time.

IN that vers. 21. after the generation *Henoch* is said to walke with God, and not before, *Procopius Gazeus* thinketh, that *Henoch* was before a wicked liver, but after repented: But the contrary is evident, in that it pleased God with such extraordinarie favour to take *Henoch* out of the world, that he saw no death: that he was as a shining starre for vertue and holinesse in that age.

2. Confut. *Henoch* died not.

WHEREAS vers. 23. it is said all the dayes of *Henoch* were 365. *Albin Ezrawith* other Hebrewes, thinke that *Henoch* died: for if he were still alive, these should not be all his dayes, *Cont.* 1. The Scripture maketh mention onely of the yeares of his life upon earth: his yeares with God are not to bee accounted among men: as the Apostle saith of Christ: *who in the dayes of his flesh, Heb.* 5.7. he is now in his flesh in heaven: but these are counted the dayes of his flesh, when he walked in his flesh among men. 2. The Apostle evidently witnesseth, that *Henoch was taken away, that he should not see death, Heb.* 11.5. he therefore died not.

3. Confut. *Henoch* not alive in his flesh.

BECAUSE it is said *that God tooke away or translated Henoch*, * the Popish writers doe imagine that *Henoch* is yet alive in his flesh in Paradise together with *Elias*, *Contra.* seeing that *Elias* is said to bee taken up into heaven, or that he went into heaven, *2 King.* 2.11. where *Henoch* also

walked with God: we can|not beleeeve that they entred heaven in their whole humanity, but that prerogative was to be reserved for Christ: seeing the Apostle saith, that he *hath prepared a now and living way into the holy place for us, by his vaile*, that is, his flesh, *Heb. 10.20*. Christs flesh therefore must make a way into heaven before any mans flesh beside can enter.

4. Confut. Henoeh not in the terrestriall Paradise.

BUt because they also affirme, that *Henoeh* liveth in his flesh, not in heaven, but in the terrestriall Para|dise, and it is against the faith as some of them say, to thinke otherwise, the vanity of this opinion shall easily appeare. 1. Because the Scripture saith, that every thing was destroyed upon the face of the earth, and onely eight persons were saved in the Arke: therefore *Henoeh* if he had beene upon the earth, * must have perished. 2. The waters prevailed fiftene cubits over the highest mountaine, *Genes. 7.20*. therefore the earthly Paradise must needs also have beene ouerflowne and destroyed. 3. If they answer that Paradise might be hemmed in with the water, which might stand as a wall round about it, as the wa|ter in the red sea did, or that, though it were covered with water, it might be preserved, as the Olive tree, whereof the Dove tooke a branch, or that God might restore Paradise againe after the flood: the first is presumptuous to imagine a miracle without warrant of Scripture, and if it had beene so, *Noah* needed not

Page 58

to have made an arke, he and his sonnes and the cattell might have beene preserved there: the second is not sufficient, for though Paradise, which is not like, had beene so preserved, yet *Henoeh* must have beene drowned. The third is frivolous, for if the terrene Paradise had beene planted againe, seeing it was situ|ated in a knowne place in Mesopotamia, * it could not have beene hid. In this question *Pererius* is an ad|versary to *Bellarmino*, *Senens*. and the rest, that yet dreame of a terrene Paradise.

5. Confut. Henoeh shall returne into the world to die.

IT is also the constant opinion of the popish writers, that *Henoeh* shall come againe toward the end of the world, * and then shall die, being to be slaine by Antichrist. *Pererius, cum Bellarm. Cont.* But this is contrary to the Apostle, *That Henoeh was taken away, that he should not see death, neither was found, Heb. 11.5. Ergo, Henoeh* shall not see death, nor bee found in a mortall state in earth: whereas they object that place, *Heb. 9.27. It is appointed unto men that they shall once die*. The answer is ready, like as they which are alive at Christs comming shall not die but be changed, *1 Cor. 15*. which notwithstanding shall bee in stead of death: so *Henoeh* was changed in his taking up, though he died not a common death.

6. Confut. Henoeh shall not returne to preach repentance to the world.

COncerning the end and causes, wherefore *Henoeh* was translated. 1. Wee admit that God hereby would put the righteous in comfort, that notwithstanding the sentence pronounced against *Adam*, there was a way of righteousness whereby to recover *Adams* lost state. 2. To minister comfort to the afflicted members of Christ, that they should not doubt, but that their reward is with God, as *Ha|bel*, * though he had an untimely end, yet lived with God as *Henoeh* did: thus *Theodoret*. 3. Wee refuse not the collection here of *Thomas Aquinas*: that God both by *Henoehs* translation before the law, and *Elias* under the law, would nourish the hope of life in his Church, as by types representing the ascension of Christ, in whom the promise of salvation should be accomplished: These causes of *Henoehs* translation may safely be received. 4. But we neither thinke, as it is in the booke of Wisdome (which is no Ca|nonicall Scripture, * and therefore we may safely dissent

from it) *That hee was taken away, lest wickednesse should alter his understanding*, for as he walked with God before, God kept him in his feare, and preserved him from evill, so he could have guided him still, as the Apostle saith: *He shall be established, God is able to make him stand*, Rom. 14.4. speaking of the faithfull servants of God, as *Mathuselah* the sonne of *Henoch*,^{*} being the longest lived of all the Patriarkes, continued righteous to the end. 5. Neither is that surmise fit to be received, that *Henoch* is kept alive to preach repentance in the end of the world, and to maintaine the Gospell against Antichrist, which is the common opinion of the papall professors. For of *Henochs* preaching in the end of the world there is no mention in Scripture, but only of the sending of *Eli/as*,^{*} which is not understood of *Elias* person, but of his spirit and zeale. And this *Elias* the Angell expoundeth to be *Iohn Baptist*, who should goe before Christ, in the spirit and power of *Elias*. And there is no such necessity, that *Henoch* should be preserved so many yeares by miracle to that end, seeing the Lord is able to raise up Prophets and Ministers, as he did *Iohn Baptist*, in the spirit of *Elias* and *Henoch*, to maintaine the truth against the Pope and Antichrist, which we see plentifully performed in these dayes.

7. Confut. Of the Prophetie and booke of *Henoch*.

Whereas S. *Inde* in his Epistle, vers. 14. maketh mention of the Prophetie of *Henoch*, the seventh from *Adam*, which is not found in any other part of the Canonick Scripture, lest the adversaries might hereupon build their traditions and unwritten verities, I will briefly declare what is to be thought of this Prophetie of *Henoch*.

^{*} 1. I neither thinke with *Tertullian*, that there was any such propheticall booke of *Henoch*, then extant, who conjectureth that though it perished in the flood, yet it might be restored againe by *Noah*, thereunto inspired. ^{*} 2. Neither yet with *Hierome*, that this booke of *Henoch* was an Apocriphall booke, yet some part of it might be true, which the Apostle might alleage. For it is not like that the Apostle would derive a testimony from an hidden and obscure booke of no authority in the Church. 3. Neither yet is it like, as *Michael Medina* thinketh, that there was no such booke at all under *Henochs* name: for the fathers, *Origen*,^{*} *Hierome*, *Augustine*, doe in many places make evident mention, that such a booke there was, but thought it to be forged. 4. And it is as unlike, that the true book of *Henoch* was extant in the Apostles time, which was afterward corrupted with fables, and so rejected of the Church; for then the Church would rather have purged the true booke from such errorrs, and preserved the rest pure, as they did discern the true Gospels, from the forged and adulterate.

Our opinion then is, 1. With *Augustine*, that the booke of *Henoch*, which in his time was produced by Heretikes, was altogether forged, and no part of it of *Henochs* writing: *Non quod eorum hominum, qui Deo placuerunt reprobetur autoritas, sed quod ista non creduntur ipsorum*: not that, saith he, we refuse the authoritie of such men,^{*} as pleased God, but for that they were thought not to be theirs. 2. We judge it not unlike with *Origen*, that there might be such an authentick booke of *Henochs* prophetie, out of the which *Iude* did take his testimony, which is now lost, as some other parts of the Canonick Scripture are: as the books of *God*, *Nathan*, *Idd*,^{*} and other Prophets, mentioned in the *Chronicles*. 3. Or this prophetie of *Henoch* might be preserved by faithfull tradition in the Church of the Iewes, which is approved by the Apostle. But this is no warrant for other unwritten traditions, unlesse some had the like Apostlike spirit to judge of them, as *Iudas* had: and further this prophetie of *Henoch*, is a greeable to the Scriptures, so are not many unwritten traditions urged by the Church of Rome.

1. IN that the line only of the race of the faithfull is rehearsed in this chapter, it both sheweth, * that God will alwaies have his church in the world, and that in the most corrupt times, God will have a remnant, that shall worship him: as also this line is continued, to shew the accomplishment of Gods promise, that the seed of the woman should breake the serpents head: and so S. *Luke* doth fetch the peti|gree of Christ after the flesh from these fathers before the floud.

2. Vers. 22. In that *Henoch* first walked with God in earth, before he walked with him in heaven: * it sheweth, that we must first seeke Gods glory in earth, before we can bee admitted unto that everlasting glory: so Saint *Peter* reasoneth; that because we looke for new heavens and a new earth, we should bee diligent to be found of him without spot, &c. 1 *Pet.* 3.13.

3. Vers. 29. In that *Lamech* said of his sonne *Noah*, *this same shall comfort us*, &c. it appeareth, that the faithfull then looked for a comforter, that should deliver them from the curse, and give them true rest: * of which comforter and deliverer, *Noah* was a figure: *who both by faith was made heire of righteousnesse him|selfe*, *Heb.* 11.7. and by the arke, which was a type of Baptisme, 1 *Pet.* 3.21. did preach and testifie to the world the true deliverance by the Messiah.

CHAP. VI.

The Method.

T His Chapter hath two parts: 1. Gods determination to destroy the world: 2. The pre|paration or making of the Arke.

In the first part there is set downe: 1. the occasion, which provoked God to pur|pose mans destruction, which was the sinne of that age, described in particular: the sinne of carnall pleasure, vers. 1. of oppression and tyranny, v. 4. in generall, vers. 5. 2. In Gods determination, there is first his repentance that hee had made man, vers. 6. then the limitation of one hundred and twenty yeares, to see if they would amend, vers. 3. 3. Gods full resolution to destroy all flesh, vers. 7.

In the second part, there is first set downe the ground of this favour of God towards *Noah*: which was Gods mercy and grace towards him. *Noah found grace in the eyes of the Lord*, vers. 8. and *Noahs* iustice and righteousnesse, vers. 9. which was by faith, *Heb.* 11.7. then followeth in the next place the com|mandement of God, concerning the making of the Arke: and *Noahs* obedience thereunto, vers. 21.

In the prescription or commandement for the Arke, there is described, 1. the forme and fashion there|of: both of what matter it should be made, vers. 14. of what length, breadth, height, vers. 15. in what order, for the cabbines, vers. 14. window, doore, vers. 16. 2. The use thereof, for the preservation of man, vers. 18. of beasts, vers. 19. of foules, vers. 20. and their sustentation in laying up their food, vers. 21.

The grammaticall sense.

v. 2. They tooke them women. T. they tooke them wives, caet.

v. 3. sonnes of princes, Ch. sonnes of God. cat. Elohim, hebr. of Gods or God.

v. 4. my spirit shall not remaine or continue in these men 〈 in non-Latin alphabet 〉 . * S.H. this evill generation shall not remaine forever. Ch. my spirit shall not strive alwayes with man, or because of man. Tr. B.G. heb. don. to judge, con|tend: because their workes are evill, &c. a terme shall be given them of 120. yeeres, if perhaps they will be converted. Ch. my spirit shall not alwayes be as sheathed. P. neden, a sheath:

v. 4. There were Giants: S.H.B.G.P. Ch. there were defectores, backsliders. Tr. Heb. Nephilim → , à naphal, to fall, because Giants cause men to fall through feare: the first reading is the best, *I.* because they are callled mighty or strong men: heb. gabar, which the Septuagint also translate Giants. 2. So it is taken, Num. 13. * 34. and cannot be otherwise. 3. Because of the consent of interpreters: and Iunius in his last edition so readeth.

v. 6. God considereth 〈 in non-Latin alphabet 〉 . S. it repented God in his word. Ch. it repented God. caet. v. 7. and the Lord said: *this clause the latine have not, the rest have.*

v. 6. and he thought. S. & he spake in his word, that hee would breake the strength of them,* according to his good pleasure. Ch. and hee was grieved in his heart, cat. praecavens, taking heed for afterward, hee was touched with grieve of heart. H.

v. 7. every one thinketh in his heart, 〈 in non-Latin alphabet 〉 , diligently, unto evill all the dayes of his life. S. all the thought of his heart is intent to evill, all time. H. the sense of his cogitation i • evill, all time* Ch. the imagination of the thoughts of his heart onely evill every day. T.B.G.P. rach. onely.*

v. 9. Noah pleased God. S. walked in the feare of God. Ch. walked with God. T.B.G.

v. 11. filled with iniquity. S.H. Rapine. Ch. violence. T. cruelty. B. G. chamas, to oppresse.*

v. 2. the time of all flesh is come before me. S. The end of all flesh, caet.

v. 14. of square wood. S. levigatis, plained wood. H. Pine tree. B. G. of Cedar wood:* Ch. of Gophe•. T.P. which is a kinde of Cedar.

Page 60

* v. 16. 〈 in non-Latin alphabet 〉 , gathering shalt thou make the Arke. S. a window shalt thou make in the arke: caet. •sahar. a window: heb. a cleare light. T.

v. 16. the doore shalt thou make in the side. S. thou shalt make the doore of the arke in the side below. H. the doore of the Arke in the side: caeter.

thou shalt make parl•rs, & tristega, and three lofts therein. H. thou shalt make the lower, second, and third roomes: caet.

The explanation of doubts or theologicall explication.

QVEST. I. Of the greatnesse of the sinne of the old world.

1. The sinne of the world was very great, seeing God could endure the wicked inhabitants no longer, but swept them away with the flood: which may appeare by these severall considerations, 1. their wickednesse was universally spread, vers. 12. *all flesh had corrupted his way.* 2. Their sinne exceeded in greatnesse, it was come unto the very height, vers. 5. *God saw that the wickednesse of man was great.* 3. Not onely the wicked race, but the righteous seed, the sonnes of God fell to folly, vers. 2. 4. They were exercised a long time in doing evill, a thousand yeares and more, that they were growne to such an habite, that they could doe nothing but thinke evill in their heart. 5. Unto this may be added their gracelesse obstinacie, that having an 120. yeares given them by the preaching of *Noe* to call them to repen|tance, yet despised Gods long suffering.

QVEST. II. When the world beganne to be so wicked.

2. This overflowing of iniquity beganne when men beganne to be multiplied upon the earth, vers. 1. not so soone as the world began to be peopled, which might bee within two or three hundred yeares after the creation: for then they began to build Cities. *Ninus* King of Assyria who reigned there some 230. yeares after the flood, is reported to have had in his armie 70. hundred thousand footmen, and 200. thousand horse men: in the like time after the creation might the world be exceedingly replenished. 2. But it seemeth, that this great defection was about the seventh age: for then *Lamech* of *Cains* race, tooke unto him two wives: then the Lord tooke away righteous *Henoch*, that he should bee no longer grieved with the wickednesse of the world. * Then the world being replenished with great multitudes, which are ring-leaders for the most part unto evill, as it is written, *thou shalt not follow a multitude to doe evill*: began to give themselves to all kinde of wickednesse, adultery, oppression, cruelty, multiplicity of wives, unlawfull lust even against nature, and to fill the earth with uncleannesse. 3. And although in this seventh age iniquity was come to the full height, * yet it began long before, even in the dayes of *Enos*, when as the righteous abhorring the great wickednesse of *Cains* posterity, separated themselves, and a part beganne to call upon the name of God. *Iun.* 4. The Hebrewes note, that at the beginning wolmen were not so multiplied as afterward, by whom they tooke occasion to sinne: and therefore it is added, *there were daughters borne unto them, &c.* vers. 1. but this clause sheweth not a more speciall multiplying of that kinde, but that when the world began to be stored both with men and women, then they gave themselves to wantonnesse.

QVEST. III. The particular sin of the old world here noted.

Vers. 2. *They saw the daughters of men that they were faire, &c.* 1. Their fault was not onely in that they of the righteous seed matched into *Cains* stocke, *Calvin.* 2. Or that they respected onely beauty, having no regard to their piety and vertue, *Marlorat.* 3. But they by violence tooke unto them, not to their wives, but women, for so with *Mercerus* and *Iunius* I rather interpret the word *nashim*, from all men whatsoever, as *Iunius* readeth: both virgines and wives, they cared not whom. 4. Some Hebrewes here understand also the filthy sinne of buggery: that they tooke all they liked, even from among the bruit beasts: but *Moses* speaketh onely of the daughters of men.

QVEST. IV. Who were these sonnes of God.

Vers. *Then the sonnes of God.* 1. These sonnes of God were not the Angels, which some have supposed to have fallen for their intemperancie with women, and to have begotten of them spirits, as *Ioseph, Philo, Iustine, Clemens Alexandrinus, Tertullian* conjectured: who so expoundeth that place of *S. Paul*, that women should be covered, because of the Angels, lest they should bee tempted with their beauty: This opinion is easily confuted: 1. Because the world was punished, and God was angry, not for the sinne of Angels, but of men: vers. 3. *My spirit shall not alway strive with man.* 2. *Chrysostome* urlgeth that place, * *Matth. 22. in the resurrection, they neither marry, nor are married, but are the Angels:* *Er/go,* Angels are not subject to carnall affections, as men are. 3. If Angels fell first for the love of women, then they sinned not for 1000. yeares after the creation, whereas the Scripture sheweth, that the Devill was a murtherer and a liar from the beginning, *Ioh. 8.44.*

QVEST. V. Devils not corporall nor mortall.

IT is also absurd, and improbable, that these were devils which did company with women, and of them came Gyants, * as thinketh *Franciscus Georgius*, who affirmeth devils to have bodies, and a generative faculty, and to company with women. Of the like opinion is *Psellus*, that the devils have bodies, and they are nourished by sucking and attraction as sponges: and that they are males and females at their pleasures:

some are of a fiery, some ayrie, some a watery, some of a terrene nature. But these are fables and ficti|ons, fit rather to be laughed at, than worthy to be confuted.* 1. The Devils are of a spirituell not corpo|rall nature, it appeareth by that story, *Luk. 8.* where we reade, that in one man, there was a legion, that is, six thousand Devils: how could so many spirits if they were corporall, be included in one body? 2. If they were of a fierie, watery, or earthly, & so of an elementall nature, they should bee subject to corruption, mutability, and mortality: and so some have imagined also,* as *Plutarch* writeth of the death of the great *Pan*, a famous Devill among the Pagans: and *Cardane* reporteth, that he heard his Father say, who was above thirty years familiar with the Devils, that he learned of them, that they doe die, & decay, & revive againe: but this fancie is contrary to the Scripture: which testifieth, that the Devill hath beene a murthe|rer from the beginning of the world, *Ioh. 8. 44 Ergo*, he hath continued from the beginning of the world: and how should the soule of man be immortall, if these spirits, which are of a more subtill nature were mor|tall? 3. Though it were granted, that Devills have a kinde of airie bodies, yet could they not ingender:* for the power of generation agreeth onely to perfect bodies, which have their materiall and distinct parts, and receive nourishment. 4. And they being, as they say, male and female, should ingender among them|selves in their owne kinde. 5. Or if they did company with women, they could not beget men, but mull|tiply their owne kinde, or at the least a mixt kinde, as the mule is engendred of an horse and an asse: and so some likewise have conceited, that the *Faunes* and *Satyres* were the off-spring of such generation. As *Hierom* in the life of *Antonie*, reporteth▪ that such an one appeared unto him in the wilderness, with goats feet, long crooked nailes, and hornes upon his head, and spake unto *Antonie*: but either this may be held to be a fable, foisted under *Hieromes* name, or if there were any such thing, it might be some monster of the wilderness, which the Devill used as his trunke to speake out of.

QVEST. VI. Spirits doe not generate.

BUt much more absurd is the opinion of *Paulus Burgensis*, that thinketh these which companied with the daughters of men, were spirits, called *Incubi*, which doe assume bodies of the aire for a time,* rel|presenting the shape sometime of men, sometime of women, in the act of generation, and then they are called *Succubi*: and thus saith he, were the Giants engendred: and *Tostatus* approving this conceit of *Incubi* and *Succubi*, seemeth to give credit to that report of *Merlin*, that he was begotten by a spirit.* In these assertions and uncertaine conjectures of men, some what is true, some part false. 1. True it is, that the Devill may appeare in the shape of man or woman, and dissemble and counterfeit the act proper to both: not that the spirits have any delight in such carnall acts, having no true but assumed and counter|feit bodies: but they doe it more strongly to delude men and women, and entice them to that abomina|ble sinne of the flesh, which they know hath corrupted the hearts of many excellent men, as of *David*, *Sa|lomon*. 2. Though spirits can take upon them the shape of bodies, yet they are but so to the eye,* they are not true bodies, being easily discerned by the feeling: and therefore our Saviour saith, *fee|le and see, a spi|rit hath not flesh and bones, as yee see mee to have*. And some have reported, that they have felt such bodies assumed by spirits, as colde as yce, and of a divers substance from humane flesh, as *Alexander ab A|lexandro*, so writeth of another to whom a spirit appeared, and *Cardanus* of himselfe. If any man object, that *Abraham* washed the Angels feet, and yet discerned them not: I will not answer with *Pererius* whose judgement I refuse not in the rest, that *Abrahams* intent upon other things regarded it not. But I note a difference betweene the operation of good and bad Angels: that these never appeared with true bodies, and therefore were called *Phantasmata*, visions, fancies. *Marke. 6.49*. But unto the other God gave the use of true bodies for a time, during that ministerie or service, as appeareth, in that they did eat and drinke, were lodged, had their feet washed, &c. 3. But howsoever spirits may assume bodies, they are not such as can be instruments of generation, by conveying of humane seed, as some have imagined: be|cause the scripture saith, children are the inheritance of the Lord, *Psal. 127.3*. And *Evah* confesseth, when

Cain was borne, that she had obtained a son of God, *Gen.* 4.1. and if that were true, which is fabled of *Mer/lin*, such kind of birth should be oftner seene in the world.

Wherefore by the sonnes of God in this place. 1. Neither doe wee understand Angels good or bad. 2. Neither men of tall and great stature: as such things as are excellent in their kind, are so called, as high and tall trees, are said to be the trees of God. *Psal.* 104.16.3. Nor yet the sonnes of Princes, and great men as the Chalde readeth, to whom *Mercerus* subscribeth, which are called Gods in scripture. *Psal.* 82.6. *I said ye are Gods, &c*, 4. Neither yet are they so called, because they came of *Seeth*, who as *Suidas* thin|keth, was in respect of his religion and great knowledge, saluted as a God in earth. 5. But they are here na|med the sonnes of God, that were of the righteous seed, and worshippers of the true God, as the wicked are called the sonnes of the Devil, and he their father. *Iohn.* 8.44. *ye are of your father the Devill*: who al|though they were not indeed the sonnes of God in his eternall election, yet were they so in respect of their externall calling.

QVEST. VII. The meaning of these words, My spirit shall not alwaies strive, &c.

4. Vers. 3. *MY spirit shall not alwaies strive, &c.* 1. Not as the latine text is, *My spirit shall not alwaies remaine*; which some expound of Gods wrath, some of his providence, some of the holy Ghost, some of the soule and spirit of man inspired of God: and then the sense to bee, that Gods wrath shall not alwaies continue, but he will punish them at once, or he will no more protect them, or take care for them, neither his spirit shall be with them, or he will take away their life and spirit from them. For

Page 62

this variety of interpretation ariseth of the mistaking of the word, which signifieth to contend or judge, not to remaine.

2 Neither is *Pagmines* interpretation so apt, my spirit shall not alwaies bee sheathed, as a sword in a scabbard; and so hee would derive the word *jadon*, of *neden*, which signifieth a sheath. 3. The meaning then of these words, my spirit shall not alwaies judge or contend, is neither as *Hierom* expoundeth, *non eos ad ternos servabo cruciatus*, * *I will not punish them for ever; but render unto them here that which they deserve*: For S. *Peter* sheweth, that their soules are now in the prison of hell, and so everlastingly punished, 1 *Peter* 3.19. Neither as *Cajetane*, that God would no more punish them spiritually, as hee had done, by taking his grace and spirit from them, but now he would inflict a corporall punishment upon them: for God had not yet punished them, giving them the space of 120. yeares to repent. But either wee may understand these words with *Oleaster*, that God would no longer strive with them, in reprooving, and admonishing them, which they regarded not, or with *Iunius*: God would no longer consult, or dispute the matter as it were with himselfe, what to doe with them, but if they amended not within that space set, he would cer|tainly destroy them.

QVEST. VIII. What these Giants were.

5. Vers. 4. *THese were Giants, &c.* Some thinke that these were called Giants, not for their greatnesse of stature, but their cruell and beastly conditions: so thinke, *Philo*, *Ioseph. Damas. Cyril*, with others: so also *Iunius*. 2. But beside their fierce and cruell nature, it is most probable, that they were of huge and great stature, *Mercer*. for such there were also after the flood: as the sonnes of *Anak*, in com|parison of whom the Israelites seemed as grasshoppers, *Num.* 13.34. such were the *Emmims* and *Za•zum/mims*, *Deut.* 2.10, 17. and *Og* the King of *Basan*, whose bed was

of iron, being nine cubits in length, and foure in breadth,* *Deut.* 3.11. and of this judgement are *Ambrose, Augustine, Theodoret.* 3. And these Giants huge in stature, men of great strength, as is shewed after in this verse, did most abound before the flood, and such also was the off-spring of this unlawfull copulation betweene the sonnes of God and daughters of men. 4. And they were men of renowne, that is, famous over all the world, because they did tyrannize over their neighbours, and brought them in subjection: of whom *Berosius* writeth, that they had a City called *Enos*, about the mountaine *Libanus*, which ruled over all the world: they did eat mans flesh, and had unlawfull company with their mothers, daughters, with mules, and bruit beasts. 5. Some, as *Rasi*, doe referre this generation of Giants to the times of *Enos*, further affirming, that the Lord sent the Ocean Sea, which destroyed the generation of these Giants, and the third part of the world: but the Giants which succeeded them, were as wicked as they. But of this inundation of the Ocean, no mention is made in Scripture: neither is it like that the generation of Giants began so soone in the world: neither with *Aben Ezra*, doe we understand this, of the generation of Giants after the flood: of whom came *Og* and the rest: as though any of the Giants had escaped the flood, to beget Giants afterward: and that *Noe* and his sonnes were Giants it is not to be thought. *Mercer.* Neither were these Giants onely in *Noahs* time: but when this violent rage of lust beganne to reigne in the world, then this off-spring of Giants came in,* which continued till the time of *Noah*. 6. Neither were these Giants onely of *Seths* race, as some thinke, nor yet onely of *Cain*, as *R. Sel.* but in both families there were Giants, after they thus coupled together with out the feare of God, *Mercer; Calvin.* 7. So that the ← *Nephilim* → here spoken of, so named of *Naphal*, which signifieth to fall, were not so called, either because they were fallen in stalture from the hugenesse of the first Giants, as *Ramban*: neither as *R. Sel.* because they were the cause of ruine of falling to themselves, or others: nor yet onely because they were Apostataes and sell from God, *Iun.* but they were so called in respect of their great stature, the sight whereof caused men to fall to the ground for feare, *Ab. Ezra. Mercer.* 8. Neither was their talnesse or greatnesse of stature simply evill, but because they abused their strength to lust and violence, and so became both monstrous in their body and soule, and begat a monstrous generation like to themselves, *Mercer.*

QVEST. IX. The space of an hundred and twenty yeares how to be reckoned.

6. *His dayes shall be 120. yeares, &c.* 1. Which is not referred to the age of man, as *Tostatus* and *Rupertus* thinke, because *Moses* the writer hereof lived no longer: for although it be true, that mans life was shortned after the flood, and thrice halfed from 900. and odde, to 400. and odde, as in *Arphaxad* that lived 425. yeares,* and then halfed againe from 400. and odde, to 200. and odde, as in *Serug*, that lived 230. and then almost halfed to 100. and odde, as in *Abraham* that lived an 175. yeares: yet wee see that many of these exceeded an 120. We rather with *Hierome Chrysostome*, and others, take this time set to be that space of yeares which God gave unto the old world for their repentance: which were not shortned by twenty yeares,* as *Hieromethinketh*, because of their wickednesse, for the flood came an 100. yeares after, when *Noah* was 600. yeares old, *Gen.* 7.6. Neither need we say with *Augustine*, that *Noah* was said to be 500. yeare old, when he was but 480. because he had lived the most part of it: for *Sem* was but an 100. yeare old two yeare after the flood, *Gen.* 11.10. but now he should be an 120. if *Noah* were then but 480. when he beganne to have his sonnes. Therefore this doubt is more easily reconciled, to say that this time was set before *Noah* was 500. yeares of age, but by way of anticipation, mention is made of *Noahs* sonnes before, because of the continuing of the story: as we see the like, *Gen.* 2. where the creation of the woman is recorded after the seventh day, being done the first. *Mer. Per.*

7. NOW as touching the originall of Giants, 1. first the opinion of *Paulus Burgensis* is to be refused, who thinketh they were Devills, called in Hebrew ← *Nephilim* →, *cadentes* of falling, because they fell from heaven: for these Giants were destroyed by the flood, so were not the Devils: and the Giants were called ← *Nephilim* →, both in respect of their terrible stature, which made men fall to the ground, and for their Apostasie in falling away from vertue and piety. 2. As absurd is the opinion of *Franciscus Georgius*, that these Giants were begotten of spirits companying with women,* and that otherwise they are not enlgendered: and that these are the seed of the Serpent, betweene whom and the seed of the woman the Lord put enmitie: for this cause (saith he) since the coming of Christ, who hath broken the Serpents head, we read of no such commixion of the spirits with women, nor of this generation of Giants. Thus *Franciscus Georg.* 6. tom. problem. 33. c. 33.1. But these fantasies may be easily controlled. 1. For Giants to be procreated of men, is no more against nature, than for Pygmees and Dwarfes, that are as much admirable for their smalnesse, as the other are for their talnesse: such an one was one *Canopas* in *Augustines* time, that was but two foot and a hand breadth high.* 2. That spirits have used the carnall company of men and women since Christ, *Augustine* sheweth, lib. 15. de Civit. Dei. c. 23. and experience confirmeth the same, though there|of there can be no generation. 3. And likewise it is evident, that there have beene men and women of Giants stature since Christ: *Augustine* maketh mention of a woman of admirable talnesse,* her parents being but of ordinary stature, lib. 15. de Civit. Dei. c. 23. and *Pliny* of a man in *Augustus* time, of nine foot and a halfe in height. 4. Neither are these Giants that seed of the Serpent:* for they are also begotten of women: neither were all Giants, men of great stature, wicked persons: for it is not unlike but that *Adam*,* *Noah*, and other Patriarks before the flood, much exceeded the ordinary stature of men now: and the Ecclesiasticall stories make mention of one *Christophorus*, a man of twelve cubits in height, that was put to death under *Decius* the Emperour, for the Christian faith. And further, all the naturall seed of women are not at enmity with the Serpent, but many of them he useth as his agents and instruments.* This place then is much abused to that purpose, wherefore it is alleaged. These Giants then, were no other but the naturall off-spring of men and women in those dayes before the flood: not that all were such, but these were such, which were so borne by this unlawfull conjunction betweene the seed of the righteous and the wicked race: for as the root was, so was the branch; the marriage unholy, and the issue ungratious.

QVEST. XI. How God is said to repent.

8. Vers. 6. *IT repented the Lord*. The ancient writers have diversly collected of these words, but all to good purpose. 1. *Chrysostome* saith, it is *Verbum nostrae parvitati accommodatum*.* a word appllied to our weaknesse, to expresse the greatnesse of their sinnes, *Quae misericordem Deum indignari fecerunt*, which compelled the mercifull God to be angry. 2. *Theodoret*, *It repenteth me*, &c. that is, I have purposed to destroy man, as the Lord saith, it repenteth me, that I have made *Saul* King, that is, I have decreed to depose him: and so as *Augustine* well saith; *Non est perturbati, sed iudicium, quo irrogaetur poenitentia*, it is no perturbation in God this repentance, but an imposition of punishment. 3. *Rupertus*.* in that it repented the Lord: *pietatis est*, it sheweth his piety, how loth the Lord is to punish: but in that the Lord purposeth to destroy them, *severi iudicii est*, it sheweth his just severity. 4. But *Augustine* more to the purpose saith, *Paenitudo Dei est mutandorum immutabilis ratio*: Repentance in God, is his unchangeable disposition of changeable things. God is not changed, but the things altered. 5. *Iustinus Martyr* hath most plainly opened this point: God is immutable. *Sed cum ii quos curat, mutantur; mutat ipse res prout is expedit quos curat*: but when they whom God careth for are changed, then God changeth the course of things, as he seeth expedient for them. For God *immutabiliter ignoscit*, unchangeably forgiveth those repent as the Ninivites, and *immutabiliter non ignoscit*, unchangeably forgiveth them not, which amend not, as *Saul*. So here the Lord holdeth on his unchangeable course of judgement in punishing sinne, yet seemeth to repent in undoing his worke, in destroying man, whom he had made, *Perer*.

9. Vers. 7. *I Will destroy from man to beast, &c.* Not onely man shall be destroyed,^{*} but the other creatures with him; and yet man onely had sinned. The reason is, 1. as *Chrysostome* sheweth, because all things were made for mans use: *hic igitur cum e medio tollitur, quis illorum usus erit:* and therefore when man is taken away, there should be no use of them. 2. Like as when the head is cut off, all the members die, so together with man the creatures, over the which he had power, are punished: not onely he, but his. Hereby the severity of Gods punishment appeareth, as also the greatnesse of mans sin, that brought destruction upon many, as *Davids* sin in numbring the people, did upon the whole land. 3. Because beastly men had abused the creatures to their filthy pleasure and riotous excesse, it standeth with Gods justice to punish the instrument with the principall. 4. The fishes are not also here threatned to be destroyed, because they lived in that element wherewith God purposed to overflow the earth: neither had man so much abused them, as the other kinds: and beside it pleased God to spare them among other creatures: at other times the Lord threatneth also to take away the fish of the Sea, *Hosh.* 4.3. *Mercer.*

Vers. 10. *NOah was a just and perfect man, &c.* 1. *Noah*, not yet any man living can be said to be perfect in respect of Gods justice, or in the sight of God, as the Psalmist saith: *If thou O Lord markest what is done amisse, who shall be able to abide it? Ps.* 130.3. 2. Neither yet in regard of that perfection,

which the Saints shall attaine unto in the Kingdome of God: as the Apostle sheweth: *Not as though I had already attained, either were already perfect, Phil.* 3.12. 3. Neither yet is any so perfect, as that he can be found in this life without sinne; which was the heresie of the Pelagians: for the Preacher saith: there is not one *just man upon the earth, that doeth good, and sinneth not, Eccles.* 7.20. 4. Neither is any said to be perfect, because they can keepe the commandements, and doe more than is commanded, in observing the Evangelicall counsell; as *Pererius*, and other Popish Writers. 5. But *Noah* is said to be perfect, in comparison of others:^{*} and therefore it is added, *in his generation*, or in regard of the perfection which may be attained unto in this life, which is rather in the will and desire to be perfect, and in increasing and going still forward, than in any actuall accomplishment of the desire: and in this sense the Apostle having a little before denied himselfe to bee perfect, yet saith to the Philippians, *Let as many as be perfect be th^o minded, Philippians* 3.15. and so our Saviour biddeth us be perfect, *as our heavenly Father is perfect*, that is, that we should more and more labour for perfection. As *Augustine* saith, *Ingredi sine macula non a^o. surde dicitur,^{*} non qui jam perfectus sed qui ad ipsam perfectionem irreprehensibiliter currit: Hee is not amisse said to walke without spot, not who is already perfect, but runneth unto perfection without reproofe.* Thirdly, how *Noah* is said to be perfect, is expounded, vers. 8. *Noah found grace in the sight of God:* it was the perfection then of faith, whereby *Noah* was excepted as just and perfect in the sight of God being by faith cloathed with the perfection and justice of Christ.

11. *The earth was corrupt before God.* 1. That is the inhabitants of the earth, where corrupt, as *Chrysostome* saith, *Homo terra appellatur, quia totus terrenus, Man is called earth, because he was become wholly earthly.*^{*} 2. Or, they had infected the very earth with their abominations, and made it accursed, *Iun.* as the Psalmist saith, *A fruitfull land is turned into barrennesse, for the*

wickednesse of them that dwell therein, *Psal.* 107.34. 3. The earth may be said to be corrupt, that is, defiled, with those sinnes of unclean|nesse, which they committed: as the Scripture testifieth, that the land is defiled with such abominations, *Levit.* 18.25. 4. *The earth was corrupt before God*, that is, they were growne to such impudency and bold|nesse in their sinnes, that they would commit them, even as in the presence and sight of God, as the Pro|phet saith, *They declare their sinnes as Sodome, they hide them not, Isay.* 3.9.

QVEST. XV. Whether they which died in the flood perished everlastingly.

Vers. 13. *I Will destroy them with the earth, &c.* Here a great question ariseth, whether all they which were destroyed in the flood, perished everlastingly: that is, both in body and soule. 1. For answer to this question, we neither thinke that most of the old world were onely temporally punished: which seemeth to have beene the opinion of *Hierome*,* that they which perished in the flood, as likewise the Sodomites, *receperunt in vita malasua*, received their punishment in this life. To the which purpose he urgeth that place, *Nahum.* 1.9. *Non consurget duplex tribulatio*: Affliction shall not rise the second time: and therefore it standeth not with Gods justice, to punish twice for the same sinne, both in this world,* and the world to come. To this place I answer first: that the Prophet speaking of the destruction of the Assyrians, sheweth onely, that thei• overthrow should be finall, that God should not need to smite them againe. As *Abishai* said to *David*, when hee found *Saul* asleepe, Let mee smite him and I will not smite him againe, *1 Sam.* 26.9. Thus *Theohpylact*, and *Theodore*t expound this place. Secondly, if it bee expounded, as it is alleaged, it must be understood onely of penitent persons, that such being afflicted in this life, shall not need to be punished againe: as we may see in the repentant theefe: but concerning the the other theefe, *detemporalis ad aeternum transvectus est supplicium*: he was carried from temporall to eter|nall punishment,* as *Rupertus* saith.

2. Neither doe we approve their opinion, that thinke many of the old world, though incredulous before, yet when they saw the flood comming, *in fine vitae poenitentiam egerunt*, did repent them even in the end of their life: *sic Lyranus, Bellarmine*. For *S. Peter* calleth them, 〈 in non-Latin alphabet 〉, the world of the wic|ked, *2 Pet.*•5. They then that were wicked so continued to the end.

3. Neither is the opinion of *Cajetanus* to be received, that thinketh, *non fuisse simpliciter incredulos, id est sine vera Dei side*,* that they were not simply incredulous, that is, without the true faith of God, but on|ly beleevd not *Noah* in this, that the flood should come, but trusting to Gods long suffering, hoped, that it should not be so: for it is evident, *Genes.* 6. that beside this speciall point of incredulity, the old world was in many other sinnes outrageous: the earth was filled with cruelty, vers. 11. and in that they gave no credit to *Noah*, Gods Prophet, therein they were incredulous against God, as our Saviour saith of his Apostles: *he that heareth you heareth me: and he that despiseth you despiseth me, Luk.* 10.16.

* 4. Their opinion also is to be refused, which thinke, that though the wicked of the old world were con|demned to hell, yet they might be redeemed from thence by the descension of Christ: who is said by *S. Peter*, to have preached to the spirits in prison, which sometime were disobedient: at which time also some have fabled, that *Plato* at the preaching of Christ, in hell beleevd: and that divers others have been delivered from hell, as the soule of *Falconilla*, by the prayer of *S. Tacla*, and of *Trajanus* the Empe|rour, at the intercession of *Gregory*: But these imaginations are contrary to the Scriptures: for out of hell is no redemption: as *Abraham* said to the rich man: *They which would goe from hence to you, cannot, neither can they come from thence to us*,* *Luk.* 16.26. And hell is thus described, *Where their worme dieth not, and the fire never goeth out, Mark.* 9.46. the worme of the conscience in everlasting fire, shall torment the wicked: that oration which goeth under the name of *Damascene*, is confessed by *Bellarmino* to be none of his: and that place of *S. Peter* hath no such meaning, as even now shall appeare.

5. Neither is their conceit any thing worth, who thinke, that some of them which perished in the flood, did repent them before they died, and so went not to hell, but to purgatory, * from whence they were delivered by Christs descending thither, according to that saying of *Peter*, but was quickned in the spirit, by the which he went and preached to the spirits in prison, which were in time passed disobedient, &c. But this place in *Augustines* opinion cannot be understood of the descending of Christs soule into hell. 1. *Au|gustine* objecteth, that Christ cannot be said to be quickned, or made alive in his spirit, that is, his soule, because it was not subject to death. And therefore by the spirit he truly understandeth the divine power of Christ, whereby hee preached in *Noah*. 2. If there be preaching in hell, then it will follow, * that there is a Church there, and repentance and conversion of soules. 3. The Apostle speaketh onely of such as were disobedient, but they were not delivered by Christ. 4. It cannot be shewed in all the Scripture, where the receptacle of the soules of the faithfull and beleivers is called a prison.

6. Wherefore our opinion is: that all those which were disobedient and incredulous in the dayes of *Noah*, were first destroyed in their bodies in the flood, and after in their soules perished everlastingly: * but from this number both infants must be excepted, such as were of the sonnes of God, who are not capable of faith and obedience, and therefore were neither unfaithfull, nor disobedient; and such also as were ignorant of the preaching of *Noah*, and framing of the *Arke*. Of these God might have mercy. The rest continuing still in unbeleeve, everlastingly perished. For it is not like, that they which by the space of an hundred and twenty yeares would not repent, but remained obstinate, would relent in the instant of the flood. Herein therefore we refuse not the judgement and reason of *Rupertus*, *Primo & ultimo iudicio soli re|probi condemnantur, & soli electi servantur, isto medio nec soli elects conservantur, nec soli reprobi suffocantur: In the first judgement, when the Angels fell, and the last onely the reprobates shall be cens•red, the elect saved: but in this judgement comming betweene, neither the Elect onely were pr•served in the Arke* (for there was *Cham* accursed of his father) nor the reprobate onely suffocated in the waters. And hereunto agreeth *S. Peters* comparison, that resembleth baptisme to the *Arke*, 1 *Pet.3.21*. but all dying without baptisme are not damned, neither is it to be supposed, they were all reprobates which died without the *Arke*.

QVEST. XVI. Of what manner the Arke was made.

Vers. 14. *MAke an Arke of Pine trees.*] 1. Some thinke that no certaine kinde of wood is expressed, but generally the matter whereof the whole *Arke* should be made, which was not one kinde of wood, but divers, *Perer*. 2. But some take it for squared wood, as the 70. 3. Some for wood pitched: *pro lignis bituminatis, Hierom. tradit. in Genes*. 4. Some for the Pine or Pitch tree, because from the word *gopher* here used, seemeth to be derived *gaphrith*, taken for brimstone, *Gen. 19. sic Oleaster: for gaphrith, brimstone, is digged out of the earth; pitch which commeth from the tree hath another name, * it is called copher*. 5. Some thinke the *Arke* was made of the Firre tree, which is the highest and straitest of all other, or the Cypress tree, because of the continuance. 6. But it is most like to be the Cedar, * as the *Thargum* readeth: which is commended in Scripture for the height, and therefore is called *the Cedars of God, Psal. 104.16.* and beside, it is most durable. * *Plinie* maketh mention of Cedar beames in the Temple of *Apollo* at *Utica*, which continued from the first foundation untill his time, almost 1200. yeares. 7. Nei|ther need it be doubted where *Noah* should have timber of sufficient length to serve for the breadth of the *Arke*, for *Plinie* reporteth of a beame of the *Larix* tree, in *Tiberius* reigne, seene at *Rome* an 120. foot long, * and of a *Cyprus* tree, 120. foot long. He maketh mention also of the Indian trees to be so high, that un|neath an arrow cannot be shot over them: *Ex Perer*.

QVEST. XVII. Of the measure of the Arke.

Vers. 15. *THis length of the Arke shall be 300. cubits.*] The Arke was six times so long as broad, and ten times so long as high: after the proportion of mans body, as *Augustine* well writeth: * for the length of mans body from the crowne to the foot, is six times the breadth from one side to another▪ and ten times the thickness from the backe to the chest: But many have doubted, that the Arke being de|scribed to be no larger, was not sufficient to containe all the beasts with their severall food: and *Apelles* the disciple of wicked *Marcion*, tooke occasion hereby to cavill at the whole story. But this doubt may easily be removed: 1. Yet we are neither forced with *Origen* to make of one cubit six, which he calleth a Geometricall cubit: for neither is there any such cubit in use, * which in length containeth six ordinary cu|bits: neither doth the Scripture in other places reckon according to such cubits: for whereas the Altar is prescribed to be made five cubits long, three cubits high, *Exod.* 27. by this account, taking one cubit (which containeth a foot and halfe) for six, it should be 27. foot high, and 45. foot long, which were no fit prop|ortion for an Altar to sacrifice upon: and further, the Arke would now bee as much too great, and too huge for any use, being by this computation 22800. cubits in length: that is, 900. yards. which almost maketh a mile: and in height an 180. cubits, that is 90. yards.

2. *Augustine* alloweth for every one of the three lofts the same proportion for each: 300. cubits in length, 50. in breadth, 30. in height; so that the length of the whole should be 900. cubits, * the breadth an 150. the height 90. but this agreeth not with the text, that saith, *the length of the Arke* (not of the lofts or divisions) shall be 300. cubits, the breadth 50. &c.

3. Some to helpe the matter, understand the cubit of the Sanctuary, which was much greater than the common and ordinary cubit. 1. Some thinke that the measure and weight of the Sanctuary, * was no big|ger than the ordinary, but more certaine, and so as it were the stander to forme other vulgar measures by: *sic Perer.* but this shall afterward appeare to be otherwise. 2. Some would have the cubit of the Sanctua|rie, to be a cubit and an hand breadth, * *Ezek.* 40.5. but that rather is understood to be *regius non sacer cu|bitus*, *the Kings cubit*, not *the Temple cubit*. By this reckoning the Arke shall be in length 350. in breadth 58.

in height 35. cubits, or there about. 3. Some other thinke the Temple cubit was a foot larger than the com|mon, and somewhat more, and so the Arke should containe in length 525. common cubits, and 87. in breadth, and 52. with an halfe in height: but of this opinion there is no good ground. 4. But it is more like, that the cubit of the Sanctuary was twice so much, as the common and usuall cubit: as may appeare by these reasons: 1. Because the weight of the Sanctuary, was double to the usuall: as the sickle of the San|ctuary weighed 20. gerah, * *Exod.* 30.13. Whereas the common sickle was esteemed at the one halfe. 2. Where the Temple of *Solomon* was but 60. cubits in length, and 20. in breadth, this had beene too small a proportion for such a goodly place, if it had beene but 30. yards long, and 10. yards broad, for two com|mon cubits make but a yard: therefore a cubit of the Sanctuary could be no lesse than so many yards: and so by this estimate the Arke should be 600. common cubits, that is 300. yards in length, 50. yards broad, and thirty high.

4. Some doe understand the ordinary cubit, which is the measure from the elbow to the top of the middle finger, but doe thinke it to have beene much bigger than it is now, because their stature of body before the floud was much greater, *Mercerus*. But it should seeme, that Moses taketh the cubit for the measure of ordinary men, not of Giants, as *Deut.* 3.11. The bed of *Og* is said to be nine cubits in length, &c. *after the cubit of a man*: that is, not after *Ogges* arme, but the measure of ordinary men.

5. But we need not use any of these helps (though the third and fourth are not much to be misliked, any man that will may so account for the proportion of the Arke) for if we take the cubit here after the common estimation, the Arke will be found to be of sufficient capacity: three hundred common cubits make an 150. yards, which containe 400. and 50. foot, almost two furlong in length, which make the eight part of a mile; and multiplying the length by the breadth, 50. times 300. make 15000. cubits, which being increased by the height of 30. cubits, there will arise in the whole capacity of the Arke, thir|ty times 15000. cubits. Beside, if the Arke be divided into cels and cabbins, or nests, as the word *chinnim* signifieth, v. 14. there will be in one of the chambers or divisions, foure hundred mansions, whereof evelry one shall be six cubits in breadth, and as much in length, and the height eight or nine cubits: for every six cubits in length of the Arke, carrying fifty in breadth, will make 8. cabbins, and two cubits to spare. And in the length of 300. cubits, we finde fifty times six: so shall we have fifty times 8. cubits, which ma|keth foure hundred: which mansions will be sufficient for the divers kinds of beasts and cattell, and many will remaine over for other necessary uses, as for passage from place to place, and such like.

QVEST. XV. Of the time how long the Arke was in making.

1. THe received opinion is, that the Arke was in preparing an hundred yeares, because *Noah* is said to have beene five hundred yeare old, *Gen. 5.32.* before he was commanded to make the Arke, and the floud came, when he was six hundred yeare old, *Gen. 7.6.* Thus thinketh *Origen*, lib. 4. *contr. Celsum.* *Augustine* lib. 15. *de Civitat. Dei, c. ult.* *Gregor. hom. 15. in Ezech.* with others, *Mercer.*

1. But the truer opinion is, that it was an hundred and twenty yeares in making, *Mercer:* both for that this time is set for the repentance of the old world, *Gen. 6.3.* to the which they were invited by the prealching of *Noah*, as also because of *S. Peters* words, *which in time past were disobedient, when once the long suffering of God aboad in the dayes of Noah, while the Arke was in preparing,* 1. *Pet. 3.20.* This time of Gods long suffering, was 120. yeares, and all that while the Apostle saith, the Arke was in preparing.

2. It will be objected, that when *Noah* was commanded to make the Arke, he had sonnes borne unto him: for the Lord saith unto him, *Thou shalt goe into the Arke, thou and thy sonnes, &c.* But *Noah* had no sonnes till he was 500. yeare old. *Answ.* There is mention made not onely of *Noahs* sonnes, but of his sonnes wives: now wives it is like they had not before they were forty or fifty yeares of age, seeing *Sem* lived six hundred yeares; so that by this account, the Arke should not bee above 50. yeares in making, their father being five hundred yeares old before any of his sonnes were borne. We say then, that either these words were not spoken to *Noah* concerning his entrance and his sonnes, and their wives, into the Arke, t•ll it was finished, or that the Lord provideth for his sonnes that should be borne, or that *Noah* was some long time in preparing timber and stuffe before he began to build the Arke. *Berosus* conjecture is, that 42. yea•es were spent in that provision, and the residue of the 120. yeares in the building. But this is an uncertaine conjecture: like enough it is, that the providing of the matter would aske a long time.

4. And whereas *Noah* is said to be five hundred yeare old, cap. 5. that is there expressed for continuing of the Genealogie. And the story following in the 6. chapter is set downe by way of recapitulation: the 100. yeares there mentioned, taking beginning in the 480. yeare of *Noahs* age.

QVEST. XVI. Of the severall chambers and divisions in the Arke.

*Vers. 16. *Thou shalt make it with the low, second, and third roome.*] 1. There were neither foure roomes or regions in the Arke as *Iosephus* supposeth, lib. 1. *antiquitat.* 2. nor yet five, as *Origen* think|eth: the first, for the dung of the cattell, the second for their food, the third for the cruell and savage beasts, the fourth for the tame & gentle, the fifth for man. 3. Neither were there

beside the three regions in the Ark, certaine cabbins without in the side of the Arke, for the beasts called *Amphibia*, that live both in the waters, and upon the earth, as the Crocodile, Sea-calfe, and such like, as *Hugo* thinketh: for all the beasts came into the Arke,* which were preserved, *Gen.* 79. 4. Neither beside the three partitions in the Arke, was there a bottom beside to receive the filth of the Arke, as *Pererius*: for conveyances might bee made otherwise in the side of the Arke for that use, and it would have beene a great annoyance to have kept the dung of the cattell one whole yeare in the Arke. 5. All these opinions are repugnant to the text, which prescribeth but three ranks, the lower second, and third: so is that Hebrew text, and Chaldee Paraphrast:

and the Septuagint are so likewise to bee understood: *facies inferiora, bicamerata: tricamerata: thou shalt make the lower roomes, the second chambers, and third chambers:* and so doth *Augustine* interpret them:* taking these words not *joyntly*, wherein *Origen* was deceived, as though there should bee two chambers below, and three above, but distinctly and severally.

QVEST. XVII. Of the severall use of the divisions in the Arke.

Concerning the distinct use of these chambers, 1. Some make the lowest for the dung, the next for the food, the third for the cattell, as *Origen*, and some *Hebrewes*. 2. Some the first for the beasts, the second roome for their food, which might bee put downe into their cabins with ease, as *Pererius*. 3. Some will not have the cruell and tame beasts together, but make two severall regions for them, as *Origen*. 4. Some doe place men and beasts together in the upper and third roome, dividing it into three parts, leaving both the ends for the beasts, the middle for men: *Sic Lyranus, Tostatus*. 5. Some doe place the beasts together in the lowest, which they make also the draine of the ship, their food in the middle, and men together with the birds and foules in the uppermost. *Mercer*. 6. It is most like that the food and provender was in the lowest roome, and the beasts in the middle, because of the fresh and more open aire, as also for the better conveying of their dung by the sides of the Arke into the water: for this second region was ten cubits from the bottome, (allowing for every partition as many) and so much of the Arke may be supposed to be under the water: otherwise if the cattell were in the lowest roome, we must be forced contrary to the text to make a fourth place in the bottome, to bee as the sinke and draine of the Arke. But I rather subscribe unto *Calvins* judgement, that the order and disposition of these three partitions is to us unknowne.

QVEST. XX. Of the window in the Arke.

Vers. 18. A *Window shalt thou make, &c.*] 1. This was neither a precious or shining stone, as the car|buncle, as some of the *Hebrewes* thinke: for *Noah* is said to open the window, *Gen.* 8.5. 2. neither was it shut all the time of the floud, and gave no light, as *Tostatus* thinketh, for to what use should it then have beene made? 3. Neither was this window, but of a cubit in length, as *Oleaster* following *Aben Ezra*: for such a small window would not have sufficed for all the Arke: and those words that follow, *in a cubit shalt thou finish it above*, cannot bee referred to the window, but to the Arke: because the gender agreeth not in the Hebrew, and otherwise the description of the Arke should bee unperfect. 4. Neither was there one onely window made, as *Mercerus, Buteo*, gesseth, and other parts to bee lightned with candles. 5. But it is most like, that divers lights were made: for so the word *Isarsignifieth*, a cleare light: but where mention is made of opening the window, *Gen.* 8.6▪ there another word *Chalon*, is vsed, which was some principall window which *Noah* opened. *Iu*•.

QVEST. XXI. Of the doore in the side of the Arke.

The doore shalt thou set in the side thereof.] 1. It was not in the end or the breadth of the arke, as *Pereri* conjectureth, but in the side: for the side of an hose is rather said to be in the length than the breadth: as in a mans bodie we call that his side, which is part of his length, the top of the head, and the foot, are the two extreme ends, not the sides of mans bodie. 2. Neither was the doore so situate, as it might be even with the waters for the beasts to come swimming unto, as *Hugo* thinketh: for the beasts ere all come into the arke before the waters fell. *Gen. 7.6.* 3. Neither was the doore five cubits from the bottome, as *Pererius*, but it was placed lowest of all, for the more easie entrance of the beasts, which being entred, might ascend by staires and other passages to their cabbins: and the custome of building is such, to make the doore and entrance lowest: and this doore was after closed up, to keepe out the waters: as it is said, that the Lord shut him up. *Gen. 7. v. 16.*

QVEST. XXII. Of the forme and fashion of the Arke.

IN a cubit shalt thou finish it above.] Concerning the forme and fashion of the Arke, it was 1. neither like unto a ship, gathered in at the bottome, and so waxing wider: for it had not beene of such capacity to receive such a multitude of creatures: and it is called *Teebah*; 〈 in non-Latin alphabet 〉, an Arke, a chest: whereas a ship, is called *annijah*, in Greeke 〈 in non-Latin alphabet 〉. *Gen. 49.13.* *Chrysostome* giveth another reason: *non dicere potes, quod fuerit ad modum navis, ut arte quadam illius iter dirigi potuerit: you cannot say that it was like a ship, as though it should have beene guided by art.* 2. Neither was it square onely in the bottom and gathered in a narrower both in length and breadth till it came to a cubit breadth in the top, as *Origen*. who might be deceived in the translation of the Septuagint, who read, v. 16. *thou shalt make it gathering in, collegeteam*: which words are not in the Hebrew. 3. Neither was it gathered in long-wayses from the bottom, till both sides touched within a cubit, as *Cajetanus*: 4. Nor yet did it keep square 15. cubits, and then was gathered in 15. cubits more, as *Hugo*: for in all there formes the capacity and rounth of the Arke within should be much lessened: neither should the Arke hold out in every part to be 300. cubits long, 50. broad, and 30. high, according to the description. 5. Neither doth *Lyranus* fitly expound these words, *in ummitate latera non distabant, nisi per cubitum*: that the sides were gathered in together in the top, being distant but a cubit: his meaning is, that in the top or ridge there should bee left a certaine plaine or square of a cubit in breadth, which were to no use at all: and againe, if hee would have the sides gathered into this cubit, before they had risen the full height of 30. cubits, the Arke should not be so spacious,

if after, the Arke should farre exceed in height the measure prescribed of 30. cubits. 5. Some thinke that the Arke was gathered in the top every way like a pyramis, taper-wise: so that the very top was a cubit in length, and the sixt part of a cubit in breadth, as *Buteo*, *Mercerus*. But this is not like: for then the Arke should not hold his proportion to be 50. cubits high throughout, if it should so farre be carried small and narrow toward the top. 6. *Iunius* referreth this prescription of a cubit, to the eaves of the Arke, which he would have hang over an each side a cubit, for better defence from the weather. But it is more like, that the more principall part, namely, the cover and rooffe of the Arke should be prescribed what fashion to be made of, (which otherwise should bee here omitted) than the lesse principall: likewise the word, which signifieth to consummate or finish, better agreeth to the top, where the worke is finished. Like it is, that the eavings hanged over: but *Moses* described not every circumstance, and somewhat ought to bee left to *Noahs* discretion: neither can this place be fitly so applied. 6. Wherefore for the body of the Arke, *Augustine* well conjectureth, *rectis limeis longe laeque porrectam*, that it was builded upright both in length and breadth: and then the cover was so made sloping, that the ridge all the length

of the Arke was but a cubit higher than the sides or eaves of the Arke, which falling or declining to the rooffe by the distance of a cubit, was sufficient to shed the water: for the whole breadth containing but 50. cubits, the ridge being just in the midst was equally distant 25. cubits from each side: so that the rooffe on each side did rise for 25. cubits in breadth, one in height, which might fully suffice for the fall of the raine.

4. Places of doctrine.

1. Doct. Even a carnall minde is flesh.

1. Vers. 3. *BEcause they are flesh.*] here we learne, that not only the body but even the soule of carnall men is called flesh: *quia se totos carnalibus operibus, dant: because they give them/selves wholly to carnall workes* as *Chrysostome* saith: * and *Gregory*, *caro quippe homo efficitur quando sensui carnis ratio subjugatur: man is become flesh, when reason is subdued to the carnall sense*: for two wayes this word (*flesh*) is taken in scripture, as he well distinguisheth, *secundum naturam, secundum culpam, according to nature, and according to the corruption of nature.*

2. Doct. No free will to good by nature.

2 Vers. 5. *ALL the imaginations of the thoughts of his heart, are onely evill continually.*] From this place we conclude. 1. That originall concupiscence is properly sinne (which is denied by *Bellarmino*) because the imagination of mans heart is only evill. 3. That man hath no free will by nature to any good, seeing his thoughts are only evill. 3. That there is no good worke so perfect, but that it is blemished with mans naturall corruption: because it is said, their thoughts *are continually evill, &c.* all these conclusions are denied by the papists, and therefore they have devised two answers to this place: 1. That *Moses* useth here an hyperbolicall speech, * because mens thoughts were for the most part evill, not altogether and onely evill. 3. Hee speaketh only of the wicked, not of the righteous, for *Noah* is here excepted, who is said to be a just and upright man. * v. 9 This answer *Bellarmino* and *Pererius*: *Contra*: 1. This generall speech admitteth no exception: for by nature mens thoughts are only evill: for our Saviour saith, *that which is borne of the flesh, is flesh. Iohn* 3.6. and in this chapter. v. 3. they are said to be flesh: all their thoughts then by nature, were carnall and fleshly. 2. Yea even *Noah* and other righteous men by nature, are altogether corrupt: as *S. Paul* saith, *we were the children of wrath by nature as well as others. Ephes.* 2.3. *Noah* his righteousness was by grace, not by nature.

5. Places of confutation.

1. Confut. None exactly perfect in this life.

Vers. 9. Where *Noah* is said to be a just, upright, or perfect man: the *Pellagians* doe use this and such other places, to prove that a man might attaine to an absolute perfection in this life, to be without sin: But I have shewed before, in what sense we are said to be perfect, either in respect of the wicked, because the righteous are not defiled with such grosse sins, or for that they do still increase and goe forward to perfection, as also because by faith they are cloathed with the righteousness and perfection of Christ: so before, *quest.* 8.

2. Confut. The capacity of the Arke, sufficient to containe all that entred.

Vers. 12. *THE length of the Arke shall bee three hundred cubits. Apelles. Marcio's* scholler, cavilled at this, that the Arke could not be big enough to containe so many divers kinds of beasts, being hardly able to receive foure elephants. *Origen. hom. 2. in Genes.* But this cavill I have answered before: *quest.* 14. where I shewed that the Arke was of sufficient capacity, even after the measure of the common cubit, to hold all that entred into it.

* Others tooke exception at the bignesse of the Arke: *tantae magnitudinis arcam non potuisse compingi, that an Arke of such greatnesse could not be made, Augustine, lib. 15. de civitat. cap. 27.* and thus *Celsus* objected, *Orig. l. 4. contra. Cels.* But *Augustine* answereth: 1. that they need not wonder at this, seeing such huge cities have been builded, and considering it was an hundred yeares in preparing. 2. And it need not seeme strange that so many yeares were spent in this worke: seeing *Pliny* writeth, that the temple of *Diana* at *Ephe|sus* was 200. yeare in building by the helpe of all Asia. * 3. It was indeed too huge a vessell to bee go|verned

by the skill of man: and therefore *Augustine* saith, *Quam nullus in mare mittat conatus hominum sed levet unda cum venerit, magisque divina providentia, quam humana pruden•ia natantem gubernet.* * It was so made, that it could not by mans helpe be set aflote, but lift up by the water, to bee governed by divine providence, not humane prudence. 4. And yet *Athenaeus* reporteth, that *Hiero* King of *Sicilie*, caused a ship to be made of such bignesse that there went unto it as much timber, as sufficed to make 60. other ships: three hundred workmen beside labourers were employed one whole yeere in this worke: there were in it three divisions one above another, and twenty rankes of oares: it had also within it a fish-pond, wherein were great and small fish: the received report of this great galliasse, may move them not to be so incredu|lous concerning the Arke.

Vers. 10. *Noah* begat three sonnes, &c. Because *Noah* was five hundred yeare old, before he begat any children, and afterward abstained an hundred yeare, for so long it was to the floud, and begat no more children: hence *Pererius* inferreth, that the gift of continency is not impossible, against certaine heretikes, * as he calleth them, meaning protestants: *Contra.* 1. It is untrue, that we affirme this g•ft to be impossible: but we say that it is rare, neither is in every mans power to obtaine, as they teach, that any man that will, may have that gift: it followeth not, because *Noah* had that gift of abstinence, that all therfore are capable of it: *S. Paul* saith, *every man hath his proper gift of god, one after this manner, another after that.* 1 *Cor.* 7.7. it is then a proper gift to some, not common to all. 2. And though *Noah* was a chaste and temperate man in marriage, yet it may be doubted whether he continued so long unmarried, or did forbear so long after.

6. Places of exhortation and morall duties.

nt. 1. Vers. 2. *The sons of God saw the daughters of men, that they were faire.*] We see the fruits of such mar|ri•ge, as is enterprised only upon a carnall appetite, and with persons of a diverse profession, * therefore the Apostle saith, *be not unequally yoked, &c.*

2. Vers. 3. *My spirit shall not always strive, &c.*] Gods mercy appeareth, that threatneth before he puln|nisheth, that by his threatning men might learne to amend •ut nobis correctis mi•as ad opus minime perducatur: that we being amended, his menacing need take no effect, *Chrysost.* so the Apostle saith: *despisest thou the riches of the bountifulnesse of God, &c. not knowing that the bountifulnesse of God leadeth thee to repentance, Rom. 2.4.*

3. Vers. 4. *There were Giants.*] By this we see, that they which fall away, doe run •rom one extreme to another: as these which were in outward profession the sonnes and worshippers of God, falling away, be|came cruell and outrageous tyrants: of such the Apostle saith, *that it is impossible, that they which were once lightned, if they fall away, should be renued by repentance. Heb. 6.5, 6.*

4. Vers. 9. *Noe* was a just man in his •ime.] Though all the world, even where *Noe* lived, were given un|to wickednesse, yet the Lord preserved him. We learne therefore, * that although we be environed

on every side, with the wicked, yet we should not doubt but that the Lord is able to preserve his: and that therefore as the Apostle saith, *we should shine as lights in the world in the midst of a naughty & crooked nation.* Phil. 2.15.

CHAP. VII.

1. The Method.

T His Chapter hath two parts: 1. of the entrance of *Noah*, and the creatures into the *Arke*, from v. 1. to v. 10. 2. concerning the flood.

1. God prescribeth what *Noah* should doe for himselfe, vers. 1. for the *beasts* and fowles as touching their number, of some to take seven, of some *two* for their kinde, male and female, vers. 3. the reason expressed, vers. 4. Then *Noah* sheweth his obedience in entring himselfe, vers. 6.13. and the *beasts*, vers. 8, 9. the creeping things and fowles shew their obedience in comming, vers. 14.15 Gods providence in shutting of them up. vers. 16.

2. First, the causes of the flood are set forth, vers. 11. secondly, the man|ner, in the time when it came, after seven dayes, vers. 10: how long it pre|vailed, forty dayes, vers. 12. how farre it exceeded, vers. 20. how long it con|tinued before it abated, that is, an 150. dayes, vers. 24. thirdly, the effects of the flood: it beareth up the *Arke*, vers. 17. it destroyeth all flesh beside those in the *Arke*, vers. 21. to 23.

2. The grammaticall or literall sense.

v. 5. yet 7. dayes. S. before 7. dayes, *that is, expired.* T. after 7. dayes. cater.

v. 4. I will destroy all the resurrection, *〈 in non-Latin alphabet 〉*. S. all the substance, caet. heb. te•hem, * a substance or living body, any thing that riseth from the ground.

v. 8. the seven and twenty day. S. the seventeenth day. caet. *

v. 10. and upon the seventh day. T. after seven dayes, caet.

v. 13, in this day, *〈 in non-Latin alphabet 〉*, S. in articulo, in the point or article of this day. H. Ch. in the selfe sa•day. B.G.T. in the body of this day, heb. gne•sem, a body.

v. 14. every bird of every feather: *wanting in the S. the rest have it.*

v. 16. God shut his *Arke* *〈 in non-Latin alphabet 〉*, without: S. God shut him in (deforis) without. H. God protected over him. Ch. shut him in round about. * B. shut him in. G. God occlusit pro eo, shut up for him. T. bagnado, over him, heb.

The explanation of doubts or theologicall explication.

QVEST I. Why *Noah* prayed not for the old world, as *Abraham* did for *Sodome*.

Vers. 1. *They have seene righteous before me, &c.* 1. He was not onely righteous in respect of men, but before God: his righteousness was in truth. 2. Whereas before *Moses* added, that hee was just and upright, *Gen.* 2.9. the *Hebrewes* hence gather, because he is not here also said to bee upright, but only just, that he is commended only, because hee was not unjust and cruell towards

men. But seeing it is said, he was just before God, the other addition need not: for God seeth the heart. 3. The Hebrewes doe further extenuate *Noahs* faith: some saying, that he thought not, that God would destroy the world, but that he threatned onely some, that *Noah* only prayed for himselfe, and not for the world, as *Abraham* did for the Sodomites: and therefore for these his oversights hee afterward offered sacrifice. But they blame *Noah* without cause: the reason why he prayed not, as *Abraham* did, for others, for that hee saw them incorrigible, and already God had given sentence, that the world should be destroyed: but when *Abraham* prayed for Sodome, no sentence was as yet gone forth against them. The sacrifice which *Noah* offered afterward, was an oblation of thanksgiving for his deliverance, not a deprecation for any such particular offence.
Mercer.

QVEST. II. Of the difference of cleane and uncleane beasts.

Vers. 2. *OF every cleane beast, &c.* 1. Some beasts were counted cleane, some uncleane, not simply ◊◊ respect of their nature and creation, for God saw that all things were good: neither in regard onely of mans use, because some were more fit for food than others, but chiefly by the institution of God, some were set apart for Sacrifice, and therefore were called cleane. 2. And this distinction of cleane and uncleane beasts is not inserted by *Moses* by way of anticipation, as though hee spake onely in respect of the times wherein hee writ: but this difference was knowne unto the Patriarkes by revelation from God, in some godly tradition delivered from one to another: as we see the use of sacrifice, the oblation of tithes, the observation of the Sabbath were practised before the law. 3. Whereas this distinction of cleane and uncleane, is not repeated in the rehearsall of the fowles, v. 3. it is not for that, as some thinke, they were not so distinguished before the law: or for some mysticall signification, that not in celestiall things, but in terrene only, this distinction holdeth of cleane and uncleane: but this distinction must bee supplied out of the former verse, which for brevity sake is omitted in the third: yet in that the fowles are sorted out by sevens, it is evident, that he meaneth only the cleane.

QVEST. III. Why the cleane are taken by sevens.

Vers. 2. *Take thee seven and seven:* for so are the words in the originall. 1. Not that there were of the cleane fourteene, seven of the male and female, which seemeth to have beene the opinion of *Iustine* and *Origen*,^{*} with others, because they could not see how there should be an odde, if there were but seven: but it is certaine there were but seven: three male, and three female, and the odde was for sacrifice. This is the opinion of *Ambrose*, *Chrysostome*, *Augustine*, with others. And this repetition, *seven, seven:* is not to be taken collectively, for many sevens of one kinde, but distributively for divers kinds, according to the use of the Hebrew speech. 2. Neither were the cleane taken by sevens, for any mystery in that number;^{*} as *Ambrose* saith, that *numerus septenarius est sacer, that seven is a sacred number.* But *Chrysostome* reproveth those that observe numbers, and saith, they doe but *fabulari, & ex suo capite introducere fable, and devise such things of their owne head.* But therefore the cleane were chosen by sevens, for the more plentifull breed both for mans food, and for sacrifice, and but two of the uncleane were taken, left their number might increase to the annoyance of man,^{*} as *Musculus* well observeth: and yet God would have the kind also of hurtfull beasts preserved, for the punishment of man. For the noysome beast is one of Gods 4. great judgements,^{*} *Ezech.* 14.21. 3. Whereas before, *chap* 6.20. the Lord saith, two of every sort shall come unto thee; but here *Noah* is bid to take of the cleane by sevens: the solution is easie: for there the kind and sex is expressed, that for every male there should be a female, they should come by couples: here the number is prescribed, they must be taken by sevens.

QVEST. IV. Whether Noah and his sonnes lived in abstinence in the Arke.

Vers. 7. *SO Noah entred and his sonnes and his wife, &c.* 1. It is but a point of curiosity to enquire how *Noah* and his sonnes wives were called, whether *Noahs* wife were named *Noria*, as

the Gnosticks, or *Barthenon*, as *Epiphanius*, or *Tytaea*, as *Berosus Annianus* saith: and his sons wives, *Pandora*, *Noella*, and *Noegla*, seeing the scripture is silent herein, it were a vaine labour for us to search. 2. Where|as here *Noah* and his wife are not named together going into the Arke,^{*} but comming forth, they are joyned together, chap. 8.16. *Come forth thou and thy wife. Ambrose* thus noteth, *Non commiscetur sexus in ingressu,^{*} sed commiscetur in egressu, The sex is not mixed in the ingresse, but in the egresse.* Whereupon he thinketh, that *Noah* and his sonnes refrained the company of their wives, all the while they were in the Arke: which his opinion is most probable, though not upon this ground, but upon better reasons,

which he adjoyneth in the same place; as he further saith, *maroris tempus erat non laeticea*, it was a time of sorrow, not of mirth. Againe, because they knew that the deluge came because of the intemperancy of the world: as also the rest of the creatures generally did forbear the act of generation, (which I rather think than with *Mercerus*, that the cattell ingendred in the arke) either because the place was not fit, or the seasons of the yeare were altered, it being as a continuall winter for the space of an yeare, by the coldnesse of the over-flowing water, or God so disposing their naturall inclination.

QVEST. V. Whether *Noah* gathered the beasts into the Arke.

Vers. 9. *There came two and two to Noah, &c.* 1. Neither as *Philo* thinketh did *Noah* gather the creatures together, as the shepherd his sheepe, for that had beene an infinite labour: Neither (as *Hugo*) did the beasts come swimming to the arke, seeking for succour from the water, for they were entred before the waters fell. But as God is said to have brought the beasts to *Adam*, *Gen.* 2.19. so the Lord caused them to come unto *Noah*: *non fuit ista cura illius hominis*, as *Augustine* saith, *sed divina, This was not mans care but Gods.*

QVEST. VI. What creatures came not into the Arke.

NEither came there of every kind of living thing, for these are excepted. 1. All that liveth in the water, either wholly, or partly in the water, partly in the land: for such creatures onely came which moved upon the earth. 2. Such creatures as come of corruption, not by generation, as flies of the water, wormes of dung, bees of bullocks flesh, hornets of horse flesh, the scorpion of the crab, or crevice, moaths of putrified herbs, and certaine small wormes of the corruption of wood and corne, &c. for those creatures onely entred, which increase by generation, *Mercer*. 3. Such creatures are excepted, which are of a mixt kinde and ingender by the male and female of divers kinds, as the mule which commeth of a mare and asse. *Car/danus* also maketh mention of a certaine beast, which he saw at *Papia*, of the bignes of a fox,^{*} with feet like a beare, a taile feathered like a goose, with prickles upon the backe like an hystrix or porcupine, bar|king like a dog, which appeared to be of no certaine kind, but by a mixt generation. Concerning such mixt kinds, *Augustine* saith well; that they needed not to be preserved in the Arke, *sod ibi parentes eorum fais/se sufficeret*, it might suffice their parents (that is, the severall kinds, whereof they are ingendred) to be there 4. *R. Sel.* because *Noah* is bidden to take of every living thing, *Gen.* 6.19. would inferre that the spirits of the aire were preserved in the Arke: but this is ridiculous,^{*} for neither are they to bee counted among these living creatures, neither are they male and female: nor yet are spirits subject to the danger of waters; and their kinde were to be wished rather to be extinguished, than preserved. 5. *R. Levialso*, because *Noah* is bidden to take of all meat that is eaten, would inferre that *Noah* preserved of all kinds of plants and seeds in the Arke; but that was not needfull, except onely for present food: for the seeds of herbs might by Gods providence bee preserved in the earth: as plants were kept under the water, as was the olive: *ex Mercer*.

Concerning the Phoenix, the question is, because there is but one of that kind, whether it were pre|served among other foules in the Arke: but I thinke it may be more worthily doubted, whether there bee any such Phoenix, or no, 1. *Plix*y saith, this bird is in Arabia. *Cardanus* and *Scaliger* in the Mediterra|nean parts of India, being called *Semenda*. 2. Some say, that after 500. yeares it dieth. * *Pompon. Mela. lib. 3. c. 9. Ambrose*: others, that it liveth 660. yeares. *Plin. ibid.* 3. Some, that the Phoenix having made her a neast of divers spices, *intrare & emori, goeth in and dieth. Ambr. Pompon. ibid.* other, that *motu alarum* with the flittering of her wings, she setteth the stickes on fire, and is burned to ashes. * 4. *Pliny* addeth out of *Cornelius Valerianus*, that the Phoenix was brought to Rome, and openly shewed when *Ir. Plantius*, and *Sex. Papinius* were Consuls, the 800. yeare of the City. As this may seeme to bee a fable, so also the rest. For if the Phoenix dye upon her neast, how could she be brought to Rome. 5. Some also write, that the Phoenix hath *rostrum trifistulare, a bill with three pipes*, * wherewith she singeth melodiously before shee dieth: *sic Cardanus*. But *Scaliger* holdeth this to bee but a fable. 6. No other like is that, which *Pompon. Mela*, and *Pliny* write, that of the ashes of the Phoenix commeth a worme, and thereof another Phoenix, which being now ready to flye, taketh the bones of the old Phoenix with the neast, and carrieth it to the City of the Sunne in Aegypt, called Heliopolis, and there layeth it upon the Altar, as it were solemnizing the funerall thereof: who seeth not how fabulous a fiction this is, devised to countenance Pagan Idolatry, and not agreeing with it selfe: for if the Phoenix bee burned to ashes, how can the bones and neast bee so carried? 7. But among the rest, this seemeth to be most unlikely, that there should never be but one Phoe|nix at once? for what *species* or kinde of any creature can they rehearse, whereof there is never but one; and whereas the Lord said to all his creatures, increase and multiply, this benediction should take no place in the Phoenix, which multiplieth not: and beside, seeing of all creatures there came two and two, the male and female, into the Arke, the Phoenix by this meanes should have perished, seeing there was not of this kind male and female to be preserved in the Arke. 8. But whereas *Ambrose* thus writeth, *Phoenix cum mortua fuerit, reviviscit, solos non credimus homines resuscitari: the Phoenix being dead, reviveth*, * *can we think then that man only shall not be raised?* *Ambrose* in so writing, delivereth not his opinion, but *ex concessis*, as we say, by the received report of the Phoenix among the heathen, out of their owne grounds he proveth the resurrection.

IT is further doubted, how the Arke could containe so many severall kinds of beasts and birds, and be|side sufficient food for them all. 1. For the divers kinds of beasts, they are reckoned not in all to bee above an hundred and fifty: whereof there are 30. kinds of serpents and other creeping things, 40. kinds of ravenous beasts, which live with flesh, which one with another exceed not the bignes|se of wolves: there are 40. more of other great beasts, which one with another in quantity may be thought to bee equi|valent to oxen: and 40. kinds beside of small beasts, which may one with another in proportion answer unto so many sheepe: the whole number maketh an 150. All these severall paires of beasts were lodged in the middle region of the Arke; which contained 400. cells or cabbins, being each in breadth 6. cubits as much in length, * and nine in height, as I have shewed before: these roomes are large enough to receive the greatest paire of beasts: or if some, as the Elephants require a large space, many of the rest might bee re|ceived in a lesse: so that there were cabbins enough twice told to place all the beasts in. 2. And if the mid|dle part of the Arke were large enough for the beasts, there is no doubt, but that the upper story being of the same bignes|se sufficed for the birds, which though they bee more diverse and variable in their kinds, yet are they of farre lesse quantity, and so might bee contented with smaller cages. 3. And

whereas of the cleane beasts, there were seven taken of every sort, whereof there are ten severall kinds reckoned, *Deuter.* 14. beside the paires counted before, we must number five more for every sort of the cleane beasts, which will make 50. single, and 25. couples: which added to the rest, will make 175. couples▪ which if they did arise unto 200: there might be found roome enough for them all in the middle division, as before is said. 4. Now that there was capacity sufficient in the lowest region of the Arke, wherein to lay up food for the cattell, thus it may appeare. 1. Let it bee supposed, that there were about 60. paire of beasts, as great as oxen, 50. paire of the bignes of wolves, and 60. more of the like quantity unto sheep. 2. Allow to every wolfe as much food in quantity because they are ravenous, as to an ox, and to 4. sheep, as much: wee shall have as it were an 125. paire, and 250. single oxen. 3. Then admit, that all the beasts did eat of hey, which asketh a large roome to lye in, whereas other food, as of graine and such other may bee layed in a narrower compasse. 4. Then allow for every ox, 40. l. of hey in a day, as *Columella* doth apportion it: *lib. 6. de re Rustic. c. 3.50.* and 40. l. of hey will easily bee contained in the space of a solide or square cubit; so much hey then, as will serve 250. oxen in a day, will require for layer, 250. cubits: the layer then for so much hey, as will suffice a whole yeare, which consisteth of 365. dayes, will have no lesse roome, than of 85250. cubits, it commeth not to 90. thousand cubits: 5. Now take the capacity of one of the chambers, being 300. cubits in length, 50. in breadth, 9. in height, (allowing one cubit for the partition above, for otherwise it should be 10. cubits high,) and it will arise to an hundred, five and thirty thousand square cubits: for every ranke of cubits containeth 15. thousand, so much maketh the length of 300. cubits, multiplyed by the breadth of 90. this summe of 1500. being multiplyed by 9. which is the height, will produce the said number of an 135000. whereas fodder for the cattell occupieth not above 90000: *ex Perer.*

QVEST. VIII. Whether the ravenous beasts lived of flesh in the Arke.

Whereas it is also questioned, whether the ravenous beasts were fed with flesh according to their naturall use, while they were in the Arke. 1. Neither is it like, that all the beasts did eat of one common food: for the text saith, *Genes. 6.21. take with thee of all meat that is eaten:* 2. Neither is it like, as *Origen* thinketh (of which opinion also is *Bucer*) that *Adam* brought into the Arke a great number of cattell, * to be food for the ravenous beasts; for there came no more but two of the uncleane, and seven of the cleane. 3. Neither is it probable, that these beasts did not live of flesh, but herbs and other fruits of the earth, before the flood: as I have shewed at large: *quest. 23 in 1. cap. of Genes.* 4. Wherefore I approve rather *Augustines* resolution, to the which *Mercerus* subscribeth, which is to this effect: 1. that these devouring beasts, * as they doe live of flesh, so also they use to eat of the fruits of the earth. 2. That it might be revealed to *Adam*, what food besides flesh was convenient and apt for them. 3. That hunger will enforce beasts to eat that, which otherwise is not usuall. 4. But his best answer is, *quid non suave faceret Deus, qui etiam, ut sine cibo viverent, divina facilitate donaret: What could not God make pleasant, who could have given them power to have lived without meat, much more then could God by his power dispose them to live for that time of other food than flesh.*

QVEST. IX. How the yeare is to be counted wherein the flood came.

Vers. 10. *SO it came to passe after seven dayes, that the flood was upon the earth in the six hundred yeare of Noahs life, in the second moneth, &c.* 1. *Noah* went seven dayes into the Arke, before the flood came, not as the Hebrewes conjecture, to lament for the death of *Mathuselah*: for it is certaine that *Mathuselah* died the same yeare the flood came, so whether hee died seven dayes or seven weekes before it is uncertaine: but it is more like, that *Noah* entred before to dispose of every thing in the Arke, before it should be tossed of the waters: as also as *Ambrose* noteth, that the rest of the world seeing him enter, before there was yet any apparant danger, might have beene drawne to repentance. 2. Neither was the 600. yeare of *Noahs* age now onely begun, as *Lyranus*, *Tostatus*, with others thinke, but complete: for otherwise there should not bee

1656. yeares from the creation to the flood; neither should *Noah* have lived 900. and fifty yeares, whereof he lived but 350. after the flood, if hee had not beene full 600. yeare

old before. 3. This second moneth, was neither the second moneth of the yeare considered a part from *Noahs* age, as *Rupertus* thinketh: for it hath a coherence with the 600. yeare of *Noahs* life, whereof mention is made immediatly before: neither is it to be taken for the second of *Noahs* 600. yeare, without respect of the season of that instant yeare as *Cajetan* seemeth to thinke: but it was both the second moneth of the usuall yeare, and of *Noahs* 600 yeare, which concurred both together, for *Noah* his 600. yeare was the 1656. yeare, of the age of the world from the Creation. *Mercer*.

QVEST. X. Whether the flood came in the Spring or Autumne.

THis second moneth some thinke to have beene in the Spring, answering to the moneth of May.

1. That it might be the more grieffe to the wicked, to be taken away from their pleasure, as our Salviour sheweth, that they were taken away in the midst of their mirth, *Matth. 24.37. Luther*.

2. That the flood might not be imputed to any naturall causes, but onely to the power of God, the waters increas|sing in the time of Summer, which is a season of drought, and decreasing in Winter, when as the waters naturally increase. 3. And againe, because the Dove brought the leafe of an Olive in the 11. moneth after the flood beganne; some doe gather that the flood came in the

Spring, *Rupertus*. *

4. But better arguments than these may be produced to shew it more probable, that the flood came in the Spring: because that then the world is supposed to have taken beginning, as is before proved, *Quest. 10. in 1. chap. Gen.* and from the creation to the flood are

reckoned 1656. even yeares. 5. The flood came in the second moneth of the yeare: now it cannot be shewed in any place of Scripture, where the moneths are accounted in order, the first, second,

third, but from *Nisan*, which answereth to part of March, part of Aprill: *Moses* ordaining this moneth to be the first, *Exod. 12.* doth make no new institution, but reneweth the old account,

which was discontinued in Egypt, by reason that the Egyptians indeed beginne their yeare from the moneth *Ptho*▪ which answereth to our September. And this reason, from the order and

account of the moneths, I con|fesse, hath much prevailed with me, to thinke it more likely that

the flood came in the Spring. 6. And if it had beene Autumne when the Cattell came forth of the Arke, when the herbs and plants doe fade, whence should they have had food till the Spring? 7.

As also, the cattell presently increasing and multiplying after their comming out of the Arke, this might seeme rather to fall into the Spring time, which is the ap|test season for the copulation and

ingendring of cattell; but most especially of the fowles. Of this opini|on are most of the

Ecclesiasticall Writers, though divers of the Hebrewes hold the contrary: as *Ambrose* among the rest thus resolveth: *Secundum mensem verni temporis fuisse non ambigitur, quando augentur*

na|scencia, ager parturit, &c. tunc ergo fecit diluvium, quando dolor eorum major foret, qui in

abundantia punie|bantur, &c. It is not to be doubted but that the second moneth was in the Spring

time, when things increase and grow, the field bringeth forth, &c. God therefore then sent the

flood, when their grieffe should be the greater, to be punished in their abundance. The chiefest

reason that moved *Ambrosethus* to thinke, was the account of the moneths, which alwayes in

Scripture are reckoned from the Spring: yea that moneth which some would have the beginning of the yeare, when the feast of blowing the Trumpets, and of Tabernacles was kept, is called the seventh moneth, *Levit. 23.24.34.* Of th|s opinion also is learned *Mercerus*, that when the second or third moneth is simply named, it must be accounted from *Nisan*, which is in the Spring.

QVEST. XI. What is vnderstood by the great deepe, and the windowes of heaven.

Vers. 10. *The fountaines of the great deepe were broken up.* 1. By the deepe here is not understood the Tartarean waters about the center of the earth, as *Plato* imagined: for by this meanes the waters should ascend three thousand and 500. miles (for so farre it is from the Center of the earth to *superficies*) which is against the nature of water. 2. Neither was the Sea this great depth, which some thinke is higher than the earth, and kept in onely by the power of God, which now was suffered to over|flow the earth: for neither is it true that the Sea is higher than the earth, as is before declared: neither doth *Moses* make any mention of it: which might have beene sufficient by the overflowing to have drowned the earth, if naturally it were so much above it. 3. Wherefore the fountaines of the deepe,* were the deepe heads and springs of water within the earth, which were opened and enlarged, to make this in|undation: so that the Rivers that runne in the earth were cast up, and the deepe gulph gushed forth: and these may be the waters under the earth, mentionod; *Exod.* 20. vers. 4.

The windowes also of heaven, signifie not the irruption or breaking forth of any waters in the Chry|stall heaven, (as it is called) above the starrie skie, as *Eugubinus* and *Oleaster* imagine: for neither are there any such wat•rs above the heavens, as hath beene before declared: and if there were, how could they passe thorow the starrie heaven without the dissolution and corruption thereof? and it would follow that the watery heaven should be now a vaca•t and emptie place, the waters being descended from thence. But the opening of the windowes of heaven, betokeneth the breaking of the clouds,* where the water is contained: that whereas at other times, *The Lord bindeth the waters in the clouds, and the cloud is not broken under them, Iob* 26.8. Now the Lord loosed the clouds, which being made as full of windowes powred forth all the water that was kept in them, *Mercerus. Perer.*

QVEST. XII. Of the causes of the flood.

THese three were the causes of the flood: 1. The issuing forth of the waters beneath out of the earth. 2. The continuall raine for forty, not onely dayes but nights together, not onely powring from the clouds, but increasing by the liquefaction and distilling of the aire into water. *Seneca* writing of the generall deluge, which he speaketh of, not as past, but to come, addeth unto these three other causes:

Page 74

1. *Crescunt maria super solitum, &c.* the extraordinary swelling and overflowing of the sea. 2. *Incipit terra putrescere & laxata ire in humorem: The earth also it selfe did putrifie, and resolve into water.* 3. He maketh the conjunction of the celestially bodies another cause, that like as he thinketh the world shall be burned when the starres shall concur in the signe *Cancer, sic, inundationem futuram cum eadem siderum iurba in Capricornum convenerit:* so hee thinketh there shall bee a generall inundation when the same company of starres shall come together in the signe *Capricorne:* These causes may bee admitted as helping and neces|sary, though not as principall, saving that, the conjunction of the starres in *Capricorne*, seemeth rather to be a curious inquisition, than to depend of any certaine demonstration.

QVEST. XIII. Vpon what day Noah entred into the Arke.

Vers. 13. *IN the selfe same day, &c.* 1. *Lyranus* reading according to the latine text, in the article of that day: thinketh that the noone point of day is hereby expressed, and so also *Oleaster.* 2. *Tosta/tus* taketh it rather for the morning or twilight, which is more properly a point, parcell, or article of the day. It betokeneth nothing else, but in the same day as I shewed before in the interpretation. 3. Some Hebrewes think that this was wednesday, when they say that the Sun is

strongest, that *Noah* might have some rest before the Sabbath, but this is too curious. 4. Some doe take this for the day before the flood, being the sixteenth of the moneth that *Noah* entred then, and his family before. 5. Others thinke, that *Noah* entred seven dayes before, according to the text, v. 1. *Enter thou into the Arke. &c.* v. 4. *for seven dayes hence I will cause it to raine.* v. 7. *so Noah entred, &c.* v. 10. *and so after seven dayes, &c.* And thus *Ambrose* expoundeth: * so that here by way of recapitulation, mention is made of the entring of *Noah*: and *Iunius* to make the sense more full, readeth thus: *In the same day when Noah was entred, &c.* v. 13. *&c. God shut him in.* v. 16. He maketh the 13, 14, 15. verses to depend upon that clause, in the 16. verse, where|by is shewed how the providence of God watched over *Noah* and the rest, when they were entred, so shutting them up that the waters could not enter. 6. But *Iunius* inserteth one word, v. 13. which is not in the Hebrew, * *quum ingressus esset, when he was entred* (when) is added: so that according to the true reading; *the selfe same day Noah entred, &c.* it is evident, that *Noah* with his sonnes entred the same day, wherein the raine began to fall: God so providing that against that day all kind of cattell and fowles were pre|sent to enter with him. And whereas *Noah* is bid to enter, v. 1. before the seven dayes, that is to bee un|derstood of the preparing and making all things ready for his entrance: *Mercerus*. Now whereas *Iunius* thinketh, that in the very seventh day the flood came, and so readeth, v. 10. I thinke rather, that the se|ven dayes were fully expired, and that upon the 8. day, it began to raine: because the text is, that after seven dayes the waters were upon the earth. *Mercer*.

QVEST. XIII. How Noah was shut up.

Vers. 16. *GOd shut him up, &c.* 1. Not that after *Noah* was come into the Arke, and his sonnes with their wives, and the rest of the creatures: God by the ministry of the Angels did shut the doore without, and pitched it up: *occlusit pro eo; God shut it up for him*, as *Tremelius* and *Cajetanus* read: that is, whereas *Noah* being within, could not shut up the doore without God did it for him: for as *Noah* opened the doore at his going out, so it is like he shut it at his going in: but hereby •s signified, that what was wanting in *Noahs* labour, was supplied by Gods providence, and that it was Gods worke to preserve *Noah* in the Arke. *Mercer*. 2. And this was done not so much to keepe him from the sight of the destructi|on of the world, which might have ministred grieffe unto him, as *Chrysostome* collecteth, for there was a window, out of the which hee might behold that fearefull spectacle, but to keepe himselfe from the vio|lence and rage of the waters, as also from the rage of men. *Mercer*.

QVEST. XIV. The 150. dayes must be reckoned from the beginning of the flood, whereof the 40. dayes are a part.

Vers. 24. *THE waters prevailed an 150. dayes.*] This terme must not be counted from the end of 40. dayes: mentioned v. 12. all which time the raine continued, as *Tostatus* and *Cajetanus* thinke: but from the beginning rather including the 40. dayes: which seemeth to be the opinion of *Ambrose*: (and here unto assent *Musculus* and *Tremelius*) *lib. de Noah & arc.* 17. and it may thus appeare: *Genes.* 8.4. it is said that in the 7. moneth, the 17. day, the Arke rested upon the mountaines of Armenia, which was after the end of the 150. dayes, when the waters began to abate: v. 3. but if the 150. dayes bee added to 40. which make in all an 190. the waters should not abate till the 27. day of the 8. moneth: for from the 17. day of the second moneth, when the forty dayes must take beginning, to the 17. day of the 7. moneth are but five moneths, that is dayes 150. (counting 30. dayes to a moneth) whereas, putting, 40. and 150. dayes together, wee shall have 190. before the waters should begin to abate, which is contrary to the text: now whereas the Septuagint read the water 〈 in non-Latin alphabet 〉 was exalted an 150. dayes, and *Chrysostome* saith, *tot dies mansit sublimis illa aquarum altitudo, the height of the waters continued so long*: unlesse they meane indifferently of the rising and increase of the water upon any part of the earth, which began at the first when the raine fell within the 40. dayes, it cannot bee agreeable to the text: for the waters increased by three degrees, first the Arke was lift up above the waters, v. 17. then it floted and went upon the waters, v. 18. then the waters prevailed

so much: that the highest hills were covered, v. 20. this increasing, prevailing, and continuing of the water, was but an 150. dayes, from the first to the last; *Mercer*.

4. Places of doctrine.

1. Doct. The flood not caused by any constellation.

1. Vers. 4. *I Will cause it to raine upon the earth.*] This raine then was not caused onely or chiefly by ordinary and naturall causes, as by the constellation of the starres, which was foreseene by *Noah*: which seemeth to have beene the opinion of *Henricus Mechliniens.* and *Petrus ab Aliaco,* and *Gulielmus Parisiensis,* cited by *Pererius*: *Seneca* also ascribeth inundations to a fatall necessity: and when the great deluge shall be, which (hee beleevd was to come) hee saith the starres shall concurre together in Capricorne: But it is evident, that this flood was caused, not by naturall and ordinary meanes, but by the extraordinary power of God: 1. The Lord saith, *I will bring a flood of waters, Gen. 6.7. The fountaines of the deep, and the windowes of heaven were opened.* This sheweth that it was Gods speciall worke by the ministry of his Angels, that the heavens rained, the earth gave up water after an extraordinary manner. 2. The sinnes of that age were the cause of this destruction, *Gen. 6.13.* It was then their iniquity, not any fatall necessity, that procured that judgement. 3. And seeing God made all things in wisdom and order, hee framed the world, that one part should concurre for the preservation of another, not to their destruction. 4. No constellation of starres can have a generall operation over the whole earth, but only in that place where their influence worketh: and when they are moved, they cease working. As *Seneca* rendreth this reason of the increase of some rivers in Summer, *Quarta ratio est syderum, hac enim quibusdam mensibus magis urgent & exhauriunt flumina, cum longius recesserunt minus consumunt, &c.* The fourth reason is in the starres, which in some moneths doe more worke vpon rivers, but when they are gone farther off, they have not that force. Constellations then may exercise their strength upon some speciall rivers and places, but not universally upon the whole earth.

2. Doct. The highest mountaines in the world covered with the waters of the flood.

Vers. 19. *ALL the high mountaines that were under the whole heavens were covered.* They then are confuted, which thinke that some high hills, as *Olympus*, were not overflowne: whom *Augustine* refelleth. *lib. 15. de civitat. c. 27.* and *Cajetanus*, who would have the mountaine of Paradise to bee excepted from this inundation. 1. The words are generall, all high mountaines, under (not the airie heaven only, as *Cajetan* collecteth, but the whole heaven) were covered: yea the high mountaines were surprised: whether *Athos* in Macedonia, which cast his shadow unto the Towne Myrinum in Lemnos, the space of 86. miles, or *Atlas*, whose top is higher than the clouds: or *Olympus*, which *Zinagoras* by Mathematicall instruments found to be ten stadia, or furlongs high: Or the mount *Tabor*, which riseth up 30. furlongs, as *Iosephus* writeth, or *Caucasus* whose top is said to be lightned with the Sunne, when day-light is shut in below. All these high mountaines were covered with waters. 2. *Augustine* thus reasoneth, *Non attendunt omnia elementorum crassissimam terram ibi esse potuisse, &c.* They consider not that the earth the heaviest of all elements, is in the top of these high hills. It need not seeme strange then, that the waters might ascend thither. 3. Where doth *Cajetan* find that Paradise was situate upon an hill? nay the contrary is gathered out of Scripture, for out of Eden went a river to water the garden. *Gen. 2.10.* But rivers use not to run upon hills. And *Cajetan* needed not to feare the drowning of Paradise because of *Henoch*: for he was with God taken up into Heaven, where the flood could not reach him. 4. Of the like conceit with *Cajetan* is *Bellarmino*, who thinketh that all the mountaines were not overflowen, but these onely where the wicked dwelt. And *Iosephus*

reporteth out of *Nicholaus Damascenus*,* that there is a certaine hill in Armenia called *Baris*, in quo multos profugos diluvii tempore servatos ferunt, wherein they say, many flying thither for succour in the time of the flood were preserved. But these dreames and devices are overthrowne by the evident words of Scripture, that all high mountaines under heaven were covered with the waters. 5. Likewise that fabulous dreame of some Hebrewes is here refelled, who imagine that beside *Noah* and the rest of the eight persons, *Og* King of *Basan*, who lived till *Mose*stime, one of those Giants before the flood might bee preserved; for beside, that none after the flood lived so long, where should *Og* have beene kept in the flood? seeing the mountaines were covered fiftene cubits high, which exceeded the stature of any Giant. For the Hebrewes doe but fable, supposing those Giants to have beene an hundred cubits high. Neither is that report out of *Pliny* much to bee credited, of a Gyants body found in *Crete* of 46. cubits,* 6. Further, *Ab. Extra* confuteth the opinion of some in his dayes, that held this deluge not to have beene universall: for although it may bee all the world was not inhabited before the flood, but only the East parts, because they wanted the invention of ships to transport them from place to place (for *Noah* was the first that used a ship) yet it is without doubt that the whole earth was overflowne, seeing the highest hills were so farre under the water. *Mercer*.

5. Places of confutation.

1. Confut. The generall flood past, and not to come.

First out of this Chapter, wherein the manner of the flood, the beginning thereof and continuance is set downe, the error of *Seneca* is refelled, who dreamed of two destructions of the world, to come, by fire and water: he did not beleve that the universall flood was past, *sed inundationem futuram*, that it was yet to come.

Page 76

2. Confut. All perished not in the flood.

AGaine in that inundation, he imagined that all mankind, and beasts, should utterly be extinguished: for thus he writeth: *Peracto exitio generis humani, extinctisque pariter feris, &c. omne ex integro animal gloriabitur,* dabiturque terris homo inscius scelerum: the destruction of mankind being finished, and all beasts perished: every creature shall be renewed, and man restored to the earth without sinne*: But these fancies are refuted by *Moses*, who sheweth how man and beast in the *Arke* were preserved.

3. Confut. The fish perished not in the flood.

Vers. 32. *EVERie thing in whose nostrells the spirit of life did breath.*] By this that fancie of some of the Rabbines is confuted, who thinke that the fish also were destroyed by the waters, which they suppose to have beene hot in the flood: for onely those things perished which breathed upon the drie land: *sic Vatablus in hunc locum*.

4. Confut. The truth of Noahs flood, proved by testimony of the heathen.

Vers. 20. *Fifteene cubits upward.*] From hence some would gather that the flood did ascend to the middle region of the *Arke*: for it was higher than the mountaines, whose toppes doe touch the middle region, and sometime are above the clouds: as they gave instance of the hill *Olympus*, which is so high, that the ashes left of the sacrifices, are neither dispersed by the wind, nor dissolved by the raine: if then the flood was higher than that place where the raine is engendred, the waters could not increase so high by the raine: and thus they would impaire the credit of this storie, and consequently inferre, that there was no such flood.

Answ. 1. That report of Olympus is found to be untrue: as *Lodovicus Vives* affirmeth by the testimony of *Philadelphius*,* who went up to the hill, of purpose to try the truth of the report, but found no such thing. 2. No mountaine can bee so high as the middle region, which is distant 50. mile from the earth, whereas no hill exceedeth 4. mile in height: 3. *Solinus* reporteth, that in the top of the mountaine Atho, there was a towne situate, and divers inhabited there which lived halfe againe so long, as other men did: it seemeth then to have beene a most wholesome place for aire: then was it not in the middle region, which is full of clouds and foggy mists, and beside they affirme, that the top of the hill Atlas is alwayes covered with snow, then it will follow that the snow is not there engendred. 4. Though it bee granted, that the flood might rise to the neather and lowest part of the middle region, yet the upper part thereof was farre remote, from whence raine might be ministred abundantly. 5. Lastly, this universall inundation of the world wanteth not testimony from the heathen: as *Iosephus* alleageth out of *Berosus*, *Hieronymus*,* (which writ the antiquities of the Phenicians) *Muaseas*, and *Nicolaus Damascenus*, who writeth of one that was carried in an Arke, and did sticke in the mountaine Baris in Armenia: *Eusebius* reporteth out of *Abidenus*, how one *Sissithras* escaped in a ship to Armenia, being foretold of a great inundation by *Sa/turne*, and how by sending out of birds hee searched whether the earth were dry. *Pererius* in his learned commentaries citeth, beside *Cyrillus* who alleageth *Alexander Polihistor* for the same, and *Plato* in *Tima*•: *Plutarch* also maketh mention,* how *Deucalion* sent a dove out of the Arke: *Pompon Melae*, *Plinius*, *Solinus*, writ that Joppe was thought to be the most ancient City in the world, and to have beene before the flood: which must be understood of the generall flood in the time of *Noah*: for *Ogyges* flood was only in Attica, and *Deucalions* in Thessalia; which came not neere Palestina where Joppe was; and many Cities in the world were more ancient than those floods:* that of *Ogyges* being 500. yeares and more after *Noahs* flood, about the 90. yeare of *Iacobs* age: the other of *Deucalion* 230. after that, about the 50. yeare of *Moses* age, as *Pererius* sheweth out of *Eusebius*, and *Orosius*: thus the heathen were not ignorant of this great judgement of water upon the world: but they obscured the truth with their fables, giving oth• names unto *Noah*, as of *Sissitheus*, *Ogyges*, *Deucalion*. &c.

Vers. 21. *And every man perished.*] Like as from this generall proposition, some were excepted, as *Noah*, and the rest,* which were with him: so notwithstanding, all high mountaines are said to bee covered with the waters, v. 19. yet some may bee excepted, they only are mentioned, where the wicked inhabited: sic *Bellarm. de gratia primi hominis*, c. 14.

Contra. The comparison is not alike, betweene these two generall propositions: for from the first, *Noah*, and his company are by speciall words exempted, v. 23. *Noah only remained, and they that were with him in the Arke*: but no such thing concerning the hills is expressed in Scripture, that any of them were privile|ged from the waters.

* 6. v. 2. *Of uncleane beasts thou shalt take of by couples.*] From these words the Canon doth conclude most corruptly: *Non esse bonum duplicem numerum, qui praefigurat foedera nuptiarum*▪ &c. *that a double number is not good, whereby marriage is prefigured*: whereupon all the beasts that enter by two and two are un|cleane, *impar numerus est mundus*, the odd number is cleane.

Contra. 1. But the cleane and uncleane entred by couples: v. 8. of the cleane and uncleane, there came two and two: therefore this is a false note. 2. The uncleane are not such, because of their number, but for their kind. 3. By this rule, *Noah* and his sonnes should have beene uncleane, that went into the Arke by couples, namely with their wives.

6. Places of Morall observations.

* 1. Vers. 3. *TO keepe seed alive upon the earth.*] Hence *Calvin* noteth well, that God tempereth the afflictions of his servants with comfort: as here *Noah*, the destruction of the world being at

hand, is put in hope, that it shall bee restored againe: so as the Prophet saith, thy rod and thy staffe doe comfort mee, as God correcteth with the rod of affliction, so hee upholdeth his, with the staffe of consolation.

2 v. 9. *There came two and two, male and female.*] By this, that to one male there is but one female pre|served both of man and beast, wee see the right use of marriage approved, * and Polygamy the marriage of more than one at once, condemned. *sic Muscul. in hunc locum.*

3. v. 10. *After seven dayes,* * &c. v. 12. *And the raine was upon the earth forty dayes, &c.* But these shew the Lords longanimity and patience: for *Noah* is warned seven dayes before of the floud comming, that by his preparation and entrance others might be warned. *Oecolamp.* and whereas God might have destroyed the world at once with water, it was increasing forty dayes, that the world seeing every day some perish, might at length have turned to God. *Chrysost.*

4. v. 16. *The Lord shut him in.*] God first provideth for *Noah*, before the wicked are destroyed: * so *L•t* was brought out of Sodome, before the City was consumed: *sic Muscul. Mercer.*

5. vers. 24. *The waters prevailed an 150. dayes.* Thus *Noah* continued in this desolate and darke place above an whole yeare: but God was his light and comfort. Thus God is able to sustaine his Elect, though they be shut up in the most darke and deepe dungeons: as a light did shine in prison, where *Pe|ter* lay bound at midnight, *Act. 12.7.* according to the Psalme, *to the righteous ariseth a light in darknesse, Psal. 112.4.*

CHAP. VIII.

I. The Method.

T

His Chapter hath two parts: 1. Of the ceasing of the floud, to v. 15. 2. of *Noahs* going forth, and such things as accompanied the same.

1. Here is set forth. 1. The causes of the ceasing of the floud from v. 1. to v. 7. 2. The manner how, and by what degrees the earth was dried.

The causes are the *principall*, the mercy of God in remembring *Noah*, v. 1.

The *secondary* meanes *helping*, the winde that God sent, v. 1. the letting causes, the raine and fountaines were staid, v. 2.

The manner of the ceasing of the floud, and drying of the earth is set forth, first *generally*, after an 150. dayes, v. 3. then particularly, to v. 15. by foure degrees declared with their severall seasons. 1. In the sel|venth moneth and 17. day the Arke rested, &c. v. 4. 2. In the tenth moneth the tops of the mountaines were seene, v. 5. 3. Then the waters were abated, v. 11. *Noah* to know it, once sendeth the raven after 40. dayes, v. 6. and thrice the dove, once seven dayes after the ra•en. v. 8. then seven dayes after, v. 10. and other seven dayes after that, v. 12. 4. Then the earth was dried, first in the upper part only, in the first day of the 1. moneth, v. 13. then it was perfectly dry in the 2. moneth, and twenty seven day.

2. In the second part we have, 1. Gods commandement for *Noahs* going forth, v. 15, 16, 17. 2. *Noahs* obe|dience, v. 18, 19. 3. His thankfulnesse in sacrificing to God, v. 20. Gods acceptance, v.

21. with his promise not to destroy the earth againe, v. 21. and his benediction, in restoring the state of things againe, v. 22.

2. The literall or grammaticall interpretation.

v. 3. the water abated going from the earth, 〈 in non-Latin alphabet 〉 . S. the waters returned from the earth, going and coming. Ch. H.B.G.P. they went from the face of the earth, continenter recedendo, continually going away. * T. going and returning: haloch, vashub.

v. 4. the seven and twenty day. S. H. the seventeenth: caet. upon the mountaines of Armenia. H. G. B. the mountaines Cardu, Ch. upon the mountaines of Ararat. * P. H. upon one of the mountaines of Ararat. Tr.

v. 7. he sent out a raven, to see if the waters were abated. S. *the rest have not these words:* * and going forth hee returned not. S. which went and came: caet.

v. 10. waiting yet seven dayes. S. seven other dayes: caet.

v. 11. an olive leafe, 〈 in non-Latin alphabet 〉 , with a dry stalke. S. a branch of an olive with greene leaves. H. an olive leafe, de|cerptum, pulled off in her mouth. T.B.G.C.P. taraph. plucked, pulled, in the evening: *all read but the Sept.*

v. 12. in the six hundred and one yeare, &c. in the life of Noe: *this is added by the S.* the cover of the Arke which he had made: *these words likewise added, which the other have not.*

v. 14. the seventeenth day. S. the seven and twenty: caet. the seven and twenty day he opened the Arke: *added by the Sept.*

v. 6. thou and thy sonnes, thy wife, and thy sonnes wives. S. thou and thy wife, thy sonnes and their wives.

v. 17. ingredimini, goe upon the earth. H. P. fill the earth, or ingender abundantly, or breed in the earth: caet. shara•se, to bring forth in multitude to creepe, to move.

v. 19. according to their kinds. H.B.G. their generations. Ch. families. T. P. mishphacah: family. H. *this is wanting in the S.*

v. 21. the Lord smelled a sweet savour. S. H. B. God accepted his offering. Ch. a savour of rest. * G. P. gratum odorem, an acceptable or pleasing savour. T. noach: rest: *according to Noahs name.*

God said, 〈 in non-Latin alphabet 〉 , bethinking himselfe. S. said to him. H. said in his word. C. said in his heart. caet. *

because of mens workes. S. mens sinnes. Ch. because of man: caet. the cogitation of man is diligently bent to evill. * S. prone to evill. H. is evill from his infancy: c•t. rough, evill, Pl. v. 22. sommer and the spring. S. sommer and winter: caet. choreph: winter.

3. The explanation of doubts.

QVEST. I. How God is said to have remembred Noah.

Vers. 1. *GOd remembred &c.* not that there is oblivion or forgetfulnesse with God, but then God is said to remember, when he sheweth by the effects that he hath care of man: so God is said to remember mans sins, when he punisheth them, *Mercer*: as the widowe said to the prophet, *art thou come to call my sinne to remembrance, and to slay my sonne?* 1. *King*. 17.20. 2. God also remembreth the cattell: wherein Moses is not contrarie to *Paul*: *doth God take care for oxen?* 1. *Cor*. 9. where the Apostle denieth not that Gods providence watcheth over cattell, but that his care toward man is greater, and that he careth for beasts, for mans cause. 3. So then as the cattell perished in the flood together with the wic[k]ed, so they are preserved for the righteous sake. 4. Some of the Hebrewes thinke that God is said to remember the beasts, not the fowles, because they were not made the same day with man: but the reason is, because *Moses* having made so often mention of the birds, that were likewise preserved in the Arke, as *Gen*. 6.20. *Gen*. 7.3.14. needed not to speake of them here. 5. *R. Sel.* noteth, that God remembred the beasts, because they did not couple together in the Arke. I will not answer with *Mercerus*, that the beasts engendred in the Arke, both that they might be for sacrifice and for food afterward: for there were enough beside for sacrifice, seeing seven of the cleane entred into the Arke: and concerning food, they might for a while forbear the eating of flesh, till the creatures were increased: but if both cleane and uncleane beasts should have engendred in the Arke, neither would the Arke have contained them, nor the food by *Noah* provided have sufficed them. We answer then, that God remembred them, not for any such thing, but for mans cause.

QVEST. II. What manner of wind it was that God sent.

GOd made a spirit or wind to passe. 1. which was not the spirit of consolation, wherewith *Noah* was comforted, ^{*}*Rasi*. 2. Nor yet the holy Ghost, as *Ambrose* and *Theodore* suppose, *Ambrose* reason is, *quomodo non evacuaetur mare ventorum vi: if it were then wind that dried up the flood, much more is it able to dry up and empty the sea:* but this followeth not, because this was an extraordinary wind, not such as usually bloweth in the sea. *Theodore* saith further, *non solent ventis aquae imminui, sed potius turbari, &c. the wind useth to trouble the water, not to dry it up:* so did this wind cause the water to goe and come, but it had also a drying faculty, otherwise than ordinary winds have. 2. Neither was this wind the spirit and heat of the Sunne, ^{*} as *Rupertus* thinketh: but this was extraordinary caused, whereas the Sun kept his ordinary course still. 3. It was then a wind indeed, that was raised by the extraordinary power of God: for by exhalation out of the earth, (whereof winds are usually ingendred,) it being covered with waters, this wind was not caused: and God gave it also an extraordinary power, both to dry the waters, by rossing them to and fro, and to force them by going and comming, (as the property of the water is to ebbe and flow,) to their proper place, into the deepe fountaines from whence they came. And these two properties the Scripture ascribeth to the wind: 1. to force the waters, as in the division of the red sea, and to purge the ayre, to disperse the clouds, and dry up moysture. *Prov*. 25.23. *as the North wind driveth away the raine. Perer.*

QVEST. III. When the fountaines began to be stopped, and the raine to cease.

Vers. 2. *THE fountaines of the deepe were stopped, &c.* The raine ceased, and the current of the water was stopped immediatly after the forty dayes, as *Augustine* thinketh: 2. not after the 150. dayes spoken of before, as *Oleaster* imagineth: for then the waters had not continued in their height any time at all, but should presently have begun to decrease, for after the 150. daies they began to abate: and *Moses* saith, that the raine was upon the earth forty daies, and forty nights, chap. 7.21. then not an 150. daies and nights. 3. Wherefore I rather approve the opinion of some other Hebrewes, that it ceased to raine at all, after the forty dayes expired, then of *Aben Ezra*, to whom *Mercerus* seemeth to subscribe, that it rained though not continually, an 110. dayes, after the 40. dayes, that is in all, 150. dayes. 4. *R. S^l.* noteth, that where it is said, *all the fountaines of the deep were stopped, not all the fountaines*, as before it is said, *all the fountaines, &c. were opened:* that some fountaines remained unstopped for the procreation and sending forth of rivers and springs: so also *Iun*. But it is more like that all the fountaines which were extraordinarily

opened to augment the flood, were stopped: the ordinary springs of water continued still, as before the flood.

QVEST. IV. How the seven moneth is to be counted.

Vers. 4. *IN the seventh moneth, the seventh day, &c.* 1. Whereas the Latine text and the Septuagint read for the seventeenth day, * the seven and twenty day; which reading is received of the popish in|terpreters, that are addicted to their vulgar latine text, and hereupon some of them reckon from the begin|ning of the flood seven moneths, that is, 207. dayes (counting twenty nine dayes and a halfe to a moneth,) whereof the flood continued one hundred ninety, and so there should be seventene daies betweene the bel|ginning of the waters to abate, & the resting of the Arke: *sic Tostatus.* Others beginning their reckoning from the beginning of the flood, till the waters abated, which make five moneths, and two dayes and a

Page 79

halfe, (accounting but twenty nine dayes and a halfe to a moneth,) and hereunto they put eight dayes more (which was the space between the abating of the water, and the resting of the Arke) which added to the two dayes, make up those ten, which the latin hath more than the Hebrew: *sic Lyranus, Pererius.* But wee refuse all these collections, which goe about to justifie the vulgar latin against the originall veri•y wherein S. *Augustine* giveth us a good rule: * *ei lingua potius credatur unde est in aliā per interpretes facta tran|slatio*: that tongue is rather to be credited, out of the which the interpreters have translated into another.

2. Receiving then the Hebrew text, that the Arke rested upon the 17. not the 27. day of the 7. moneth yet we refuse the opinion of *Cajetan*, who therein followeth *R. Sel.* that would have this moneth the se|venth from the beginning of the flood, not the seventh of the yeare: and the reason is, because hee maketh not the 40. dayes of the raine, part of the 150. dayes, as it is to be truly taken, as is shewed before, cap. 7. *quest.* 14. but he putteth them together, making of them both 190. dayes; which is the space of six mo|neths and sixteene dayes (counting but 29. dayes to a moneth) so that upon the 191. day after the begin|ning of the flood, which is the 17. of the 7. moneth of the flood, the Arke rested, &c. But this account can|not stand, to make this seventh moneth, the seventh from the beginning of the flood, not from the begin|ning of the yeare: seeing both the second moneth, chap. 7.11. and the tenth moneth, chap. 8.5. must of ne|cessity be referred to the yeare, not to the continuance of the flood. And this were to breed a confusion, in the story, to take some moneths according to the season of the yeare, and some according to the time of the flood: for seeing the moneths both before and after, are numbred according to the course of the yeare, there is no reason to understand the seventh moneth otherwise.

3. Neither doe we approve *Lyranus* conceit, that whereas hee maketh the 150. dayes to determine the 19. of the seventh moneth, after which time the waters began to decrease, he would have the Arke to rest upon the 17. day according to the text: but how is it like, that the Arke should rest, before the waters bel|gan to abate without a miracle?

4. Neither can I condescend to *Mercerus* judgement, wherein hee followeth a certaine Hebrew in his booke of *the binding of Isaack*: that the waters began to decrease before the 150. dayes expired; though the decrease was not so sensible as afterward: and so the waters might abate so much by the end of the 150. dayes, as that the Arke might well be staid from floting: but the text favoureth not this collection, which saith, that the waters prevailed an 150. dayes: but when they abated, they prevailed not: and againe, v. 3. *after the end of 150. dayes the waters abated, Ergo, not before.*

5. Wherefore we tooke this seventh moneth according to the order of the yeare being the sixt in num|ber from the second moneth wherein the flood began, and making in all but five compleat moneths, that is an 150. dayes from the 17. of the second, to the 17. of the seventh: so that wee make the 40. dayes of continuall raine to be a parcell of the 150. dayes mentioned chap. 7.24. All which time the waters prevail|led: so then upon the same day, the 151. from the beginning of the flood, which was the 17. of the se|venth, the waters abated, and the Arke rested upon the mountaines of Armenia: this exposition best agree|eth with the text: and thus *Tremeliu*• and *Musculus* doe truly expound.

But two objections are made, 1. saith *Pererius*, by this exposition the Arke shall rest the very first day of the abating of the waters, which is not like, seeing that it was above two moneths after, (the 1. day of the 10. moneth) when the tops of the mountaines appeared: thus also objecteth *Mercerus*. *Answer* 1, This doubt is easily removed, 1. seeing that the waters exceeded not the highest mountaines above 15. cubits: and the Arke might draw at the least a 11. cubits of water, as *R. Sel.* thinketh, so that the bottom of the Arke was but 4. cubits above the tops of the high mountaines: it is not unlikely but that the wa|ters might abate 4. cubits in depth the first day, that the Arke might well touch the tops of those high mountaines: which may very well be supposed to be the highest of the rest, because the Arke first touched there. 2. And that this great abatement the first day may seeme probable, let it bee considered, that in the sp•ce of an 160. and odde dayes from the 17. of the 7. moneth, to the 1. of the first moneth in the 601. yeare, v. 13. the very lowest parts of the earth were dried. Now the highest hils are thought to be 3. miles at the least higher than the low places, (as mount Tabor is 30. furlongs high) that is, 3000. yards,* which maketh 6000. cubits the eight part of that number, the eight part of the height of water must abate, which is 750. cubits: that is every day 37. cubits and an halfe, or thereabout: Now be it admitted, that every day the waters were not wasted alike: for the higher the water, and the greater the compasse or circumference, the smaller was the abatement, yet according to this proportion, the waters might very well sinke so much the first day, that the Arke might well be stayed upon the high mountaines of Ararat, or Armenia.

3. And if we say that these mountaines, whose tops appeared the first day of the 10. moneth, were the lower and inferiour hils, as some Hebrewes thinke, whom *Mercer.* followeth: then there remaineth no doubt at all: but that there might be the space of two moneths betweene the appearing of the tops of the highest, and of the lowest hils.

QVEST. V. How many dayes are to be counted to a moneth.

SEcondly, it is objected, seeing an 150. dayes make five moneths, and two dayes with an halfe (recko|ning 29. dayes and an halfe after the computation of Hebrewes to a moneth) it will be found that the Arke rested two dayes and an halfe before the waters began to abate, which was not till an 150. dayes ex|pired: but this is not like.

Answ. 1. We are not forced here, to adde ten dayes more, as the latine text, for 17. readeth 27. which is a corrupting of the Scripture. 2. Neither need wee say as some, that the waters did abate indeed

before the 150. dayes expired, but that abatement was not sensible, evident, or apparant, and therefore it is not accounted of: for this were to contradict the text, which saith, after the end of the 150. dayes the waters abated: *Ergo*, not before: and beside, seeing the Arke rested and stayed at the very first abate|ment upon the mountaine, how was it not apparant and sensible?

3. Neither for the solution of this doubt, are we driven to take this seventh moneth according to the tearme of the flood, and not after the order of the yeare; which were to confound the storie, as is before shewed.

4. But our answer is, that a moneth here is neither taken for the space of 29. dayes, as *Cajetane*, nor of 29. and a halfe, as *Pererius* affirmeth, but for thirty dayes complete, *Iunius*: and so shall we have an 150. dayes just, from the second to the seventeenth of the seventh moneth: for unlesse this be admitted, we shall neither find a sufficient answer to this objection propounded, all those other conjectures being too weake. And beside, unlesse the Hebrewes should account 30. dayes to a moneth, and rather more, their yeares consisting of twelve moneths, should be very imperfect: for whereas a yeare according to the course of the Sunne containeth 365. dayes: if there be but 30. dayes in a moneth, there will be but 360. dayes: if but 29. dayes and an halfe, there will be but 354. so that by this reckoning the Hebrewes yeare should want 11. dayes, of a perfect yeare, which would worke a great confusion in the computation of yeares, and is not to be admitted.

QVEST. VI. What mountaine the Arke rested upon.

The Arke rested upon the mountaines of Ararat, &c. Some thinke that the Arke rested upon the mountaine Taurus, from whence commeth the River Araxis, which some understand hereby Ararath, and upon that part of *Taurus* which hangeth over Cilicia: and the rather, for that the City Tarsus is there situate, which seemeth to be derived of the word 〈 in non-Latin alphabet 〉, which signifieth to drie, because that part and tract of Cilicia, was soonest dried after the flood, *Perer.*

But the Chalde Paraphrast calleth that part of Armenia where the Arke rested, *Kardu: Curtius Cor/daeos*, the Cordeans, or Gordians, as *Ptolomie*: where is one hill higher than the rest, not called Baris, as *Iosephus* alleageth out of *Nicholaus Damascenus*, which *Iunius* out of *Epiphanius* sheweth must be read, *Lubaris*, which in the Armenian tongue signifieth a place of descending: because there was the place where *Noah* first descended out of the Arke: and this is most probable. But whether part of the Arke remained so long time after, as *Iosephus*, *Berosus*, *Hieronimus*, say it continued till their time, it is uncertaine, *Marlorat.*

QVEST. VII. How the tenth moneth is to be accounted.

Vers. 5. *The waters were going and decreasing till the tenth moneth, &c.* This cannot be the tenth moneth from the beginning of the flood, as *Cajetane* thinketh: for seeing there was one moneth, and 16. dayes of the second moneth past before the flood came: by this reckoning this first day of the tenth moneth, when the tops of the mountaines began to appeare should be the seventeenth day of the eleventh moneth: which cannot be, seeing after this, *Moses* accounteth 40. dayes. vers. 6. and thrice seven dayes, according to the thrice sending of the Dove, vers. 10. 12. which are in all sixty dayes, which make two moneths before the beginning of the six hundred and one yeare, vers. 14. But there should onely remaine after *Cajetanes* computation a moneth and a halfe, about forty five dayes. Wherefore this tenth moneth is to be accounted from the beginning of the yeare, and not of the flood.

QVEST. VIII. How much water the Arke drew.

Concerning the depth of water, which the Arke is supposed to have drawne. 1. I neither thinke that it went so small a depth in water, not above two or three cubits, as *Ramban*, whom *Mercerus* followeth: for the burthen of the ship was great, and must cause it to sinke downe deeper: neither need wee feare with *Ramban*, if the water tooke up the third part of the Arke, it being a flat bottomed vessell, lest it might have beene drowned: for who knoweth not, but that such vessels may bee loaden within a third part of the brimme, and yet not sinke. 2. *Hugo* thinketh it drew nine cubits, wherein he followeth *Rasi*, another Rabbin. 3. *Lyranus* maketh it to draw thirteene

cubits, but that is too much: for the Arke floating but two cubits from the tops of the mountaines, might be in danger of dashing against the ground. 4. I subscribe rather to *R. Sel.* that the Arke did sinke an eleven cubits: so that it was lifted up foure cubits from the tops of the hills, which was a sufficient distance.

QVEST. IX. Whether all the dayes of the yeare of the flood are summed by Moses.

Vers. 6. *After the end of 40. dayes, &c. Cajetan* thinketh, that all the dayes of this yeare, wherein the flood prevailed, are numbred by *Moses*: as first 46. dayes before the flood came: 40. dayes, wherein the raine fell: 150. dayes, while the waters prevailed: then 70. dayes from the 17. of the seventh moneth, to the first of the tenth moneth: then 40. dayes here mentioned: and lastly, 14. dayes spoken of, vers. 10.12. when the Dove was twice sent forth: which in all make 300. dayes: for in the yeare of the flood, there were just so many dayes: and whereas there is in every yeare, five dayes and a quarter above that number, of ancient time they used to every sixt yeare to put in *mensem intercallarem*, an odde moneth to make up the number: *sic Cajetanus*. First *Cajetane* erreth in the reckoning of the dayes: 1. The forty dayes wherein the raine fell, are part of the 150. dayes, wherein the water prevailed, as I have shewed before: 2. after the forty dayes mentioned, chap. 8.6. there are not twice but

Page 81

thrice seven dayes to be accounted, according to the thrice sending of the Dove, as it may appeare, * vers: 10. Secondly, concerning the Hebrew computation, for the dayes of the yeare, whereas the Egyptians Gre|cians, and Romans, used three divers accounts for the dayes and moneths: for the first, in the end of the yeare beside the twelve moneths added five dayes, and every fourth yeare they put in a day more, as we use to doe in our leape yeare, as witnesseth *Macrobius*: the Greekes counted precisely but 360. dayes to a yeare, but then they every third yeare put in a moneth, as *Herodotus* testifieth: the Romans so divided the moneths of the yeare, giving to some 31. dayes, that they together made up the whole number of 365. dayes, it is most like, that the Hebrewes followed the ancient Calender of the Egyptians, making their yeare even with the course of the Sunne, saving that they had also their leape yeare, and so doth *Moses* here: and thus thinketh *Aben Ezra*, though other Hebrewes are of opinion, that there are ten dayes above a yeare added, to make it equall with the course of the Sunne. Wherefore he numbred not all the dayes of the yeare, (for from the first of the tenth moneth, to the first of the first moneth of the next yeare, are 90. dayes, whereas there are but 40. and thrice seven dayes spoken of) but onely those dayes are registred, wherein some thing fell out of speciall note and remembrance.

QVEST. X. Whether Noah opened the doore or window, and wherefore.

Vers. 6. *Noah opened the window of the Arke which he made.*] 1. This was neither the doore of the Arke, as some Greeke copies read 〈 in non-Latin alphabet 〉, which signifieth a doore: as *Chrysost. hom. 27. in Gen.* for the doore could not be opened without danger. 2. Neither as *Cajetane* thinketh, was this another window, beside that mentioned in the description of the Arke, because there the word (zohar) is used, which signifieth a light, here the word (*chalon*) which is a window: for it is no unwonted thing in Scripture, to expresse one thing by divers names. 3. Neither, as *Oleaster* conjectureth, did *Noah* beside the window, make a cleft or rift in the ship to looke out: for that had beene dangerous, in respect of the rage and violence of the water. 4. Neither doth *Noah* send out, rather than looke forth himselfe, either for feare to behold the terrible waters, as *Chrysostome*, for his heart was not so timorous; or for that the window was too little for him to looke out, as *Tostatus* thinketh: but because the fowles sent forth could give notice by their returne of the remote places, which *Noah* could not so easily see, *Perer.* 5. Now

whereas the tops of the mountaines are said to be seene, vers. 5. before *Noah* opened the window, the question is, * of whom they were seene: for besides *Noah* and those which were in the Arke, there was no body to see them: the answer is, 1. that *Noah* might have opened the window before, though it be not expressed: as many things beside are not, which *Noah* is supposed to have done in the Arke: 2. Or it is so said, because the tops of the hils were to be seene, though no man saw them. 3. Likewise *Noah* might know it by revelation, as he did other things: as that the waters were 15. cubits above the hils, which no man could know but from God, *Mercer*:

QVEST. XI. Of the comming and going of the Raven.

Vers. 7. *HE sent out a Raven.*] The Hebrewes text hath, which went and came, the Septuagint and Latine, which went and came not, and so many of the Fathers doe reade. * 1. It is here no wise to be admitted, that the Hebrew text is corrupted: for neither could the Jewes conspire altogether to corrupt the Scriptures, but their falshood would have beene spied: neither doth this place make any thing for the Jewes against us, and therefore they had no cause to corrupt it: and beside it is well knowne, that the Jewes are most carefull to preserve the Scriptures, having all the words in tale, that are used in the text, and how often every letter of the Alphabet is found in the Scripture. 2. We also refuse their coniectures, who to justifie this erroneous reading, would have the Septuagint and Latine to keepe the sense, though not the words: as now the Crow is said not to returne, because he came not againe into the Arke, bur onely rested upon it: or for that he returned without giving notice of that, wherefore he was sent, as the Dove did, *sic Lyranus, Tostatus*. 3. Their conjecture also, which say that the Raven returned not, but lighted upon some carrion or dead body, cannot be allowed, as contrary to the text, and beside unlikely, seeing now it was the eleventh moneth, in which time all the dead bodies were either consumed of the water, or devoured of the fish. 4. Wherefore we hold the Septuagint and Latine to be corrupt: and that according to the Hebrew text, the Raven went and came to the Arke, both because there was his food, his mate or fellow, and his nest or resting place: though I thinke that Raven was not received into the Arke as the Dove was. 5. But the Hebrewes fables we refuse: how that the Raven was sent forth out of the Arke, because of his intemperancie with his mate: and that two other in the Arke, * were in the same case, *Cham*, and *Canis*, the dogge: likewise, they imagine, that the Raven should expostulate with *Noah*, why he was sent out from his mate: as though *Noah* should keepe her for himselfe: some thinke that this was the Raven that afterward fed *Elias*: but these ridiculous toyes are not worth the rehearsall. 6. The Hebrewes and some Christian writers doe here much stand upon allegories: some of them, which tend to edifying we refuse not: as that the simple hearted are signified by the Dove, who are to be recei|ved into the Church: but Hypocrites and carnall men, must not be admitted into the Arke of the Church, as the Raven returned not, *Mercer*.

QVEST. XII. Of the sending out of the Dove, and the computation of the seven dayes.

Vers. 8. *HE sent also forth a Dove from him. &c.* 1. Though the tops of the mountaines appeared before the sending forth of the Dove, yet she found no rest for the sole of her foot, * because the earth was not yet dry but muddy, and standing with water, as *Chrysostome* noteth: and *Iosephus* saith,

that the dove returned with fowle and durty feet: and beside, the dove delighteth in the vallies and places, which were yet under the water. * *Mercer*: 2. whereas she brought an olive leafe, &c. I rather thinke with *Chrysostome*, that the olive tree yet keepe the leaves greene under the water, especially, seeing the olive, as *Pliny* noteth, is one of those trees, whose leaves are alwayes

greene: then with *Ambrose*, that *Deo iubente uno die, &c. germinavit terra, &c.* at Gods commandement the earth in the same day wherin it began to be dry, did bud and bring forth: that this olive branch was fetcht forth from Paradise, or out of the land of Israel, is a Jewish fable,. 3. Where *Moses* saith, v. 10. *he abode yet other seven dayes*: I approve rather the opinion of *Tostatus*, and *Lyranus*, and *Mercerus*, that *Moses* observeth thrice seven dayes, then of *Rupertus* and *Pererius*,* that understand but twice seven, which *Noah* waited for the sending forth of the dove: for it is evident that he had staid 7. dayes before: not seven other from those forty dayes, as *Pererius* expoundeth it: but other seven from the first seven; as the seven other mentioned, v. 12. were other from the second seven.

QVEST. XIII. Of the account of the 601. yeare of Noahs age.

Vers. 13. *IN the six hundred and one yeare, &c.* 1. Whereas in the first moneth the upper face of the earth was dried, and yet v. 14. it is said the earth was dried the 27. day of the second moneth: wee need not with *Cajetano* reconcile this doubt, to say, that this was all one moneth, but divers in computation: the first in respect of *Noahs* age, the second of the yeare: for it was not like that *Moses* in the same place would use a divers computation, which would breed a confusion in the story: but the text expoun|deth it selfe, that in the first moneth, onely the upper face of the earth seemed to bee dry, but it was not firme and sound,* and fit for habitation, till the second moneth. 2. In that *Noah* removed the covering of the Arke, that is, part thereof, so much as might serve to looke forth, it followeth not that the window of the Arke was too little for *Noah* to looke out at, as *Pererius* noteth: or not convenient in respect of the situation for that use, for both *Noah* out of the window had perceived before the tops of the mounntaines to bee bare, v. 5. for how else and of whom were they seene? as also in that *Noah* put his hand out of the window and tooke in the dove, it appeareth it was not out of his reach: but from the top of the Arke *No|ah* might see round about, whereas the window opened but one way, and therefore he removed some part of the cover.

QVEST. XIII. Noahs floud of the longest continuance of all others.

Vers. 14. *ANd in the second moneth, the 27. day of the moneth.*] 1. This floud then which was in *Noahs* time, was of the longest continuance of all flouds and inundations, that ever were: that great inundation of *Nilus* under *Prometheus*, endured but a moneths space: that under *Ogyges* in Achaia, two moneths: another under *Deucalion* in Thessalia, three moneths: they make mention also of a fourth inundation of the Isle Pharos,* called therefore Pharonica, under the Aegyptian Proteus: but none of these were like unto this inundation in *Noahs* time, neither for generality of place, or perpetuity of time. 2. For this floud neither continued only nine moneths as *Annia*••sthinketh, or ten moneths as *Cajetanus* suppo|seth: but twelve moneths full and ten dayes, according to the course of the Sunne: for *Noah* went into the Arke, when the floud began, in the second moneth and 17. day of the six hundred yeare, and hee came forth the second moneth of the yeare six hundred and one, upon the 27. day of the moneth.

QVEST. XV. Abstinence in the Arke.

Vers. 18. *ANd Noah came forth, &c.* 1. *Ambrose* noteth, as some Hebrewes before, that whereas *Noah* is bid to come forth, he and his wife, his sonnes and their wives, v. 16. but when he is bid to come in, he and his sonnes, and his wife and his sonnes wives, are joyned together, chap. 6. v. 18. that they lived apart in the Arke, and companied not together, *non commiscetur sexus in introitu sed commiscetur in ingressu*,* although it is like that *Noah* and his sonnes lived in abstinence in the Arke, because it was a time of mourning: and therefore the Hebrewes note, that *Ioseph* had his children not in the yeares of famine in Aegypt, but before: yet this cannot be gathered out of the 16. v. where *Noah* and his wife, his sonnes and their wives are named together, when they are bidden to come out of the Arke: for here v. 18. they are againe named asunder. 2. But *R. Isaac Carus*, his note is too violent: that *Noah* doth not here as God bid him, but abstained still from

the company of his wife, because hee feared lest men might kill one another, as *Cain* did *Abel*, or because he expected another flood, the simplicity of the text warranteth no such thing. 3. *Musculus* noteth the obedience in *Noahs* family, that they enter in, and goe forth according to *Noahs* direction. 4. *Luther* observeth also the singular order in the creatures that goe not forth confusedly together, but according to their kindes, or as the Hebrew word is, *families*, every one sorting to his like.

QVEST. XVI. Noah buildeth an Altar, not without Gods direction.

Vers. 20. *NOah built an Altar, &c.* 1. Though *Noah* had no expresse commandement now to offer sacrifice: for as *Ambrose* saith, *non debuit Deus quasi avarus mercedem gratia postulare: it was not fit, that God, as one covetous, should require the reward of thanks:* yet hee was not without direction in this case: *Calvins* reason is, because it is evident, that he in this story did nothing, without a warrant from God,* he would not come forth of the Arke, though the earth were dry, till God bid him: *Oecolampadi*•proveth it by these words, that *God smelled a savour of rest:* but every thing stinketh before God, that is not according to his word. Wherefore *Noah* knew by the example and practice of the Patriarkes, that

Page 83

God was pleased with this kinde of worship by sacrifices: as also he was directed thereunto, because to this end there were seven of the cleane creatures taken into the Arke by Gods owne appointment, and for the fashion of the Altar, which was made either of earth, or of unhewen stones, whereof first mention is made in this place, he had either the patterne from the practice of the elder Patriarks, or by instinct from God.

QVEST. XVII. To what end sacrifices were used.

*And so offered burnt offerings:** three reasons are yeilded why the Lord pleased to be served with sacrifices: two are alleaged by *Chrysostome*. The morall end was, that the piety and devotion of the people might be stirred up by his externall note: a politicke end, that as circumcision was given as a marke of difference betweene them and other people: so the solemne use of sacrifices might containe them in the service of God, that they should not be enticed to the Idolatry of the Gentiles, by their pompous and magnificent sacrifices. A third end was mysticall, well touched by *Calvin*. *Semper illis ante oculos symbola proponi oportuit, &c.* These sacrifices were as symboles and signes to preach and prefigure unto them their Mediatour and atonement maker Jesus Christ, without whom nothing is acceptable to God. And further, although *Noah* gave thanks also to God for the preservation of the uncleane creatures, as for the cleane; yet he offereth onely of the cleane, because he had so learned from the Patriarks, that God was pleased with such sacrifices, before whom otherwise nothing is uncleane, but in respect of man: and where|as he offered of all cleane both beasts and fowles, it is like he tooke of more kindes, than those five used in the Law: that is, Oxen, Sheepe, with Goats, Doves, and Turtles. Further, he offered burnt sacrifices, rather than oblations, *Eucharisticall*, not as the Hebrewes imagine, for his owne sinne, but because such sacrifices were most used before the Law, and were best accepted, when as the whole sacrifice was consumed upon the Altar, *Mercer*.

QVEST. XVIII. How God smelled a savour of rest.

Vers. 21. *GOd smelled a savour of rest.*] 1. As men are delighted with pleasant savours, so this service and sacrifice of *Noah* was pleasing unto God, as the Chalde Paraphrast readeth. 2. Not that the externall act of sacrificing in it selfe pleased God, but the thankfull minde of the sacrificer, *Calvin*. 3. All our acts have a double smell, one outward before man, another inward

before God: *Cain* and *Abels* sacrifice had one outward smell, but *Abels* had a sweet savour beside within, *Muscul.* 4. And this savour herein differeth from all sensible savours: for there may be society in the most pleasant odours, but with this sweet savour the Lord is never filled or wearied, but alwayes delighted with the prayers of the Saints, *Cajetane.*

QVEST. XIX. How the Lord will no more curse the earth.

Vers. 21. *I Will not henceforth curse the ground any more for mans sake, &c.* 1. The Lord speaketh not gene|rally of all kinde of cursing the earth: for those curses which are upon the earth for mans sinne, *Gen.* 3.17.4.12. are not taken away: but he meaneth this particular curse by waters, that all flesh shall no more perish by them: as is shewed, cap. 9.21. for the world notwithstanding shall bee destroyed by fire. 2. Where it is added as a reason, *for the imagination of mans heart is evill, &c.* it is not to be taken as *Rupertus* collecteth: that God will spare the earth, and beasts, because man is subject to sinne: but the promise is made specially for man. That seeing hee is by nature subdued to sinne, hee is to bee pitied, and not for every offence according to his deserts to be judged: for then the Lord should continu|ally overflow the world, *Calvin.* 3. And whereas this reason is given why the Lord would destroy the world, *Gen.* 6.6. because the imaginations of his heart were evill: it may seeme strange, that the same cause is alleaged here, why from henceforth the Lord would spare the world: therefore this is here added, to shew the originall beginning of this mercy, not to proceed from man, who is altogether corrupt by nature, but from Gods owne gracious favour, *Mercer.* 4. Further, whereas it is said, *God said in his heart,* * this was not only secretly purposed by the Lord, not uttered, but either revealed to *Noah* as a Prophet, or to *Moses* the Writer, as some Hebrewes: but it is cleare, that the Lord thus spake to *Noah*, who is said thus to speake *in his heart*, as taking counsell and deliberation with himselfe, *Mercer.* 5. *From his youth:* not only from his youthfull estate, which age is more prone unto sin, committing the same with rage and violence, as *Tosta/tus:* or when man beginneth to have use of reason, and free-will, as *Rupertus.* But mans thoughts are evill, even as soone as he is able to conceive or thinke any thing; yea our nature is evill from the cradle, * *Calvin.* Though as *Ambrosewell* saith, *crescit cum aetatibus culpa, as age groweth, so sinne increaseth.*

QVEST. XX. How the seasons of the yeare are promised alwayes to continue.

Vers. 22. *SOwing time and harvest, &c.* 1. The Lord doth not promise that for ever these seasons of the yeare shall continue: for after the end of the world they shall cease. But all the dayes of the earth: that is, so long as the earth continueth in this state, *Muscul.* 2. Neither is this to bee understood of every particular Countrey: for sometime and in some place, it falleth out through the just judgement of God, that there is neither seed time nor harvest, as it hapned under *Elias,* 1 *King.* 17. But it is referred to the generall condition of the whole earth, wherein there shall be a perpetuall succession of these sea|sons. 3. The yeare is not here divided into six parts, as the Jewes imagine, giving unto each part two mo|neths: but *Moses* divideth the yeare according to the popular estimation, into two parts, cold and heat, Summer and Winter: and by seed time and harvest, are understood the benefits that arise unto men by

the season of the yeare, *Luther, Perer, Mercer,* or by them the two other parts of the yeare are im|plied the Spring and Autumne. 4. Further it is said, *day and night shall not cease:* not because there was no distinction betwene the day and night during the time of the floud, as some Hebrewes: for we see that *Noah* accounted the dayes, when he sent out the Dove, which could not have searched about in the dark: but there was not such apparant distinction of the day and night, as before: the whole frame of the world being then out of course. Like as when the skie is

darkened in Sea tempests, as *Act. 27.20.* neither Sunne nor Starres appeared in many dayes: the Sunne and Starres then kept their course, but not to any such use of the inhabitants of the earth. And this is to be understood generally for the continuance of day and night in the whole earth: for in particular places the night may be altered, as in Egypt, and the day, as when the Sunne stood still in the times of *Iosua, Mercer.*

4. Places of doctrine.

1. Doct. Nothing acceptable to God without faith.

Vers. 21. *AND the Lord smelled a savour of rest, &c.* Because *Noah* offered up his sacrifice in faith, therefore it had a pleasant smell before God: whereby it is evident, that all service which is offered unto God being not mixed with faith, doth stinke before him: *sic Oecolampadius.*

2. Doct. Originall sinne not by corrupt imitation.

Vers. 21. *FRom his youth:* this place directly proveth originall sinne, against the Pelagians: who denied it to be a depravation of our nature, but a corrupt imitation: but here we see, that even in the very youth and first age of man, when he is not yet so apt to imitate, there is evilnesse and corruption in the heart: as it is in the *Proverbs, 20.11.* a childe is knowne by his doings, whether his worke bee pure or right.

3. Doct. Excommunication how to be used.

Vers. 21. *I Will no more curse the earth, &c, neither will I from henceforth smite, &c.* Here cursing and smiting goe together; first God curseth, then he smiteth: after this rule none ought to be smitten by the spirituall censures of the Church, but such as stand first accursed before God: not as the Pope smiteth with his thunderbolts, even those, that are the faithfull servants of Christ: but the Wise man saith, that a curse causlesse shall not come, *Proverbs, 26.2.*

4. Doct. The seasons of the yeare from Noahs time.

*Vers. 22. *Cold and heat shall not cease, &c.* That therefore is but a fabulous conceit of *Ovid*, that in *Saturnes* time it was a continuall spring: for we see that even these seasons of Winter and Summer began under *Noah.*

5. Places of confutation.

1. Confut. The Latine translation corrupt.

Vers. 7. WHEREAS the Latine text readeth, that the Raven went out and returned not againe: where|as the true reading is, ^{*}*that the Raven went, going forth and returning,* *Bellarmino* would excuse it thus; that the Latine text in sense agreeth with the Hebrew: for the Raven returned to the Arke going and comming, but not into the Arke to *Noah.* 1. But *Bellarmino* might know, that there is difference betweene a Translator, and an Interpreter, the one followeth the sense, the other should keepe the very words and sense withall. 2. And as here the Latine varieth from the words, so vers. 21. it leaveth the sense, for whereas the Hebrew readeth, the *thought of mans heart is evill, &c.* the Latine doth mitigate the speech, and saith, *prone to evill*, such liberty that corrupt translation taketh, (which they make authen|ticall) to chop and change the originall text: As likewise in the fourth verse, for the 17. day of the mo|neth, the Latine readeth the 27. day.

2. Confut. God created nothing evill.

Vers. 21. *THE imagination of mans heart, jetser, figmentum, the frame or fashion of mans heart, &c.* which must be understood not *Passively*, for that frame of the heart, which was created of God, for that is good: but *Actively*, for that which the heart of man imagineth and frameth it to it

selfe: which is called the imagination and framing of the thoughts,* chap. 6. vers. 5. and that is evill: wherefore this place neither giveth any advantage to profane persons, to conceive of God, as though he were Author of evill, for the heart as it is created of God is good, the substance thereof is of God, the evill quality thereof is of the corruption of our owne nature: neither doth this place serve to uphold *Illyricus* conceit, that originall sinne should be a substantiall thing.

6. Places of exhortation and morall use.

1. *Morall.* Compassion toward the creatures.

Vers. 1. *GOd remembred Noah and every beast, &c.* Gods mercifull providence appeareth, that watch|eth not onely over men, but over the inferiour creatures, for mans sake: according to the

Page 85

Psalm 36.6. *Thou O Lord savest man and beast:* whereby man is taught to be like to his Creator in com|passion, to extend mercy even unto the bruit beasts: as the Wise man saith, *a righteous man regardeth the life of his beast, Prov. 12.10.* *Xenocrates* an Heathen Philosopher is commended for his pitifull heart, who succoured in his bosome a poore Sparrow, that came flying to him, pursued of an Hawke, and afterward let the bird goe away, saying; *Se supplicem non prodidisse, that he had not betrayed his poore suppliant.**

2. *Morall obser.* Obedience.

Vers. 14. *Then God spake to Noah:* the earth was now perfectly dry, and *Noah* might have gone out if he would, but he waiteth upon God, that as he entred into the Arke by his appointment, so he will not goe forth without his commandement: so *Ambrose* noteth well: *siccata erat terra, exire po|tuit Noe de Arca, &c. sed justus nihil sibi arrogat, se totum sed divino committit imperio; * the earth was now dried, Noah might have gone forth, but the just man doth arrogate nothing to himselfe, he wholly committeth himselfe to Gods commandement.* By this wee are taught obediently in all our wayes to depend upon God.

3. *Morall obser.* Thanksgiving for benefits received.

Vers. 20. *HE offered burnt offerings:* to testifie his thankfulness to God, for this his great deliverance: so the godly are taught for all the benefits, which they receive, to yeeld due thanks unto God, and acknowledge him onely the author and giver of them: as *David* saith, *What shall I render to the Lord for all his benefits? &c. I will take the cup of salvation and call upon the name of the Lord, Psal. 116.12.*

CHAP. IX.

The Method and parts of the Chapter.

IN this Chapter two principall things are declared: 1. The restoring of the world, and renewing of Gods covenant, vers. 1.10. 2. The infirmitie of *Noah* in being drunke, and such things as accompany the same, from vers. 20. to the end.

In the first part the covenant is renewed with mankinde, from vers. 1. to 8. then with all flesh, vers. 8.10.20. In the covenant made with man, foure things are ex|pressed, his multiplication, vers. 1. domination and rule over all creatures, vers. 2. sustentation and food, vers. 3. preservation, in

providing that mans blood be not shed: God will require it at the hand both of beast and man, vers. 4, 5, 6.

In the generall covenant made with all flesh: first, there is the promise, that all flesh should not be rooted out by the waters, vers. 10, 11. then the signe and token thereof; the bow in the cloud: which shall be • signe betweene the Lord and the world, that it shall be no more destroyed by water. And this is repeated foure times, from vers. 13. to 17. for the better assurance of it.

In the second part, first *Noahs* infirmitie is described, with the occasion thereof, his drinking of wine, vers. 21, the effects thereof, his nakednesse, 21. Secondly, the behaviour of his sonnes: undutifull of *Cham*, vers. 2•. reverence toward their father in the other two, vers. 23. Thirdly the verdict and sentence given by *N•h* by way of prophesie upon his sonnes: his cursing of Canaan of *Cham*, 25. his blessing of *Sem* chiefly, vers. 26. and of *Iapheth* next, vers. 27.

2. The grammaticall sense.

v. 3. Everything that flieth, 〈 in non-Latin alphabet 〉, S. everything that creepeth. reptile: T.P. every thing that moveth H.C. B.G. heb. remes: * that moveth or creepeth

4. Flesh in the blood of life. S. flesh with the blood. H. with the life and blood. Ch. with the the life, which is the blood: caet. heb. with the life, and the blood. *

5. At the hand of man, which shall shed the life of his brother. Ch. at the hand of a mans brother. caet.

6. With witnesses by the sentence of the judge, shall his blood be shed. Ch. for the blood of ma•, * his blood shall be shed. S. his blood shall be shed. H. by man shall his blood be shed. T.P.B.G. sic hebr.

7. Ingredimini, walke upon she earth. H. replenish or grow plentifully in the earth: caet. hebr. sharatz. to multiply in abundance.

Rule over the earth. S. replenish or increase in the earth: cat. hebr. rabbah, *signifieth to multiply and to be great.* *

10. From all that goeth out of the Arke. S. from all that goeth out of the Arke, with all the beasts of the field. caet. *

11. To destroy all the earth. S. to destroy the earth. cat.

13. Betweene my word and the earth. Ch. betweene me and the earth. caet. I doe set. S.B. I will set: * H. I have given or set the bow. T.P.G. sic heb.

16. Betweene me and you. S. betweene the word of God and every living thing. Ch. betweene God and every, &c. caet.

24. When he had learned. H. he knew what, &c. caet. *

His lesser sonne. H.C. younger. S.B.G. minimus, his youngest sonne. T. heb. chatan parvus, little.

* 25. 〈 in non-Latin alphabet 〉 ▪ a domesticall servant. S. a servant of servants: caet.

27. God shall enlarge Iapheth. H.S.C.P.G. peswade Iapheth: alliciet. T.G. pathah, *signifieth to enlarge and perswade*: let his glory dwell in the tents of Sem. Ch.

3. The Explanation of doubts.

QVEST. I. Of the benediction of increasing and multiplying after the flood.

1. *GOd said to Noe and his sonnes bring forth fruit.* 1. Though the Scripture make no mention of any sonnes that *Noah* begat after the flood, yet this benediction belongeth also to *Noah*, because he is increased in his sonnes, *Luther*. 2. This blessing doth properly and especially appertain to lawfull marriage, though there be a kinde of obscene fecundity also in unlawfull copulations, for God speaketh to *Noah* and his sonnes, *Calvin*. 3. This increasing, though by Gods blessing is extended to other creatures, yet it is specially directed unto man, for whose cause other creatures are multiplied: 4. In that this blessing is rehearsed againe, * vers. 7. it sheweth the certainty of it, and the mighty increase of mankind after the flood: for it is recorded, that within three hundred yeares, *Ninus* King of the Assyrians, had an army of seventene hundred thousand footmen.

QVEST. II. How man hath yet rule and dominion over the creature.

2. *ALso the feare of you, &c.* 2. Those three privileges which were given unto man in his creation: of increasing and multiplying, *Gen.* 1.28. of his rule and dominion over the creatures, *ibid.* of his food and sustentation, vers. 29. are here renewed in these three first verses, though not in that integrity and perfection: for the generation of man is with much difficulty and perill: his dominion over the creatures much impaired: his food more grosse, and with greater care provided. 2. Yet man retaineth still his dominion and sovereignty over the creatures, though not so absolute, as *Adam* had it: first we see though the savage and wilde beasts have cast off mans yoke, yet such as are more necessary for mans use, as Oxen, Horse, Sheepe, remaine in subjection still: secondly, even the wilde and unruly beasts are tamed by the wit and industry of man, *Iam.* 2.8. and the hand of man worketh many engines and instruments whereby they are taken and subdued: as here fitly they are said to be delivered into the hand of man: thirdly, though God doe often punish mans disobedience by the cruell beasts (which is one of the foure great plagues, *Ezek.* 14.21.) yet are they restrained by the power of God, in that they over-runne not the earth to destroy man, and partly they doe retaine a naturall feare and awe of man, whom willingly they use not to assault, but either provoked, or constrained by famine, or fearing some hurt to themselves.

QVEST. III. Whether flesh were eaten before the flood.

3. *EVERy thing that moveth shall be meat for you.* 1. Some thinke that flesh was not eaten before the flood in the families of the righteous, *Mercer*. 2. Some, that the eating of flesh was not at all in use before the flood: which is the opinion of *Lyranus*, *Tostatus*, *Vatablus*. But the liberty of eating of flesh is not here first granted, it is onely renewed. 3. Neither is their opinion to be approved, which thinke, that the eating of flesh was permitted before the flood, but yet not used among the faithfull: of which judgement seeme to be *Theodoret*, and *Thomas Aquinas*: for to what end should the faithfull restraints themselves of that liberty which God gave them? * 4. Neither yet doe we thinke that the eating of flesh was their usuall food before the flood, as it is now, as seemeth to thinke *Dominicus à Soto*, a Popish Writer for when as yet the earth and plants were not corrupted by the flood, but retained their naturall force and vigour, they yeelded more sufficient nourishment, so that the eating of flesh was not then so necessary: and as the more delicate use of some plants, as the use of Wine by *Noah* was brought in afterward: so much flesh of fowles and beasts did grow in request after the flood, which was not covered before. 5. Wherefore the sounder opinion is, that not onely the eating of flesh was permitted before the flood, but used not onely among the prophane race, but with the faithfull, though with greater moderation. Our reasons are these: 1. Because there is made no new grant, neither in this, nor in the rest, as of multiplying and bearing dominion, &c. but onely the ancient privileges granted to

man, confirmed. 2. The distinction of cleane beasts, which it was lawfull for them to eat, and the uncleane, whereof they might not eat, *Levit. 13.8.3.* * It is evident by the oblation of *Abel*, who offered the first fruit of his sheepe, and the fat of them: but it had beene no praise to *Abel*, to offer the fatlings, if he used not to eat of them: it had beene all one to God, whether to offer leane or fat: but herein *Abel* is commended, because he preferred the service of God before his owne private use: and therefore *Iustinus* well collecteth, *Si an•e posuit Abel utilitatis•a Deum, non dubium quia solitus fit ex labore suo utilitatem percipere: If Abel did preferre God before his profit,* * certainly he did reape profit of his labour: and to the same purpose he alleageth that saying of the Apostle▪ *Who feedeth a flocke, and eateth not of the milke thereof, 1 Cor.9.7.* and by the same reason also of the flesh thereof. 4. In that expresse mention is here first made of eating of flesh, it is not, as one well resolveth, *quantum ad usum*, in respect of the use, *sed quantum ad necessitatem*, in regard of the necessity. The food of flesh beganne now to be more necessary, * because the plants and herbs had lost the first natu|rall vigour and strength.

QVEST. IIII. Wha• the meaning is of eating the flesh with the life or blood.

4. *BVt flesh with the life thereof, that is, the blood, &c.* 1. This word *anima*, in Hebrew *nephesh*, translated life, is taken foure wayes in Scripture: first, for man, *as the soule that sinneth, shall die, Ezek. 18.* Secondly, for the reasonable soule: *feare not those that can kill the body: but cannot kill the soule, Matth. 10.* Thirdly, it is taken for the inferiour part of the soule, that is, the affection: as thou shalt love the Lord with all thy heart and soule, *Matth.22.* Fourthly, it is taken for the life: as a good shepherd will lay downe his life for his sheepe, *Ioh. 10.* and so it is taken in this place: for the blood is the seat and chariot of the life, and vitall spirics.

2. These words are neither figuratively taken, as *Eugubinus* thinketh, for the shedding of mans blood: because he that killeth a man, seemeth to devour his flesh: for in this sense the words should have no coherence at all with the former verse: and where words may be taken in their proper sense without any in|convenience, a figure is not to be enforced: neither is it all one to eat flesh with the blood thereof, and to eat things strangled, as *Chrysostome* collecteth: * for the Apstoles distinctly speake of blood and things strangled, *Act. 15.* Neither is the eating of live flesh here onely prohibited, as *Cajetanus* conjectureth: or of hot blood, as *Mercer*: for from this brutish kinde of food, the very nature of man abhorreth, and therefore it needed not so especially to be provided for by precept. But here generally the eating of the blood with the flesh is forbidden: whether together with the flesh alive or dead, or separated from the flesh, as to drinke it, or to eat it as now the use is in confected meats.

QVEST. V. Wherefore the eating of blood was prohibited.

NOW whereas the eating of blood was forbidden, both before the Law, and under the Law, *Levit. 17.* and after the Law in the beginning of the Gospell, *Act. 15.* it shall be profitable to consider the causes of this prohibition. First, it was forbidden before the Law: 1. Not so much for decencie and comeli|nesse, or for that blood is a grosse and heavy food: 2. But either that aforehand by these ceremoniall pre|cepts mens minds might be prepared the better to beare the yoke of the Law, which afterward should be promulgated. 3. Or rather that by this precept of abstaining from blood, * men might be the more ter|rified from the shedding of mans blood: *sic Chrysost.*

Secondly this law was revived, *Levit. 17.11, 12.* whereof two reasons are given: one civill, because the life of the flesh is the blood: that they should forbear from all shew of cruelty, and so much the more detest the shedding of mans blood: the other religious, because *I have given the*

bloud to offer at the Altar: the bloud, the organ of life, is holy unto God the Author of life and therefore they should not pollute or prophane it by devouring thereof.

Thirdly▪ the Apostles did forbid the eating of things strangled, and bloud: 1. Not because among the Gentiles, suffocated things were held to be the food of evill spirits, as *Origen* writeth: * for it is not like that the Apostles would ground their decree upon such heathenish fantasies. 2. Neither by bloud is homicide forbidden, and by things suffocated uncleane, as some thinke: for the Apostles would not use obscure and mysticall tearmes in their decree: and these things were already provided for by law among the Gentiles. 3. Neither did the Apostles forbid these things onely to restraine intemperancie: for many kinds of food are more delicate and to be defi•ed, than these. * 4. But *Augustine* sheweth the true cause of this prohi|bition: *Qu•dideo f•ctum est, quia el•gere voluerunt Apostoli pro tempore rem facilem &c.* This was decreed because the Apostles for a while would chuse some easie thing, not burdensome to the observers, which the Gen/tiles might observe in common with the Iewes, &c. Thus *Augustine* disputing against *Faustus*. This the Apo|stles did onely for a time, lest the beleeving Jewes, who could hardly all at once be removed from the legall rites, might have beene offended at the libertie of the Gentiles: but now this cause being removed, and there being no such feare, this decree also is expired.

QVEST. VI. How this prohibition dependeth of the former verse.

Vers. 5. *FOR surely I will require your bloud, &c.* 1. Which words are neither an exposition of the former verse, as *Eugubinus*, who by the eating of flesh with the bloud, understandeth figuratively the shedding of mans bloud. 2. Neither is the Hebrew *ach*, to be read as an adversative, as *Paulus Burgensis* readeth, *veruntamen, notwithstanding*: as though the sense should be this; though yee are permitted to shed the bloud of beasts, yet it is unlawfull for you to shed the bloud of man. 3. Neither is this another exception, concerning mans food, as *Cajetane*, that as before the bloud of beasts is excepted, so here humane flesh: that if it be not lawfull to shed the bloud of man, neither is it to eat his flesh, which first must be ki•led before it be eaten. 4. Neither need there to be here understood any sentence, as this; *I will not have you to shed mans bloud*, and then this to follow as a reason: for this prohibition to shed mans bloud, followeth directly in the next verse. 5. But this word translated (*for*) may be read as a causall: why God would have them abstaine from all cruelty or savage behaviour in eating of the bloud of beasts, that they should have a greater detestation of the spilling or shedding of mans bloud, *Perer. Mercer.*

QVEST. VII. How God will require the bloud of man at the hand of beasts.

Vers. 5. *AT the hand of every beast.* 1. *Rupertus* by beast, understandeth the Devill, that shall answer for the death of mens soules: but *Moses* here directly speaketh of the bodily life, which is in the spirits and bloud. 2. Neither by beasts here are understood cruell and beastiall men: for it foll|oweth afterward, a• the *hands of man will I require it, &c.* 3. Neither doth *Moses* insinuate the death

of martyrs, which were exposed to beasts: for which the persecutors shall answer for, that did cast the Saints before the beasts. 4. But here is shadowed forth that Law, which was afterward published, that even the beast that killeth a man should be stoned, *Exod. 22.*

QVEST. VIII. How his bloud shall be shed, that sheddeth bloud.

Vers. 6. *BY man shall his bloud be shed.* 1. Some reade in *homine*, and referre it to the first clause, *Hee that sheddeth mans bloud in man*, as they which are strangled, have their bloud shed

as it were in them, *sic Tostatus*: but in this sense, one kinde of murther onely should be prohibited. 2. Some read *in homine, against man*: that is in despite of man, *Cajetan*. 3. But the best reading is *per hominem, by man*: and to referre it to the last clause, by man shall his blood be shed: that is, by the Magistrate: as the Chaldee interpreteth, *by witnesse by the sentence of the Iudge*: for it should seeme, that before the flood there was no law made, nor power given to man to punish murther: as *Adam* proceeded not against *Cain*, that killed his brother *Abel*, *Mercer*. 4. And this must be understood, not *de facto, sed de jure & merito; not of the fact*: for many times murtherers escape, but of the right and due desert of murtherers, that they are by Gods Law worthy of death: and many times where the law of man faileth, that such are not executed, Gods vengeance overtaketh them: such are either slaine in battell, or by the hands of other, or by some other meanes: as it is in the Psalme, *men of blood shall not live halfe their daies*. *Psalm. 55.24. Calvin*.

QVEST. IX. That mans life should be preserved because of Gods image.

IN the image of God, &c. 1. Hence it followeth not, as *Oleaster* collecteth, that the image of God is in mans body, because the image in the soule cannot be by the killing of the body destroyed: for the reason concludeth well, though this image of God be not in the body, yet because the body is the Tabernacle of the soule, and beareth that, which beareth the image of God, it ought for that cause to be revered: and yet the image of God though not originally or principally, yet by the consequent and effects, is expressed and shineth in some sort in mans body: in that it is made upright and aspiring to celestiall things, and so sutable to the soule, and in regard that into the hand of man. God hath delivered the rule and dominion of the creatures, cap. 1. vers. 28. 2. Though the image, wherein man was created, be much decayed and impaired, yet some part thereof remaineth, for the which the life of man should be spared and preserved, *Calvin*. 3. And if for this reason the life of any man whatsoever should be regarded, much more the life of Christians in whom this image is renewed in Christ, *Muscul*.

QVEST. X. Of the Raine Bow.

Vers. 13. *I Have set my bow in the cloud, &c.* 1. Neither *Ambrose* conceit can be admitted, who understandeth not here the visible Raine-Bow in the clouds, but the invisible power of God, where|by he sometime intendeth,* sometime remitteth his judgements, as a bow is bent, and unbent againe: But this collection is contrary to the text, which saith; *The Bow shall be seene in the cloud*, vers. 14. 2. Neither is their opinion found, that thinke there was neither raine no Raine-Bow before the flood: for how could the plants and fruits of the earth have beene so many yeares preserved without raine: so then the Raine-Bow was before the flood, but it beganne onely now to be a signe of this covenant betweene God and man: as the Lord chuseth sometime naturall things for signes, as Bread and Wine, and Water in the Sacraments, *Mercer*. 3. Neither is the opinion of some Hebrewes to be admitted, that thinke the Raine-Bow to have beene before the flood: but then it appeared in the cleare aire, now in a cloud: for the *iris* or Bow can have no existence or being,* but in a dewing or stilling cloud, *Mercer*. 4. Neither is *Thomas Aquinas* judgement and *Cajetan* sound, which thinke that the Raine-Bow is partly a naturall signe, that there shall be no flood: because the Raine-bow sheweth not, but when the clouds are thinne and dispersed, whereas thicke and blacke clouds ingender inundations: for the causes of the generall flood were not naturall, and God without the clouds, by the overflowing onely of the waters could drowne the world: and beside, if the Rain-bow were a naturall signe, then before the flood came it might have prognosticated so much: but then it should have beene a lying signe: for, notwithstanding the Raine bowes often appearing before the deluge, (as it is like) the flood came. 5. Though the Raine-bow bee not a naturall signe, but voluntary, depending upon the will and institution of God: yet notwithstanding hath it some agreement with that which it is made a signe of;* like as baptisme in the flesh hath some resemblance of the soule▪ so the Raine-bow is a fit and convenient signe to portend no inundation likely to follow, because it is ordinarily a signe either of faire weather, or of no long raine. And it hath beene observed, that a Raine-bow in the

morning betokeneth showers, in the evening faire weather: Beside the Raine-bow is found to be wholesome to plants and herbs, that where it lighteth it giveth them a more pleasant, and a fragrant smell: as *Aristotle* and *Plin^e* write, and therefore fitter in this behalfe to be a signe of grace and favour. 6. Further, their imagination is fond, that think there shall be no Raine-bow 40. yeares before the end and destruction of the world by fire: because the aire say they, must be a long time before prepared by a continuall drinesse for that combustion: As though God cannot at once make the world combustible, as the raine and flouds were gathered together speedily for the inundation: further, if there should bee no raine for fortie yeares before the end of the world, how should the fruits of the earth be preserved: great famine and miserie must needs follow in the world: whereas it seemeth at the comming of Christ, there shall be pleasant times and full of mirth, wherein they shall eat and drinke, marry, and bee given in marriage, as it was in the dayes of *Noah*, *Matth.* 24.7. Lastly, *Rupertus* opinion wanteth sufficient ground, who applieth this covenant signified by the Rainebow wholly unto Christ, and maketh it altogether

mysticall: we deny not but that the Raine-bow being a signe of temporall benefit, may be a type and figure of Gods everlasting mercy in Christ, as *Revel.* 4.3. the throne of God is described having a Raine-bow round about it: yet it is evident, that God covenanteth here with *Noah* for this temporall benefit, and with all other creatures and living things, to whom the spirituall covenant in Christ appertai|neth not. And whereas other mysticall significations are made of the Raine-bow: as that the two colours of water and fire in the Raine-bow, the one blew, the other red, doe betoken the baptisme of Christ by water and fire: and the two judgements of the world, the one already past by water, *the other to come* by fire, these applications and the like, are witty rather and pretty, than wise and pithy. 8. Further, * whereas other covenants are made with condition of obedience, this covenant is absolute, that howsoever mens wickednesse may deserve other particular punishments, the Lord will not any more destroy the world with water. 9. This covenant the Prophet saith was made with an oath, *Isay* 54.9. and yet no oath is here expressed, because the word of God is as sure and stedfast as an oath, * as the Lord is said to have sworn to *Abraham* concerning the multiplying of his seed, *Exod.* 32.13. and yet no oath is mentio|ned, where that promise is made, *Gen.* 12. and 15.10. *Rambannoteth*, that the Bow being turned with the ends downward, and the backe to heaven, therein is a signe of mercy: for hee that shooteth arrowes, holdeth the backe of the Bow from him. 11. The Jewes when they see the Bow, goe forth and confesse their sinnes, and will not looke upon it with their eyes: such superstition we allow not: but it were meer, that the sight thereof would put us in minde of Gods great mercy in sparing the world. 12. This speech of the Lord concerning the heavenly Bow, was neither uttered to *Noah* alone, and by him to his chil|dren, as some thinke, or to *Sem* onely and *Iapheth* of his sonnes, but to *Cham* with the rest: whose sinne yet appeared not, and this being a temporall blessing, as wicked *Cham* was a partaker in it, so the cove|nant might bee made with him, seeing that therein even other creatures also are comprehended, *ex Mercer*.

QVEST. XI. How Gods is said to remember.

Vers. 15. *Then will I remember my covenant.* 1. Not that God need to have any thing to put him in remembrance: but either thereby is meant, that God will never forget his covenant, in that it shall appeare by the effects, that God thinketh of his covenant to performe it: or rather it is referred to the faith of men, that they shall well perceive, that God is faithfull in his promises, *Calvin*: so that God is said to remember, because he maketh us to know and remember, *Chrysostome*. * 2. Here it is called a covenant in a large sense, for properly a covenant is not without a contract, *sine dato & accepto*, a pro|mise and a condition: but such a covenant is not

here made, which is extended to the bruit beasts: it then here signifies, the absolute disposition and gracious purpose of God toward man and all flesh, for their preservation, *Tremel*.

QVEST. XII. Whether Noah had more sonnes beside the three that are named.

Vers. 18. *The sonnes of Noah going forth of the Arke, &c. Berosus Annianus* thinketh, that *Noah* begat other sonnes after the flood, to the number of thirty, which were called *Titanaes*, of their mother *Titaa*, and that one *Tuisco* the father of the Germanes, was the fourth sonne of *Noah*, *Muscul*. But all these are fables. 1. Because it is like that *Moses* would have made some mention of those sons, at the least in generall, as of the other Patriarks before the flood, *they begat sonnes and daughters*, *Genes. 5.2.* The text saith, that of these three the whole earth was overspread, vers. 19. But if there had beene other sonnes, they also should have increased. 3. It need not be marvelled that *Noah* lived 350. yeares after the flood, and begat no children: for all this was the time of his old age, and *Noah* being 600. yeare old, was not so apt for generation.

QVEST. XIII. Why mention is made of Canaan.

And Cham was the father of Canaan. 1. Mention is not made of *Canaan* the sonne of *Cham*, and the rest of *Noahs* sonnes children omitted, * to note the intemperancie of *Cham* (as *Chrysostome* thinketh) because he begat him in the Arke: for that is not like, that *Canaan* was borne in the Arke: both because mention is made onely of *Noah* and his wife, and his sonnes, and their wives, that came out of the Arke, eight persons in all, *Gen. 8. ver. 16.* as also seeing *Canaan* was the youngest of *Chams* sonnes, *Gen. 10.6.* it would follow that the three elder sonnes, *Cush*, *Misraim*, *Pu*, being borne before *Canaan*, and so before the flood, should haue entred into the Arke contrary to the Scripture, which remembreth but eight persons to have beene saved in the Arke. 1 *Pet 3.20.* 2. Neither as *Ambrose* conjectureth, * is *Canaan* mention|ed to exaggerate *Chams* disobedience, that having a sonne to whom he was father, did forget his dutie to his father, and therefore was justly punished with a wicked sonne. 3. But this seemeth to be the reason *Moses* applieth the story to his times, when as now the Israelites were going to possesse the land of *Canaan*, that they might know, that now was the time, when the curse of *Canaan* and his posteritie should take place: *sic Muscul*.

QVEST. XIV. Whether Noah was the first inventor of Wine.

Vers. 20. *Noah planted a vineyard.* 1. *Noah* is said to be a man of the earth, not because he was a great man, or lived in the field without Cities, as *Ramban*, but because he delighted in husbandry. 2. If it be asked whence *Noah* had these Vine-plants; either as *Ambrose* thinketh, * they sprouted a fresh out of the old roots, or as *Tostatus*, the earth might bring forth wilde Vines of it owne

accord, which by *Noahs* husbandry are made fertile: some of the Hebrewes thinke, he might keepe them in the Arke. 3. And mention is made rather of *Noahs* planting of Vines, than sowing of Corne, wherein he no doubt was occupied also: not because the invention of things necessary he would leave unto God, and of things for pleasure unto man, as *Ambrose* supposeth (for there is no doubt, but that Wheat was in use before the flood) but for that it ministreth occasion to the story following. * 4. Neither hath it any ground, that there was no use of the Vine before the flood, when as they were given to such sensuality and pleasure: but that *Noah* brought the grape to more perfection, (and therefore it is said he planted a Vineyard, not Vines) to make drinke thereof, which might be otherwise used before: and herein *Berosus* conceit is not much to be

misliked,* that *Noah* was called *Ianus*, because of the invention of Wine, which in Hebrew is called *Iaii*••.

QVEST. XV. Of Noahs drunkennesse.

Vers. 21. *HE was drunken, and uncovered, &c.* 1. Though *Noahs* drunkennesse may have some excuse, as in that being an old man, and unaccustomed to this kinde of drinke, and being ignorant of the force and nature thereof,* he was the sooner overcome, yet it can have no just defence. 2. For *Noah* was so oppressed and intoxicate, that he forgot himselfe, as a man for the time not regarding comeliness: for he lay uncovered, not as *Aben Ezra* thinketh, by *Canaan* meanes, but by his owne negligence and oversight, and that in the midst of the tent, as it were in the floore and pavement: some Hebrewes say, that it was in his wives tent, to whom he went in: some thinke againe, that his wife was not living, because she would have covered his nakednesse: but these things are uncertaine, *ex Mercer*, 3. Wherefore the simplicity of the divine story appeareth, that concealeth not the infirmities of the most perfect men: that by such examples we should rather take heed: for if the strong may be thus overtaken, how much more circumspect ought the weaker sort to be.

QVEST. XVI. Of Noahs nakednesse.

AND was uncovered. 1. *Adam* and *Eve* were naked and uncovered in Paradise, and were not ashamed, because as yet they felt not the rebellion of the members, a just recompence of mans rebellion and disobedience to his Creator. 2. But now man is ashamed of those parts, rather than any other: because whereas other parts, even in the heat of mans affections, *a voluntate moventur*, are not moved without the will of man,* but as *Augustine* saith, *Gentilia lib•do juri suo mancipavit, & potestati voluntaris •rip•it: lust hath subdued those members to it selfe, and taken them from the power of the will.* 3. Hereof it is, that even the barbarous nations, that onely have nature to guide them, doe yet cover and hide their secret parts. It was therefore so much the greater shame for *Noah*, so reverend a Patriarke, so undecently to lie uncovered.

QVEST. XVII. Of Chams sonne.

Vers. 22. *AND when Cham the father of Canaan saw, &c.* 1. *Theodore* noteth out of the opinion of a certaine Hebrew, that *Canaan* first saw *Noah* thus lying uncovered (and therefore he is named with his father) and told his father, who chideth not his sonne for it, but desireth to see the same •ight also. This might be one step of *Chams* prophanesne. 2. To let passe either the opinion of some Hebrewes, as *Rabbi Levi* reporteth, that *Cham* did cut off his fathers privie parts, as the Poets feigne of *Saturne*,* or that of *Berosus*, that *Cham* being given to Magicke (who in stories is called *Zoroaster*) did impudently handle his fathers privities, and enchanted them, that he was ever after unapt for generation: we need not devise any such matters to exaggerate *Chams* disobedience: it was great enough, as it is here described. 3. These then were the degrees of *Chams* sinne: 1. that he doth not ignorantly, or by chance, but wittingly gaze upon his fathers secrets. 2. He doth it to his father, to one by whom he was not onely begotten, but for his sake preserved in the Arke: and being the youngest sonne, and so much the more beloved of his father, his disobedience was so much the greater, as *Absaloms* rebellion was against *David*, *Muscul*. 3. Himselfe not a childe, but now above an hundred yeare old, *Calvin*. 4. Neither is he content thus to disport himselfe, but he telleth his brethren, thinking to corrupt them also, to deride their father. 5. He rejoyceth in his fathers fall, and as *Ambrose* saith, *improb•laetatur affectu, he wickedly pleasureth himselfe:** as the ungodly doe rejoyce at the fall of the godly. Like as Vultures, *ad •als olentia feruntur*, as *Basil* saith, doe passe over sweet meadowes, and pleasant places, and light upon carrions; so the wicked delight in the beholding of things that are evill and uncomely. 6. *Berosus* writeth of *Cham*, that he was after this given over to all lewdnesse, corrupting mankind with his evill manners: and taught them, by his owne example, approving the same,

that it was lawfull, as the wicked use was before the floud, to lye with their mothers, sisters, daughters, with the male, and bruit beasts, and therefore was cast out from his father,* and dwelt in Egypt, where he was made a God under the name of *Saturne*, and they built him a Citie called *Chemmin*, that is, the Citie of *Cham*, the Inhabitants whereof were called *Chem•nitae*. •erer.

QVEST. XVIII. How Noah know Chams sonne.

Vers. 24. *KNew what his younger sonne, &c.* 1. He neither needed any revelation to know this thing, as *Elizeus* discried *Gehezi* his corrupt dealing: neither is it like that *Sem* and *Iapheth* did voluntarily declare their brothers fault to their father, for feare of grieving him. But it is most like,

Page 91

that *Noah* espying his sonnes garment upon him, did question with his sonnes, and so learned the truth. *Muscul. Mercer.* 2. This younger sonne was not *Chanaan*, as *Theodoret* thinketh:* nor is hee called the younger, not in yeares but in manners, as *Ambrose*: neither as *Chrysostome*, that he was indeed elder than *Iapheth*, but lost his eldership, because of his sinne, as *Ruben* did: neither is hee called the younger onely comparatively in regard of *Sem*, as *Perer*: neither is it like that *Sem* was the youngest, as some Hebrewes conjecture, but preferred before the rest, because of his holinesse, and great prerogatives, as of whom descended the Patriarkes, Kings, and Prophets: but *Cham* was indeed the youngest of the three, as shall bee further shewed in the explanation of the 10. chap. v. 21.

QVEST. XIX. Why Canaan is accursed by name, rather than Cham.

Vers. *CVrsed be Canaan, &c.* 1. It is not like that *Canaan*, was yet unborne as *Origen & Ambrose* think, when this curse was pronounced. 2. Neither that hee was the eldest sonne of *Cham*,* the rest of his sonnes being yet unborne: *Ramban*. 3. Neither is this an imprecation, but a prediction of that, which was to come. *Theodoret: Calvin.* 4. *Canaan* is accursed, not *Cham*, not for that *Canaan* first saw his fathers wickednesse, *Theodoret*: or because of Gods favour towards *Cham* in preserving him in the Arke, as some Jewes thinke: nor yet lest that, if *Cham* had beene named, his whole posterity should have beene under this curse, whereas *Canaan* only standeth under it. *Perer*: for the whole lineage of *Cham* stood accursed: But *Chams* sonne is noted, not the father, both to shew the greatnesse of his sinne,* whereby the punish|ment was derived also to his posterity. *Calvin.* And to declare that *Canaan*, following his fathers ungodlly steps (who was partaker with him deriding *Noah. Mercer.*) was also worthy of the same malediction *Ambrose, ibid.* As also *Canaan* is singled out from the rest of *Chams* sons, by the spirit of prophesie, where|by *Noah* foresaw the wickednes of that nation, and now the time was come, when the event was to answer the prophecy in expelling the *Can•nites*, and making them servants to *Sems* posterity. *Calvin.* As also here|by we are given to understand, as *Gregory* well noteth, in that *Chamsinning, Canaan is cursed,* quod repro|borum nequitia hic inultae proficiunt sed in posterum feriuntur: that wicked mens sinnes goe a while unpun•shed, but they are afterwards met withall.*

QVEST. XX. How Canaan became a servant to his brethren.

SErvant of servants. 1. That his condition should be most slavish and servile, more vile than the lowest degree of servants: which should be so much the more grievous because he is subjected to his brethren, whereas to be a servant to strangers is more willingly borne as *Iosephus* brethren thought great scorne, that their brother should be their Lord: *Muscul.* 2. We see, that as in *Adam* sinne brought forth death,* so in *Caine* it is the beginning of slavish servitude: *ecce fratrem*

eodem natum patre peccatum fecit servum: behold sinne maketh the brother borne of the same parent a servant. Chrysost. A profitable service, and subjection should otherwise have beene in the world: as when men for order sake, and their better preservation obey their mercifull and prudent rulers, that governe them as fathers. But the slavish life and service had the beginning in cursed *Canaan*: such as their state is, that are taken captives in battell, * who being saved *alive: servi fiebant a servando appellati: became servants, being so called, because they were saved: Augustine.* 3. Though this curse did not presently take place, for the Cananites did hold the Israelites a while in subjection, yet at the length Gods judgements (which hee in his wisdom and secret counsell, for reasons best knowne to himselfe suspendeth) were executed to the full upon *Canaans* seed. *Calvin.*

QVEST. XXI. How children are punished for their parents sinnes.

BUt here a great question will be moved, that seeing *Canaan* was accursed for his fathers sinne, how it standeth with Gods justice, to punish the children for the fathers transgression: for the better resolving of this doubt, these severall considerations are duly to be weighed.

1. The judgements of God are of two sorts, they are either executed in this life, or in the next: in this many times they which sinne escape unpunished, and they which are innocent, are temporally chastised: but in the next world, every man shall receive according to their workes.
2. Gods judgements in this life, are either in spirituall, or temporall things: in spirituall, which properly concerne the soule, none are punished for another: as the Lord saith by his Prophet *Ezechiel, the sonne shall not beare the iniquity of the father, nor the father of the sonne, but the soule that sinneth shall dye** But in temporall things, as the losse of the commodities and pleasures of this world, yea of life it selfe, one may be punished for another.
3. The judgements in temporall things are to be considered, either as chasticements and medicines, or as punishments: in the first sense they may fall upon innocents, * as *Daniel* and *Ezechiel* went into captivity, being not guilty of the peoples Idolatry: but this was a medicine tending to their spirituall good: But as they are punishments, they are onely incident to those which have deserved them. So then God in his infinite wisdom doth lay temporall chasticements upon some, even for others sinnes. 1. That there|by we should be admonished both to detest sinne in our selves, and to dissuade others from it, seeing it enwrappeth many in the same judgement. 2. God can recompence abundantly the losse of temporall things, yea of life it selfe, with spirituall and eternall blessings. 3. Yet none are so pure and innocent, but must confesse, that howsoever, they are free from some great offences, yet for other sinnes, they may justly deserve punishment.*
4. But this course to punish one for another, is onely to bee left unto God: Man must observe another rule, to punish him onely that sinned: as it is in the Law, *the father shall not be put to death for the sonne;*

nor the sonne for the father; Deut. 24.16. though in other punishments which tend not to the death or affliction of the body, as in depriving of honours, liberty, goods, it standeth with justice, even among men, to punish the children for the fathers, and many for one, as is seene in the case of treason: yet this privilege in general to punish one for another, is peculiar to God, because he is both the Soueraigne Lord over man and all he hath, he only knoweth how to make such chasticements medicinall, and how other|wise abundantly to recompense those that are afflicted,

which things are not in mans power, who therefore in inflicting of punishment must respect every mans desert.

*5. Yet for the most part, they which are punished for other mens sinnes, are guilty of the same themselves: and therefore the Lord saith, he will visit the iniquitie of the fathers vpon the children, to the third and fourth generation *of them that hate me, Exod. 20.5*. Where is to be considered, 1. That God alwayes thus punisheth not, but rather by this threatning terrifieth, than verifieth the same by his iudgements: *Theodoret*. yet sometime the Lord thus judgeth the posterity of the wicked: as *Gregory* well saith, *si nulla puniret, quis Deum res humanas curare crederet, sin cuncta puniret extremum iudicium unde restaret: if God should punish no sinnes, who could thinke that God had any care of humane matters, and if hee punished all, no man would looke for the latter judgement*. 2. Herein the long sufferance of God appeareth, that hee deferreth his judgement sometime to the third and fourth generation, to see if in the meane time the wicked parents, or their children may amend: if they doe not, then the Lord is said to visit their iniquities; that is, to remember them at the length, which he had a great while left unpunished: as the Prophet saith, *Let the iniquity of his fathers come into remembrance in thy fight*. 3. If in the meane time the wicked father beget a sonne, that seeth his fathers sins, &c. and repenteth, he shall not die in his fathers iniquity, *Ezek. 18.14.17*. As the sonnes of *Core* died not with their rebellious father, *Numb. 26.10*. 4. And it is just, that God should visit to the third and fourth generation, because by the course of nature so long the father may live to see his sinne punished in his posterity, and the children so long may have the evill example of their parents in their eyes: for whose sins they are said to bee punished, though they have made them their owne by imitation, because their parents were authors, and by their example perswaders, and in their owne persons beginners of that sinne. 5. Neither for Idolatry onely is the iniquity of the parents visited in their children, as *Rabbi Moses* thinketh, but for other sinnes also, as here *Chamsprophanes* and rebellion toward his father is punished in *Canaan*. 6. Neither are the children guilty of their parents sinnes only by imitation, in doing the like: but if they continue in other great sinnes, though not the same: as when the people were plagued, because *David* had numbred the people, though therein *David* was the greatest offender, yet they had deserved diversly by their other sinnes to bee punished: or if the children, though they committed not the same sinnes, yet doe winke at them, and suffer them by silence, and reprove them not, as *Elie* was accessary to his sonnes sinnes, because he held his peace: as *Augustine* well saith, *quamvis bonis vita malorum displiceat, &c. although the life of the wicked displease the righteous, and therefore they are not eternally damned, tamen, quia peccatis eorum pareunt, jure cum eis temporaliter flagellantur: yet because they forbear and spare their sinne, they are justly together with them whipped temporally*. 7. Neither doth God prescribe vnto himselfe alwayes this rule, to punish but to the 3. or 4. generation: hee may extend his iudgements to the tenth, as here in the posteritie of *Canaan*; but yet the proportion alwayes holdeth, that he is more inclined continually to mercie, than justice *Calvin*.

6. This *Canaan* is accursed, not onely for his fathers sinne, but as being himselfe also which is most like accessarie to it, relating the matter to his father: and the posteritie also of *Canaan*, though they did beare the curse first denounced against their father, yet are worthily punished for their owne sinnes, *Levit. 18.28. for these abominations the Lord spued out the people, that were before you*.

QVEST. XXII. Of the blessing of Sem.

Verse. 26. *Blessed be the God of Sem*. 1. It appeareth in that *Sem* hath the chiefe blessing, that he was the actor and perswader of that reverent and dutifull behaviour toward their father. *Tremel*. 2. In that *Noah* turneth himselfe to God, it sheweth the excellencie of grace, wherewith *Sem* was endued: which also is implied in his name, which signifieth one famous or of renowne. *Perer*. 3. He prophesieth, that the true religion and Church should remaine in *Sems* posterity: that hee

onely should worship the true God, which is to be blessed for ever. 4. And here also is included a prophesie of Christ to come of *Sem*, in whom all the nations of the world should be blessed. *Oecolampad*.

QVEST. XXIII. How Iapheth was to dwell in Sems tents.

Vers. 27. *GGd perswade, or enlarge Iapheth, &c.* 1. This cannot be the meaning, that God should dwell in the tents of *Sem*, because there was his temple, and Christ also incarnate walked and dwelled amongst them: *sic Theodoret. Lyran. Tostat. Mercer.* and the Chalde paraphrast referreth it un|to God: but the construction of the words following, *let Canaan be his servant*, will draw the sense to bee referred to *Iapheth*, not unto God. 2. Neither doth *Noe* speake here of the great increase and dilating of *Iapheths* posterity into all parts of the world. 3. nor yet of any civill society and league which should bee betweene the Gentiles of *Iaphets* stocke and the Jewes. 4. or that they should surprise the inhabitants of *Sem*, and thrust out the Jewes for all those things did equally befall the posterity of *Cham*: the Aegyptians were in league with them, and sometimes also surprised them. 5. But the word, is rather to bee translated, *perswade*, as *Iunius*, then *inlarge*, with *Mercer*: or as *Vatablus* well readeth, *blande reducat*, God shall gently reduce *Iapheth* to *Sems* tents: which was fulfilled, not when the Gentiles became Jewes, Proselytes, as some Hebrewes, but when by the mild voyce of the Gospell the Gentiles, were called

Page 93

to the knowledge of God, and made one Church with the Gentiles. *Rupertus* here also hath a good conceit: that the Greekes and Latines comming of *Iapheth*, by those two languages of Greeke and Latine, * did open the Tabernacles of *Sem*, the Hebrew Scriptures, and made them knowne to the Gentiles.

QVEST. XXIII. Of the life and acts of Noah.

Vers. 28. *AND Noah lived, &c.* *Noah* lived 250. yeares after the flood, died but two yeares before *Abraham* was borne: for from the flood to the birth of *Abraham*, are counted not above 352. yeares. And *Sem* living 502. yeares after the flood, reached to the 50. yeare of *Isaack*. * This then is wor|thy to bee observed, that three Patriarkes for the space of two thousand yeares and more from the begin|ning of the world to *Isaack*, might serve to propagate the true religion: *Adam* to *Methuselah* who lived with him 242. yeares: *Methuselah* to *Sem*, who lived almost an 100. yeares after *Sem* was borne: and *Sem* to *Isaack*. 2. Although the Scripture make no mention of the rest of *Noahs* acts, yet no doubt hee was oc|cupied in doing good, and in planting religion. *Berosus* writeth, that he taught the Armenians the skill of husbandry and planting of vines: he distinguished the yeare into 12. moneths: instructed them in the true service of God: and from thence he went to Italy, where he likewise taught Theology, and humane arts: who was honoured of them as a God, under the name of *Sol* and *Coelus*, and there hee died. This record of *Noahs* acts, as it containeth nothing of any improbability (saving that *Noahs*o godly a Patriarke would never suffer himselfe to bee honoured as a god) so there is no necessity to receive or beleieve it, not being expressed in Scripture. 3. But whereas *Methodius* is made the author, that *Noah* should have a certaine sonne called *Iov•thas*, that should bee borne in the 100. yeare of the third Chiliad or thousand, who inven|ted Astronomy and prophesied of the foure Monarchies: this is a meere fiction, for *Noah* lived not till the 100. yeare of the third Chiliad, but died in the sixth yeare thereof: for to the flood are reckoned 1696. yeares and *Noah* lived after 350. And againe the text saith, that all the earth was overspread of *Noahs* three sonnes: there was no place then for a fourth. 4. Though it is most like that *Noah* was exercised in most excellent workes, yet *Moses* omitteth to speake of them, as also of the rest godly succeeding fa|thers, because he hasteth to the

story of faithfull *Abraham*, who was diversly honoured of God: 1. in being selected to be the father of his people and visible Church. 2. hee received the visible signe of the co|venant, circumcision: whereby the people of God should be distinguished from all other. 3. to him were given most rich promises, both temporall for the possession of the land of Canaan, and spirituall concern|ing the Messiah. 5. But whereas it pleased some of the fathers to turne this story of *Noahs* drunkennesse to an allegory; resembling the Jewes to the true vine that *Noah* planted, Christ to *Noah*, that was cast into the sleepe of death by his owne people: the Jewes deriding Christ infirm•ties and sufferings upon the crosse, to *Cham* scorning his fathers nakednesse: I hold it not safe wading without a bottome, and there|fore I omit these allegoricall applications, as mens fancies, and so leave them.

4. Places of doctrine.

1. Doct. Liberty granted to eat flesh.

Vers. 3. *EVery thing that moveth, shall bee meat for you*] Here this liberty to eat flesh is granted to all: wherefore for religion sake (for we speak not of the prohibition politicall) to forbid the eating of some meats, infringeth this liberty granted by the Lord. *Calvin*.

2. Doct. The prohibition of not eating of bloud not perpetuall.

Vers. 4. *FLesh with the life thereof*. *Tertullian* writeth, that in his time it was counted an heinous thing to taste the bloud of beasts: but we must know, that this prohibition was not perpetuall, but for those times the better afore hand to inure them to beare the yoke of Legall ceremonies afterward to be given. The Apostles likewise willed for a time the forbearance from strangled and bloud, only because of offending the beleeving Jewes: but these ceremoniall observations, as *touch not, taste not, handle not*, are now abolished in Christ. *Coloss. 2.21*.

3. Doct. The liberty of marriage generall.

Vers. 7. *BRing forth fruit and multiply*. Here the liberty of marriage is granted to all: this blessing of in|creasing and multiplying is given to all *Noahs* posterity, of all sorts and degrees, wherefore the Papall restraint of marriage in some callings and degrees, is contrary to the divine indulgence and per|mission in this place. *O•colampad*.

4. Doct. The word and Sacraments must be joyned together.

Vers. 12. *THis shall bee the signe of my covenant*. Here wee see the word and the signe or Sacrament goe together: first the Lord maketh a covenant, and then addeth a signe as a seale thereof, for bet|ter assurance. The Chalde paraphrast interpreteth not amisse, this shall bee a signe betweene my word and the earth. Wherefore the edifying word must goe before, and the Sacraments concurre as seales.

5. Doct. In the visible Church hypocrites mingled with the faithfull.

Vers. 22. *WHen Cham the father of Canaan*. We see that in the visible Church the wicked are mixed together with the faithfu•l: as in *Adams* family, there was a *Caine* with an *Abel*, so in *Noahs* house, * there is a *Cham* for a *Sem*. So the Apostle saith, in a great house, there are vessels of gold, and vessels of silver, some of honour, some of dishonour. The Church of God shall not be purged from all drosse in this life, till it be made a glorious spouse, without spot and wrinkle in the kingdome of heaven.

5. Places of Controversie.

1. Confut. No wickednesse to eat flesh.

*Vers. 3. *EVERY thing, that moveth.* That which God permitteth, is lawfull: therefore *Ovid* was deceived that thus writ; *heu quantum scelus est in viscera condi, &c. it is a wicked thing in deed, with other flesh our bellies to feed.* How can that be counted a wicked thing which the Lord alloweth?

2. Confut. Of negative doctrine.

2. WHEREAS it is a common objection of the Papists, that the Protestants doctrine and principles be altogether negative: * if it were so (which to be otherwise, is other where shewed at large) yet it might be warranted by this place: whereas *Pererius*, a man of their owne side, though more reasonable than the rest, confesseth, that there are two precepts given to man, and both negative: the one morall and perpetuall, *not to shed mans blood*, v. 5. the other ceremoniall and temporary, *not to eat flesh with the blood*.

3. Confut. The covenant belongeth to infants, though presently they want Faith.

Vers. 12. *BETweene me and every living thing, to perpetuall generation, &c.* If God make a covenant, even with unreasonable creatures, that have no understanding, it is no sufficient reason to exclude infants from the covenant, as the Anabaptists doe, because presently they want faith. And seeing God made not this covenant only with that present age, but with the generations following: why should not the covenant of grace be extended also unto infants, which are the succeeding generation? *Calvin*.

4. Confut. Noahs drunkennesse not without sinne.

Vers. 21. *HE was drunken and uncovered. &c.* *Pererius* noteth here, *ebrietatem Noe excusandum est ab omni peccato: that Noahs drunkennesse must be excused from all sinne:* because it was involuntary and proceeded of ignorance, * for he never is read to have beene drunke againe. But this is a very corrupt glosse: for admit that *Noah* was ignorantly overtaken of the force of wine (which yet is not sufficiently proved) yet ignorance, excuseth not *ā toto, sed a tanto*, from all sinne, but from a greater sinne: the sinne is not *adnihilate*, that is, made no sinne, by ignorance, but onely *extenuate*, made a lesse sin: unlesse they will in like manner excuse the incest of *Lot* from all sin, because it was involuntary. 2. What though *Noah* committed not the like afterward, no more did *Iudas* lye any more with his daughter in law *Thamar*, *Genes.* 38.26. yet that did not exempt his unchast action from sinne, no more doth this *Noahs* intemperancy. 3. We are not afraid therefore to the glory of God, to confesse the infirmities of holy men, which the Scripture hath not concealed: * and wee say with *Ambrose. Patriarchae nos instruunt non solum docentes, sed errantes: the Patriarkes instruct us not only teaching; but erring.*

5. Confut. Popish Bishops not the fathers of the Church, and therefore may be discovered.

Vers. 23. BY the example of *Sem* and *Iapheth* covering their fathers nakednesse, *Pererius* againe noteth, that the like piety should be shewed toward our spirituall fathers, the Bishops of the Church, as *Constantine* said, that if he should find a Bishop committing adultery, hee would rather cover that un|cleane act with his cloake, than others should be offended, &c.

* *Ans.* 1. True it is, that if those popish Bishops, which he speaketh of, were the fathers indeed and shepherds of the Church, such as *Constantine* meaneth, and not rather the Ministers of Antichrist, and devourers of the flock, their infirmities should be covered. *Calvin.* 2. If their sins were but secret infirmities, they might be borne with for a time, but seeing they justifie open impieties, and their filthinesse is manifest to all the world, now a cloake cannot hide them. *Muscul.*

6. Confut. The Pope how a servant of servants.

Vers. 25. *A Servant of servants, &c.* This title *Pererius* saith the Popes doe usurpe, as a signe of great humility: * but we rather trust, that as another *Caiphas* so the Pope prophesieth the ruine of his owne Kingdome, that he shall become one day, a servant of servants indeed, as *Canaan* was, and be made a servant to those that have served him▪

Page 91

7. Confut. The tents of Sem, not of the Pope or Romanists, have the preheminance.

Vers. 27. *TO dwell in the tents of Sem▪ &c.* Thus we see that *Sem* hath the prerogative, and that the Gen|tiles received their light from the Jewes. But the Pope would draw this privilege from the Jewes to the Romanes: that whereas the Apostle saith, that the Jewes beare the Gentiles as the root the branches, and not they the Jewes, *Rom.* 11.18. yet the Pope would have the faith and profession of the Romans to be the root and foundation of all beleivers.

6. Places of morall observation.

1. Moral. Man must not rule over men, as beasts.

Vers. 2. *THE feare of you shall be upon every beast.* Gregory here hath a good note: that the feare of man must be not upon men but beasts: That man should not by cruelty or tyranny seeke to be fea|red of men. And yet good men sometimes desire to bee feared of others: but it is when the feare of God is not among them, that they which feare not the divine judgements, * may bee by feare of men kept in some awe: and then, *non tam hominib. quam brutis animalib. dominantur: they doe not rule so much over men, as bruit beasts.*

2. Moral. Sobriety in meats commanded.

Vers. 3. *AS the greene herb:* Although God yeeldeth to the use of man for his food all kinde of fowles, fishes, beasts: yet hee would have man to use them moderately and soberly, not to abuse them to gluttony or excesse: or not contented with such kinds, as are at hand, to search the deep for fish, to ascend the mountaines to catch fowle, to hunt up and downe the wilderness onely to satisfie his gree|dy appetite. But he ought to use the flesh of beasts, as the greene herb, that is soberly, and without curio|sity to take such thing•as are at hand.

3. Moral. Gods great care in preserving the life of man.

Vers. 5. *I Will surely require your blood:* Where we see the great care, which the Lord hath in preserving the life of man: * he will require it at the hands of the beasts, yea of a mans brother: neither shall he goe unpunished: by this it appeareth, *domesticum & familiarem Deo hominis esse naturam, that mans nature is as domesticall and familiar unto God:* and that therefore God will not suffer him to be unpunished: that offereth wrong as it were to his domesticall and familiar: By this men are taught, both to take heed of blood shed, and so to fall into the judgement of God: neither much to feare the sword of the wicked, seeing the Lord himselfe, will revenge the death of the innocent.

4. Moral. The bow a signe of Gods justice and mercy.

Vers. 13. *I Have set my bow in the clouds, and it shall be a signe, &c.* 1. The bow is a notable monument of Gods justice, to call to our minde the sinne of the old world, for the which it was del|stroyed, that wee feare to offend God in the •ike: it is also a signe of Gods mercy, in forbearing to bring the like destruction upon the world againe: * and if God shew such mercy even

to wicked men and brut beasts, how great are his mercies, that he layeth up in store, for his elect. 2. We see also how farre the iustice of God exceedeth his mercy, the rigour of his justice was but for a time, in once destroying the world by water, but his mercy is perpetuall in the continuall preservation thereof: so the Prophet *Isay* saith,* for a moment in mine anger, I hid my face from thee, &c. but with everlasting mercy have I had compassion upon thee: *This is unto me as the waters of Noe: Perer.*

5. Moral. The miraculous propagation of mankind:

Vers. 19. *OF them was the whole world over-spread, &c.* here appeareth the wonderfull providence of God, that by three men the whole world was replenished: when as they were subject to the rage and invasion of beasts, and wanted many necessary things, the earth having not yet recovered her former vigour and force decayed by the floud: the like matter is to be seene (saith *Chrysostome*) in the Christian faith: that God, *per duodecem piscatores, illiteratos, &c. that God by twelve fishermen, unlearned, &c.* hath subdued the whole world to himselfe, and propagated the faith.

6. Moral. Noahs awaking out of drunkennesse, what it signifieth.

Vers. 14. *Then Noah awaked, &c.* This were to bee wished, saith *Musculus*, that they which are the Patriarks, and take upon them to be the pastors of the Church, were herein like unto *Noah*, to awake also from their drunkennesse, their ignorance, error and superstition. As also all intemperate and riotous persons are to learne by this president to awake from their sinne, and not to continue in their licentious course, nor make a continuall trade and occupation of drunkennesse.

CHAP. X.

1. The Method and parts of the Chapter.

T His Chapter hath three parts, according to the severall generations of the three sonnes of *Noah*, *Iapheth*, *Cham*, *Sem*: by whom the world was replenished: the generation of *Iapheth* is expressed, from v. 1. to v. 6. their names. v. 2, 3, 4. their habitation and place of dwelling. v. 5. the generation of *Cham* rehearsed, from v. 6. to 21. their severall names together with their habitation: then followeth the generation of *Sem*, their names, from v. 22. to v. 30. their habitation, vers. 30.

2. The grammaticall sense, or difference of translations.

* 2. Thobel, Meso•eh. S. Thubal, Mesech. H. Thubal, Mesech, &c.

4. Citij. Rhodij. H.S. Cethim Dodanim. H. C•tt•m, Donanim, &c.

* 7. Regma, Sabathaca. S. H. Ch. Raamah. Sabtecha. T. B. G. A. heb. Ragmah.

8. A gyant, 〈 in non-Latin alphabet 〉, in the earth. S. a mighty man, &c. ghibb•r. robustus, strong.

9. A giant hunter. S. a mighty hunter. H. B. G. a mighty man, Ch. mighty in hunting. T. P. heb.

10. Arach. S. H. Erech. cat. Eerech, &c. in the land of Babylon. Ch. Sennaer, or Sinhar▪ cat. sic & heb.

11. Out of that land came Assur. S. H. cum caeter. Out of this land he came into Assur. Tr. built the streets of the City. H. Rahoboth the City, caeter. rachab. breadth.

* 12. Dasem. S. Resen: caet.

14 Cappadoces. Ch. Captharim, caeter.

18. Cynaeum. S.H. Ch. Cynaum, caet. cum s. Sini. Eveum. Arachaum, S. H. T. Evaeos, Arachaeos. Ch. Hi•i, Archi, Sini. B. G. heb.

By these were spread. H. 〈 in non-Latin alphabet 〉 . after this. S. & caet. achar, afterward.

19. Gerar. Gaza. S. Ierar. Gaza. H. Gerer. Azzah. cat. gnazah.

21. The elder brother of Iapheth. H. B. G. Ch. the brother of Iapheth the Elder 〈 in non-Latin alphabet 〉 . S.T. hagadhe. Iapheth the great: *for Iapheth was the elder, as shall be seene afterward.*

24 Arphaxad begat Cainan. S. the rest have not Cainan. *Likewise another Cainan is rehearsed by the 70. among the sonnes of Sem, v. 23.*

27. Iazal. H. Aizal. S. Vzal. Ch. B. G. Vxal. Vzal.

3. The explanation of doubtfull questions.

QVEST. I. Of the number of the heads of the Gentiles.

Vers. 1. *These are the generations, &c.* The fathers have curiously endeavoured to bring the chiefe heads of the fathers of the Gentiles rehearsed in this Chapter, to the number of 72. and therefore *Augustine* following some Greeke translations, maketh *Elisha* to be the 8. sonne of *Iapheth*, and so reckoneth 15. in all to come of *Iapheth*: whereas there are but onely 14. of *Chams* progeny, he counteth on|ly 31. leaving out the Philistims: *Epiphanius* 32. of *Sem* *Augustine* reckoneth 27. *Epiphanius* but 25. ac|counting *Peleg* with *Heber*; and *Ioktan*, together with his posterity. But the true reckoning is this: of *Ia|pheth* 14. of *Cham* beside the Philistims, 31. of *Sem*, 26. are rehearsed, which makes in all 71. and with their three fathers, *Iapheth*, *Cham*, *Sem*, 74. and with the Philistims, 75. *Iun.* the Hebrewes make but 70. in all beside the fathers, to answer to the 70. persons, that descended into Aegypt of *Iacob*.

QVEST. II. Of the names of the Gentiles.

1. NEither are all the heads and fathers of the Gentiles here named, but those which were the chiefe and most famous, and such as were best knowne and nearest situate to the Jewes: and there|fore least mention is made of *Iapheths* generation, which inhabited further off among the Gentiles, *Calvin*. • Concerning the names which the nations retained of their fathers, many are worne out by conti|nuance of time: * many changed by the Grecians, that gave them new names, as *Iosephus* thinketh, many altered by warre and conquest, *Oecolamp.* yet the names were not so altered, but that in the time of the Prophets and long after, they were knowne, and so in Scripture mentioned by these appellations.

QVEST. III. Whether these heads made so many distinct nations.

FURther, 1. Neither is it like, that these heads, and fathers here rehearsed made so many divers distinct languages and nations: for the Cananites, that contained eleven sundry people, v. 16, 17. spake all but one language: and the text saith, they were divided according to their families, v. 5. that is, divers fami|lies concurred together according to their language to make one nation.

Iunius. 2. Neither is it probable, that the whole world was at the first distributed among the three

sonnes of *Noah* by lot,* as *Epiphanim* writeth, or as *Berosus*, that *Noah* taking a view of the whole world sayling by Sea, did appoint the three parts of the world, Europa to *Iapheth*, Affrica to *Cham*, Asia to *Sem*: for in the ages succeeding: many

countrieys were discovered, unknowne before. But it is most probable, that the coasts and confines of the large and wide countreys, were inhabited by these fathers of the world, into the which afterward their posterity was spread and dispersed: and that *Moses* especially describeth the habitation and dwelling of those nations, which were nearest and best knowne to the Israelites: and in processe of time the three parts of the world were for the most part possessed, Europa by *Iapheths* posteritie, Africa by *Chams*, Asia by *Sems*: yet so, that in all these coasts, some of each were intermingled: as the Medes in Asia came of *Madaï* of *Iapheth*, the Cananites in Asia of *Chusof Cham*.

Now the reasons, why mention is made of these generations may be these: 1. to shew the effect of that blessing, which the Lord gave to *Noah* and his sonnes to multiply and increase. 2. to demonstrate the judgement of God upon the posterity of *Cham*, and his blessing upon *Sem*, according to *Noahs* prophesie. 3. to acquaint the Israelites with the nations of the Gentiles, from whom they were to expect their inheritance: 4. to open a way to the understanding of the Scripture, wherein the names of these nations doe often occur.

QVEST. IIII. The causes why *Moses* rehearseth the generations of *Noahs* sonnes.

Vers. 2. *SOnnes of Iapheth.* *Moses* beginneth with *Iapheth*, not as some thinke, from the younger proceeding to the elder, for it is evident, chap. 9.24. that *Cham* was younger than *Sem*: neither for that *Iapheth* was the eldest, doth he name him first, for then *Sem* should be the youngest, because he is mentioned last: but *Moses* beginneth where he ended in the former chapter at *Iapheth*, v. 27. that he might determine the story in *Sem*, of whom and his posterity the rest of this booke entreateth: and because *Ia|pheths* posterity inhabited the countries furthest off, he beginneth there first. *Mercer*.

QVEST. V. What countries *Iapheths* sonnes inhabited.

Vers. 2. *Gomer, Magog, Madaï, Iavan, &c.* *Gomer* inhabited the North parts in respect of Palestina toward the West, *Ezek.* 38.6. whom *Iosephus* thinketh to be the Galatians,* or Gallogrecians called Gomerites, the same which *Herodotus* nameth *Cimmerii*, or *Cimbri*, lib. 4. they inhabited the inward parts of Asia, in Phrygia, neare to Troas. Wherefore *Gomer* cannot be assigned to Africa, as *Ierosolymitan*.

2. *Magog*: some understand by *Magog* the Gothes, other the Sarmatians, *Hierosolymit*. the Germans: but they are most like to be the Scythians,* *Mercer*. which before were called *Magogei*▪ and this may be an evidence thereof, because the Scythians wasting Asia, called the chiefe City, *Magog*, afterward named Hierapolis, as witnesseth *Pliny*, lib. 5. c. 23. *Iunius*.

3. *Madaï*: this was the father of the Medes, who at the first were subject to the Assyrians and Chaldeans, 2 *King.* 17.6. but afterward the Medes surprised Babylon, *Isa* 13.17.* *Behold I will stirre up the Medes against thee*.

4. *Iavan*: from him came the Grecians, as *Ioel.* 3.6. *I•vanim*, being the plurall of *Iavan*, is translated by the Septuagint, 〈 in non-Latin alphabet 〉, of the Greekes: *Hecataeus* in *Strabo*.

lib. 9. saith,* that the Ionians came out of Asia into Grecia, from whence the Athenians had their beginning, which at the first were called Jones, and their countrey Jonia. Hierosolymitan▪ saith, they were the Macedonians, which had the principality over Greece.

5. *Thubal*: *Epiphanius* thinketh him to be the father and founder of the Thessalians: * some of the He|brewes understand the Italians: others take Thubal for the countrey Iberia in Asia, neere to Armenia, where *Ptolomy* placeth the towne Thabilaca: of those Iberians *Ios•phus* meaneth that they were called Thubalaei, Thubalians, and not of the Iberians, that is, the Spanyards in Europe, as *Pererius* citeth him: *sic Iunius*. But seeing in Scripture Thubal and Mesech are joyned together, which is taken for Arabia: as *Ezek.* 27.13. and 32.6. some thinke it more like to be a countrey neare to Arabia, *Perer.* they cannot bee the Spanyards, as *Mercerus* thinketh. Of all the rest, I judge *Iosephus* opinion to be most probable, as shall appeare in the next place.

6. *Mesech*. 1. This is neither like to bee the Muscovites, as some have thought, because of the simili|tude of the letters, *Mercer*. 2. Neither is Mesech neare Arabia, as *Pererius* would gather out of the Psalme,* 120.5. *Woe is me, that I am constrained to dwell in Mesech, and in the tents of Kedar*: for although it bee agreed, that Cedar is here taken for part of Arabia, yet the other word is rather appellative, than proper in this place: and commeth of the Hebrew *mashach*, which signifieth, *to prolong*: so the sense is, why doe I so|journe so long, as both *Hierome* and *Tremellius* translate: and the Chalde read, I have sojourned, *cum Asia/vis, &c. cum tabernaculis Arabiani*: with men of Asia, and in the tabernacles of the Arabians. 3. Where|fore it is most like, that Mesech was in Asia neare to Tubals countrey, confining upon Armenia, rather than Arabia, and to be the countrey called Cappadocia. *Iosephus* saith, that the Cappadocians were first called Mesochaei, Mesochians. *Pliny* nameth them Mossyni, *Epiphanius* Mossynaeci:* and *Mela* witnesseth that there is a certaine hill in Armenia toward Cappadocia, called Moschicus: and *Iosephus* testifieth, that there was a certaine City in Cappadocia, called Mosecha, afterward Caesarea: this therefore is that Mesech which is joyned so often in the Scripture with Thubal.

7. *Thiras*. 1. which is neither the Turkes, as the *Hierosolymitan*. 2. nor the Persians, as *Selomo Iarchi*. 3. But as it is received of the most, this was the father of the Thracians,* who inhabited neare unto Pontus Euxinus, not so called, *Thraces, tanquam, truces*, of their cruell and savage nature, as of the hardnesse of the countrey, but of their first founder *Thyras. Mercer. Iun.*

QVEST. VI. Where the sonnes of Gomer inhabited.

*Vers. 3. *The sonnes of Gomer, Ashkenaz, Riphath, Togarmah*: 1. Some take *Ashk•naz* for the Gothes or Scithians: *Genevens. Ierom.* 51.27. 2. Some for Germany, *Iosephus* for the Rhagini, a people of Italy: *sic Mercer*. 3. But it is most like they were a people inhabiting Asia: as *Ierosolymitan* gathereth, *Ierem.* 51.27. where *Ashkenaz* is numbred among the assistants of the Medes and Persians that came against Babylon: And for the better evidence hereof, there is a lake in Bithynia called Ascania: and cer|taine Ilands of the Sea Aegeum,* are named Ascania. *Pliny* also maketh mention of a famous mart towne in Phrygia called Ascania: *ex Iunio*.

*2. *Riphath* called also *Diphath*, 1 *Chron.* 1.6. *Epiphanius* taketh them for the Caspians, *Ierosolymitan*, for the Phrigians, *Mercerus*, for the R•phei. But it is most like they were the Paphlagonians, who *Iosephus* saith were called Riphathaei, whereof also the mountaines Riphaei were so named.

*3. *Togarma*: this neither is like to be Turks, as the Jewes, nor the Germaine, as the Chalde paraphrast, *Ezech.* 27.13. for they had no traffick with Ti^ous, being so farre distant, nor yet Barbary, as the Jerosolymitan. Paraphrast: for *Ezech.* 38.6. the Thogarmians are reckoned among those nations that assisted *Gog*, the Prince of Asia against the Israelites: *Iosephus* taketh *Togarma* for the Phrigians: but they are most like to be a people of Armenia the lesse, whose Kings were called Tygranes, as derived from *Togarmah*. *Iun.*

QVEST. VII. Of the sonnes of Iavan.

Vers. 4. *The sonnes of Iavan, Elisha, &c. Elisha*, the Chalde Paraphrast taketh for Italia: *Ezech.* 27.7. some for the fortunate Islands: * whereof the Poets tooke occasion so much to celebrate the *campi Elysii*, the Elisian fields: *tharg: Hieros.* for Hellas, Graecia: *Iosephus* for the Aeolians famous for purple *Ezech.* 27.7. which is most probable: *Iunius. Mercer.*

2. *Tarshish*: *Iosephus* taketh it for India, that yeeldeth gold, *lib.* 8. *antiquit.* and so doth *Hierome*: the Septuagint *Ezech.* 23. for Tarshish, * reade Carthage: the Chalde paraphrast, *Ierem.* 10. Africa: But Tarshish is rather Cilicia, where was the City Tarsus, S. *Pauls* countrey, *Iunius, Mercer.* *Act.* 21.39. And hereupon because the Cilicians were chiefe Navigators and commanders of the Mediterranean sea: all those coasts along were called Tarshish.

*3. *Kittim*: some understand the Italians and Romanes, as the Latine translation and Chalde Paraphrast, *Numer.* 24.24. *Iosephus* and *Epiphanius* the Cyprians, where was the Citie Citium, the towne of Zeno Citius, chiefe of the Stoikes: *Mercer.* But Kittim are rather the people called Citii, inhabiting in Asia, neare to Cilicia: of whom that City in Cyprus might be so called.

*4. Dodanim or Rhodanim, 1 *Chron.* 1. v. 1. for the Hebrew *dale^oh* and *resh*, may easily be mistaken one for another: the Hierosolymitan. understandeth Dodana in Epirus, *Mercer.* some the countrey by Rodanus the river of Rhone. But the Rodians of the Isle Rodes, are most like to take their beginning from hence, as the Septuagint interpret. *Iun.*

QVEST. VIII. Of the Isles of the Gentiles.

Vers. 5. *The Isles of the Gentiles*: that is all the sea coasts upon the Mediterranean sea, not only the Islands, as Rhodes, Ciprus, but the countries bordering upon the Sea were inhabited by these sonnes of Iavan: for as *Hierome* citeth out of *Varro* and others, the Grecians, replenished the sea coasts from the mountaines Amanus and Taurus, almost to the British sea: the other sonnes of *Iapheth* inhabited the Asiⁱan and East parts, as is before shewed: And as yet there was no division of tongues, whereof *Moses* entreateth: * c. 11. but he here speaketh thereof by way of anticipation.

QVEST. IX. Of the sonnes of Cham.

Vers. 6. *The sonnes of Ham were Chus*: *Ham* or *Cham* with his posterity dispersed themselves into the Meridionall or Sotherne parts of the world, both in Asia and Africa: whereupon the tents or Tabernacles of *Cham*, are taken for Aegypt, *Psal* 78 51. and Chemmis was the name of a great Citie in Thebais and of an Island: * Chush is taken in Scripture both for Arabia in Asia, and the great countrey Aethiopia in Africa: *Genes.* 2.13. the land of Chush must needs bee understood to bee Arabia: *Numb.* 12. *Zippora* *Moses* wife, is said to bee *Chusitis*, a Chusite, or as other read an Aethiopian: and yet shee was a Madianite, * which countrey bordered upon Arabia: so 2 *Chron.* 14.9. *Zerah* King of Chush or Aethiopia, came against Asia: which is not like to have beene King of the African Aethiopia, which was a great way distant from Palestina, * neither was there cause of hostility or enmity betweene the Jewes and them, being so farre disjoyned: and the text saith, that *Asa* pursued the Aethiopians to Gerar, and smote the Cities about it, which did belong (as

should seeme) to Z^orah: But this Gerar was in the confines of Palestina, as may appeare by the peregrination of *Abraham* and *Isaack*: *Genes.* 20.26. But that in some places Chush is taken for the greater Aethiopia beyond Aegypt, is evident also in the Scripture: as 2 *King.* 19.9. *Tirhak* King of Aethiopia, came out against *Senacherib*, under whose dominion Arabia and the countries adjoyn[ing] in Asia were: likewise *Ierem.* 13.23. can the Aethiopian or Chushite change his skin? &c. Wherefore *Beroaldus* opinion, * that would have Arabia only taken for Chush upon the reason before alleaged, want|eth sufficient ground: there was then two countries called Chush or Aethiopia, one in Asia, the other in Africa, one in the West, the other toward the East: which two countries were severed by the Arabian sea. This distinction *Pererius* well noteth to have beene observed by forreine writers. *Homer; Herodotus, Pliny.*

* *Mizraim* is by a generall consent taken for Aegypt, which was so called of *Aegyptus*, brother to *Danaus*,

who there reigned, having expelled his brother: which happened, as *Augustine* following *Eusebius* saith, in *Iosua* his time, more than 800. yeares after the flood: But according to the computation of *Manethon* an Aegyptian Chronographer cited by *Iosephus*, *lib.* 1. *cont. Appion*: it was 390. yeares after *Moses* lead[ing] of the Israelites out of Aegypt. [*Put*, otherwise called *Pul.* *Isac.* 66.19. from him came the Lybians, so the Septuagint translate: *Ezech.* 30.5. the inhabitants were first called Puthaei: and in Mauritania there was a river of that name called Phut: *Iosephus*, *lib.* 1. *antiquit. Plin. lib.* 5. *c.* 1. * *Epiphanius* taketh them to be the people called Axumitae beyond Aegypt, among the Troglodites: from this name some conjectu^oe *Phaeton* to be derived, which gave occasion to the Poeticall fictions: So it is most like, that *Phut* and his posterity inhabited the African coasts: the people since were called Libians of *Libya* the daughter of *Epa|phus*, and the country Africa, of *Apher* sonne of *Hercules* the Lybian.*

Chanaan: the posterity of this *Canaan* is exactly described, v. 15. these were all called by one generall name of Cananites, but distinguished into divers other people: * whose countrey was afterward given unto *Abraham* and his posterity.

QVEST. X. Of the Sabeans.

Vers. 7. *The sonne of Chuch, Saba, &c.* These Sabeans, were neither people of Aethiopia, as *Iosephus*, nor yet so called, 〈 in non-Latin alphabet 〉, of worshipping, because the incense, which came from them was used in sacrifices: But they inhabited Arabia Faelix: of these Sabeans the Prophet *Isay* speaketh, 45.19. prophane authors also make mention of them: *Pliny* maketh them a people of Arabia famous for incense, * dwelling betweene the two Seas, the Persian and Arabicke: *Strabo* saith also, *Sabaei faelicem Arabam in|colunt*, &c. they inhabited the fortunate or happy Arabia: and he further describeth them by their rich commodities of incense, mirrh, cynamon, balme: wherof they have such abundance, that they use cynamon and casia, in stead of wood for the fire: they have their beds, tables, stooles, vessels of silver, * and gold &c.

2. *Chavilah*, *Iosephus*, and *Hierome* following him to whom subscribeth, *Mercer*. thinke this to be the Getulians in the remote parts of Africa: but it is most like to bee a countrey not farre from the Ismalites and Amalekites in Asia, confining upon the countrey Susiana, in Persia: for the Ismalites dwelt from Havilah to Sur, *Gen.* 25.18. and *Saul* smote *Amaleck* from Havilah to Sur, 1 *Sam.* 15.7. yet this is ano|ther Chavilah from that mentioned, v. 29.

3. *Sabthah*: which cannot be the people Astabari in Aethiopia, so called of the river Astabarus,^{*} which runneth into Nilus, as *Iosephus* thinketh, and *Mercerus*. But these people called of the Greekes Sabbathelni, inhabited a part of Arabia Faelix neare to the Persian Sea: where *Ptolomy* placeth the City Sabathe: which seemeth to be the same that *Pliny* calleth Sabbatholes, which hath within the wals 60. temples.^{*}

4. *Rahma, Hier. Regma*: *Epiphanius* agreeing with *Iosephus*, thinke this Regmah to bee the countrey Garaon, Garamantus, in Lybia: but by their merchandize of precious stones and spice, *Ezech.* 27.22. they are rather thought to inhabite Arabia Faelix: where *Ptolomy* placeth the City Ragamah.

5. *Sabthca*, the founder of the people Sacalitae, in Arabia Faelix, neare to the Persian gulph: *Iun.*

QVEST. XI. Of Sheba and Dedan.

Vers. 7. *The sonnes of Raamah, Sheba, Dedan*: This Sheban is another, from Saba before mentioned: the first being written with Shin, the other with Samech: and this Sheba differeth from that Shelba, which was of *Abraham*s posterity. *Genes.* 25.3. that Shebah inhabited Arabia deserta: but this in Aethiopia. It was the Queene of this countrey that came to *Salomon*, 1 *King.* 10.1. called the Queene of the South, *Matth.* 12. But Arabia is more East than South, from Palestina: the Queenes of this countrey were called by the name of Candaces, *Act.* 8. The Sabeans that drove away *Iobs* cattell, were not as *Pe/rerius* thinketh, and *Mercerus* of this people, but of the other Shabeans of Arabia deserta.

Dedan Iosephus and *Hierome*, place the Dedanaeans in Aethiopia, so also *Mercerus*: but that is not like because they did trafficke with Tyrus, *Ezek.* 27.20. which they could not conveniently doe,^{*} if they dwelt in the remote and farre distant country of Aethiopia. It is more probable, that they inhabited some part of Arabia Faelix, not farre from Idumea: as may appeare, *Ierem* 49.8. where the name of Dedan are threatned to bee destroyed, together with Edom, as being their assistant and coadjutors in evill. But let this further bee noted, that there are two other of the same name. Dedan and Sheba, which came to *Abraham* by Ketura, *Gen.* 25. which inhabited Arabia deserta.

QVEST. XII. Of Nimrods cruelty.

Vers. 8. *AND Chus begat Nimrod.* 1. *Augustine*, as the Septuagint also translate, thinketh he was a gylant in the stature of his body. 2. *Hierome*, that he first exercised tyranny and cruell dominion:^{*} whereas before there was no such violent rule practised. 3. Wherein his ambition appeareth, to seeke to be Lord of all, *Noah* yet living. *Calvin.* 4. *Iosephus* saith that he provoked men to pride and contempt of God, teaching men to ascribe their happinesse to themselves, not unto God. 5. *Hugo* saith, he brought in Idolatry, teaching men to worship fire, that was so commodious to men, which error the Chaldeans followed. 5. Hee is called a Hunter by a Metaphor, because hee hunted men, as beasts are chased, *Ierem.* 4 18.

QVEST. XIII. How Nimrod is said to be a mighty hunter before the Lord.

Vers. 9. *A Mighty hunter before the Lord.*] 1. which words are neither to be so taken, as if it should have been said, that *Nimrod* was the mightiest man under heaven, sic *Vatablus*, and *Mercerus*

following *Ramban*. 2. Neither that *Nimrod* did offer in sacrifice to God, the beasts which he hunted for, *Aben Ezra*. Nor yet that *Nimrod* did *simulate*, dissemblingly professe himselfe a worshipper of God, *Caljetane*. 4. Neither doth this clause onely serve to amplifie, as *Psal*. 104.16. the Cedars are called the Cedars of God, that is, high trees: So *Nimrod* should here bee said to bee a hunter before the Lord, that is, a mighty hunter: as *Ramban*: for that is said before. 5. As for that fable of the Hebrewes, that *Nimrod* was cloathed with the same skinnes which *Adam* and *Eve* did weare, by vertue whereof both man and beast were obedient to him, we utterly reject it. 6. Neither need we to turne the word, *before the Lord, against the Lord*, as *Augustines* sheweth the use of the word 〈 in non-Latin alphabet 〉, which signifieth both, *lib*. 16. *de Civit. cap* 4. 7. But the right meaning is, that even in the sight and presence of God, without all feare of God, *Nimrod* practised tyranny and cruelty: so that it grew unto a proverb, to resemble a cruell tyrant and oppressor to *Nimrod*.

QVEST. XIII. Who that *Nimrod* was.

Nimrod. 1. This *Nimrod* was neither the sonne of *Ionithus*, whom *Noah* should beget after the flood, who should for rule and dominion-sake associate himselfe to the stocke of *Cham*,* as forged *Methodius* fableth: for the Scripture testifieth, that he was the sonne of *Chush*. 2. Neither was *Nimrod* the father of *Iupiter Belus*, the father of *Ninus*, as *Berosus Annianus*, *l*.*b*. 5. *antiquit. Chaldaic.* who should beginne the Empire of the Babylonians, *an*. 130. yeare after the flood: for it is not like that Monarchie grew so soone to be so mighty, the world not yet being replenished. 3. Neither can he be *Ninus*, because he is said to build *Ninive*, vers. 11. as *Meacator*: for that City might be begunne by *Nimrod*, and enlarged by *Ninus*, 4. Neither can *Mercators* conjecture be sound,* that *Nimrod* was not the immediate sonne of *Chush*, because he is reckoned after the Nephew of *Chush*: but this might be (to omit their conjecture, that he was begot|ten of an harlot) either because he was borne after his nephewes *Sheba* and *Dedan*: or else the Scripture speaketh of him alone, as the most eminent person, and to take occasion thereby to touch his tyranny: *sic Augustin. Mercer*. 5. Neither is it like, that this *Nimrod* was *Zoroaster*,* as *Epiphanius*. 6. But it is most like, that this *Nimrod* was the same, whom forren stories call *Belus*, whom they make the founder of the Babylonian Monarch: and both of them were the first inventors of Idolatry: So *Iosephus* saith of *Nimrod*: and it is evident, that many Idols names among the Gentiles in those East parts were derived from *Belus*: as *B*.*lial*, *Belzebub*, *Belphegor*.

QVEST. XIV. Of the Countries *Arach*.

Vers. 10. *The beginning of his Kingdome was Babel, &c*. 1. *Babel* was so called, because there the Lord confounded their languages: of *ballall, to confound*. 2. *Arach*: it may bee *Arecha*, in the Province *Susiana* in *Persia*: but more like to be *Edessa* in *Mesopotamia* neere *Euphrates*, not that *Edessa* which was afterwards called *Antioch*: *sic Hierosolym. Hieronym. Mercer*. 3. *Accad* is *Nisibis* in that part of *Mesopotamia*,* which is corruptly of Geographers called *Acabene*, for *Accadene, Mercer*. 4. *Calne*, which is not *Selucia*, as *Hierome* or *Ctesiphon*, as *Hierosolmyt.* and *Mercer*, but rather the famous *Mart Towne Callinisum, Iun.* that it was a Towne of fame, may appeare, *Amos* 6.2. *goe unto Calneh, &c*. 5. *Sinhar*:* this is the Countrey of *Chaldae*a and *Mesopotamia*, where is the mountaine *Singaras*, and the Towne *Singara* thereof called. *Iun.*

QVEST. XV. Of the building of *Babel*.

COncerning the building of *Babel*. 1. *Q. Curtius* seemeth to ascribe it to *Belus, lib*. 5. 2. Others to *Semiramis, Herodotus lib*. 1. *Diodor. lib*.*•*. 3. *Berosus* cited by *Iosephus*, to *Nebuchadnazar: lib* 1. *cont. App*.*on*. 4. *Berosus Annianus* maketh all three builders of *Babylon*: *Nimrod* began the Tower, *an*. 131. after the flood: then *Belus* built the City, who reigned after *Nimrod* 62. yeares, and he himselfe reigned 56. yeares: then *Semiramis*, the wife of *Ninus*, which reigned 24. yeares, much enlarged and fortified the Citie. To this purpose *Berosus Annianus*. And after all this, when

Assyrian kings had made Ninive, the Imperiall seate, so that Babylon was neglected, and much decayed, at the last *Nebucadnazar*; having conquered the Citie of Ninive, reedified and beautified Babylon, as it is in the 4. of *Dan*. But yet the beginning and foundation of Babylon was laid by *Nimrod*, as the Scripture here testifieth, *the beginning of his Kingdome was Babel*. Hereunto agree *Iosephus*. *Orosius*▪ lib. 16. *August. lib. 16. de Civit. Dei. cap. 4.*

QVEST. XVI. Of Assur.

Vers. 11. *OVt of that land came Assur, or he went to Assur.* 1. Neither *Assuris* here taken for the proper name of *Sems sonne*,* who as *Augustinethinketh*, first obtained the dominion of *Nimrod*, and then went and built other Cities, whereof the first was afterward called Ninive: the same also is the opinion of *Iosephus* and *Mercerus*, following *Kimchi*. For it is not like that *Assur* of godly *Sem*, was such another mighty hunter as *Nimrod* was:* and if *Assur* obtained *Nimrods* Empire, he was the mighty hunter and not *Nimrod*. 2. Neither is it like as *Hierom* writeth, *de terra illa pullulavit Assyriorum imperium*, that the Empire of the Assyrians did spring out of *Nimrods* Countrey:* for it is not probable that *Sem* and *Chams* stocke were so soone confederate together. 3. Neither was this *Assur* the sonne of *Iapheth*, as *Ab. Ezra*, or the son of *Nimrod*, as *Epiphanius*. 4. Nor yet is *Assur* here taken for the King of Assyria: that *Ninus* King of Assur came out from the land of *Sin*•ar to conquer other Countries, as *Pererius* seemeth to thinke: for it is not like that *Moses* would call *Ninus* by the proper name of *Assur*; the one comming of *Cham*, the other of *Sem*. 5. But the better reading is, that out of that land, he, that is *Nimrod*, or some of his

posterity, came into Assyria, *Iun.* so that Assur is here taken, neither for the King or Kingdome of Assyria, or for the proper name of Assur, but for the region and countrey of Assyria. This *Iunius* following *Ram/ban*, to whom consenteth *Mercator*; saving that hee erroneously thinketh,* that *Nimrod* and *Ninus* the founder of Ninive, were all one. But it is more probable, that *Nimrod* first came into the countrey called Assyria, and began to build that City, which was afterward enlarged by *Ninus*, and called by his name.

QVEST. XVII. Of the beginning and continuance of the Assyrian Monarchy.

BUT here occasion is offered, briefly to touch the beginning and continuance of the Assyrian Monar|chy. 1. *Ninus* is held to have beene the first Monarch of the Assyrians, as *Hierome* saith, most histo|riographers consent therein: in the 43. yeere of his reigne *Abraham* was borne, 352. yeares after the floud: the last King of the Assyrians, was *Sardanapalus*. 2. The number of the Kings (comming between) is uncertaine: *Velleius Paterculus* reckoneth 33. *Eusebius*, 36. *Orosius*, 50. *Diodorus*, 30. onely:* but the matter is not great: for few or none of all this number, were famous for their vertue or worthy acts: nei|ther doth the knowledge thereof give any light to the divine stories. 3. Likewise authors disagree about the continuance of the Monarchy: 1. Some ascribe unto it too much, as the Aegyptians, 5000. yeares, as *Alexander* writeth in an epistle to *Olympias*, cited by *Augustine*. 2. Some give too small a time, as *Herodotus*, of 500. yeares, lib. 1.3. But others yeeld a longer time: as *Velleius* a 1070. yeares, *Instinus* a 1300. lib. 1. *Eusebius*, *Cyril*, *Isidor*, *Beda*, a 1240. yeares: *Diodorus* a 1390. which opinion is most probable:* for from *Abrahams* birth to *Manasses* raine under the which the Assyrian Monarchy ceased, are counted yeares an 1310. adde hereunto 40. yeeres of *Ninus* raine before *Abrahams* birth, and they make a 1350. And if the Assyrian Empire were surprized in the 40. yeare of *Manasses*, as *Pererius* thinketh, the whole time will make a 1390. yeares. *Perer.*

QVEST. XVIII. How long the City of Ninive stood.

Vers. 11. *And builded Ninive, &c.* Concerning the continuance also of this City of Ninive, and the final overthrow thereof, many opinions there are. 1. It is not like, that this City was destroyed either in the 7. yeare of *Ozias*, as *Eusebius* thinketh, or in the reigne of *Manasses*, as *Iosephus*: either in the 14. yeare of his reigne: as *Diodorus*, or the 40. as *Pererius*: nor yet under *Iosias*, as *Hierome*: for in the last yeare of *Iosias* reigne, *Pharao Necho* went up against the King of Assur, 2 *King*. 23.29. As yet then the Kingdome of Assur flourished and Ninive also the head City thereof. 2. Neither is it like that Ninive was surprized by *Ciaxares* King of Medes, after whom *Astiages* reigned 35. yeares; whom *Cyrus* succeeded, as *Herodotus*: for thus the destruction of Ninive should fall within the 70. yeares captivity of the Israelites. But whereas the Prophet *Nahum* prophesieth that Ninive should bee destroyed by the Chaldeans, *Nahum*. 3.7. The opinion of the Hebrewes is most like, that *Nabuchadnezer* destroyed Ninive (and not the King of the Medes,) in the first yeare of his reigne, about the beginning of *Iehoiakims* reigne: for it is not like that the King of the Chaldeans could so prevaile and begin his Monarchy, till hee had conquered the King of Assur, and subdued the chiefe City the strength of his Kingdome; so then the Kingdome of Assyria, and state of Ninive continued almost 50. yeares beyond the 40. yeare of *Manasses*: that is 15. yeares more of *Manasses* reigne: and of 29. *Iosias*, and some part of *Iehoiakims* reigne: which make in all a 1440. yeares, or thereabout.

QVEST. XIX. Of Rehoboth, Calah, Resen.

Vers. 11. *The City Rehoboth, and Calah, Resen. &c. This is a great City.*] 1. Rehoboth is here the proper name of a City, not to be taken appellatively for the broad streets of Ninive, as *Hierosolymit.* and *Hierome*: for the addition of the word (City) sheweth it to bee a peculiar place so called: and therefore it is called Rehoboth of the river: *Genes*: 36.37. likely to bee the City Oraba, which *Ptolome* placeth upon the river Tygris. 2. *Calah*, *Epiphanius* taketh for Thobel: *Hierosolym.* for the City Hariatha, which *Ptolome* calleth *Arabicarta*. But it was rather the chiefe City, of the countrey Calacina, or Calachena in Assyria: whereof *Strabo* maketh mention, as confining upon Ninive. *Iun.* 3. *Resen*,* not as the 70. read *Dase*: some take it for the Towne Resama in Mesopotamia, some for Arsianes in the province Suliana: *Epiphanius* calleth it 〈 in non-Latin alphabet 〉, *Lobus*: *Hierosolym. Thelessarum*: But it is most like to bee the City Bessarum in Assyria, according to *Ptolome*,* *sic Iunius*. 4. Ninive was this great City (not Resen before spoken of, as *Mercerus* following. *R. Levi*:) not so great in the beginning, but at that time when *Moses* did thus write: the wals were in compasse 60. miles: the height of 102. feet: the breadth able to receive three carts one meeting another, it had an 150. towres, of the height of 200. feet. In this Citie, when *Ionas* preached, were an 120. thousand little children, which could not bee above the 5. part, so that the City may be supposed to have had no lesse than 600. thousand inhabitants: It is called a City of 3. dayes journey, that is, to walke about the compasse or circuit thereof, or as *Pererius* thinketh to take a view of the streets and parts thereof.

QVEST. XX. Of the sonnes of Mizraim.

Vers. 13. *Misraim begat Ludim, &c.* 1. *Ludim* are not the Lydians of Asia minor, but a people rather confining upon the Aegyptians, and confederate with them, as *Ierem.* 46.9. the Prophet nameth the Aethiopians, Lybians, Lydians, as assistants to the Aegyptians: the Ludaei then are the inhabitants of the countrey Meraeotis in Aegypt; some take *Ludim* for Mauritania. *Mercer. Hierosol.* 2. The Hanamaei,* Hananims, are the Pentapolites or Cyrenians in Aegypt. *Hieros.* or rather a people in Aethiopia: *Mercer*.

3. Lehabims, they are the Lybians in Africa, where also the people called before *Phutei*, inhabiting the inward parts. ^{*}*Hierom. in tradition in Genes.* 4. The Naphtahims, are certaine Aethiopians in the further part of Aegypt: where there was a City called Napatha: *Plin. lib. 6. c. 29.* 5. Pathrusims: not the Pelusians in the edge of Aegypt, as *Hierosol.* or the inhabitants of Arabia Petrea, but the Pharusians rather, as *Ptolome* and *Pliny* call them: a people inhabiting the middle part of Aegypt: whereof *Isay* maketh men|tion, *Isay 11.11. Mercer.* 6. The Caslahims are the inhabitants of the countrey Cassiotis, and the Cap|thorims of the region Sethroitis, about the mouth of Nilus, bordering upon Palestina. *Iun.*

QVEST. XXI. Of the originall of the Philistims.

Vers. 14. *OVt of whom came the Philistims.* 1. These are they whom the septuagint call Allophyli, that is, aliens or strangers, and the Latines Palestini, and their countrey Palestina, which contain|ned five regions, according to five principall Cities, of Gaza, Ascalon, Gath, Accaron, Azotus: all borde|ring upon the Mediterranean sea. 2. These Philistims came of the Capthorims: for so are they called the remnant of the Isle of Capthor. *Ierem.47.4.* which Capthorims cannot be the Cappadocians as the Chal|de readeth here, ^{*} and both the Greeke and Latine interpreter. *Deut. 2.28.* for the Cappadocians inhabited a large countrey neare to Pontus and the hill Taurus, farre distant from Palestina: and therefore it is not like the Philistims should come from so farre: and of any other Cappadocia nearer hand, we find no men|tion: But these Capthorims inhabited in the nearer parts of Aegypt, as is before shewed. 3. Whereas here the Philistims are said to come from the Casluhims; ^{*} and in other places from the Capthorims: it may be explained thus, that the Capthorims came first up to the Casluhims, which is in the way to Palestina, and joyn|ing with them, (being yet the chiefe ringleaders themselves) invaded the country Palestina: 4. Some thinke, that both the Philistims, and Capthorims, came of the Casluhims, *Mercer:* but the better read|ing is to make this a parenthesis (*of whom came the Philistims*) so that the Capthorims, shall be the seventh sonne of *Mizraim.* 5. Some Hebrewes will have the Philistims, and Capthorims, to come both of the Pathrasims, and Casl|hans: of whom marrying together, they say were the Philistims Giants, and the Capthorims dwarfes: But the Philistims are here said to come of the Casluhims. 5. This Palestina then was first inhabited by the Cananites, which were expelled by the Capthorims, *Deut. 2.23.* and though after|ward it was inhabited by the Philistims, yet it was part of the land of Canaan, and so of right belonged to the land of promise.

QVEST. XXII. Of the progeny of the Cananites.

Vers. 15. *AND Canaan, begat Zidon, &c.* 1. He was the founder of Sidon, a City in Phaenici|, called great Sidon, *Iosu. 19.28.* because it was a famous City, more ancient than Tirus, which the Prophet nameth the daughter of Sidon, ^{*}*Isay 23.12.* *Iustinus* thinketh it was so called of the abundance of fish, for in the Phaenician language, a fisherman is called Said; but it is more like that Sidon beareth the name of the founder to this day.

^{*}2. *Cheth or Heth:* from him came the Hethites, that dwelt about Hebron, as it may appeare by the cave, which *Abraham* bought of them: *Genes. 23.19.* This was a warlike people, and of them were there gyants, men of great stature: of whom the Syrians were afraid, lest the King of Israel had hired them. *2 King. 7.6.*

^{*}3. *Iebusi,* the founder of the City Jebus, afterward called Jerusalem, *Iosua 18.28.* from whence they could not be expelled till *Davids* time, *2 Sam. 5.*

^{*}4. *Emori,* father of the Amortheans, or Amorites: which inhabited about Bashan and Gilead, whose king was Og: their country fell to the lot of *Gad* and *Ruben*, and the halfe tribe of *Manasses*, *Num. 21.* these Amorites were dispersed into divers parts of the land of Canaan: and

therefore the whole country, beareth their name, *Genes.* 15.16. *the wickednesse of the Amorites is not yet full:* their stature of body was great: therefore compared to the Cedars: *Amos* 2.9. But their wickednesse was greater: as the Prophet to set forth the sinne of Israel saith, *their father was an Amorite, &c. Ezech.* 16.3.

*5. *Girghashi:* of whom came the Gergasenes: *Matt.* 8. by the lake Tiberias, where was the Towne of Ptolome, called Gerasa, of *Iosephus* Cesaera, of *Pliny* Gelasa, hence some thinke the lake Genesar had the name. *Mercer*

*6. *Hivi:* of him came the Hivites: these dwelt under mount Hermon: *Iosua* 11.3. which is a part of mount Lebanon, *Iud.* 3.3. toward the East, belonging to Trachonitis: *Perer.* some of the Hebrewes take the Hivites and Rephaim for all one: and for that cause *Genes.* 15.20. where the nations of the Cananites are rehearsed, the Rephaim are named, and the Hivites omitted.

*7. *Arki:* who built the City Areas, over against Tripolis, under Lebanon, *Hierom.*

*8. *Sivi:* of whom the desart of Sin tooke the name. *Perer.* and the City Sin, not farre from Lebanon *Hierom.* of him came the inhabters of Caparsa, Hierosal. a towne in Idumea, not farre from Jebus toward the south: *Ptolom.*

*9. *Arvadi:* of whom came the Aradians, that inhabited the Island Aradus, famous for their skill in sea-faring: *Ezech.* 27. v. 8.

*10. *Zemari:* *Hierom* placeth the Semareans in Colo Syria, with their city Edessa: *Hierosol.* taketh them for the *Emisseni* in Syria, whom *Pliny* calleth *Hemiseni:* But it is most like that he was the author of those that inhabited Zemaraim. *Iosua* 18.22. of whom also the mountaine Zemaraim was so called, 2 *Chron.* 13.4.

*11. *Chamathi:* two Cities of this name Chamath we read of in the Scripture, one in the land of Canaan,

which belonged unto the possession of *Nephthaly*, *Iosua* 19.35. called *Hamoth Dor*, one of the Cities of refuge, *Iosua* 21.32. The other was a chiefe Citie of Damascus, *Ierem.* 49.23. *Tou* the King of this Hamath, was in league with *David*, 1 *Chron.* 18.9. This *Chamath* the sonne of *Canaan* was the father of the Inhabitants of this Country, which *Zeiglerus* would have to be Ithurea: *Iosephus*, and *Hierome*, and *Hierosol.* thinke this Hamath to be Antiochia, the chiefe City of Syria, *Iunius* taketh it for the Province Camatha, which extendeth from Lebanon to Arabia deserta, the chiefe City whereof in time past was called Amathus.

QVEST. XXIII. Of the Perizzites.

BUt whereas *Genes.* 15.20, 21. two other Nations are named which inhabited the promised land: the Canaanites and Perizzites, whereof no mention is made in this place. The reason hereof may bee, 1. either because those were of some of these kindreds: the one called Canaanites, as being the chiefe among them; the other might be the Samareans, as *Pererius*, or some other, so called, because they inhabited the plaine Countrey, in unwall'd Townes, for so the word is taken, *Esther* 9.19. where the Jewes are called Perazim, that is, dwelling in Villages. 2. Or which is most like, as all these eleven sonnes of *Canaan* dwell'd not in Canaan, as the Arvadians, and Camatheans: so some forrainers of other kindreds might inhabite amongst them which came not of *Canaan*,

as the Kenites, Kenizites, Cadmonites, whose Countrey is promised to *Abraham*, *Gen.* 15.19. Such were the Philistims that came of the Capthorims, which expelled the Anims, *Deut.* 2.23. *Iosua* 13.3. There were also the Geshurites and Maachathites, *Iosu.* 13.13. Such also might these Perizzites be. 3. And beside these people of the Canaanites, the ancient Inhabitants being expelled and removed, might change their names, *Mercer*.

QVEST. XXIV. Of the borders and bounds of Canaan.

Vers. 9. *Then the border of the Canaanites, &c.* 1. *Moses* doth carefully limit the Countrey of Canaan, because it was that land, which the Lord had promised to the Israelites. 2. The four bounds of the Countrey of Canaan, are Zidon in the North, and Gaza on the South on the West side: and on the East side the five Cities Sodoma with the rest (Zoar is not named because it was but a small Towne and of no great account, *Gen.* 19.20.) in the North corner, and Lasha in the South: the same is Calirrhoe (as *Hierome* thinketh) where was a Bath of hot waters. 3. This is the description of the whole land of Canaan, which comprehended the seven Nations of the Canaanites, expelled by the Hebrewes. But that land of Canaan, which is described by *Iosua*, 13.3. was but one Countrey on the West, toward the Sea, a part of this great Country of Canaan, which was the land of the Philistims.

QVEST. XXV. Iapheth the eldest sonne, Cham the youngest.

2. *The brother of Iapheth the elder.* It is rather thus to be read, then *the elder brother of Iapheth*. 1. Some thinke that *Sem* was the youngest sonne of *Noah*, and *Cham* the next, and *Iapheth* eldest: as *Lyranus*, *Tostatus*, *Genebrard*. But the contrary is evident, *Gen.* 9.24. where *Cham* is called the younger sonne in respect of *Sem* and *Iapheth*. 2. Neither was *Sem* the eldest: as *Augustine* thinketh, *lib.* 16. *de Civit. Dei, cap.* 3. and *Cajetanus*, *Vatablus*, and some Hebrewes, as *Kimhi*, for *Noah* was five hundred yeare old, when he beganne to beget his children, *Gen.* 5.32. and when the flood came he was 600. yeare old, *Gen.* 7.6. Now two yeare after the flood, *Sem* at an hundred yeare old begat *Arphacsad*, *Gen.* 11.10. but then the eldest sonne of *Noah* must be an hundred and two yeare old: it remaineth then that *Iapheth* was the eldest, *Sem* the next, *Cham* the youngest, *Mercer. Iunius*. But *Sem* is named first, because of his prerogative, as *Isaach* before *Ismael*, and *Iacob* is set before *Esau*. *Cajetanus* to make his opinion good, is forced to say, that *Sem* might be an hundred and two yeare old when he begat *Arphacsad*; and *Pererius* is also driven to this shift, to say that *Noah* might not be five hundred yeare old precisely, but five hundred and two, both which evasions, are manifestly contrary and repugnant to the text, as hath beene shewed▪

QVEST. XXVI. Of the sonnes of Sem.

Vers. 22. *The sonnes of Sem, Elam, Ashur, &c.* *Elam* from whence came the Elamites, or Persians: *Iosephus*, *Hieron.* as Susan (the head City of Persia) was in the Province of Elam, *Dan.* 8.2. 2. *Ashur* gave the name to Assyria. 3. *Arphacsad*, of whom the Chasdim, that is, the Chaldeans. *Pererius* deriveth this derivation, and yet bringeth no other in stead thereof: hence was named the Countrey Arphaxitis in Assyria, *Mercer*. 4. *Lud* the founder of the Lydians in Asia minor, of the which Country rich *Croesus* was King: there was another *Lud*, one of the sonnes of *Misraim*, father of the Lydians in Africa, as is shewed before, *quest.* 20. 5. *Aram*, of whom came the Aramites or Syrians, whereof it is that the Scythians after their returne out of Asia and Syria, were called *Aramai*, Aramites, *Plin. lib.* 6. *cap.* 17. This Country of Aram or Syria, was divided into sundry regions, as the Scriptures make mention of Aram of Damascus, 1 *Chron.* 18.6. of Aram Maharaim, that is of the floods, Aram Maachah, 1 *Chron.* 19.6. Padan Ara, *Gen.* 28.6.

QVEST. XXVII. The sonnes of Aram.

Vers. 23. *The sonnes of Aram, &c.* 1. *Vz* or *Huz*, the founder of the region Trachonitis, *Iosephus. Hier▪* whose posterity inhabited the land of *Vz*, *Iobs* Countrey, *Iob* 1.1. which belonged to *Idulmaea*, *Ierem. Lament.* 4.22. the Septuagint call it, *< in non-Latin alphabet >*, *Hausitis*, 2. *Chul*: which *Iosephus* and *Hierome* take for Armenia: but it is rather the region *Palmyr•n•*, where *Ptolimie* placeth the Towne Cholle.

3. *Gether*:* which *Iosephus* taketh for the Bactrians, *Hierome* for the Carians, or Acarnanians: but it is most like to bee the middle part of Syria, about Cassiotis, where *Ptolome* findeth the Towne Gindarus, whence are the people Gindareni, *Plin. lib. 5. c. 23.* which may very well be derived of *Gether*; by an *epenthesis* the interlacing of u. 4. *Mesch*, *Hierome* saith, they are the *Mocones*, Moenians: *Iosephus* the Mesanci,* now the Inhabitants of Pasinum in Susianna: *Iunius* taketh it for that Countrey that lieth betweene Cilicia, and Mesopotamia, and that part of the hill Amanus, which they call *Masium*: which may very well take beginning of *Mesch*. *Luther* thinketh that the region Massa in India, tooke denomination from hence.

QVEST. XXVIII. Of Heber, whether the Hebrewes were named of him.

Vers. 25. *VNto Heber were borne two sonnes.*] Hence it appeareth, that of this *Heber* were the Israelites called Hebrewes: and not as some thinke were they so called of *Abrahams* passage or comming over the River Euphrates, and dwelling on this side: because the Hebrew *gnabbar*, signifieth a passage or going over. Hence also of this *Heber*, the Hebrew language is named, which continued in *Hebers* stocke, in the division of languages, *Mercer*.

QVEST. XXIX. Of Phaleg. Whether the division of tongues happened in his time.

The name of the one was Phaleg, for in his dayes was the earth divided. *Phaleg*, signifieth to divide. 1. Some thinke that this name was given to *Phaleg* at his birth, by way of prophesie: and that the division of tongues happened in the end of *Phalegs* age, who lived 239. yeares, and was borne *ann. 103.* after the flood: so that this fell not out in their opinion, till 340. yeares after the flood, some ten yeares before *Noahs* death, who lived 350. yeares after the flood: of this opinion seemeth *Hierome* to be, *Tosta/itus*, *Lyranus*, and divers other Hebrewes. But this is not like that the divisions of tongues fell out so long after in the end of *Pelegs* dayes: for why should it be said, that in his dayes rather than of *Reu*, or *Serug*, or of the rest, that the earth was divided? for all these, *Reu*, *Serug*, *Nahor*, *Terah*, were borne before *Peleg* died. And againe, whereas most of the Inhabitants of the world dwelt together before the buil|ding of the Tower of Babel, and all concurred to set forward that worke; it could not possible bee, if this happened 340. yeare after the flood, when the world must needs have beene exceedingly increased, that such a multitude of people could either dwell together, or assemble into one place, to intend one worke.

2. *Mercerus* judgement is, that this division of tongues fell not out either in the birth or end of *Peleg*, but about the hundred yeare or middle part of his age, some 200. yeares after the flood, because of *Iock/tans* sonnes: And although *Reu* and *Serug* might be then borne, yet *Moses* rehearseth them not here, be|cause they were all of one family and language: But if this be admitted, the reason doth not appeare, why this division should be said to be in *Pelegs* dayes, rather than of the other fathers, who were then alive, but were not at that time borne as *Peleg* was.

3. I rather approve therefore *Augustines* opinion, (to the which learned *Iunius* and *Pererius* subscribe,) that this division was made at the birth of *Peleg*, about 100. yeares after the flood:

The onely doubt is, that because *Iocktan* the younger brother of *Peleg*, had 13. sonnes, which all are supposed to have beene men growne, and their languages divided at the building of the Tower of *Babel*, this should seeme not to be done at the birth of *Peleg*. *Augustines* answer here is not sufficient, that *Iocktan* was elder than *Peleg*: for if this were granted, yet *Iocktan* could not bee many yeares borne before *Peleg*, whom *Heber* begat at 30. yeares: but for *Iocktan* to have 13. sons, men of years, when *Peleg* was a childe, would require the oddes at the least of forty or fifty yeares. Wherefore the better answer is, that it is not necessary to thinke that all those sonnes of *Iocktan* should have their tongues divided, but that most of them kept the tongue of *Heber*: as the eleven sonnes of *Canaan* spake all the Canaanitish tongue: And hereof it is, that the posterity of *Heber*, who consented not to that wicked enterprise at *Babel*, were not punished with division of tongues, nor dispersed into remote Countries, as the rest, but dwelt all toward the East: Neither is it to be supposed that all *Iocktans* sonnes were borne before the building of the Tower: seeing *Moses* stayleth in *Peleg*: but he setteth downe all *Iocktans* sonnes at once, that hee might proceed afterward in the righteous line without interruption.

QVEST. XXX. Of the sonnes of Iocktan.

Vers. 26. *Then Iocktan, &c.* Concerning these thirteene sonnes of *Iocktan*, *Hierome* confesseth, that he could not finde out their names; but thinketh they inhabited in the remote parts of India, and so were not so well knowne as the rest. *Iunius* also, a most diligent searcher of Antiquities confesseth as much. * 28. *Sheba*. We read of three of this name in Scripture: one *Sheba* came of *Chus*, vers. 7. which inhabited in Aethiopia; another *Sheba* came of *Abraham*, which confined upon Persia: see before, *qu*▪ 11. and *Dionysius* reckoneth the Shabeans among the Persians: * the third *Sheba* is this of *Iocktan*; of whence came the Shabeans in India.

29. *Havilah* of *Iocktan*, is another beside *Havilah* of *Chush*: for the Countrey was adjoyning to Melsopotamia, * not farre from the Ismaelites and Amalekites. But this *Havilah* of *Iocktan*, *Iosephus* placeth in the Region of India, called Jeria, which is the East or Portugals Indies▪

QVEST. XXXI. Where Ophir is.

Ophar: *Iosephus* taketh it to be Sophira, a Countrey in India which yeeldeth gold, some take it for the Island Molucca: some for Taprobana: *Tostatus* thinketh it is that Country, where the golden mines are kept by the Griphins and Lions, so that the accesse unto them is very hard. But this Countrey *Mela* placeth in Scythia, *lib. 2. c. 1.* if it be any where: for *Plinie* holdeth both to be fables, that of the Pegasi, or winged horse in Aethiopia, and this of the Griphins or winged Lions in Scythia. * This Ophir is most like to be in the West Indies, the same region which is called Peru, which seemeth to be derived of the Hebrew *Pervaim*, mentioned, 2 *Chron. cap. 3. vers. 6.* Hence the gold of Ophir is translated, * *aurum obrizum*, by the Latine translator, *Iob* 28. 16. not so called, as *Plinie* thinketh, *quia rubet*, because it is of a red and fierie colour, or as *Isidore*, *quia obradiat*, because it glistereth: but rather it may be called *obrizum*, *quasi Opherizum*, as *Pererius* conjectureth.

QVEST. XXXII. Of Mesha and Sephara.

3. Their dwelling was from Mesha, as thou goest to Sephar, &c. 1. *Iunius* taketh this Messa for the region under the hill Masius; a part of the hill Amanus, which is an hill parting Syria from Cilicia and Sephara for a Towne of Mesopotamia situated upon Euphrates; and by the Mountaine of the East, he understandeth the hilly Countrey of Chaldea. 2. *Hierome* out of *Iosephus* maketh Messia a Countrey in India: and Sephara a Mountaine there; where the sonnes of *Iocktan*

inhabited from the River Cophen, to the Countrey Jeria: and this seemeth the more probable, that the sonnes of *Iocktan* were dispersed in|to the regions further East: because the Countries of Chaldea, Syria, Mesopotamia, and the rest there|about, were possessed by the children of *Canaan*, as hath beene shewed already.* 3. Though that *Sems* issue were divided farre into the East, yet he himselfe remained in the land of *Canaan*, which hee knew (as it was revealed to *Abraham*) should be given to his posterity. And he is *Melchisedech*, that did meet *Abraham*, the King of Salem, *Gen.* 14. as shall be proved in that place against *Pererius* and others, that hold the contrary opinion.

QVEST. XXXIII. Cainan none of the sonnes of Sem.

Vers. 13. *THese are the sonnes of Sem.* 1. Hence appeareth the error of the Septuagint, that beside the five sonnes of *Sem* here expressed, adde a sixth, one *Cainan*. 2. It is not to be thought, that every one of these families had a divers language, or made a divers Nation, as *Mercerus* thinketh it pro|bable, is before shewed *quest.* 3. but that they sorted themselves according to their diversity of tongues, sometimes divers families of one language concurring to make one Nation,* sometime one family dividing it selfe into divers Nations, as appeareth in the posterity of *Eber*, in *Abraham*, of whom came the Ismaellites, and Israelites, in *Isaach*, of whom descended beside the chosen seed, the Edomites of *Esau*. 3. Here|of it is, as *Augustine* well conjectureth, that the issue of all the sonnes of *Iapheth*, *Cham*, *Sem*, are not here named: for of *Iapheths* seven sonnes, the Genealogie of two onely is rehearsed, and of two likewise of *Sems* five: not that it is likely, the other had no issue, but because they were not the fathers and foun|ders of Nations, as the rest were, but were adjoyned and numbred with the rest.

4. Places of Doctrine.

1. Doct. Hebrew text authentically.

WHereas the Septuagint doe adde one *Cainan* to the sonnes of *Sem*, vers. 22. and another *Cainan* to the sonnes of *Arphacsad*, vers. 24. whereas there is no such addition in the Hebrew: it appea|reth that the Hebrew is the authentically language, and other translations to be amended by it.

2. Doct. The antiquity of Moses writings.

IN that *Moses* rehearseth the fathers and first founders of the Gentiles, by whom they were named: we see the antiquity of *Moses* story, more ancient than any forraine writer: who are not able to shew the derivations and beginning of the names and generations of the Nations.

5. Places of Confutation.

1. Confut. Against the fained antiquity of the Egyptians.

THE error of the Egyptians is discovered, that boast of their antiquity: that write in their Annales, of 330. Kings before *Amasis*, and of their continuance for thirteene thousand yeares.* In the like error is *Mercator*; that fetcheth the originall of the Egyptians from before the flood, even from the first age and beginning of the world. But they are both here confuted by *Moses*, who sheweth that *Mizram* the father of the Aegyptians, came of *Ham*, *Noahs*sonne.

2. Confut. The Scriptures not simply obscure.

WHereas vers. 2.21. it is said, *these are the sonnes of Sem according to their tongues*,* this being a prepo|sterous speech, as *Bellarmino* calleth it, setting that first, which was last done: for as yet all the

earth was of one language, *Gen.* 11.1. hence he would prove among other arguments, that the Scriptures are obscure.* Whereunto we answer, 1. that this proveth not the Scriptures obscure; because sometime an *hy/sterosis* is used: some things are set before in story, which were afterward done. This difficulty may easily be helped by the least direction and caveat to the Reader: and this kinde of preposterous speech is found in other forraine histories, which are notwithstanding read of all, and not laid aside for any obscurity here|in pretended. 2. Though an obscurity be admitted herein, yet this proveth not an obscurity thorowout in the Scriptures: that because of some darke places, they should not at all be read of the simple. 3. And although there be many difficult places in Scriptures, yet are there also more plaine and easie: yea the most necessary matters, that concerne faith and manners, are plainly expressed in Scriptures: and what is ob|scurely handled, is found not to be so necessary to salvation: as *Augustine* well saith, *In iis, quae aperte in Scripturis posita sunt,* inveniuntur ea omnia, qua fidem continent moresque vivendi:* in those places, which are plainly set downe in Scripture, are found all those things which concerne faith and manners.

3. Confut. The Pope Nimrod and Antichrist.

AS old Babylon was the beginning of the Kingdome of *Nimrod*, vers. 10. so Rome, the second or new Babylon, is the head of the Kingdome of Antichrist, the *Nimrod* of the world, that hunteth mens soules, as the other did tyrannize over their bodies. *Muscul.*

9. Places of Morall observations.

1. Morall. The wicked mixed among the righteous.

Vers. 1. WHERE the sonnes of *Noah* are reckoned together, *Cham* is set in the midst betweene *Sem* and *Iapheth*: wherein is shadowed forth the state and condition of the Church, that Chamites, hypocrites, and ungodly persons, in the visible face of the Church, are mingled among the midst of the faithfull, *Muscul.*

2. Morall. The prosperity of the wicked continueth not long.

WHEREAS *Nimrod* of *Chus*, of *Cham*, beganne first to be Lord over his brethren: and *Canaan* with his sons inhabited the best parts of the world, it will be demanded, how that curse upon *Canaan* tooke place, that he should be a servant to his brethren. The answer is, that the ungodly may flourish for a time: we must doe as *David* did, *Enter into Gods Sanctuary, and consider their end, Psal.* 37.17. for in the end, when the wickednesse of *Canaan* was ripe, they were cast out of that pleasant land, and made servants to Israel of *Sem*.

CHAP. XI.

1. The Method and contents of the Chapter.

T His Chapter hath two parts: 1. It entreateth of the attempt of the carnall and worldly sort, in building the tower of Babel: where is expressed, first their attempt, with the circumstances: 1. Who they were, vers. 1. 2. Where, vers. 2. 3. Of what matter, vers. 3. what they went about, to build a tower. 4. Wherefore, to get them a name, vers. 4. Secondly, the disappointing of this their purpose by the Lord: his *consultation*, vers. 6, 7. the *execution*, 8, 9.

2. The second part containeth a *genealogie* of the faithfull; first of *Abrahams* progenitors, from vers. 10. to 27. described every one, 1. by their names; 2. *their age*, both before they begat children, and afterward: 3. their issue, first of the righteous, then of other sonnes and daughters: secondly, of *Abraham* his *birth*, with his children, vers. 27. his *marriage*, vers. 29. his *travell*, departing with his father out of Chaldea.

2. The divers readings.

v. 2. It came to passe. S. Ch. it fell out. Tr. and as &c. G. when they went. B. it was, as they went. A. heb. as they went in the beginning. * Ch. as they went from the East. cat.

v. 4. Before we be dispersed. S.H. lest we be dispersed: cater. pen. lest, &c.

v. 5. The Lord appeared, to be revenged over the worke of the City. Ch. the Lord came downe to see, &c. caet. Which the sonnes of Adam had made. H. sonnes of men. cater.

7. That they heare not. S.H. Ch. understand not one anothers speech: cat. shamang, to heare, understand.

9. The name was called confusion, 〈 in non-Latin alphabet 〉, S. Babel. cat. ballall, to confound.

12. Arphacsad lived an hundred five and thirty: S. five and thirty. caet. and begat Cainan. S. *the rest have not* Cainan.

* 13. Arphaxad lived 430. yeares. S. 303. yeares: Hier. 403. yeares. c•t. And Cainan lived an 130. yeares, and begat Sela: and Cainan lived after he begat Sela, 330. yeares, and begat sonnes and daughters: *all this is added by the Septuag. which is not in the Hebrew.*

14. Sela lived an 130. S. 30. yeares: caet. *

15. And he lived 330. yeares: caeter.

16. For 34. the S. read an. 134. vers. 17. for 430. they read 370. vers. 18. for 30. yeares, the S. have an 130. vers. 20. for 32. yeares, they read, an 132. vers. 22. for 30. yeares, the S. read an 130. vers. 2, 4. for 29. yeares. an 170. yeares, vers. 25. for an 119. S. read an 125.

28. ante, before. H.G. 〈 in non-Latin alphabet 〉, in the presence of Thare. S.T.B. Thare yo• living. Ch. before the face, heb. P. that is in the presence.

30. Sara. S. Sarai. caeter. sic etiam hebr.

31. Out of the region of the Chaldeans. S. from Vr of the Chaldeans. caet. and they came to Ara• H. Ch. Ha|ran. B.G. Charran. S.T.P. *so it is read*, Act. 7, heb. Charan.

3. The Explanation of doubts.

QVEST. I. Who and from whence, and for what they came that built Babel.

Vers. 1. *All of one speech*, vers. 2. *went from the East*. 1. By this it is evident, that all the world at the first used but one language, which was the Hebrew tongue, preserved still in *Hebers* familie: but whether they used the same dialect, and stile of speech, as *Aben Ezra*, and the same manner of pronouncing, as *Cajetane* thinke, is uncertaine. 2. These that came into the Plaine, were not as

Cajetane thinketh, some certaine men: or as *Rasi*, onely the posterity of *Sem*, whom *Ramban* confuteth, but generally all: for the language of the whole world was confounded and changed at the building of the Tower: But *Abraham* could not be of this number, as *Aben Ezra*, being yet unborne: And whither *Noah* removed, it is uncertaine: but it is most sure, * that he joyned not with the unruly company in their proud enterprises. 3. They came from the East: that is that part of Armenia, where the Arke landed being afraid at the first, as *Iosephus* conjectureth, because of the late flood to leave the hilly Countrey▪ But by degrees they descended, first dwelling in the hils, afterward at the bottome and foot of the hils, * then they sought into the plaines: either to seeke more roome for their multitudes, that were increased, or of an ambitious minde, not contented with their lot, or for both. 4. They came into the land Sinhar, or Singar, not in Pontus, as the *Hierosolim*: but in Mesopotamia where is the hill Singara: which *Rupertus* will have to signifie, *excussio dentium*; the sm•ting out of the teeth: because their language was smitten, which is caused by the teeth: for so *shingar* may be derived of *Shen*, a tooth, and *gaurah*, to evacuate. 5. Neither is it like that they beganne to build Babel, as soone as they came into the Plaine, or that they were penned up an hundred yeares, in the hillie Countrey of Armenia: (for so long it was from the flood to the confusion of the tongues,) but after they were descended into this plaine Countrey, then when they espied their time, they entred into this consultation.

QVEST. II. Why they built of bricke.

Vers. 3. *Come let us make bricke, &c.* The reason why they resolved to build of bricke, was neither for the continuance, as *Iosephus* thinketh: for though bricke buildings are very durable, as *Plinie* testifieth, there were to be seene at Babylon that had lasted 700. yeares: * yet edifices of hewen stone are stronger: as it is, *Isay* 9.10. *The bricke are fallen, but we will build with hewen stones.* 2. Neither did they so, as some imagine, to provide against the second destruction of the world by fire, as *Noahs* Arke was a refuge for the water: because brick work will endure the fire: for they were not so foolish to imagine, that the whole world could be preserved in one Tower: and though the building might stand against the rage of fire, yet the men enclosed should not be able to endure the heat. 3. But the cause of chusing this mat|ter for building was the necessity of the place, *Mercer*: where stone was not to be had: and yet the earth of that plaine being of a fat and slimie substance, was very fit to make bricke: which was the cause why *Pharaoh* built his Cities in the plaine Countrey of Egypt of bricke, *Exod.* 1. and beside, that region aff|orded a kinde of naturall lime, of slimie nature like pitch, which issued forth of the River Is, * in great abundance, as *Herodotuss* saith, and out of a fountaine neere to Naptha, which in the Babylonian language signifieth liquid Pitch, or Brimstone, *Strabo*. 4. This stuffe which they used for mortar, was neither *argilla*, a kinde of Potters clay, as *Vatablus*, nor yet Cr•ta chalke, as *Oleaster*, or lu•um, a soft earth, as *Pagnine*: nor calx viva, lime, as *Diodor*. *Tharsense*. but as the Hebrew word *chemer* signifieth, which the *Septuag.* translate *asphalto•*; it was a reddish sulphurious earth, clammie like pitch, which was in stead of *camen|tum*, as *Hieron.* or *intritum*. *Tremell.* mortar: so that this chem•r, slimie earth, was in stead of *chomer*, mortar: by which meanes of bricke and *bitumen Semiramis* afterward enlarged the wals of Babylon. *Perer*.

QVEST. III. Who was the chiefe in this worke.

vers. 4. *LEt us build a City and Tower.* 1. *Cajetane* gathereth from hence, * that all the people of the world were not here assembled, because one City could not suffice for them all: But that is no rea|son, for they built not this City for the habitation of all, but to be a monument of their fame, and as the chiefe City of all other which they should build afterwards. 2. *Nimrod* seemeth to have beene the cap|taine and ring-leader of this company: for Babel was the beginning of his Kingdome, *Gen.* 10.10. so thinketh *Iosephus* and *Augustine*. 3 Though the counsell came first from *Nimrod*, or some few: *abiit tan|dem in •udium catholicum*: it grew to be the catholike, that is common desire of all. *Muscul*.

QUEST. IV. Of the heighth of the tower of Babel.

Whose top shall reach to heaven.] 1. It is not like, that as *Augustine* supposeth they indeed thought to build a tower so high, whose top should touch the clouds: *quest. 21. in Gen.* and so these words to be taken according to their literall sound. 2. And that report of *Abydenus*, cited by *Eusebius*, is to be held but a fable, **that when they had builded almost up to heaven: it was tumbled downe by a mighty wind:* and it is very like, that the Poets tooke occasion hereby to devise that fiction of the warre of the Giants, and their laying the great hills of Pelion, Ossa, Olympus, one upon another to climbe up to heaven. 2. Neither to answer the objection of the heathen, who tooke exception to this story, it being impossible, though all the earth were laid for a foundation, to build up to heaven, need we with *Philo*, to make an allegory of the building of this Tower, who understandeth thereby their proud and high attempts against God. 3. Neither yet is it like as *Berosus Annianus*, that they reared this tower so high to make it equall to the mountaines: or that as *Iosephus* writeth, they imagined to bring it so high, and accordingly performed it, that it exceeded the mountaines in height, to be a defence from like generall flood: or that this tower was foure miles high, as *Hierome* saith he was enformed by some: in 14. *Esai.* much lesse 27. miles high, as some Hebrewes imagine. 4. But in these words there is an hyperbolicall speech (wherein more is expressed, than meant usuall, both in the Scriptures, and in forraine writers: as *Deuter. 1.28. Their Cities are walled up to heaven:* their meaning then is, that they would build this tower exceeding high: And it is very like that it was of a very great and unwonted height, although no certainty thereof is extant in any writer: **Herodotus* speaketh of a Temple consecrate to *Belus* in Babylon, foure square, containing two stadia or furlongs in breadth, and a tower in the midst, being one furlong in height, and another above that, till it came to eight one above another: so that by this account, it should seeme to have beene an Italian mile in heighth: *Diodor.* saith, it was so high, that the Chaldeans made it a Sea marke: *Plinie* writeth, that it continued till his time: and *Hierome*, that it remained till his: and *Theodoret* also in his memorie. The Hebrewes thinke, that one third part of this tower sunke, another was burnt, the third part stood: but howsoever that were, it is like that some part of it remained as a perpetuall monument of their pride and follie, *Mercer*.

QUEST. V. What moved the Babylonians to build this tower.

4. *That we may get us a name, lest we be scattered, &c.* 1. It is not like that they built this tower to keepe them from the like generall inundation: as *Iosephus* thinketh, for they could not be ignorant, that God had made a covenant with *Noah* never to destroy the world so againe. 2. Neither did they make this bricke tower, to be a defence against the rage of fire, wherewith they knew the world should be destroyed: for what was one tower to save the whole world. 3. But one cause might be of the building of this tower, the ambitious desire of dominion, as *Hugo* saith, *Factum esse cupiditate regnandi: Nimrod set forwards this worke, that it might be the beginning and chiefe of his kingdome, Genes. 10.10.* 4. Another reason is here expressed, lest they should be dispersed, not as the Latine Interpreter, before they should be dispersed: for they knew it not: they built them a City and Tower, to maintaine society, that they might dwell together, and not be scattered here and there: and *Iosephus* thinketh that they did it of purpose to oppose themselves against the ordinance and commandement of God, who would have them dispersed into divers parts, that the world might be replenished. 5. As also another end of their purpose is here insinuated: *to get them a name:* as the Psalme saith, *They thinke their houses shall endure for ever, and they call their lands by their names, Psal. 49.11.* as *Absolon* reared up a pillar, to keepe his name in remembrance, 2 *Sam. 18.18.* and *Philo* saith, that these Babylonians did write their names also in this tower, to revive their memories with posterity.

QUEST. VI. Whether they sinned in building this Tower.

* Hence appeareth *Tostatus* error, that thinketh, it was not a sinne in them to build this tower to preserve their memory, because he thinketh that *Noah* was one of the chiefe builders: and that God hindred this worke, not because it was evill, but for that it hindred a greater good, namely, the peopling and replenishing of the world. But the contrary is evident, that they greatly sinned in this their proud enterprise. 1. Their impiety toward God appeareth: *Augustine* saith, *erigebant turrim contra dominum*, they erected a tower in despite of God: * as the Prophet *Isay* according to this paterne bringeth in the King of Babel vaunting himselfe. *I will ascend above the height of the clouds, I will be like the most high*, *Isay* 14.14. 2. Their vanity appeareth that seek to be famous in earth, not by good works to be glorious in heaven *Calvin: vide radicem mali*; saith *Chrysostome*, see the root of evill, they seeke to be famous, *•dificiis non ele/m•synis*, by buildings, not by almes: 3. *Iosephus* noteth, their disobedience, that knowing, as it is most like from *Noah*, that it was Gods ordinance, that by them the earth should be replenished, yet wilfully oppose themselves to the counsell of God: 4. *Philo* observeth their impudency: *ô insignem impudentiam*, that whereas, they should rather have covered their sinnes, they proclaime their pride, tyranny, volup|tuousnesse to all posterity.

* It is uncertaine whether *Noah* were present: it is most like he was not, or that he consented not unto them: And it appeareth by the punishment, that God misliked their very act: for he saith, vers. 6. *neither can they now be stopped from whatsoever they have imagined*: that is, they proceeded with a violent rage, that nothing could stay them, neither the feare of God, nor the expectation of his judgements: but what|soever they had proudly devised, they will as wickedly prosecute.

QVEST. VII. How the Lord is said to descend.

Vers. 5. *BVt the Lord came downe to see the City, &c.* God is not said to descend to see, 1. as though any thing hindred his sight in heaven: *for all things are naked and open to his eyes. II. b•*. 4.13. 2. Neither as though God went from place to place, or were absent any where: for the Lord filleth heaven and earth: *heaven is my throne, earth is my footstool, &c. what place is it that I should rest in? Act. 7.49.*

But the Lord is said to *descend* to see, &c. 1. In respect of the new effect, in manifesting his judgement; *re ipsa patefecit*: he shewed indeed, that hee was not ignorant what hee did. *Augustine, Calvin*. 2. Or for that he caused his Angels to descend, and so is said to descend in his Ministers. *Augustine*. 3. Or as *Caljetane*, *quia extendit se cura & providentia usque ad infima*: * because God extendeth his care even unto the lowest things in the world: as it is in the Psalme; *Who is like unto the Lord, &c. who abaseth himselfe to behold things in the heaven and earth? Psal, 113.5*. 4. God hereby also sheweth his patience, *non ab initio illorum repressi• insaniam*, &c. he did not at the first repress their madnesse, but used lenity towards them. 5. *Vult nos admoneri, ne fratres temere condemnemus*, &c. God would have us taught hereby, not rashly to condemne our brethren. *Chrysost.* God therefore giveth a rule to man, first to examine a cause before they judge, as the Lord first seeth and knoweth before he punisheth. *Muscul*. 6. And by descending, here is un|derstood the punishment which followed: as if God should have said, *Non amplius dissimul•mus eorum s•e/lira, sed quam primum ea puniamus*: Let us no longer winke at their sinnes, but presently punish them, *Rabbi Moses: Aegyptius. Basil* maketh this distinction, that God *de coelo aspicit*, * is said from heaven to behold the righteous: but *descendendo dicitvr invisere deus*, &c. God is said to descend to visit the un|godly: but this distinction alwayes holdeth not; for both the Lord is said *to looke downe from heaven up|on the wicked. Psal. 141.* and the Lord is said to descend for the deliverance of his people. *Exod. 3.8.*

QVEST. VIII. To whom God spake, saying, come let us goe downe.

Vers. 7. *COme let us goe downe, &c.* 1. The Lord speaketh not here to the Angels, as *August. Gregory, Philo, Cajetane*, with others; or to the persons of the Trinity and Angels together, *Mercer*. 2. But this is the consultation of the whole Trinity, as v. 8. it is said, *Iehovah* scattered them. This speech is answerable to that, *Gen. 1.* in the creation of man: *Come let us make man*: and those to whom God speaketh here, hee maketh as equall in the same degree, *Come let us goe downe*: * *sic Raban. Rupert. Calvin*. 3. God indeed sometime useth the ministry of Angels, not that he needeth their helpe; but as *Philo* saith, *videt quid se, quid creaturas deceat*, God seeth what is meet for himselfe, what for the creatures: for God is more honoured in such Ministers, and mens infirmity thereby helped. But at this time, and in this case, God needed not the ministry of Angels: this confusion of tongues was his immediate worke, as was the gift of tongues, *Acts 1.4*. Wherefore to dispute there, how God speaketh to Angels and invisible spirits, is superfluous, which may notwithstanding bee done two wayes: either, as *Augustine* saith, *veritas incommutabilis per seipsam ineffabiliter loquitur*: the unchangeable verity speaketh by it selfe after an ineffable manner, *Gregory* sheweth another way, *Quicquid agere debent in ipsa contemplatione veritatis legunt, &c.* They do as it were read in the contemplation of the verity, what they should doe. The Angels are either inspired by God to know his wil, or they behold in God, as the Schoolemen say, as in a glasse, what is to be done. But the first is the way, whereby God speaketh to Angels, the other is but a speculatio of man.

QVEST. IX. Whose language was confounded.

Vers. 7. *ANd confound their languages, &c.* 1. Pride bringeth confusion of tongues, humility as in the Apostles obtained uniting of tongues, *Act. 2. Greg.* 2. It appeareth how hurtfull the conspiracy of the wicked is, for if now in the beginning, * they abused the uniting of their tongues to so great madnesse, how outrageous is it like they would have beene afterward, when their multitudes had beene more increased. *Chrysost.* 3. Not every mans language was confounded, for then all society would have beene taken away even in families, but the speech of certaine kindreds and companies was changed.

QVEST. X. What caused them to leave off building.

Vers. 8. *THEy left off building, &c.* 1. The confusion then of tongues made them leave off building, not any great wind or tempest that tumbled downe their worke, as *Sybilla* and *Abidenus* in *Eusebius*, neither were the tongues confounded by little and little, as *Aben Ezra*, but all at once. * *Mercer*. 2. The building of the City was intermitted for an hundred yeares, untill *Semiramis*: but the Tower of Babel was not heightened, but only enclosed in the Temple of *Belus*, which continued till *Herodotus* time, an 1400. yeares. *Perer*.

QVEST. XI. Of the name of Babel.

Vers. 9. *THE name was called Babel.* 1. It was not so called of *Belus*, as some have imagined, but of confusion, for so *Ballal* signifieth. 2. Neither was it ever called 〈 in non-Latin alphabet 〉, which betokeneth confusion in the greeke tongue, as the Septuagint, but after the Hebrew. 3. So God disappointed them of their purpose, that where they looked to gaine credit, they found shame and confusion: *vide quot res siant*, * &c. behold how many things were done, saith *Chrysostome*, to keepe a memory of this fact: for *Phaleg* had his name of this division: Babel of the confusion of tongues: and of Heber, in whom the holy tongue remained unchanged, that language tooke the name: *sic Chrysost. Perer*.

QVEST. XII. Why God saw it good to disperse the people.

FRom thence the Lord did scatter them, &c. 1. They were not then scattered before, as some thinke, but now upon this occasion they began to be divided into all quarters. 2. Though this division of tongues were imposed upon them as a judgement: yet God turneth it to the benefit of the world, in dispersing them, which was many wayes profitable: both because, if they had continued in one place, many goodly Countries in the world should have lyen desart, waste, and untilled. As also sufficient food could not have beene provided in one place, for such a multitude. And further, if they had continued together, they might have beene in greater hazard by warre or pestilence: as also wicked people inhabiting together, would have beene more stronge to doe mischief.

QVEST. XIII. That the Hebrew tongue was the common language of all the world.

*Now if any be desirous to know what language this was, which before this confusion of tongues was used through the world: it is agreed by the most learned interpreters, that it was the Hebrew. 1. *Augustines* reason is, *Quoniam in familia Heber communis omnium lingua remansit*, because the Hebrew tongue is so called of *Heber*, in whose family that which was the common tongue before remained: that tongue which *Heber* used before the division of tongues, was the common speech, but that was the Helbrew. 2. *Hieromes* reason to prove the Hebrew to bee *matricem*, the mother of all other languages; is because every tongue hath borrowed some words of the Hebrew, as the Greeke 〈 in non-Latin alphabet 〉, which is the same in Hebrew *pherion*. *Cantic.* 3.9. a bed or beare: so the Latine hath borrowed the word *nugas*, which is in Hebrew *nuge*. *Sophon.* 3.18. where *Hierome* in his translation keepeth the same word: * so *saccus*, a sacke, as *Oleaster* noteth, commeth of the Hebrew. *Hierom* likewise sheweth, that *gnalmah* signifieth a Virgin both in the Hebrew and Punicke language, from whence the Latine *alma* seemeth to be derived: Many words also are used in our English tongue, derived from the Hebrew, as *fag* which is a figge. The Grecians further seeme to have derived the word 〈 in non-Latin alphabet 〉, * *he done*, pleasure, from *Heden* the place where Paradise was: the Latines call Whales *thynn**, of the Hebrew *tavaim*: the Italians call a thing that is light and vaine, *Bay*, of the Hebrew *Bohu*: the French of Gallia Narbonens. call a species or kinde, *meane*, of the Hebrew *min*. 3. *Tostatus* reason is, because these names, which were first given, as of *Adam*, *Eve*, *Cain*, *Seth*, are Helbrew words, as may appeare by their severall derivations in that tongue: as the first so called of the red earth, the second because she was mother of all living, the third a possession, the fourth because he was put in *Abels* place. 4. *Cajetan* proveth the same by the word *Jehova*, which is an Hebrew word, used before the flood, and the name *Babel* given unto the tower in this place. 5. *Oleaster* bringeth these reasons: that it is most like, that the common language remained there, where the first division of tongues was made, namely in *Babylon*, the *Chalde* therefore and Hebrew, betweene the which there is great affinity, are most like to be the most ancient: as also for that this was the language of the East: from whence they came which builded *Babel*.

It appeareth then, that *Philo* is in an error, that thinketh the *Chalde* tongue to be the most ancient: true it is, that *Nahor*, *Thare*, *Abraham*, dwelt in *Chaldea*, but yet they spake the Hebrew tongue, and so in that respect it may be called the *Chaldean* tongue, because some *Chaldeans* used that language: like as the *Syriake* tongue, which the Jewes used in our Saviour Christs time, might bee called the Hebrew language, because the Hebrewes used it, *Mercer*.

QVEST. XIV. Whether the Hebrew or *Syriake* be most ancient.

Hence also it is evident, that *Theodoret* was much deceived. 1. He thinketh that the *Syriack* tongue was the most ancient, * because those names, *Adam*, *Cain*, *Abel*, are *Syriack* names. *Answ.* The *Syriake* or *Chaldaike*, and *Arabike* language, were derived as Rivers out of the fountaine of the Hebrew: and therefore it is no strange thing, if some Hebrew words are retained in those languages. 2. He thinketh that the Hebrew speech was not so called of *Heber*, for then all

the posterity of *Heber*, as the Syrians, Idu|means, Ismaelites, Ammonites, should also speake that language. *Ans. Augustine* giveth the reason hereof: that they were called Hebrewes only among whom & *lingua prior & pietas conservaretur*, where both the ancient tongue, and religion were preserved: although *Heber* was the father of many nations beside, yet they beare his name, that did heire his faith. 3. *Theodore* thinketh, that the Hebrew tongue was brought in by *Moses*, and was not the naturall speech of the Israelites, but such as they learned: for the Jewes at this day naturally speake the language of the Countrey, where they are borne: they doe learne the He|brew by teaching. *Answ.* 1. It is evident by those ancient Hebrew names of *Adam*, *Cain*, *Abel*, that the Hebrew tongue was used before *Moses* time. 2. While the Hebrewes lived in their owne nation and com|mon-wealth, * they naturally from their mothers breasts speake that language, but now being dispersed in|to divers nations, not conversing together, they are forced to use that Countrey speech where they dwell. 3. *Augustine* thinketh, that not onely the Hebrew tongue, but the Hebrew letters were used and well knowne before *Moses*: and he doth gather it from that place, *Deut.* 31.28. where the Septuagint translate the word, *shoterim grammat*•• *Isagogis*, the teachers, instructors, or beginners in letters. But it is very like, howsoever this place giveth no strength to it, in that the people were commanded to write the Law upon the posts of their gates, that the Hebrew letters were then very well knowne, not as newly taken up, but used of long time.

QVEST. XV. Of the number of languages.

Concerning the number of the tongues and languages, which were divided in the building of the tower of Babel: the common and received opinion is, of *Epiphanius*, *Hierome*, *Augustine*, * that they were 72. according to the number of the families rehearsed, chap. 10. *Arnobius* goeth further, and distinct|ly sheweth, how many nations and languages came of *Sem*, *Cham*, and *Iapheth*: upon these words, *Psal.* 105.8. *he hath remembred his promise, that he made to a thousand generations*: hee sheweth that there are in the world a thousand generations, and 72. languages: from Persia to the Indians and Bactrians of *Sem*, he maketh 27. languages and 406. nations: from Euphrates and Nilus, to the Gades, of *Cham*, 394. nat|ions, 22. languages from Tigris westward of *Iapheth*, were multiplied 200. nations, and 23. tongues: • *Perer*. But this is set downe onely by meere gesse and conjecture, that there should be divided 72: langu|ages: for there are but 70. fathers named: 14. of *Iapheth*, 31. of *Cham*: 25. of *Sem*, * for *Heber* and *Peleg* must be counted for one familie: & whereas tenne of the sonns of *Noahs* sonnes, are set forth with their issue and posteritie, two of *Iapheth*, fower of *Cham*, fower of *Sem*: they make not severall nations, with|out their sonnes, no more than *Noahs* three sonnes: and therefore tenne more must be detracted from the number of 70. and so there will remaine but 60. As *Canaan* must not be reckoned for a severall nation, beside those that came of him: and so of the rest. And if those whose generations are not expressed, where|of there are 11. five of *Iapheth* two of *Cham*, fower of *Sem*, did not make severall nations, as *Augustine* thinketh, but were incorporate to the rest, then so many more are wanting of this number, and there will remaine but 50. But admit that this last conjecture of *Augustine* be uncertaine, yet it is most probable that all the Cananites of *Canaan*, of whom came an eleven severall nations, as they are • rehearsed *Gen.* 10.15. spake but one language: *Isa.* 19.18. *they shall speake the language of Canaan*: which if it be so, then could there not be 72. languages divided, in the confusion of Babel.

Wherefore, concerning this matter, there are some things certaine, some things uncertaine: first it is cer|taine, that the tongues and languages were divided; then, that every particular person had not a severall language; for then there could have beene no society: but that the principall and chiefe families onely had their proper speech. Secondly, as uncertaine it is, 1. whither 72. languages, or more or lesse, tooke then beginning. 2. whether some of those nations are not now

utterly perished: as *Pliny* out of *Eratosthenes* alleageth, that divers people in Asia, as of the Solymans, Lelegians, Bebrycians, Calycantians, are extingished. 3. Neither is it certaine whether every particular language now used, was then founded: * or only the mother & originall tongues, out of the which other since have bin derived, which is most like. *Mercer*.

QVEST. XVI. Where *Cainan* first added to the genealogie reconciled.

Vers. 12. The Septuagint betweene *Arphacsad*, and *Sale*, place *Cainan*, * and so doth *S. Luke* in his Gospel, ca. 3. according to most copies, but *Cainanis* not found in the Hebrew: to reconcile this doubt▪ 1. We neither allow *Cajetanes* solution, that the septuagint have set downe the true genealogie, and that the Hebrew copies are imperfect, and have beene corrupted by the Jewes: for the Jewes had no reason to corrupt the genealogie, which giveth the Christians no advantage, neither maketh against them: and beside the Chaldee Paraphrast, which is most ancient, leaveth out *Cainan*. 2. Neither is it like as *Eugubinus* saith, that the Septuagint erred herein, and that *S. Luke* followeth their error: for although an error may be admitted in the Septuagint, in this place▪ as in many other: yet the holy Evangelist was farre from approving their error, being directed by the spirit of God. 3. Neither doth the answer of *Ioannes Lucidus*, and before him, *Nauclerus* satisfie; that *Cainan* and *Sal*• were one and the same; and that the place in *Luke* should be read; *which was of Sala, which was of Cainan, Luke 3.36*. But this cannot be; for beside that, that there was no cause why *Luke* should set downe two names, only of *Sala*, and of none of the rest beside; in the Septuagint, *Cainan* is made the father and begetter• of *Sala. Genes. 11.4. Lippoman*, and *Canus* answer, that as *Mathewe* omitteth three of the kings in his genealogie, * betweene *Ioram* and *Ozias*, to make the line of 14. generations equall from *Abraham* to *David*, from *David* to the captivity, and from thence to Christ, so *Moses*, to make tenne generations from *Sem* to *Abraham*, correspondent, to the ten patriarches before the flood, might omit *Cainan*.

But the reason is not alike. 1. For those three Kings, *Ahaziah*, *Ioas*, *Amaziah*, are thought by some to be omitted for another cause, because they were killed for evill government. *Concent. 2.* And againe *Moses* summeth the yeeres of these Fathers, which *Mathewe* doth not, and therefore if *Moses* should of purpose leave out *Cainan*, a great error would fall out in the Chronologie and computation of yeares. 3. If *Moses* had left out *Cainan* to make the genealogie equall: yet if there had beene any such: hee should not have beene omitted in that cataloge of their names. 1 *Chro. 1.18.* where was no such cause of •mission. *

5. Some thinke that the Septuagint erred in adding of *Cainan*, and that *Luke* followed that text, not approving that error, but giving way to the time, because the Septuagint was then well knowne among the Gentiles: least if he had departed from that translation, it might have hindred the credit of his Gospel. Thus *Iansenius* and *Genebrard* among the pontificall writers: and learned *Iunius*, among the Protestants; who saith, that it was not 〈 in non-Latin alphabet 〉, but 〈 in non-Latin alphabet 〉, a slip or fault of memory, but a faultlesse confession in respect of the time: so also *Mercerus*, who thinketh that this being but a matter of genealogie, is not much to be stood vpon, which *Paul* calleth 〈 in non-Latin alphabet 〉, *endlesse, 1. Tim. 1.4:*

6. But I approve rather *Beza* his answer, that *Cainan* was put into the text in *Luke*, by the ignorance

of some that tooke upon them to correct it according to the Septuagint: for in that ancient manuscript which he followed, *Cainan* was not to be found: and therefore *Beza* in his translation upon good ground left it out, and so doth the great English Bible.

Other thinke further, that the translation of the septuagint was also herein corrupted by some: that at the first these Greeke interpreters put not in *Cainan*; * for neither *Iosephus*, nor *Epiphanius* which follow the septuagint, rehearsing the fathers before *Abraham*, make mention of this *Cainan*: and in the best Greeke copies, it is left out. 1 *Chronic.* 1.

QVEST. XVII. When Arphaxad was borne.

Vers. 10. *BEgat Arphachsad two yeare after the floud*: the question is, whereas *Elam* and *Asshur*; the sonnes of *Sem* are named before *Arphacsad* the third sonne, how *Sem* could have these three in two yeares; I answer, 1. Neither with *Aben Ezra*, that *Sems* wife might bee with childe in the Arke, when the waters began to decrease; for I thinke rather, that was a time of abstinency. 2. Neither, as some that for the more speedy increase of the world, children were borne in a shorter time, as at 7. moneths: 3. Nor yet that *Elam* and *Assur* might bee twins, both borne at a birth. 4. But I rather thinke that *Arphacsad* might be either the eldest of all, or the second of *Sem*s sonnes; for the scripture observeth not the order of time in setting downe names, as we saw before in rehearsing of *Sem*, *Ham*, and *Iapheth*.

QVEST. XVIII. Why it is here omitted in the genealog. of these fathers▪ and he died.

FVrther, whereas in the Patriarkes lives before the floud, it is added, and hee died, which is omitted here; 1. Some thinke it is, to shew that *Henoch* died not a common death as the rest did. 2. Some to signifie, that none of them perished in the floud. 3. Some yet are more curious, a▪*Bahai*, who thinke|eth, this clause, *and he died*, to bee here omitted▪ because Messiah was to come of this line: whom they hold to be immortall: and further he prescribeth Messiah his age, that hee should live 837. yeares be|fore the end of the sixt millenary or thousand yeare: which hee would gather by the letters of the word *Lemarbaty* used by the Prophet *Isay* 9.7. which is, *of the increase* of his government, there shall bee no end: where the first letter, *lamed* signifieth 30. men, 600. *r•sh*, 200. *beth* 2. *he*, 5. which maketh together 837. But it is evident to all the world how they are deceived: for the six thousand yeare is expired with|in lesse than 400. yeares, * and yet their supposed Messiah commeth not: and againe Messiah came as well of the line of the fathers before the floud, as of them after the floud. 4. Wherefore this is more like to bee the reason: because then after *Adams* transgression, *Moses* would shew how the curse tooke place: *thou shalt dye the death*, in those long lived patriarkes: that although they lived divers hundred yeares, yet in the end they dyed. *Mercerus*.

QVEST. XIX. At what age of Terah Abraham was borne.

Vers. 26. *TERah lived 70. yeares and begat Abraham, &c. Terah* lived 205. yeares, and died in Char|ran, at what time *Abraham* was 75. yeares old: *Genes.* 12.5. *Abraham* then was borne when his father was an 130. yeare old, not in his 70. yeare: for the reconciliation then of these places. 1. We need not with *Hierome*, that followeth therein the Hebrewes, to say, that *Abrahams* age of 75. yeares is not counced from his birth, * but from his departure from Vr. of the Chaldes, and his miraculous delive|rance out of the fire wherein they cast him, because he would not worship their Idols: for beside that, this tradition of *Abrahams* deliverance hath no sufficient ground to warrant it; a great inconvenience will follow it, if it bee admitted that *Abraham* was an 130. yeare old at this time, when he is said to bee but 75. which must of necessitie followe, if *Abraham* were borne in the 70. yeare of *Therah*: then it would follow: that *Isaack* borne when *Abraham* was an 100. yeare old, was borne 30. yeare before hee came into the land of Canaan, which is contrarie to the Scripture, or if they will count those hundred yeares also from *Abrahams* departure out of Chaldea: and that he was indeed an 160. yeares old, when *Isaack* was borne, and *Isaack* was 40. yeare old, his father yet living, when he tooke *Rebecca* to wife, *Genes.* 25.20. *Abraham* should have lived above 200. yeares, whereas the Scripture saith, he lived but an 175. *Genes.* 25.7.

2 Neither is it a sufficient answer that *Abraham* went out of Charran at 75. yeares of his age, long before his fathers death, and that *Moses* doth recapitulate the story afterward as *Aben Ezra*, for *Steven* saith, that God brought him out after his father was dead, *Act. 7.4*. And to say his father was spiritually dead, not naturally because he staid still, and refused to goe into Canaan, living in idolatrie (which is the devise of one *Andreas Masins*, cited by *Pererius*) is a forcing of *Stephens* words, which in an historicall narration must be taken properly.

*3. And with *Augustine* to make two departures of *Abraham* into the land of Canaan: the one when *Terah* was yet living, being an 105. yeare old, and *Abraham* 75. sojourning there 60. yeares, while his father lived in Charran, and another after *Ther^hs* death, whome *Abraham* might visite before, going and comming into Canaan: but now he came from thence, his father being dead, and returned no more; that in the first departure, his bodie remooved, but his affection was toward that place where his father was, but now his affection and all was removed: This imagination of two departures into Canaan, dissenteth from *Stephens* narration: *Act. 7*. where indeed he speaketh of two journeyes of *Abraham*, one out of Mesopo|tamia, the other out of Charan: But into Canaan the Lord brought him after his father was dead, v. 4. and not before.

4. That also is a meere fancy, that the rest of *Abrahams* age is concealed, who should be an 130. when

Page 113

hee is said to be but 75. to this intent, because God would keepe secret the end of the world: *Calvin*. for this would nothing have helped to the knowledge of that secret: the account of yeares past will not tell us what yeares are to come, and our Saviour saith, the Angels know not of that day, and yet they knew very well the age of *Abraham*.

5. Wherefore the best solution is, that *Abraham* though he be named first,* because of the privilege and preeminencie of his faith, yet was not the first borne; *Terah* at 70. yeares began to have sonnes, but *Abraham* was not borne till the 130. yeare of his fathers age: for he was but 75. at his fathers death, who was then 205. So *Noah* is said to be 500. yeare old when he begat *Sem*, *Cham*, and *Iapheth*: yet was not *Sem* borne till two yeares after. *Gen. 11.10*. beside, *Sarah* is held to have beene *Abrahams* brothers daugh|ther: *Abraham* then could not be the eldest brother, for *Sara* was but 10. yeares younger than *Abraham*. *Gen. 17.17. Iun*.

QVEST. XX. Sarai not sister but neece to Abraham.

Vers. 29. *The father of Milcha, and of Iscah, &c.* 1. Some thinke that this *Iscah* was not *Sarai Abrahams* wife, but that shee was rather the daughter of *Thare*,* and *Abrahams* owne sister by the fathers side, than the daughter of his brother *Aran*: and that it was lawfull then for the halfe brother by the fathers side to marrie his sister, sic *Clement. Alexand. Lippoman. Cajetan. Scotus*. 2. Others thinke that *Sarai* was not the naturall, but the adopted daughter of *Thare*. 3. But the truer opinion is, that *Sarai* was the daughter of *Haran*, sister to *Lot* and *Milcah*, and the same that is called *Iscah*: as may appeare by these reasons: thus thinke *Iosephus* and *Augustine. Iunius*. 1. It is like that as *Nachor* married the one sister, so *Abraham* married the other: because it was their great care, not to take them wives abroad, from among the Idolaters. 2. v. 31. *Sarai* is said to bee *Thare* his daughter in law, but if shee had beene his naturall daughter, shee should have beene so called. 3. It was alwaies unlawfull, saving in the beginning of the world upon necessitie, for brethren or sisters, of halfe or whole blood to marrie together: as *Augustine* saith, *Abraham* lived in those times, when it was unlawfull for brethren, *ex utro{que} vel altero parente natos necti conjugio*: of one or both parents to bee coupled in marriage: as it may appeare also by this,

because *Abraham* to perswade *Abimelech*, shee was not his wife, said she was his sister: * she could not then be both his sister and his wife. Indeed, among some barbarous Gentiles, as the Egyptians, it was permitted to marry their sisters, as *Ptolomeus Philadelphus* did take to wife *Arsinoe* his sister: which is condemned by *Pausanius* but among the faithful it was never suffered, nor practised. *Thamer* saying to incestuous *Ammon*, speake to the King, for he will not deny thee, 2 Sam. 13.13. sought but a delay, to put off his wicked act: not as though shee thought the King might or would grant any such thing. 4. *Abraham* calleth *Sarai* his sister, as he did call *Lot* her brothers sonne his brother. chap. 13.8. for so the Hebrewes use to call their neare kinsmen by the name of brethren: and he saith, she was the daughter of his father, not of his mother: because her father *Haran*, who might be 50. yeare elder than *Abraham*, was the sonne of *Thare* by another woman, and not by *Abrahams* mother. 5. So then this *Iscah*, is also *Sarai*: * for to what end else should *Iscah* here be mentioned as a stranger, and not pertinent to the storie. 6. It is most likely then that *Sarai* was the daughter of *Haran*, elder brother to *Abraham*: who and not *Abraham*, was borne in the seventie yeare of *Thare*, not as *Pererius* supposeth that *Abraham* was borne in the seventie yeare, and *Aran* many yeares before: for it is evident by the text, that *Thare* had no children before he was 70. yeare old. Gen. 11.26. R. Sel. affirmeth also that this *Iscah*, was *Sarai*, and he noteth, that they are both of one signification: for *Iscah* or *Iacah*, is a name of principallitie, as *Sarai* is: yet *Aben Ezra* thinketh otherwise, that if *Sarai* had beene *Harans* daughter, *Moses* would have called her the daughter of *Haran*, as *Lot* is said to be the sonne of *Haran*, v. 31. but that is no reason, for in stead thereof, shee is called the wife of *Abraham*, of whom she now was rather to take denomination, than of her father. *Mercurius* also thinketh that this *Iscah* was not *Sarai*, because in the same verse there would not bee so sudden a change and mutation of the name: but I thinke the first opinion more probable, that *Iscah* is *Sarai*, for the reasons before alleaged. 1. because it had not beene pertinent to make mention of *Iscah*, if she had not belonged to this story. 2. It is like that as *Nahor* married the one sister, so *Abraham* did the other. 3. that they might take them wives out of their owne kindred, and not marry into the idolatrous stockes of the Chaldeans.

QVEST. XXII. Why mention is made of *Sarai* her barrennesse.

Vers. 30. *But Sarai was barren, &c.* *Sarai* her barrennesse is noted, 1. not as some Hebrewes imagine, that she should be reserved for the birth of *Isaak*, and not bee polluted with other births: for the birth is no pollution of the wombe: and if this were the reason, *Isaack* might have beene the first borne. 2. neither was *Sarai* barren, that by this meanes *Ismael* should be borne of *Agar*; to bee a plague afterwards to the Israelites, as some Hebrewes thinke. 3. But this was the cause, that Gods power might afterward appeare, in giving her a sonne in her old age.

QVEST. XXIII. *Abraham* whether cast into the fire, and then delivered by his faith.

Vers. 31. *They departed together from Ur of the Chaldeans.* It seemeth to bee an old tradition among the Hebrewes, that *Abraham* was complained of by *Thare* his father in the dayes of *Nimrod*; for refusing to worship the fire, which the Chaldeans adored as God, and therefore he was cast into the fire, but was delivered by his faith: and that this was the Ur, that is, the fire of the Chaldees, out of the which *Abraham* was brought: and they adde further, that *Aran* seeing his brother delivered,

refused likewise to worship that Idoll, and was cast into the fire, wherein because hee had but a weake faith, he perished; and therefore it is said he died before his father, that is, in his presence. This tradition *Hierome* seemeth in part to allow of, and *Lyranus* also, and *Paulus Burg.* But it is a

meere fable, as may thus appeare: 1. because *Abraham*, as most Chronographers agree, was not as yet borne in *Nimrods* time, but in the 43. of *Ninus*, that succeeded *Nimrod* or *Belus*. 2. If *Abraham* had beene so miraculously delivered, it is like that either *Moses* would have remembred it in this story, or the Apostle, *Heb.* 11. where he commendeth the faith of *Abraham*: or *Ecclesiasticus*, chap. 45. would not have omitted, where of purpose he setteth forth the praise of *Abraham*, *Iosephus* also lib. 1. *antiquit.* and *Philo* that wrote two bookes of *Abraham*, remember no such thing. 3. This Ur was the name of a City in Chaldea, which *Eupolimus* in *Eusebius*, * calleth Camerinis: *Ammianus* Ur, lib. 25. *Plinie* Ochoen, the Septuagint translate it, the region of the Chaldeans. And here not onely *Abraham*, but *Thare*, *Lot*, and *Sarai*, all depart from Ur: then it should seeme they were all cast into the fire. *Iosephus* saith, that in his time the Sepulcher of *Haran* was to be seene in Ur of the Chaldeans: *Haran* then was not burned, but buried. *Aben Ezra* taketh Ur for the name of a place, and *Abrahams* Countrey, though *Ramban* would have Cuthena in Mesopotamia rather his Countrey.

QVEST. XXIII. Whether Nachor went out with Terah from Chaldea.

Vers. 31. *AND Terah tooke Abraham.* 1. It is certaine, that God was the author of this journey, who spake to *Abraham*, before he dwelt in Canaan, *Act.* 7.2. and that *Terah* was made acquainted with Gods oracle by his sonne, and obeyed the same, *Calvin.* 2. *Terah* is said to take *Abraham*, &c. because he was the chiefe, and master of the family, *Muscul.* 3. No mention is made of *Nachor*, who chose rather to remaine in his Countrey, and obey not Gods calling: who afterwards notwithstanding followed, and left his Countrey, but went no further than Mesopotamia, *Gen.* 24.10. and dwelt also in Charran, *Gen.* 28.1. *Mercer.*

QVEST. XXIV. Whether Terah Abrahams father were an Idolater.

Concerning *Terah*, whether he were given to the Idolatry of the Chaldeans, because he departed from Ur, * is a great question, which may thus be decided. 1. It is neither probable, that (as *Suidas* saith) *Sarug* the grandfather of *Terah* brought in Idolatry, commanding holy men departed, to bee worshipped: both *Noah* and *Sem* being yet living to direct the righteous seed. 2. Neither is it to be thought, that *Terah* was so grosse an Idolater, * that he made images of clay to be worshipped, as *Epiphanius.* 3. Neither is it probable, that *Terah* was altogether free from the Idolatry of the Chaldeans, and that he was cast out thence and constrained to flee into Mesopotamia, as it is in the story of *Iudith*, chap. 5. vers. 7, 8. for the contrary is affirmed, *Iosu.* 24.2. that *Terah* served other Gods. 4. Neither is it to be supposed, that *Terah* and his family, as *Augustine* thinketh, were persecuted of the Chaldeans for the true worship of God: for herein *Abrahams* faith had not beene so commendable in obeying the calling of God, as the Apostle noteth, *Heb.* 11.8. if he were driven out before, and forced to flee his Countrey. 5. And to thinke that *Terah* was first a worshipper of God, and afterward fell to Idolatry in Charran, it is not like, seeing *Abraham* left not his father till he died, as *Tostatus* and *Pererius* imagine. But it is more like, that *Terah* was at the first an Idolater, when he dwelt beyond the River in Chaldea, as is expressed by *Iosua.* 24.2. who afterward obeying Gods calling, left his Countrey, with the Idolatry and superstition thereof, and came out with his sonne to Haran, thinking to goe to Canaan, but being stricken in yeares, he there stayed, and after some few yeares died, *Mercer.*

QVEST. XXV. Whether Abraham at any time inclined to superstition.

AS touching *Abraham* also, whether he were at any time infected with the superstition of the Chaldees, there are divers opinions, as they are cited by *Pererius.* 1. *Suidas* thinketh that *Abraham* at fourteene yeares reprov'd his father for his Idolatry. But it is not like, that *Abraham* being brought up under superstitious parents, not yet acquainted with Gods voice, and wanting other meanes, was so soone called. * 2. Neither doe I thinke with *Philo*, that *Abraham* knew not God: but *postquam solus vertit*, after he had changed his Countrey, when he was welne 70.

yeares old: that *Abraham* was so long nusled up in superstition. 3. Neither doe I consent to *Iosephus*, that *Abraham*, *ex siderum observatione*, &c. that *Abraham* by the observation of the starres, the earth, and Sea, beganne first to acknowledge the true God. But *Abrahams* first calling was from God, the Lord saith, *I tooke your father Abraham from beyond the floud*, *Iosua* 24.2. God called him both from that Countrey, and the Idolatry thereof. 4. The opinion of some Hebrewes, is more probable, that *Abraham* at forty eight yeares beganne to acknowledge the true God, *ex Perer*. But at what time of his life *Abraham* was called, it is uncertaine: yet as certaine it is, that he at the first, before God called him, was tainted with superstition. 1. That place in *Iosua* seemeth di|rectly to prove it: *Your fathers dwelt beyond the floud in old time, Terah the father of Abraham, and father of Nachor, and served strange Gods*, *Iosua* 24.2. All those that dwelt beyond the River, were at the first Idola|ters, even the whole family of *Terah*, *sic Lutherus*. 2. Gods mercie more notably appeareth, in that hee called *Abraham* first before he knew God: that not *Abrahamssincerity*, but Gods love was the begin|ning of his calling: as *Moses* saith, *because God loved your fathers, he chose their seed*, *Deut.* 37. 3. It is not like but that *Abraham* being brought up in a superstitious family, did also at the first savour of their superstition, and therefore is bid to come out of his fathers house, *Gen.* 12.1. And seeing *Terah Abrahams* father, as is shewed before, and as *Chrysostome* thinketh, *hom.* 13. in *Genes.* was addicted to Idolatry

till he obeyed the calling of God, to goe out of that countrey, it is more like, that *Abraham* also, did sleep in the same sinne, till God roused him, and called him away, then that he was never inclined to Idolatry, * as *Pereriusthinketh*.

4. Places of doctrine.

1. Doct. Of Gods providence.

Vers. *BVt the Lord came downe*, &c. Here wee learne, that God sitting in heaven, beholdeth all things, that are done in the earth: not as the wicked say in their heart, *God hath forgotten and hideth away his face, and will never see*, *Psalm.* 10.11. But as the Psalmist saith in another place, *Hee that dwelleth in the heavens shall laugh, the Lord shall have them in derision*, *Psal.* 2.4.

2. Doct. Of the Trinity.

Vers. 7. *LEt us goe downe and confound*, &c. This is the speech of the whole Trinity, whereby may bee proved the distinction of persons: and whereas vers. 9. it is said in the singular num|ber, the *Lord confounded*, &c. thence is gathered the unity of substance: *sic Calvin. Rupert. lib.* 4. *com|ment.* in *Gen.* c. 42.

3. Doct. Conditionall prescience in God.

Vers. 6. *THEy cannot now be stopped, from whatsoever they have imagined*, &c. God did foresee that they would by no meanes give over their enterprise, if they were not letted of their purpose: so that by this it is evident, that God foreseeeth not only what shall be certainly done in the world, but what might be conditionally done, if there were no let: as the Lord telleth *David* that the men of Keilah would deliver him, if he staid there, 1 *Sam.* 23.12. So our Saviour saith, that if the great workes, which were done in Corazin and Bethsaida, had beene done in Tyrus and Sidon, they had repented, *Matth.* 11▪2. foretelling what was likely to have beene done, that condition presupposed. Where we see a manifest dif|ference betweene Gods power, his prescience, and decree or predestination: God in respect of his omni|potent power can absolutely doe more, than he doth or will doe: in respect of his all-seeing prescience, he doth foresee not only simply what

shall be done, but conditionally what is likely to be done, if other conditions and circumstances concurred. But God decreeth no more but what shall come to passe, his counsell must stand, his decree is alwayes absolute, not conditionall: as the Lord saith by his Prophet: *As I have purposed, it shall come to passe, as I have consulted, it shall stand. Isay, 14 24.*

5. Places of Confutation.

1. Confut. Against Iulian that there is but one God.

Vers. 7. *COME let us goe downe.* Wicked *Iulian* urged this place to prove his impious *polythian*, a mulltiplicity of Gods: for here not one saith hee, but many of like authority come downe to confound their languages, *ex Muscul.* But if this wicked Apostata had looked a little further into the ninth verse; there he might have found, that the Lord, *Iehovah* (not many, but one) did confound their languages: they were then divers, not Gods, but persons, yet one Godhead and divine power.

2. Confut. Against Origen, that the Lord, not the Angels confounded tongues.

SEcondly *Origen* thought that the Angels confounded those languages. And according to the number of those nations, so were there severall Angels presidents over them, that gave them their several tongues *hom. 11. in Numb.* But the text it selfe overthroweth this opinion, v. 9. The Lord *Iehovah* did confound their languages.

3. Confut. Against Celsus, that saith Moses borrowed of other writers.

THirdly, *Celsus* objected, that *Moses* borrowed this story, of the towre of Babel, of those that write of the Gyants, called *Aloides*, how they cast downe a great towre. But *Origen* answereth, that the writers of that history were after *Homer*, who was after *Moses*, so that he could not take any thing from them, *lib. 4. cont. Cels.* It is more like, that they corrupted the true story of *Moses*, with the Poeticall fictions.

4. Confut. Against the Pagans, that fable of the beasts, that they had sometimes one language.

4. CErtaine Pagans, not beleeving, that the world was not any time of one language: compare this narration of *Moses*, to that fable of the beasts: that sometime they had all one language, and one understood another, till such time as they sent an embassage to the Gods, that they might be alwayes in their flourishing youth, and never be old; and for this their proud request, their speech was confounded, that now one understandeth not another. The like truth (say they) is in this narration of *Moses*. For how is it like, that they could in that instant, every man forget his former speech: *ex Philone.* But this is a dolltish comparison, betweene reasonable men, and unreasonable beasts: those being no more capable of speech, than they are of reason. And seeing all the world tooke beginning from one man, before the flood

from *Adam*, after the flood from *Noah*, why should it seeme incredible, that the world used one language. And why should it seeme unpossible, that God to whom all things are possible, in that instant could make them forget their language; seeing that some diseases, as the Lethargy, doe bring such forgetfulnesse, as that the patient knoweth not how to call things by their names: and *Pliny* writeth of *Corvinus Messala*, that he forgot his owne name.

5. Confut. Against Philastrius, that all the world was of one language not divers, before.

*5. *PHilastrius* counteth it an hereticall opinion, that all the world was of one language before the tower of Babel: they are said so to be (saith he) that although they spake divers languages, yet they one understood another, and so in effect it was but as one. But the text is contrary, that the whole earth was of one language and one speech, not of one understanding, but of one lip, as it is in the hebrew, that is, they framed their words and language after the same manner. And how could every man under|stand so many languages, (which are held of most to have beene not so few as seventy) without a mira|culous gift, such as the Apostles had: and whereas *Moses* maketh mention of divers languages in the 10. chap. v. 5.20.31. there that is spoken by way of anticipation. And here *Moses* setteth forth the beginning and occasion of the diversity of languages, by a certaine figure, called *hysterosis*, which declareth that last, that was done first, setting the effect before the cause.

6. Confut. Against Philo, that this division of tongues, is to bee understood historically, not in allegory.

6. FOurthly: *Philo* draweth this story of the confusion of tongues to an allegory, to signifie the confusion of vices, *Hoc est nunc propositum sub figura confusionis linguarum dijicere constipatu vitiorum cuneum*: This is *Moses* purpose under this figure of confusion of tongues to cast downe the con|joynd muster of vices: for to speake properly, this parting of one language into many, is a separation, rather than a confusion. *Contra*. 1. After this manner the whole story of Genesis, may bee allegorized, so that we should have neither creation of the world, nor inundation of the same in true history, but in del|vised allegory. 2. This division of tongues is called a confusion, not in respect of the divers speech, which was indeed divided, not united, or confounded, but of the speakers, who were confounded in their affecti|on, in being astonished at so suddaine an alteration: in their memory, in forgetting their accustomed speech: in their understanding, because they one understood not another in their worke, which was con|fused: the server bringing one thing, when the builder called for another.

7. Confut. Against Plato and Aristotle.

*7. *PLato* his opinion is, that words have their force and meaning from nature, *Aristotle*, that they were first framed, as it pleased man: But here wee learne, that God gave unto man speech: and he infused into men at once diversity of languages.

8. Confut. Against the Lutherans, that make an omnipresence of Christs body.

8 Vers. 5. *THE Lord came downe*: the *Lutheranes Vbiquitaries*, that maintaine an omnipresence and ubiquity, that is an *every-where* presence of Christs flesh, being pressed by this argu|ment, that Christs body doth move from place to place, therefore it is not every where: doe answer out of this place, that God is said to move and descend, and yet he is every where: But the reason is not alike, for to ascend and descend, is spoken of Christs body truly, and properly, but of the God-head only meta|phorically, and figuratively.

9. Confut. Against the latine service in popery.

9. Vers. 9. *THerefore the name was called Babel*: because their language was so confounded, that they one understood not another: so what is the Church of Rome to bee counted, but another Babel and synagogue of confusion, where the people understand not the Priest, no one another in their latine service and prayers. *Muscul*.

10. Confut. Against Pererius: the marrying of the uncle and neece unlawfull.

10. Vers. 29. *THE name of Abrahams wife was Sarai*: who is held to be the daughter of *Haran Abrahams* brother: which marriages were not then forbidden by any law, but afterwards they were: * where the errour of the papists and namely of *Bellarmino* and *Pererius* may be noted: who

af firme, that it was not forbidden by *Moses* law, for the uncle to marry his neece; for *Othoniel* the younger brother of *Caleb*, married *Achsa* *Calebs* daughter. *Iud.* 1.13. *Contra.* 1. To marry in this degree is forbid|den in Leviticus, by necessary collection. *Levit.* 18.12. *Thou shalt not uncover the shame of thy fathers sister; for she is thy fathers kinswoman:* doth not the same reason hold for the other sex: thou shalt not uncover the shame of thy fathers brother, for hee is thy fathers kinsman. Where the degree is prohibited in the male, it holdeth also in the female sex, unlesse they will say; because the law saith, *thou shalt not cover thy neighbours wife*, and expresseth not thy neighbours husband, that therefore the one should bee lawfull and not the other.* 2. *Othoniel* was not the brother of *Caleb*, but either his nephew, as the Septuagint read; *Othoniel* the sonne of *Kenez adelphon*, the brother of *Caleb*, namely *Kenez*, for so is the construction in the greek; or else, as *Iunius* collecteth, *Othoniel* and *Caleb* were brothers children, *Caleb* of *Iephunne*; *Othoni*el of *Seraiah* which *Iephunne* and *Seraiah* were the sons of *Kenaz*, for *Caleb* was not the son of *Kenaz*,

but of *Iephunne*. 1 *Chron.* 4.15. yet it seemeth that he was of the stocke of *Kenaz*, as grand-child unto him; * because he is called a *Kenazite*: *Num.* 23.12. and yet the sonne of *Iephunneh*. *Othaniel* then is called the brother of *Caleb*, not properly, but in a large sense, as *Lot* is called *Abrahams* brother, being indeed his brothers sonne. Wherefore *Pererius* in following the blind latine text, was much deceived.

6. Morall observations.

1. Observ. Against discontentment.

Vers. 2. AS they went from the East, &c. *Chrysostome* hereupon noteth,* that as these men not contented with their state sought out a new cuntry: somankind, saith hee, non potest intra suos limites consistere, can never keepe it selfe within the bounds, but alwayes coveteth more.

2. Observ. Against continuing in sinne.

AND there they abode: *Philo* noteth here, that as these men having found a pleasant field, did not passe thorow, but continued there: so sinners doe delight to continue and dwell in sinne: *ejus malum fuisset, si post quam in peccata inciderant, pro alicui non pro domestic is habuissent*, &c. it had beene a lesse evill, after they had fallen into sinne, if they had used it not as a domesticall, but as a stranger.

3. Observ. Against vaine and momentary pleasure.

Vers. 3. COME let us make bricke: Like as these, that dwelt in Shiner build of bricke: *sic qui voluptatib. carnis inserviunt, de fragili materia*, &c. so they that are the servants of pleasure, doe build with brittle matter, that cannot continue, but they which follow vertue; *lateres in lapides mutant*, doe turne bricke into hewed stones: *Gregor.* This appeareth in the parable of the rich man.* *Luke* 16. whose pleasure was soone over, but *Lazarus* joy was everlasting.

4. Observ. Difficulty should not hinder vertuous workes.

SO they had bricke for stone, &c. Many times the difficulty that occurreth, doth cause men to cease off from their enterprise. But nothing could hinder these men: though they had neither stone nor mortar, yet they will build a tower, such as was never seene in the world before, or after. *Calvin.* We learne here|by, that nothing should discourage us, or make us give over in a

good worke, seeing these were so labori|ous in compassing this their proud and ungodly enterprise.

5. Observ. Against building for ostentation.

Vers. 4. *THat we may got us a name, &c.* Chrysostome here well noteth the vanity of worldly men, that build houses, and make great workes, *ut immortalem nominis memoriam relinquant*: to leave an immortall memory of their name; whereas both they faile of their purpose: *hodie domus dicitur hujus, eras alterius*: to day it is called one mans house, to morrow another: and so their name is extinguished: and they might take a more sure way to preserve their name, by doing of good, while they live, as it is in the *Psalme* 112.9. *he hath distributed and given to the poore, his righteousnesse remaineth for ever*. But worldlly men doe as Absolon did, because he had no children left to keepe his name, he built him a pillar: 2 *Sam.* 18.18. So they wanting good workes, which are the true fruits of the spirituall men, seeke to make them|selves famous by sumptuous buildings.

6. Observ. Wicked men proud before their fall.

Vers. 4. *LEst wee be scattered: Philo* readeth *before we be scattered*: and thereupon observeth, that such is the obstinacy of the wicked, though they see that great judgements are hanging over their heads, yet they will goe on in their wickednesse, as the conscience of these proud men gave them, that they should not goe unpunished, yet for all that they proceed in their purpose. Thus we see verified that saying of the wise man, *Prov.* 16.18. *pride goeth before destruction*: as these men when they were in the height of their pride, were dispersed and scattered: like as *Saul* made a goodly place for himselfe, as tri|umphing for the late victory obtained against *Amelech*, even then when he was cast off from being King: 1 *Sam.* 15.13. *Oecolampad; in hunc locum*.

7. Observ. Not to condemne any rashly.

Vers. 5. *THE Lord* came downe to see, &c. Chrysostome *noteth*: vult erudiri nos, ne unquam fratres temere condemnemus: In that God commeth downe to see and examine, hee would have us learne never without due examination to condemne our brethren rashly: *And it is especially a rule for magistrates, not to condemne any their cause unheard, as Putiphar did* Ioseph, *Gen.* 39.20. Muscul.

8. Observ. The division of the wicked profitable.

Vers. 8. *SO the Lord scattered them, &c.* Hence *Gregory* well observeth, that the unity of the wicked is pernicious, their division profitable: So *Paule* escaped, while his enemies were divided. *Act.* 23. *eripi•tur justi, dum dividuntur injusti, the righteous are delivered, while the unrighteous are divided*: like as the Israelites by the dividing of the waters, had a ready passage thorow the red Sea: so here this proud and vaine-glorious enterprise, by the division of tongues was disappointed.

CHAP. XII.

1. The Argument and parts.

T His Chapter hath two parts: the first sheweth the occasion of *Abraham*• comming into the Land of Canaan, v. 1. to 6. the second containeth such things, as hapned to him there: from v. 6. to the end.

In the first part. 1. Gods calling is set forth, v. 1. with his large and ample promises, both temporall to *Abraham* himselfe, that his name should be great: to his posterity, that a great nation should rise of him: v. 2. and spirituall: to *Abraham*, *I will blesse thee*, to his posterity, *all the families of the earth should be blessed in him*. v. 3. namely in Christ. 2. *Abrahams* obedience is set forth, with the circumstances of his age: v. 4. of his company that came with him into the land of Canaan, v. 5.

In the second part is described. 1. *Abrahams* travell and journeying in Canaan: toward Shechem, where *Abraham* built an altar, and the Lord appeared to him, vers▪ 6.7. toward Bethel, vers. 8. the South, vers. 9. 2. his going downe into Aegypt: 1. The *occasion*, by reason of the famine, vers. 10. 2. His *consultation with Sa•a*, to say she was his sister to save his life, vers. 11, 12, 13. 3. *Pharaohs* presumption in taking *Abrahams* wife, to vers. 17. 4. Gods revenge or punishment, vers. 17. which brought forth these three effects, 1. *Abrahams* admonition by *Pharo*, vers. 18. 2. the restitution of his wife, vers. 19. 3. his safe deliverance and dimission, vers. 20.

2. The grammaticall construction, or sense.

* v. 1. And the Lord had said. S. Ch. A.B. but the Lord: H. for the Lord. T.G.

Come into the land. S.H. into the land, caeter.

v. 5. The soules, which they possessed, S. which he had subjected to the Law. C. which he had made. H. gotten, T.B. G. gnasah, made.

Into Canaan they came, *the Sept. have not these words, the rest have*.

* v. 6. unto an high oake. S. famous valley. H. unto the plaine of Morch. caet. celon, *signifieth both an oake, and a valley or plaine*.

v. 8. Bethel toward the west: caeter. toward the sea. S. heb. *because the Mediterranean Sea, was in the west side of Canaan*.

* v. 9. in the desert. S. toward the South: caeter. negebh. *signifieth both*.

v. 11. tooke his journey toward the East. T. tooke his journey first: C. from the East: c•t. heb. michehem, to|ward the East, Gen. 28.

* v. 13. Say, I am his sister. S. thou art my sister: caet.

I shall live for thy sake. H. T. by thy occasion. B. shall be preserved by thee: G. for thy words. C. 〈 in non-Latin alphabet 〉, because of thee. S.P. heb. biglal, propter, because.

* v. 16. mules and Camels, 〈 in non-Latin alphabet 〉, S. she ashes and camels, c•t. athon. a she asse, chamer, an hee asse: the mule is the shee.

v. 19. I have taken her to my wife. S.C.P. I might have taken her. caet.

3. The Exegesis or Theologicall Explication.

QVEST. I. Where and how the Lord spake to Abraham.

Vers. 1. *FOr the Lord had said, &c.* 1. God thus spake to *Abraham*, not after his fathers death, but while he was yet in Mesopotamia, *Act. 7.2.* for to what end should the Lord have thus said, *Get thee out of the countrey, &c.* if hee had beene come out thence already? *Calvin.* 2. Wee read that God spake unto *Abraham* eight times, *Gen. 12.1.* againe, v. 7. and c. 13.14. and c. 15.4. and 17.1. also c. 18.9. and c. 21.9. and 22. 1. It is like that divers other times, the Lord spake unto him: but

these are expres|sed. 2. And how God spake unto *Abraham*, *Basil* thinketh it was *citra ullah corporis vocem*, without any corporall or outward voyce,* but by the illumination of his minde: *Ramban* thinketh it was by dreame: some, that God spake to him by *Sem*, or some other Prophet: but in this place it is like that God spake to *Abraham* either by himselfe, or his Angels; when he spake by dreame in sleepe, or by vision, when he was waking: it is so expressed in the text, as c. 15.1.

QVEST. II. Whether God named it a countrey to Abraham, whither he called him▪

TO the land, that I will shew thee, &c. 1. When the Lord thus called to *Abraham*, hee named no cer|taine countrey, whither hee should goe, for the better triall of his faith: for the Apostle saith, *Hee knew not whither hee went, Hebr. 11.8.* and *Stephen, Act. 7.3.* nameth no countrey whither hee was called 2. Whereas Canaan is named in the former chapter, vers. 31. either *Moses* setteth downe the name of the country, by way of anticipation, or God might afterward shew unto *Abraham*, as he went, whither hee would have him to goe. *Calvin. R. Isaach Carus* thinketh, that at the first *Abraham* understood that

Page 119

countrey to the which hee was called, to be Canaan, because of the curse, that hee should be a servant, &c. but that is not like.

QVEST. III. Wherefore Abraham was called out of Chaldea into Canaan.

AND the Lord called Abraham out of Chaldea into Canaan. 1. Because Chaldea was given to abomina|ble Idolatry, and other great corruptions of life, where *Abraham* could not remaine without great danger. 2. That Gods blessing in the multiplying of *Abrahams* seede might better appeare abroad in a strange countrey. *Perer.* 3. But the greatest cause was, not as some thinke to converse with *Sem*, who is held to be *Melchizedek*; but that *Abraham* might take possession of that countrey, and by faith and hope enioy that, which was promised to be given to his seede. *Calvin.*

QVEST. IIII. Where Abraham was, when the Lord first called him.

Where *Abraham* should be, when as God first called him, there are divers opinions. 1. It can nei|ther be, as *Augustine* thinketh, that *Abraham* was called, after he was departed out of Chaldea,* before he came to Charran, beeing yet in Mesopotamia: for to what end should the Lord have bidden *Abraham* to goe out of his countrey, if he had beene removed alreadie? To say with *Augustine* and *Eulcherius*, that now he is commanded to leave his countrey in affection, as he had alreadie done in bodie, hath no probabilitie: for both *Abraham* should have beene disobedient to Gods Vocation, beeing wed|ded still in desire to his countrey, and it is not like that he had a minde to returne to an idolatrous countrey, where he was to expect nothing but persecution. *Steven* indeed saith, he was in Mesopotamia, when God called him: but Mesopotamia is there taken largely as it comprehendeth Siria and Chaldea: and so *Steven* saith, that he came out of the land of the Chaldeans. *Act. 7.4. Mercer.*

2. Neither was *Abraham* twice called, once in Chaldea, and againe in Charran, as *Rupertus* and *Tostatus* thinke upon this place: for this had argued *Abrahams* sloth and negligence, if hee had made no more haste to obey the calling of God. *Steven* also, *Act. 7.* maketh mention but of one calling.

3. To say further, that *Steven* beeing occupied with other matters might forget himselfe, and not well remember the circumstance of time: or that he was contented to follow the vulgar account, is to doe wrong to so holie a man, being directed by the spirit of God to speake: neither doth *Eucherus* answer satisfie, that expoundeth *Steven* thus, that *Abraham* was placed in the land of *Canaan* after the death of *Terah*: he might depart from *Charran* his father yet living, but all that while hee was a sojourner in *Canaan*, & had no certaine place till after his fathers death: *Contra*. But this sense is contrarie to the text, that God after his fathers death 〈 in non-Latin alphabet 〉, translated or brought *Abraham* into *Canaan*: this must be understood not of *Abrahams* setling in *Canaan*, but his first remove thither.

4. Neither is *Lyranus* opinion sound, who therein followeth *Rasi* and *Mizrahi*, that the calling, which *Moses* here speaketh of, was that in *Charran*: for *Abraham* is bidden to come out of his countrey: but *Charran* was not his countrey: and the Lord saith, hee brought him out of *Vr* of the *Chaldeans*, chap. 15.7. not out of *Charran* But *Paulus Burgensis* opinion is farre wide that *Charran* was *Abrahams* countrie, not *Chaldea*: for *Vr* of the *Chaldees* is called the land of his brother *Arans* nativitie: now whereas *Abraham* calleth it his countrie where *Na•or* dwelt in *Charran* in *Aram Naharaim*, or *Mesopotamia*, *Gen.* 24.8.4.10. there *Mesopotamia* or *Naharaim*, the countrie betweene the rivers, * is taken in a large sense, as it containeth both *Siria* and *Chaldea* as is before shewed: or for that all his kindred were now remooved thither. *Mercer*:

5. Wherefore the truth is, that *Abraham* was in *Chaldea*, when the Lord called him: so *Aben Ezra*, *Mercer*. for so the Lord saith, cap. 15.7. and although he is bid to leave his kindred, who came with him, as *Terah*, and *Lot*, yet for all this his calling was in *Chaldea*: for *Abraham* was ready to have left his kindred, if they had refused to goe with him. And *Terah* is made the Author of this journey, not as though they went forth without Gods calling, but for that hee was willing to goe with *Abraham*, * whether for grieffe of his sonnes death, as *Iosephus*, or for that though hee was somewhat superstitiously bent, hee was desirous to goe out of that Idolatrous countrey: therefore *Terah* *Abrahams* father being the head of the family, is named as the chiefe.

QVEST. V. Of divers kinds of calling and renouncing the world.

There are divers kinds of callings: some are called immediately of God, either by manifest revelation as *Abraham*, or secret inspiration: some are called by men, as the *Israelites* by the *Prophets*: some are called by affliction, as *Psal.* 88.34. *When hee slew them, they sought and returned*. And three wayes doe men forsake the world; 1. by actuall leaving and forsaking all they had, as *Abraham* here, and the *Apo|stles* under *Christ*. 2. by mortifying their affections, as *David* was like a weaned childe, *Psal.* 131.2. 3. by sequestering their thoughts to the contemplation of heavenly things: which *S. Paul* calleth *the having of our conversation in heaven.* *Phil.* 3.20.

QVEST. VI. Seven great blessings upon *Abraham*.

Vers. 2. *I Will make of thee a great nation, &c.* 1. God calling *Abraham* from his countrey, leaveth him not destitute, but promiseth a great recompence: for his countrey, hee is brought into a better land: for a small kinred, a great nation shall come out of him: he is called from his fathers house, but God will make him a father of many nations. 2. The Lord bestoweth upon *Abraham* seven great blessings. *Pe-Perer*:

ex Cajetan. 1. *I will make thee a great nation*: either because many and populous nations came of *Abraham*, by *Hagar*, and *Ketura*, *Gen.* 25. or in respect of the people of *Israel*, which was great,

not so much in number, as renowne, because of the Kings, Prophets, wise and vertuous men, that came of them.

*2. *I will blesse thee.* This blessing was able to make his barren wife *Sara* fruitfull, *Vatablus*. I will make thee rich, prosperous, *Musculus*. Or I will blesse thee spiritually, *Rupertus*.

3. *I will make thy name great.* 1. *Abrahams* name was revered even among the heathen, as *Iosephus* sheweth, *lib. 1. antiquit.* 2. It was great, in respect of the faithfull, that are called the children of *Abraham*. 3. Great, because the Lord vouchsafeth to call himselfe the God of *Abraham, Isaak, and Iacob*. 4. Great in respect of Christ, that came of *Abraham*, *Matth. 1.1. Perer.*

4. *Thou shalt bee a blessing.* 1. It signifieth the certainty of this blessing: whom man blesseth, they are not alway blessed: but he that God blesseth, shall surely bee blessed. 2. The excellency of this blessing: he shall not only bee blessed, but a blessing it selfe. 3. And he should be a forme of blessing: as they should say, the God of *Abraham, Isaac, &c.* blesse thee. *Calvin.*

5. *I will blesse them that blesse thee, &c.* *Abrahams* friends should bee blessed for his sake: as *Lot. Gen. 14. Ismael, 25.* therefore *Abimelech* being a King, did desire to make a league with *Abraham*, because he saw God was with him.

6. *I will curse them, &c.* So perished *Pharao, Og, Sehon*, the Assyrians, Chaldeans, were punished for their enmity against the people of God: *Luther.* Therefore *Balaam* durst not curse the people of God, because the Lord had not cursed them, *Numb. 23.*

*7. *All the families of the earth shall be blessed in thee.* 1. Not only because they shall take up a forme of blessing, as the Hebrewes interpret, *the Lord blesse thee like Abraham*, for this forme among all the families of the earth, was not used: the Romanes in the coronation of their Emperours were wont to say, *is felicius Augusto, melior Trajano*, be more happy than *Augustus*, better than *Trajane*. 2. Neither so onely, because all Gentiles should be blessed for imitating the example of faithfull *Abraham*. 3. *Non tantum significat ipsum fore exemplar, sed causam benedictionis:* it signifieth he should not only be an example or patterne, but a cause of blessing: because in Christ the seed of *Abraham*, as the Apostle expoundeth, *Galath. 3.16.* all the nations in the world were blessed. *Calvin.*

QVEST. VII. Of the computation of the 430. yeares mentioned by S. Paul. *Gal. 3.17.*

FRom this promise made to *Abraham*, are we to account the 430. yeares, which S. *Paul* saith were betweene the promise and the law, *Galath. 3.17.* 1. Hereunto agreeth the computation of *Moses*, that the Israelites dwelt in Aegypt foure hundred and thirty yeares, *Exod. 12.40.* not in Aegypt onely, but in Aegypt and Canaan, as the Septuagint doe interpret that place; for so long it was since *Abraham* first began to sojourne in Canaan, at what time also by reason of the famine hee went into Aegypt: so *Iosephus* maketh his computation; to the building of *Salomons* temple, from the departure of the Israelites out of Aegypt, * 592. yeares, and from *Abrahams* comming into Canaan, a thousand and twentie: so that there shall be betweene *Abrahams* arrivall in Canaan, and the deliverance of the Israelites out of Aegypt, by this account foure hundred twenty eight. * 2. *Genebrard* then is greatly deceived, that counteth six hundred yeares from *Abrahams* comming into Canaan, to the Israelites going out of Aegypt: for both Saint *Paul* is directly against him, who (as *Genebrard* would enforce) hath no relation in that number to the time of the Israelites dwelling in Aegypt: neither doth the computation of the yeares agree: for from *Abrahams* comming to Canaan till *Iacobs* going into Aegypt, * are but yeers 215. which are gathered thus: from the promise to the birth of *Isaak*, 25. from thence to the birth of *Iacob*, 60. from thence till hee went into Aegypt, 130. and the time from thence till the Israelites going out, though it cannot

bee so certainly gathered, is thought not to exceed two hundred and fiftene yeare more: as shall bee shewed, when wee come to that place of the fifteenth chapter. 3. Though Saint *Paul* make mention of that promise, which was made to *Abraham* and his seed, which seemeth to bee that, *Gen.* 22.18. yet by the account of the yeeres, it must bee referred to this promise: for the other renewed, when *Isaak* should have beene offered up. was fifty yeeres, if *Isaak* were then 25. as *Iosephus*, or if hee were 37. as some other Hebrewes thinke, it was 62. yeeres after: and so many yeeres should we want of foure hundred and thirty. And then the same word, *seed*, is not here used; yet there is the same sense: for the Lord in saying, *in thee shall all the families of the earth bee blessed*, meaneth his seed. 4. Further, whereas *Abraham* is said to bee seventy five yeere old at his departure out of Charran, and the promise was made before hee came out of Chaldea: his time of abode could not bee long there, not five yeares, as *Iunius* supposeth, but I rather thinke with *Augustine* and *Eucherius*,* that all was done in a yeare or two at the most. *Mercer*. his going out of Chaldea, staying at Charran, and departure from thence: for it is not like but that *Abraham* made all haste to obey Gods call.

QVEST. VIII. Why Lot accompanied Abraham.

Vers. 5. *Abraham tooke Sarai, &c. and Lot.* 1. *Lot* followed not *Abraham*, because he was his adopt[ed] son,* as *Iosephus* thinketh, for then he would not have suffered him to goe apart from him, *Gen.* 13. and he called him his brother, not his sonne. *ibid.* But *Lot*, as one set apart also to be a worshipper of God▪ is content to leave his other kindred, and accompany righteous *Abraham*. 2. Where mention is made of the soules, which they had gotten in Charran, it is neither like that *Lots* two daughters were there borne, but rather at Sodome: neither by soules (with some) doe wee understand cattell, for that

were improper: neither need we referre it to the winning and converting of soules,* as the Chaldee text seelmeth to interpret, alleaged before: but it is taken for the servants which *Abraham* had purchased there, *Muscul.* And such as were borne of those servants. 3. But as for that opinion of *Nicolaus Damascenus*, and *Iustinus*, that *Abraham* before he came into Canaan was King of Damascus: I leave it as a fancie; for the text sheweth th[is] *Abrah[am]* came forthwith from Charran to Canaan: and it had shewed some disobedience in *Abraham* in foreslaking the time to follow the calling of God: yea wee finde not that *Abraham* had any certaine dwelling place, but removed from place to place, and was as a pilgrime and stranger, therefore not like to have beene a King.

QVEST. IX. What place Sechem was, and the valley of Moreh.

Vers. 6. *Abraham passed thorow the land, to the place of Sechem, and to the Plaine of Moreh.* 1. This Se[che]m was not on the East side of Canaan, as *Perer*: but rather toward the West where the Sunne goeth downe, *Deut.* 11.30. 2. It is called the place rather than Citie of Sechem, because afterward there was built the City Sechem, *Gen.* 33.18. so called of *Sechem* the sonne of *H[am]*. 3. *Eusebius* maketh two Sechems, this, which in his time was called Neapolis, destroyed by *Abimelech*, *Iud.* 9. re-edified by *Ieroboam*, 1 *King.* 12.25. and another in Mount Ephraim, which pertained to the lot of the Priests, *Iosu.* 21.21. but it is evident that these were all one: for *Ieroboams* Sechem was also in Mount Ephraim, 1 *King.* 12.25. Neither doe we finde mention made of two Sechems in the Scripture: not farre from this City was the Mountaine that had two tops, Hebal and Garrizim, *Deut.* 11.30. from whence the blessings and curses were delivered: this is the same City which is called Sychar, *Ioh.* 4. neare unto which was *Iacobs* Well, *Mercer*. 4. Not farre from Sechem was the Plaine of Morch, (so called of *More* the possessor thereof, as the Plaine of Mamre was named of the owner, *Mercer*.) which the Septuag. trans[late] the high Oak:

the truth is, that it was bo•b a Plaine and set with Oakes, *Deut.* 11.30. another word is used, *Guerabah*, which signifieth a Plaine: there *Iacob* under an Oake buried the images which were in his house, *Gen.* 35. 4. *He hid them under an Oake that was by Sechem: Iosua* made a covenant with the people in this Sechem, and pitched a stone under an Oake, in witsse thereof, *Iosua* 24.26. In this Plaine was *Abimelech* made king by the men of Sechem, *Iud.* 9.6. Some thinke that in this Plaine were situated the fiue Cities, Sodome, Gomorrha, Adama, Seboim, Zoar, *Lyrans*. *Tostat.*

QVEST. X. Why it is added the Canaanites were in the land.

The Canaanite was in the land. 1. These Canaanites were not they, which gave denomination to the whole Countrey and land of Canaan: but these were some one people of *Canaans* posterity, which were especially called by that name, who inhabited in the West part of Canaan, by the Sea and the coast of Jordan, *Num.* 13.30. 2. This is expressed that the Canaanites dwelt in the land, not to shew *Abrahams* right, because he came of *Sem*, to whose seed this Countrey appertained, which was usurped by the Canaanites; for it appeareth not, that *Sems* posterity ever inhabited this Countrey: and if it had beene *Abrahams* right, God should have given him but his owne: whereas it was Gods love toward *Abraham*, that brought him to this Countrey, *Deut.* 4.37. and these people were cast out for their wickednesse, *Abrahams* seed did not possesse it for their righteousnesse, *Deut.* 9.6. Neither had they any right unto it, but of Gods favour. 3. But this is added, to shew that *Abraham* was a stranger in Canaan, to whom God gave not so much as the breadth of a foot, as Saint *Stephen* saith, *Act.* 7.5. that his faith hereby might bee exercis|sed, in beleev|ng God, who promised it to his seed, *Iun.* as also seeing *Abraham* was called to a land where the wicked dwelt, wherein he had no certaine possession given him, the Lord would have him thereby to be put in minde of his celestia|ll countrey, as the Apostle sheweth, *Heb.* 11.16. *Calvin.*

QVEST. XI. How God appeared to Abraham.

Vers. 7. The Lord appeared to Abraham. 1. God is not said before to have appeared to *Abraham*: and how he appeared, it is not expressed, whether in a dreame, in vision, or face to face, that is, manifestly, not darkly, for these are the three wayes wherby God appeareth, *Num.* 12.6.8. it is not like, that God shew|ed himselfe by a dreame, as *Cajetane* thinketh, for the Scripture useth to expresse that kind of apparition by name: as *Matth.* 1. The Angell of the Lord appeared to *Ioseph* by dreame: but after some other manner. 2. God promiseth to *Abraham* two unlikely things: that he should have seed, whereas his wife was bar|ren, that his seed should have that land wherein the Canaanites yet dwelt, that was a mighty nation: * that *Abraham* should wholly depend upon God. 3. And the Lord deferreth his promise, both that *Abraham* and his seed should be tryed by affliction in Canaan and Egypt, that they might acknowledge Gods free gift, and he stayeth till the wickednesse of the Canaanites was come to the full, *Genes.* 15.16. 4. Hee buildeth an Altar to testifie his thankfulness. *Perer.* not without Gods warrant, * for the Lord in that place appeared, *Muscul.* and *Abraham* doth testifie his inward faith, by his outward profession. *Calvin.*

QUEST. XII. Why Abraham so oft removed.

Vers. 8. HE removed thence to a Mountaine, &c. 1. He removed, because his building of Altars was offen|siue to the Inhabitants, and it was a wonder that hee was not stoned of them for the same. *Calvin.* As also it pleased God hereby to trie *Abrahams* faith, being tossed thus from post to pil|lar, and that thereby hee might bee a meane by his godly life and religion to call that people to rel|pentance, *Pererius.* 2. Hee is said to pitch his tents, being ready as souldiers are, to remove their

campe, * *Chrysost.* 3. This Bethel was at this time called Luz, *Gen.* 28.19. It is called Bethel by way of anticipation, by that name which it had afterward: and it was removed from Hai, here named, by the space of a mile. * This Hai was that City which *Iosuah* destroyed, cap. 8. there was another City of the same name among the Ammonites, *Ierem.* 49.5. this Hai was three miles situate from Jericho, and as farre from *Elizeus* fountaine neare to Jerico, * *2 King.* 2. *Perer. ex Andr. Mas.* • *Borchard.* 4. This hill wherein *Abraham* built an Altar, was the same wherein *Iosua* also reared an Altar, in Mount Ebal, neare to Hai, *Ios.* 8.30. this hill had two tops or heads, Hebal and Garizim, where was built a temple in disgrace of that at Jerusalem: and this is the hill which the Samaritane woman meaneth, *Ioh.* 4. which hill is not neare to Jerico and Gilgal, as *Mercator* collecteth out of *Eusebius* booke *de loc. Hebraic.* translated by *Hierome*, but neare to Sechem, and not neare Gilgal, as the Septuag. read, which might deceive *Euseb.* but over against it, *Pererius.*

QVEST. XIII. Of Abrahams going downe into Egypt.

Vers. 10. *Then there came a famine in the land, therefore Abraham went downe into Egypt, &c.*
 1. *Abraham* falleth into three great tentations at once. 1. He is pinched with famine. 2. In danger of his life among the Aegyptians. 3. And his wives chastity put in great hazard. 2. *Abraham* goeth downe into Aegypt, constrained thereto by the famine, being not able to releve himselfe in Canaan, where hee possessed not one foot: * he would not tempt God, to refuse the meanes which was offered. 3. For God is tempted two wayes, when men are either addicted altogether to the meanes, as *Thomas* would not believe unlesse he saw: others tempted God, when they immediately depended upon his providence, rejecting the meanes, as *Ahaz* refused to have a signe given him, *Isay* 7. 4. God suffered *Abraham* to bee thus tempted. 1. For the triall of his faith, *Calvin.* 2. That Gods mercy might the better appeare in his deliverance from so many dangers. 3. To be an example and comfort to posterity how to behave themselves in the like dangers. *Pererius.* 4. *Vt lucem doctrinae & virtutis suae impertiret Aegyptiis; to impart unto the Aegyptians the light of his doctrine and vertue, Chrys.* 5. *Abraham* sinned not in going downe to Aegypt, as *Ramban*, * *Moses Gerundens.* collecteth, because he forsooke the land of Canaan, as though he could not have beene provided for there: and therefore he thinketh that *Abrahams* posterity was afterward afflicted in Egypt: For 1. *Abraham* should rather have offended, if he had refused the meanes offered for his releefe. 2. He had no commandement not to goe into Egypt, as afterward *Isaak* had, chap. 26.23. he went but to sojourne there, as the text saith, in minde and in heart, his desire and affection was still to the promised Canaan, *Musculus.*

QVEST. XIV. The feare of Abraham concerning Sarai her beauty.

Vers. 11, 12. *I Know thou art a faire woman, &c. they will kill me, and save thee alive, &c.* 1. *Sarai* though stricken in yeares, retained her excellent favour and beauty still, either because in those dayes the vigour of the body so soone decayed not, or her not bearing of her children might be a means to preserve her strength and beauty, or God might give her that speciall gift, to exercise *Abraham* in that feare, *Calvin.* 2. And *Abraham* feareth what might happen to him in Egypt, rather than in Canaan, because the Canaanites were generally better coloured and fairer than the Egyptians, among whom *Sarai*, though not regarded in Canaan, might be desired in Egypt, *Iunius, Perer.* 3. The Hebrewes fondly imagine, that *Abraham* knew not his wife to be faire till now, having hitherto abstained from her company: but that is untrue: for what reason had *Abraham* so long to refraine in lawfull marriage? neither if it were so, could it have beene knowne, that *Sarai* was barren: therefore *Abrahams* words, *I know, &c.* must not be referred onely to the next clause, *that thou art faire*, but to the whole sentence following, vers. 12. *that the Aegyptians when they see thee, &c. will kill me.* 4. We may see what a dangerous thing beauty is in a woman not vertuously given, seeing even in *Sarai* so godly a matrone, it put *Abraham* in such feare, *Muscul.* 5. Likewise in the Egyptians, is noted both their raging affection, that made

no conscience of murther to enjoy their lust, and their blindnesse of judgement, that made lesse account of murther than adultery: for they would kill *Abraham* first, before they violate his wife. *Perer*.

QVEST. XV. Whether Abraham and Sarai dissembled in saying she was his sister.

Vers. 13. *Say thou art my sister, &c.* 1. Both their impudent mouthes are to be stopped that altogether exclaime against this fact of *Abraham*, making him by his dissimulation as a bawd of his owne wife. 2. Neither yet can this fact be altogether excused, as *Augustine* doth, *Vxorem tauiuit non negavit; He denieth her not his wife, but concealeth her: Nihil mentitus erat, quia proquina erat sanguine*▪ He lyed not at all, because she was his kinswoman in bloud, and so his sister; as *Lot* is called his brother: for in affirming her to be his sister, they inferred she was not his wife, and so the truth was not onely concealed, but dis|sembled. 3. Wherefore as *Calvins* saith, *Videtur aliquid mendacii admixtum, It seemeth that some untruth was sprinkled or mixed herein:* for *Sara* is noted to have beene for this her dissimulation reproved. *Gen.* 20.16.

QVEST. XVI. Whether Abraham did well in bringing Sarai into danger for her chastity.

* *THat my life may be preserved by thee.* 1. Neither was this fact of *Abraham* so hainous as *Origen* see|meth to thinke, that *Sara* was *exposita contaminationibus per convenientiam maritalem:* was exposed to pollution by the connivence or sufferance of her husband, and therefore he runneth here to allegories. *Hierome* also calleth it *foedam necessitatem*, an uncleane necessity.

2. Neither can this fact be altogether excused, seeing his wives chastity was thereby brought into danger.

Page 123

1. Neither can *Augustines* excuse suffice, *Vxorem Deo credidit, ne polueretur, He committed his wife to God, that he should keepe her from being polluted:* for this had beene to presume. 2. Nor *Rupertus* fully giveth satisfaction, *Quam potuit periculi partem sustulit, caetera Deo commendavit: that he prevented part of the danger himselfe, in providing for his life, the rest he committed to God.* For no man must doe evill that good may come thereof. *Abraham* to save his life should not hazard her chastity. 3. Neither yet doth *Cajetan* sufficiently answer the matter, *That without Sara her consent he knew she could not be coupled in marriage to any:* for violence might have beene offered to her, though she consented not. 4. Neither is it like that *Abraham* did thus by any instinct from God, as *Pererius* thinketh: no such thing being expressed.

3. Wherefore this proceeded of *Abrahams* infirmitie rather, who should have committed the preservation of his life rather to the providence of God, than any such device of his owne. *Vatablus:* and although *Abrahams* intent were good, to preserve his life in regard of Gods promise made to his seede, yet he failed in the meanes: and though he had rather have died, than hazard his wives chastitie, yet being wholly intent how to provide for his life he forgetteth all other things, and casteth what perill might come one way, and not another. *Calvin.*

QUEST. XVII. Of the taking of Sarai into Pharaos house.

Vers. 15. *The woman was taken into Pharaos house, 17. but the Lord plagued Pharaoh and his house.* * 1. It was an usuall thing among the heathen Princes, (whose will stood for a law) to take with violence at their pleasure such women as they liked: so the Egyptians did steale away *Isis*, the daughter of *Inachus*, King of Argives, and caried her into Egypt. The Grecians carried away *Europa*, daughter of *Ageenor*, out of Phenicia into Creta. *Iason* brought *Medea* from Colchis into

Grecia: *Paris* did the like to *Heßena Menelaus* wife: so doth *Pharao* here to *Sarai*. 2. *Pharao* was plagued some thinke with a flux of blood, some, in that the wombs of their women were shut up, as it is in the like story, *Gen. 20. Iosephus* thinketh it was the plague: *Philo* a torment both of bodie and minde: it is most like it was such a plague as *Phaßrao* felt in himselfe. 3. His house also was smitten with the same plague: not onely the Princes that com|mended *Sarai* her beauty, and so were accessary to this fact, as *Chrysostome* thinketh: but the whole house generally: who though they all were not agents in this matter, yet God, whose judgements, though secret,* yet are alwayes just, was able to finde sufficient cause of punishment among them, *Calvin*.

QVEST. XVIII. How *Pharao* did know that *Sara* was *Abrahams* wife.

Vers. 18. *What is this thing thou hast done unto mee, &c.* By this wee see, that even among the hea|then, adultery was counted an hainous sinne, *Et regi ipsi cavendum,* and even to be shun|ned of the King, Ambr. lib. de Abrah. c. 2. 2. Pharao* taketh it grievously, that hee was thus deceived of a stranger, and if God had not protected *Abraham*, it might have cost him his life, *Luther*. 3. This was knowne to *Pharao*, not by the Egyptian Priests, whom *Pharao* should consult withall, as *Iosephus* think|eth, though sometime it may please God, that such may gesse at the truth, as *Balaam* did: but either it was made manifest by divine revelation, as the like was to *Abimelech, Gen. 20. Chrysostom.* or else by the con|fession of *Sara, Oecolampad.* after that *Pharao* being feared by these plagues, beganne to examine what might be the cause. 4. *Pharao* layeth all the fault upon *Abraham*, not considering, that God saw his un|chaste thought, and his inhumanity towards strangers, *Iun.*

QVEST. XIX. How *Sarah* was preserved from *Pharaos* lust.

Vers. 19. *BEhold thy wife, take her, &c.* 1. *Sarai* was kept by Gods providence from the violent lust of *Pharao*: as she was likewise preserved from *Abimilech, Genes. 20.* if God shewed that mer|cy to *Abraham* againe offending in the like, it cannot be otherwise thought, but he found that mercy with God before: and the preservation of *Sarai* the second time, sheweth that she was not corrupted before, *Calvin*. 2. The cause hereof, was neither any moderate disposition in *Pharao*, nor yet because the use was among those Easterne Princes (as we reade of the Kings of Persia) *Est. 12.12.* to prepare and purifie with sweet oyles and odours some while before such women as entred into the King. *Hieron.* But it is most like, that *Pharao.* was hindred by this sudden disease, that he could not accomplish his lust, *Iun.* and therein *Chrysostome* noteth the like miraculous deliverance of *Sara* from *Pharaos* raging lust, as of *Daniel* from the Lions. 3. The reason why here it is not expressed, in like manner▪ as *Gen. 20.* that *Pharao* came not neare *Sarai*, *Theodore*t maketh to be this; because, *Per id temporis Sarai paritura erat Isaach: about that time Sarai was to beare Isaach:* and therefore it is expressed, *Ne suspectum illud semen esset: lest he might bee thought not of Abrahams seed.* 4. *Rupertus* well noteth in this story of *Abraham*, a type and figure of those things that hapned to his posterity. 1. As a famine brought *Abraham* into Egypt,* so did it *Iacob* and his familie. 2. As *Abraham* was afflicted by the taking away of his wife, so was his seed oppressed. 3. As *Pharao* was plagued for *Abraham* and *Sarai*, so *Pharao* and Egypt were punished with ten plagues be|cause of the Israelites. 4. As *Abraham* was enriched by *Pharao*, so the Israelites received great gifts of the Egyptians, when they went out.

QVEST. XX. How long *Abraham* stayed in Egypt.

COncerning the time of *Abrahams* being in Egypt. 1: Neither is it true, as *Eusebius* citeth out of one *Atrabanus*, that he aboad there twenty yeares: seeing *Abraham* had dwelt but ten yeares in Canaan,* when *Hagar* was given him, and *Ismael* borne, *Gen. 16.* 2. Neither was *Abraham* so long conversant in Egypt, and that by the leave of *Pharao*, as that he did teach them the liberall sciences, as *Astrologie*,

and such like, as *Iosephus* thinketh, *lib. 1. antiquit.* But it is most like they learned it afterward by *Iacob*, that lived there seventene yeares: or of *Ioseph*, that was their governour 80. yeares. 3. Wherefore at this time it is probable that *Abraham* stayed not long in Egypt, no not a yeare: for presently after that *Pharao* was plagued of God, he delivered *Sarai*, and sent away *Abraham*, giving him guides to see him safely conveyed.

QUEST. XXII. How the Kings of Egypt came to be called Pharaos.

Vers. 20. *PHarao gave commandement, &c.* 1. It appeareth, that the name of *Pharao* was common to all the Kings of Egypt, * and no proper name: for the Kings of Egypt were so called above a thousand yeares from *Abraham*, till the destruction of the Temple: and they had other proper names beside, as we reade of *Pharao Necho*, 2 *King. 23.* of *Pharao Ophra*, *Ierem. 44.30.* 2. It is not like they were so called, as *Vives* thinketh, of *Pharus* an obscure Island, of the which there was no reason to name their Kings. 3. But rather as *Iosephus* conjectureth of one of their first Kings, that was so called: as the Kings of Syria were called *Antiochi*, the Kings of Egypt after *Alexander*, *Ptolomie*: the Emperours of Rome, * *Caesars* and *Augustine*. 4. But whereas *Iosephus* thinketh, that after *Pharao Salomons* father in law, none of the Kings of Egypt were named *Pharaos*, it is a manifest errour, for 400. yeares after *Salomon*, in *Iosias* time, mention is made of *Pharao Necho*, 2 *King. 23.*

4. Places of doctrine.

1. Doct. Of the free grace of election.

Vers. 1. *THE Lord had said, get thee out of thy Countrey, &c.* This calling of *Abraham* from among the Chaldeans, without any merit or desert in *Abraham*, who lay drowned in the dregges of superstition, is an argument of our free and gracious election in Christ, without respect of any worthinesse in us; as the Apostle saith, *We are saved by grace through faith, Ephes. 2.8.* *Calvin, Perer.*

2. Doct. Vocation of the Gentiles.

* *CYrill* also well noteth, *Ex vocatione Abraha prasignata est vocatio Iudaeorum & Gentium, &c.* By the vocation of *Abraham*, is signified the calling of the Iewes and Gentiles, who was the father of the faithfull and beleevers.

3. Doct. Canaanites in the Church.

Vers. 6. *THE Canaanite was in the land, &c.* As there were Canaanites in the promised land; so there are Canaanites in the Church, such as challenge to themselves the name and profession of the Church, being but Usurpers and Canaanites, whom God shall one day cast out, as *Iosua* did the Canaanites, *Marloret.*

4. Doct. Abrahams faith in Christ.

Vers. 8. *HE built an Altar to the Lord, &c.* *Abraham* knew well enough, that God was not pleased with the bloud of beasts: his faith therefore directeth him to the bloud of Christ, whose day *Abraham* saw and rejoyced, *Ioh. 8.56.* *Calvin.*

5. Places of confutation.

1. Confut. Against the Iewes: the Messiah shall not erect a temporall Kingdome.

Verse. 3. *IN thee shall all the families of the earth be blessed, &c.* The Messias then promised to *Abraham* shall not come to conquer the nations by the sword, or to erect a temporall Kingdome, as the Jewes imagine; but he shall be the cause of their spirituall blessing, to deliver them from the wrath and curse of God, *Luther.*

2. Confut. Against Monkes that pretend Abrahams example.

Vers. 4. *SO Abraham departed, &c.* The example of *Abraham* leaving his Country, is unfitly alleaged by the Papists, as a ground of Monasticall life. 1. *Abraham* had the expresse commandement of God so to doe, but they can shew no warrant out of Gods word. 2. *Abraham* went from Idolaters, but Monkes goe unto Idolaters, and the profession of Idolatry. 3. *Abraham* went he knew not whither, but the Monkes know very well whither they goe, to ease, pleasure, riches, *Muscul.*

3. Confut. Against the invocation of Saints.

Vers. 8. *HE built an Altar, and called upon the name, &c.* This manner of invocation used by the fathers of the old Testament, should be a patterne unto true worshippers of God under the new. They onely invocated and called upon the name of God: we read not of any other of the holy men their predecessors, whom they made their advocates. Wherefore it is a superstitious and new doctrine, <◇> call upon any in prayer but the Lord.

4. Confut. Against naked ceremonies, without the spirituall substance.

FURther, the building of the Altar was but the outward forme and ceremonie: the substance, was the invocation of the name of God. We learne, that ceremonies are but vaine observations, if they be not referred to the spirituall worship. Wherefore hypocrites relying upon outward rites, doe but worship God in vaine. *Calvin.*

5. Confut. Against pilgrimage.

ABraham came into the land of Canaan. 1. Neither of an unstable minde, which maketh many to change Countreyes. 2. Nor of a thirsting desire to see strange fashions, and learne curious Art[•], as *Pythagoras*, *Empedocles*, *Plato*, among the heathen travelled. 3. Nor yet of a covetous minde, to enrich himselfe, as Merchants use. 4. Not yet of a superstitious devotion, to visit the Sepulchers of holy men, and to goe in pilgrimage to holy places, (which cause *Pererius* alloweth) for he came from Mesopotamia, where Paradise was, and by likelihood *Adam*, and *Melchisedech*, and other holy Patriarkes buried. 5. But he travelleth both to be delivered from the perillous society of Idolaters, where he lived,^{*} as also with a purpose to draw others to the knowledge of God.

6. Confut. Against them that measure religion by plenty.

Vers. 10. *THEN there came a famine in the land.* Before *Abraham* came into Canaan, we read of no famine, as soone as he is entred a famine followed him. Wherefore it is a frivolous objection against the Gospell, if where it is professed, famine sometime be sent, and scarcity of things: for so in the time of *Elias* and *Elizeus*, there hapned famines, and in Saint *Pauls* time under *Claudius*: *Luther.* This was the foolish argument of the idolatrous women, who to justifie their superstition thus alleaged: *When we burnt incense to the Queene of heaven, we had all things plenty, &c. Ierem. 44.17.*

7. Confut. Hebrewes come not of the Egyptians.


Abraham went downe to Egypt. 1. Hence appeareth the errour of *Possidonius, Appion*, with others, that thinke the Hebrewes tooke first their originall from the Egyptians. 2. They also are here confuted,* who thinke that Egypt before *Homers* time, was a navigable Sea, or fennie ground, not habitable, which in continuance of time was gained from the water. *Herodotus* calleth it *accessionem terra, & fluminis donum*, an addition to the land, and a gift of the flood: for we see that Egypt was an habitable Countrey in *Abrahams* time, nine hundred yeares before *Homer*: who lived (as most hold) an hundred yeare after the Troljane warre, which fell out about the same time that *Heli* was Judge in Israel: so that *Homer* flourished un|der *Salomon*; nine hundred yeares and more from *Abraham*: from the 75. yeare of *Abrahams* age,* to the going of the Israelites out of Egypt, are foure hundred and thirty: from thence to the building of the Temple under *Salomon*, foure hundred eighty. 3. As those that doe make the land of Egypt too young, so *Iosephus* maketh it too ancient, that affirmeth that there were Kings in Egypt for the space of 1300. yeares and more, before *Salomon*, whereas from the flood untill *Salomon*, there are not accounted above 1335. yeares in all: and it is not like, that within 35. yeares after the flood, Egypt could be inha|bited, much lesse have a King.

6. Morall observations.

1. Morall Observ. To forsake all, and follow Christ.

Vers. 1. *GEt thee out of thy Countrey, &c.* By the example of *Abraham*, that left his Countrey and kindred to obey the calling of God, we learne to forsake father and mother, and whatso|ever else we have in the world to follow Christ: for our Saviour saith, *He that loveth father or mother more than me, is not worthy of me, Matth. 10.37. Marlor.*

2. Morall Observ. A good name the gift of God.

Vers. 2. *I Will make thy name great, &c.* As men ought not ambitiously to hunt after the praise of men, as the Pharisies did, *Matth. 6.* so we ought not to neglect a good name in the world: we see here it is the blessing of God, and promised to *Abraham, Perer.* The Apostle also saith, *Procure things*  *in the sight of all men, Rom. 12.17.*

3. Morall Observ. Good men have their enemies.

Vers. 3. *I Will curse them that curse thee, &c.* *Abraham* though a just and upright man, yet he should finde evill willers in the world, such as would curse and not blesse him: so we learne, that good men, though they give no just occasion of offence, shall not want their enemies: *Vatabl.* As our Saviour Christ full of all goodnesse, found many enemies in the world, and few friends.

4. Morall Observ. Many blessed for good mens sakes.

I Will blesse them that blesse thee, &c. We see that many are blessed for good mens sakes, and *Laban* fared well for *Iacob*. Egypt blessed for *Iosephssake*. *Philo* concludeth well, *Oremus igitur ut tanquam collumna in domo, &c. vir justus permaneat ac calamitatum remedium*: Let us pray that as the pillar in the house, a good man may continue, to be a remedy against calamity.

5. Morall. Observ. The obedience and love of wives toward their husbands.

Vers. 5. *Abraham tooke Sarai his wife, &c.* *Chrysostome* noteth in *Sarai* her great obedience, *qua taut a facilitate cum viro peregrinaretur*; which so readily travelled and tooke paines to goe with her husband: *hom. 32. in Genes.* *Ambrose* setteth forth her love, *qua contenta periclitari pudere potius, quam virum salute*: which did chuse rather to hazard her chastity, than her husband his

life and safety. And Saint *Peter* setteth forth *Sarai*, an example of loving obedience to all wives, 1 *Pet.* 3.

6. Morall Observ. God comforteth his children in their affliction.

Verse. 7. *The Lord appeared to Abraham*: God leaveth not *Abraham* comfortlesse in the midst of his afflictions: but he doth refresh him, both by appearing to him, and renewing his promises concerning *Canaan*: so the Lord doth visit his children in mercy, both by the secret inspiration of his spirit, and by the inward revelation of the joyes to come: as Saint *Paul* expresseth both, *Rom.* 8. the first, vers. 15. *We have received the spirit of adoption, whereby we cry Abba, father*: the second, vers. 18. *I account that the afflictions of this life are not worthy the joy which shall be revealed*.

7. Morall Observ. Murther followeth unlawfull lust.

Vers. 12. *They will kill me, &c.* Such is the force of unlawfull lust and desire, that they will not spare to kill, to fulfill their minde and pleasures: as *David* did *Vriah* to enjoy his wife, *Ahab*, *Naboth* for his Vineyard, *Musculus*.

8. Morall Obser. Of flattering Courtiers.

Vers. 15. *The Princes of Pharaos saw her and commended her*: We see the property of flattering Courtiers, that seeke to please the Princes humour, and to feed his fancie, and devise how to serve his delight, *Calvin*. As the Wise man saith, *Of a prince that hearkeneth to lies, all his servants are wicked*, *Pro.* 29.12. so here as *Pharao* gave his minde to lust and concupiscence, his servants were likewise addicted.

9. Morall Observ. The great care the Lord hath over the righteous.

Vers. 17. *The Lord plagued Pharaos*: We see what great care God hath of his children: he for *Abrahams* sake punished the King: as it is said in the Psalmes, *Hee rebuked Kings for their sakes*: so here we see verified that saying, *Psal.* 34.30. *Many are the tribulations of the righteous, but the Lord delivereth them out of all*: Wherefore happy are they which trust in the Lord: hee will never faile such.

10. Morall Observ. God the revenger of wedlocke-breakers.

BEcause of Sarai Abrahams wife: Thus it is evident, that God is the revenger of all wedlocke-breakers: * for he will maintaine his owne ordinance: *Ambrose* saith excellently, *Nemo alienum affectit* *rum*, &c. let no man affect anothers bed, nor be enticed thereunto, *inscitia, vel stultitia mariti, vel longi* *e absentia*: by the ignorance, simplicity, or absence of the husband: *adest praesul conjugii Deus, vicem absentis mariti tuetur, observat excubias*; God the Patron of marriage is present, he supplieth the roome of the husband being absent, he keepeth watch, &c. so the Apostle also saith: whoremongers and adulterers God will judge, &c. *Heb.* 13.4.

CHAP. XIII.

1. The Method and Contents.

T Here are three parts of this Chapter. 1. The blessing of God upon *Abraham* after his departure from Egypt, vers. 1. to vers. 7. 2. The departure of *Lot* from *Abraham* with the cause thereof, vers. 7 to vers. 12. 3. The renewing of Gods promise to *Abraham*, after that *Lot* was departed, vers. 14. to the end.

In the first part these things are more particularly rehearsed. 1. *Abrahams* returne out of Egypt, vers. 1. 2. His wealth, vers. 2. 3. His thankfulness to God, vers. 3. 4. The reward of thankfulness, *Lot* is also made rich for *Abrahams* sake, vers. 5. They both in wealth so increased, that the land was not sufficient for them, 6.

In the second is set forth. 1. The dissention betweene *Abraham* and *Lot*s servants, vers. 7. *Abrahams* reconciliation in friendly *admonition*, vers. 8. and oblation of choice to *Lot*, vers. 9. *Lets* election of his place, vers. 10. his discession or departure, vers. 11. a description of the Countrey where *Lot* dwelt, by the quality of the ground, pleasant and fruitfull, vers. 10. of the people, they were wicked, vers. 13.

In the third part these things are contained. 1. The place of *Abrahams* dwelling when *Lot* was departed, v. 12. 2. The renewing of the promise, both for the possession of that Countrey, with the ratifying thereof, *Abraham* is bid to lift up his eyes, ver. 14. walke through the Countrey, and so as it were to take seisin thereof, vers. 17. as also concerning the multiplying of his seed, vers. 6. 3. *Abrahams* thankfulness, in building an Altar unto God, vers. 18.

2. The divers readings or translations.

v. 1. Toward the desart. S. south: cat. *see before c. 12. v. 9.*

v. 3. 〈 in non-Latin alphabet 〉, agge S. Hai. cat. hagu•i. heb.*

v. 8. Let there be no fight. 〈 in non-Latin alphabet 〉, S. contention or strife: cat. meribah. *strife*.

v. 9. If thou wilt goe to the North, I unto the South. C. If thou wilt goe to the left hand, I to the right. cat.*

v. 10. As Gods paradise, S.H. as the garden of Gods cat. ghan.

v. 11. Seger. S.H. S•ger. C. Soar. B. Zoa•. G. Tzoar Ts•guar.

v. 12. In the land of the borders. S. in the townes about Iardane. H. in the Cities of the Plaine: cat. *cichor: a Plaine*.*

v. 13. The men of Sodome were wicked in their riches, and very lewd in their bodies.* C. were evill and sinners against God. caet.

v. 17. Thy seed for euer. S. thy seed. cat.

v. 18. Oake of Mambre, S. Plaine of Mambre. cat. *see cap. 12. v. 6. and qu. 9.**

The Theologicall explication of doubts.

QVEST. I. How and wherefore Abraham was rich.

Vers. 2. *ABraham was very rich, &c.* 1. *Abraham* became rich, partly by the goods left him by his father, partly by the gift of *Pharao*, cap. 12.16. 2. Thus Gods promise beganne to be performed, chap. 12.2. *I will blesse thee*. yea *Lot* also is blessed with riches for *Abrahams* sake, as the Lord promised, *I will blesse them that blesse thee, Iun.* 3. Thus temporall blessings more abounded under the Law, when as yet the rich blessings of heavenly things in Christ were not manifestly

revealed. 4. This returnning of *Abraham* rich out of Egypt, was a type and figure of the rich estate of the Israelites at their returne out of Egypt, *Mercer*.

QVEST. II. The cause of contention betweene Abraham and Lots servants.

Vers. 7. *There was debate, &c.* 1. This debate falleth out, that it might be as a bridle to *Abraham*, not to set his minde too much upon his wealth and prosperity, *Calvin*. 2. The cause of their falling out, *Philo* thinketh to be the insolencie of *Lots* servants, that were borne out by their master: the Latine text readeth as though *Abraham* and *Lots* flockes were all one and kept together; betweene the shepherd of the flocks of *Abraham* and *Lot*, but in the Hebrew the word is repeated; betweene the shepherds of *Abraham* and the shepherd of *Lot*: Neither was the cause, as the Hebrewes imagine, for that *Abrahams* servants being more righteous, reproved *Lots* servants for feeding the corne fields, and invading other mens grounds. It is like therefore they contended for want of pasture, because the land was not sufficient for them both, vers. 6, *Oecolamp. Iunius*: as also for their watering places, which in that drie Countrey were very scant: so we reade that *Isaacks* servants and the Philistims contended about the Well which they digged, *Genes.* 26. *Perer*. 3. It is added, the Cananite was in the land, not for that *Abraham* feared, lest if their flockes kept together, their wealth should appeare the more, or for that *Abraham* should be forced to make them Umpires and Arbitrators of this contention: but to shew, that by reason that the Cananites possessed the better grounds, *Abraham* and *Lot* were driven to a strait for their cattell: as also it is a reason that moved *Abraham* to breake off strife, lest it might have beene an offence to the heathen.

QUEST. III. How Abraham giveth Lot his choice.

Vers. 9. *If thou wilt take the left hand, &c.* 1. *Abraham* being the elder and more worthy person, departeth from his right for peace sake, and offereth the choice to *Lot*, *Muscul.* from whence as *Rupertus* thinketh, this custome did grow, that in parting of inheritance, *major dividat, minor eligat, the elder should divide, the younger chuse.* 2. For the left hand the Chalde readeth the North: for it should seeme, that *Abraham* having pitched his tents toward the East, had the North on his left hand, the South on the right. 3. And the meaning also may be this, that they would not goe farre asunder, but be still helpfull one to another, as the right hand to the left, *Perer*.

QUEST. IV. Of the situation of Sodome and Gomorrha.

Vers. 10. *Lot lift up his eyes and saw all the Plaine, &c.* 1. He could not see all the Plaine of Jordan at once, but that part of it, where the pentapolis, i. those five Cities stood. 2. Sodome and Gomorrha are named as the principall, because they exceeded in all iniquity, whereas there are five Cities in all: their Country was pleasant before they were destroyed, by reason of the overflowing of the sweet waters of Jordan: at this time when *Moses* did write, it was inhabitable by reason of the pestilent and stinking smell: but at *Lots* first comming this her, which was twenty yeares before the destruction, it was a fruitfull Countrey. 3. Like unto the Paradise wherein *Adam* was created, which though never any mortall man saw, but *Adam* and *Eve*, yet it might appeare, what it was by *Moses* description. This pleasant Vallie then was watered with Jordan as Paradise with Euphrates, and Egypt with Nilus: though Egypt were watered with much more labour, *Deut.* 11.10. 4. The words are not so to be read, as though it were

like that part of Egypt, as one goeth to Zoar, for there were many more Townes and Cities, situate betweene Egypt and Zoar, at this time called Bela, *Gen.* 4.2. which is one of the five Cities, as

Vatablus readeth, and *Lyranus*: but rather this is the right construction: to joyne the last clause, as one goeth to Zoar, to the first part of the sentence, so that the sense is this▪ that that part of the Plaine as one goeth to Zoar, as more fruitfull than the rest, was like to Paradise and Egypt: sic *Muscul. Iun. Mercer. Per.*

QVEST. V. Of the River Iordan, the beginning and end thereof.

Iordan. 1. This floud taking beginning from the Mountaine Libanus, ariseth out of two fountaines, called Dan and Jor, which joyned together, make the name Jordan. 2. *Plinie* and *Solinus* derive Jordan from the fontaine Paneas, but *Ioseph* fetcheth it further off, from a round fontaine or spring head, called Phiale: from whence it runneth under the ground to the fontaine Paneas, and that *Philip*▪ Tetrach of Trachonitis, found it by this experiment, by casting into the spring Phiale, certaine light stuffe, which came out againe in the other spring head, Paneas. 3. This River Jordan after it hath runne some fifteene mile, falleth into the Lake or Fenne Samechonitis, which is the same that is called the waters of Mero•, where *Iosua* encountred with King *Iaban* and his fellowes, *Iosu.* 11.7. then passing along by Corazin and Capernaum, it falleth into the Lake Genezereth: and so having continued a current of an hundred miles in length, it falleth into the dead or salt Sea. 4. After Jordan is entred into this Lake, it loseth the sweetnesse of the waters, being mixed with the salt Sea, and loseth also the name Jordan: so that they seeme to be in a great errour, that affirme Jordan to runne into the ground, before it come at this dead Sea, called the Lake Asphaltitis, or of brimstone: for the Scripture testifieth the contrary, *Iosu.* 3.16. where the nei|ther waters of Jordan are said to runne into the salt Sea. 5. It may be that before Sodome and Gomor|rha were destroyed,* when there was no salt Lake, but a Plaine, Jordan had some other current: but now it is swallowed up of that Lake, and hath no issue forth againe, but passeth by a gulph into the earth. 6. This Jordan is the noblest of all Rivers, because of that miracle in the passing over of the Israelites: the parting of the waters againe by the Prophets *Elias* and *Elizeus*, the healing of *Na•mans* leprosie: the baptisme of our blessed Saviour: ex *Perer.*

QVEST. VI. Of Lots departure from Abraham.

Vers. 11. *Then Lot chose unto him all the Plaine, &c.* 1. As *Abraham* sheweth in offering *Lot* his choice; so in *Lot* appeareth some want of duty, in that he would choose first, *Calvin.* 2. He maketh an inconsiderate choice, preferring the goodnesse of the ground, before the badnesse of the people: and afterward *Lot* did smart for his choice, being carried away captive. 3. Thus God turneth this division and separation of *Abraham* and *Lot* to good. 1. That hereby *Lot* by his good example and admonitions might preach to the Sodomites. 2. That *Abraham* might have occasion to shew his valour in redeeming *Lot* from his enemies. 3. That hereby might be signified, the separation of *Abrahams* posterity in the Israelites, and of *Lots* in the Moabites and Ammonites. 4. That *Lot* might see by experience, the difference between dwelling with good men and evill. 5. *Lot* though he lived among the evill, consented not to their sinnes, as some of the Hebrewes thinke, but was grieved with their unjust conversation, as Saint *Peter* saith, 2 *Epist.* 2.7. Therefore the Hebrewes are injurious to *Lot*, to thinke that of purpose he chose to dwell among the Sodomites, because they were evill, and like to himselfe: for *Lot* was ignorant of the manners of that place, as it seemeth *Abraham* also was, by his prayer which he made for Sodome, supposing that there were many righteous there: onely here was *Lots* oversight, that he made choice of the Countrey by his eye, not enquiring after the Inhabitants; ex *Mercer.*

QUEST. VII. Whether Lot went from Abraham from the East, or toward the East.

Vers. 11. *HE tooke his journey from the East:* Thus most translators doe read, and hereof ariseth a great question, how *Lot* is said to goe from the East, when indeed he went toward the East: for Bethel, where *Abraham* now was, from whom *Lot* departed, is West-ward in respect of Sodome, whi|ther *Lot* went. 1. *R. Sel.* is deceived, who thinketh that *Lot* indeed went toward the West, for

Sodome is situated Eastward in respect of Bethel, as the Maps doe shew. 2. Neither did *Lot* depart from *Abraham* before he went downe to Egypt, as some thinke, when *Abraham* pitched his tents in a Mountaine Eastward from Bethel, *Gen.* 12.8. for *Lot* came up with *Abraham* out of Egypt, *Gen.* 13.1. 3. Neither yet with *Oukelos* whom *Fagius* followeth: it is a proper reading to say *Lot* departed from *Abraham* first, as the Chalde Paraphrast interpreteth. 4. Nor yet need we with some Hebrewes to flie unto Allegories, that *Lot* departed from the East, that is from the place of light, unto a place of corruption and unhappinesse, to his owne destruction. 5. Therefore the true reading is, that *Abraham* went not from the East, but toward the East: for so the word here used, *Micchedem*, is taken, *Gen.* 2.8. God planted a Garden, *Micchedem*, toward the East, not from the East, *Iun. Mercer.*

QVEST. VIII. Of the sinne and wickednesse of Sodome.

Vers. 13. *The men of Sodome were exceeding wicked against the Lord.* 1. Some reade, *before the Lord*, as the Sept. and Chalde Paraphrast: whereby *Tostatus* thinketh, that their unnaturall sinne (which still retaineth the name of Sodome, is signified) which is one of the three crying sinnes: murther is one, as the bloud of *Abel* is said to cry out of the earth: oppression is another, *Exod.* 2. the cry of the Israelites came up before the Lord: and the uncleannesse of Sodome is the third, *Gen.* 18.21. Some thinke, that they sinned against their conscience, and so in the sight of God: *Pererius*, that the greatnesse of their

Page 129

sinne is thereby expressed: as the Hebrewes use to adde the name of God, as a note of excellency, as they say the Cedars of God, or the Mountaines of God, for great and high Cedars or Mountaines: but by this phrase is expressed their impudencie and obstinacie, that sinned without any feare of God or man: as appeareth *Gen.* 19. when they furiously beset *Lots* house, to obtaine their filthy pleasure: so cap. 6.11. the earth was said to be corrupt before God, *Iun.* 2. *Iosephus* writing of the sinnes of Sodome, saith, they were *In homines contumeliosi, erga Deum impii, contumelious toward men,* and impious toward God.* So the Prophet *Ezekiel* saith, *The sinnes of Sodome were pride, fulnesse of bread, abundance of idlenesse, they stretched not the hand to the poore:* and among other sinnes, that sinne against nature did reigne amongst them: which Saint *Paul* sheweth to have beene familiar among the heathen, *Rom.* 1.27. *The men burned in their lust one toward another:* yea the Philosophers and wise men among the heathen were Patrons of this sinne, as *Cicero* complaineth of *Plato*. Further, this pollution of their bodies, sheweth they were corrupt also in their religion, and given to Idolatry, as Saint *Paul* sheweth one to bee the consequent of the other, *Rom.* 1.26.

QVEST. IX. Whether Abraham saw all the land of Canaan.

Vers. 14. *Lift up thine eyes, &c.* 1. *Abraham* neither could see the whole land of Canaan at once, that was promised him: 2. Neither was it shewed unto him in vision, as *Occolampad.* 3. Neither was an image or *idea* of the Countrey represented unto him: as *Pererius* thinketh, the like was exhibited to *Moses*, *Deut.* 34. and *Matth.* 4. to our Saviour Christ, which were nothing else but to turne a true storie into an imagined fantasie: and to make this more probable, he brought in a forged tale, out of a forged Author, the Dialogues that goe under *Gregorie* his name, how *Benedict* saw the soule of *Germanus* inclosed in a firie speare: which represented the world: it seemeth strange, that so learned and judicious a man, would foist in such frierly tales, among other necessary matter. 4. But *Augustines* solution is here sufficient: that God doth not onely promise *Abraham* so much as hee seeth, but that also which hee is bid to walke thorow, vers. 17. so they must bee put both together: *Abraham* might from some high place, as out of Mount Ebal

or Garizim, as *Tostatus* thinketh, see a great part of the Countrey, *Muscul*. and the rest he walked thorow, *Iunius*.

QVEST. X. How the land of Canaan was given to Abraham.

Vers. 15. *I Will give unto thee.* Yet *Abraham* had not so much as the breadth of a foot.

Chrysostome sheweth well how this may be: *Multa in altis dicuntur, in aliis implentur*:^{*} in the Scriptures many things are said of some, and fulfilled in others: as *Noah* saith of *Canaan*, that he should be a servant to his brethren, which was not fulfilled in him, but in his posterity, the *Gibeonites*; so *Iacob* saith concerning *Levi*, *I will divide him in Iacob*, &c. which came to passe in the *Levites*, which were of his seed: so that which is here promised to *Abraham*, was accomplished in his posterity.

QVEST. XI. How the Israelites were said to be in number as the dust of the earth.

Vers. 16. *I Will make thy seed as the dust, &c.* 1. Hereby is signified the great increase both of *Abrahams* carnall and spirituall kindred, that should be in number as the dust of the earth. 2. Some of the Hebrewes, as *Rabbi Salomon* taketh this to be spoken of the reprobate, which are compared to the dust, because they are not had in any remembrance or number before God: True it is, that the elect are numbred with God, and he knoweth also the numbers of the wicked, but regardeth them not. Like as he that buildeth an house, numbred not the stones that goe to the building, yet the principall parts and divisions in the house, he keepeth an account of: yet this is not the meaning here. 3. But it is an hyperbollicall speech, which is often used in Scripture, whereby it signified, not indeed that they should bee in number as the dust, for all the people in the earth put together, cannot compare with the dust in number: but they should be a very great people: not compared with others, for so many people were greater than they, *Deut.* 7.1. but considered in themselves,

QVEST. XII. Of the divers reading of this word *gnolam* ever in Scripture.

Vers. 15. *TO thy seed forever.* 1. This word in the Hebrew, *gnolam*, which the Septuagint translateth by the word *ha•on, ever*: doth not alwayes in Scripture signifie an everlasting time without end: as *Exod.* 15.18. *The Lord shall reigne for ever and ever.* The first word is *gnolam*, the other *gued*, this latter signifieth true eternity, as the Lord is said to dwell in eternity, *Isay* 57.15. the other seemeth to imply the age of this world: the Lord shall reigne then for ever during this world and the next: thus the Greeke 〈 in non-Latin alphabet 〉, is taken by forren writers. *Aristotle* defineth it to be, *periodus durationis cujusque rei*, the period or time of continuance of any thing, *lib.* 1. *de coelo*. So *Horace* useth the word *aeternum*, *Serviet aeternum, qui parvo nesciatuti*. He shall ever be a slave or servant,^{*} that cannot tell how to make much of a little, as hee is alleaged by *Augustine*.

2. Yet *Hieromes* observations doe not alwayes hold, that *gnolam* is with *van*, signifieth eternity,^{*} without *van*, the yeare of the Jubile: for *Deut.* 15.17. *gnolam* is with *van*: and yet it betokeneth the Jubile: *he shall be thy servant for ever.*

3; Wherefore this word is diversly taken in Scripture, beside that it signifieth an everlasting time without end. 1. It is used for the duration or continuance of the world, as the Rain-bow was a signe of Gods everlasting covenant, that is, so long as the world continueth. 2. It signifieth the whole time of a mans life, *Psal.* 89.1. *I will sing the mercies of the Lord for ever*, that is, *as long as I live*. So *Anna* promised

that *Samuel* should abide before the Lord for ever, 1 *Sam.* 1.22. 3. It signifieth a long indefinite time, though not infinite without end, as *Gen.* 6.4. *which of old time were men of renowne.* 4. It was used to signifie the yeare of Jubile, which was the space of fifty yeares. 5. That is called eternall, whose time is not prefixed with man, though it be with God: as circumcision is called an everlasting covenant, because it was not to be altered by man. 6. Some thing is called eternall, not in respect of it selfe, but that which it signifieth: as some thinke the land of Canaan is called an everlasting possession, *Gen.* 17.8. because it was a figure of the celestiaall Canaan, *Pererius.*

QVEST. XIII. How the land Canaan was given for ever to Abraham and his seed.

NOW in that the Lord saith, *The land which thou seest, I will give to thee and thy seed for ever:* These words are taken by some literally, by others spiritually, by others partly literally, partly spiritually.

* 1. *Augustine* thinketh, that it may be understood simply, because the Jewes dwelt in some Cities of Canaan still, though they were expelled Jerusalem: but though it were so, yet the Jewes were not Lords, or possessors of all that land: and howsoever it was in *Augustines* time, that Countrey is not possessed of them now: and indeed long before *Augustines* time, the Jewes were expelled by *Adrian* the Emperour.

2. Some doe take these words literally; but with a condition, that the land of Canaan should be so long their possession, as they walked in obedience before God, as *Deut.* 4.25. *If yee corrupt your selves, &c. ye shall perish from the land.* *Iun. Mercer.* *Cajetane* to this purpose hath a good conceit, as if the Lord should say, *quamdiu erit semen tuum, &c.* as long as they shall be thy seed, I will give them this land: therefore when they beganne to degenerate from *Abraham*, and were not his right children, God was no longer tied to his promise.

3. Some further, that like best of the literall sense, doe by *ever* understand a long continuance of time: for so the Israelites, the seed of *Abraham* possessed Canaan 1640. yeares, *Perer.* But this doth not fully satisfie: that the space of lesse than two thousand yeares should be counted an everlasting time.

4. Others by *ever*; doe take all the time of the law till the Messiah come, that should renew the world by his comming: as *Samuel* saith, that God would *have established Sauls Kingdome for ever*; 1 *Sam.* 13.13. *Musculus, Oecolampad.* This sense may very well stand concerning the ceremonies, that were to give place unto Christs doctrine, but the possession of Canaan, if the Jewes had beleaved, should have beene no impediment to Christs Kingdome.

5. Some doe understand here the spirituall seed of *Abraham*, and the spirituall or celestiaall Canaan, which the faithfull shall possesse for ever: but this were to turne an history into an allegory.

* 6. They which interpret these words partly spiritually, partly literally, some take the land of Canaan for that Countrey which was shewed *Abraham*, but by the seed they would have understood the faithfull, the spirituall kindred of *Abraham*: and so *Augustine* saith, that the Christians inhabited that Countrey after the Jewes; but the Christians inhabit it not now, for Saracens and Turks have subdued it, therefore it was not their possession for ever.

7. Others understand, the land promised spiritually, but the seed literally for Christ, who was truly descended of *Abraham*, *Matth.* 1.1. and so Saint *Paul* by seed insinuateth Christ, *Galat.* 3.16. so unto Christ & his members the promise of the heavenly Canaan belongeth, *Iunius.* This sense is confirmed by the Prophet *Ezechiel*, 37-24. *David my servant shall be King over them, &c. & they shall dwell in the land that I have given unto Iacob my servant, where your fathers have*

dwelt, and they shall dwell therein, they and their sons, and their sons sons for ever. Saint Paul also by seed understandeth Christ, *Gal. 3.16.* Thus we see that not only the land of Canaan, but the whole earth is inhabited by the Christians, the spirituall seed of Christ their *David* and King: and to them appertaine the promises of the celestiall Canaan, whereof the terrestriall was a type and figure, *Mercer.* This sense together with the second before alleaged, of the *hypotheticall*, that is, conditionall promises, seeme to be most fit and proper, and before the rest to be preferred.

QVEST. XIV. Whether Abraham walked thorow the land as the Lord bid him.

Vers. 18. *Then Abraham removed his tent, and came and dwelt in the Plaine of Mamre: Abraham* did not presently, as some Hebrewes thinke, goe over all the land of Canaan, neither is it like as *Tostatus* collecteth, because *Abraham* dwelt in this Plaine, that he did not walke thorow the land, as the Lord bid him, vers. 17. and therefore he saith it is not *imperium*, but *motivum ad gaudium*, it was no com|mandement, but a motive to Abraham to his farther joy, &c. for Abraham had walked thorow a good part allready, and no doubt did also take a view of the rest to his farther comfort, as time and opportunity ser|ved. *Calvin. Musculus. Mercer.* it is not like he would neglect any thing, that might either increase his joy, or confirme his faith. 2. This Plaine of Mamre neare Hebron was not out of that Countrey, called Canaan, as *Cajetane* thinketh: for Hebron was in Canaan, *Genes. 23.2.* and this abode of *Abraham* in Hebron, is that dwelling of *Abraham* in the land of Canaan mentioned, vers. 12. 3. This Plaine or Val|ley, in Hebrew *Eelou*, which signifieth an Oake, as the Septuagint translate, was beset and planted with Oakes and other trees, *Genes. 18.8.* 4. It was called of *Mamre* the Amorite, either the planter of the trees, or possessor of the ground, who had two other brothers, *Eschol*, and *Aner*, confederate with *Abraham*, *Genes. 14.13.24.*

QVEST. XV. Of the situation, antiquity, and name of Hebron.

Concerning *Hebron*, three things briefly shall be declared. 1. The description and situation of it. 2. The antiquity. 3. Of the name.

Page 131

1. Hebron was situate in the land of Canaan: there was the habitation of *Abraham*, and there first reigned *David*: two famous monuments this City had, the tree that *Abraham* entertained the Angels under, *Gen. 18.8.* for the tree, *Iosephus* saith it was a Turpentine tree; * *Terebinthus* thought to have con|tinued from the beginning of the world till his time: *Hierome* saith it was an Oake that lasted till *Constantines* reigne; *Borchardus* saith it was *Vlmus*, an Elme tree, which was to be seene till his time, who li|ved some 300. yeare since: yet not the same tree, but another, which did spring out of the root of the old, and that is most like: there also is the double cave, which *Abraham* bought for *buriall*: where *Iosephus* saith in his time were to bee seene *Abraham* and the other Patriarks monuments of marble: * *Borchardus* saith in his time there was built a Church. *Hierome* that *Abrahams Mansoleum* or *tombe* remai|ned there till his time: *ex Perer.*

Borchard maketh mention of two other monuments in Hebron: of a certaine cave not farre off in a rocke, where it is said that *Adam* and *Eve* continued 100. yeares mourning for their sonne *Abel*: as allso of a certaine field, that hath soft red earth, pliable like wax, whereout they say *Adam* was made: but these are but conjectures of no certainty.

And so is also that of *Hierome*, that *Adam* was buried in Hebron; because the Latine text readeth thus, *Iosu. 14.85. Ibi Adam maximus inter Enacim situs est: There Adam the greatest of the Anakims is placed,* * which words are otherwise in the Hebrew: He, *that is Arba*, was a great man among the *Anakims*: *Adam* is not here a name proper, but appellative: and *Adam* by the most of

the ancient Writers is held to have been buried not in Hebron, but in Mount Calvarie, as *Origen*, *Cyprian*, *Athanasius*, *Ambrose*, with others.

2. For the antiquity of Hebron. 1. It cannot be so old as some thinke,* that it was the first City which was built in the world by *Adam*, and there *Noah* to have been borne: *Ioan. Annius*: for *Henoch* builded by *Cain*, is the first City named in Scripture. 2. Neither is it so ancient as some Hebrewes conjecture, to have been built by *Cham*, as *Rabbi Salomon*: or within 90. yeares after the flood: as *Iosephus*, who maketh it 2300. yeares elder than his time: for the tower and City of Babel, which were built somewhat above 100. yeare after the flood, are thought to be the first after the flood. 3. And whether Hebron be more ancient than Memphis is uncertaine, as *Iosephus* saith it was: but it is evident that it was built seven yeares before Zoan in Egypt, *Num.* 13.23. which is not Memphis, but Tanis in Egypt, as both the Chald. and Greeke Interpreters read in that place.

3. This Hebron was first called the City of *Arba*, *Genes.* 23.2. *Iosua* 14.15. *Arbe* signifieth foure: it was not so named either because the foure Patriarks, *Adam*, *Abraham*, *Isaach*, *Iacob*, and the foure Matrons, *Eva*, *Sara*, *Rebecca*, *Lea*, were there buried: as the Hebrewes thinke: for whether *Adam* and *Eva* were there buried, is uncertaine: nor yet because it was *tetrapolis*, a City consisting of foure parts, *Ioan. Annius*: but it was so called of *Arba* the father or founder of the great Anakims, *Iosua* 14.15.

It was afterward called Chebron, not of *Chebron* the sonne of *Marescah*, the sonne of *Caleb*, mentioned 1 *Chro.* 2.42. as *Hierome* and *Musculus* thinke; for it had that name long before that *Chebron* was borne:* but I rather approve *Origens* conjecture; who alludeth to the signification of the word, which betokeneth a conjunction or joyning together of the root *chabar*: because there saith he, *conjugia patrum, & reliqua jacent*, the bodies of those married couples, *Abraham* with *Sara*, *Isaach* with *Rebecca*,* *Iacob* with *Lea*, are there buried.

4. Places of Doctrine.

1. Doct. Faith is of things not seene, but hoped for.

Vers. 15. *ALL the land which thou seest, &c.* Here that saying of the Apostle is verified; *faith is the evidence of things which are not seene*, *Heb.* 11.1. for *Abraham* had not yet the breadth of a foot in all this Countrey which is promised him, but by faith he seeth farre off, and beleeveth it should be given to his seed.

2. Doct. God alloweth of no will-worship.

Vers. 18. IN that *Abraham* built an Altar; he did it not of himselfe, but as he was directed by God: whereby we are taught, that nothing should be brought into the worship of God without his warrant, *Calvin*: all such worship is called by the Apostle, 〈 in non-Latin alphabet 〉, will-worship.

5. Places of confutation.

1. Confut. Riches not to be cast away.

Vers. 2. *Abraham* was very rich in cattell, silver, and gold, &c. Hence appeareth the superstition of Monks and Friars, that thinke that perfection consisteth in poverty, riches are not then to be cast away, *Abraham* enjoyed them: rich men may please God in their rich estate, so they set not their heart upon their wealth: *Augustine* well sheweth it in that parable, *Luk.* 16. *Lazarus pauper in sinum divitis Abrahami receptus est: poore Lazarus was received into rich Abrahams bosome*; both rich and poore then, if they be faithfull may enter into heaven, *Calvin*.

2. Confut. The vulgar Latine text not of Hieromes translation.

Vers. 13. WHEREAS the Septuagint translate, *exceeding sinners in the sight of God*. Hierome findeth fault with that translation: and saith, it is superfluously added, for the Sodomites were sinners also before men: But whereas the Latine text to the same sense, readeth, *coram Domino, before the Lord*: hence it is evident, that it is not Hieromes translation, though it commonly beare his name: for it is not like he would reprove his owne worke.

6. Place of Morall observation.

1. Observ. That riches be no let unto our vacation.

Vers. 2. *Abraham* was very rich, and yet his riches were no impediment to him; let rich men learne by his example, that they be not entangled and hindred by their riches from going forward in their vocation, *Calvin*: and as the Apostle saith, *that they be not high minded, nor trust in uncertaine riches*, &c. 1 *Timoth.* 6.17. that they be rich in good works, as *Abraham* was.

2. Observ. The inconvenience of riches.

Vers. 6. *Abraham* and *Loe*, before their riches did so mightily increase, were inseparable companion: but being growne now to be rich, they can no longer dwell together: so they whom neither poverty, nor want, not weary journies, nor strange Countries could part, riches and prosperity divide: if *⟨◇⟩* these holy men riches brought forth this inconvenience, how much harder is it for rich men to keepe the within bounds? *Mer. Musculus*. for as the Apostle saith, *They that be rich, fall into temptation and snares*, 1 *Timoth.* 6.9.

3. Observ. Of humility towards our inferiours.

Vers. 7. THEN *Abraham* said to *Lo*, &c. *Chrysostome well noteth here*, Cogita quemadmodum *⟨◇⟩ j•niori cesser*, patrum *⟨◇⟩*, &c. Consider how the elder giveth place to the younger, the *⟨◇⟩* to the nephew, he that had received great grace of God, to him that yet had shewed no prooffe of his vertue. We learne hereby, not onely to honour our superiours but to be humble toward our inferiours, as the Apostle saith, In giving of honour goe one before another, make your selves equall to them of the lower sort, *Rom.* 12.10, 16.

4. Observ. Gods patience in suffering the wicked.

Vers. 13. *The men of Sodome were wicked*. &c. God sometime beareth with the wicked, yea, and suffelreth them to enjoy temporall blessings: as here the Sodomites inhabited the most fruitfull Vallies: but they, as the Apostle saith, *⟨◇⟩ the riches of his bountifulnesse*, &c. not knowing that the bounty of God leadeth them to repentance, *Rom.* 2.4. Ca••••.

5. Observ. God will not shew himselfe where dissension is.

Vers. 14. THEN the Lord said to *Abraham*, &c. When *Lot* was now departed, and the occasion of dissension cut off, then the Lord appeared to *Abraham*: so that God will not shew himselfe, nor the spirit of peace there dwell, where is contention. *Perer*. As Saint *Peter* sheweth, that by dissension prayers are interrupted, 1 *Pet.* 3.7.

6. Observ. It is dangerous to love preeminence.

Vers. 15. ALL the land which thou seest. *Chrysostome* noteth, quantum malum si••mar• *⟨◇⟩* what an hurtfull thing it is to love to have preeminence: because *Lot*, that tooke upon him to chuse first, and as he thought, the best ground, yet gained nothing by it: for not long after he was

carried away captive. Likewise we see, what a rich thing a contented minde is, *Abraham* that was content to take the worst lot, * hath the whole Countrey given unto him: so the Lord to *Salomon*, that onely loved wisdome, gave honour, and riches beside in great abundance, 1 *King*. 3. *Marlrat*.

CHAP. XIV.

1. The parts and contents.

T His Chapter hath two parts. In the first is set forth the overthrow of Sodome, and talking of *Lot* prisoner. In the second, the victory of *Abraham*

In the first are expressed. 1. Betweene whom the battell was vers. 1.2. 2. The occasion, vers. 4. 3. The order: first they fight against the lands of the gyants, vers. 5.6. then against the five Kings of the Plaine, vers. 8. 4. The successe of the battell, the Kings are discomfited, vers. 10. their substance carried away, vers. 11. *Lot* taken prisoner, vers. 13.

In the second: 1. There is the battell of *Abraham*, his preparation, vers. 13. the order of it, vers. 14. the successe, vers. 15. 2. *Abrahams* triumph described by the persons that met him, and by *Abraham*

behaviour: the persons that came to meet him were two King▪▪ *Melchisedeck* that blessed God, and blessed *Abraham*, vers. 19, 20. and comforted him with bread and wine, vers. 18. the King of Sodome, that would onely have rewarded *Abraham* temporally with the goods that he had received, vers. 21. In *Abrahams* behaviour is set forth his godlinesse toward *Melchisedeck*, in paying tithe of all in token of his thankfulness▪ vers. 20. toward the King of Sodome his wisdome, in refusing to be made rich by him, vers. 22, 23. his justice, in not depriving his confederates of their right, vers. 24.

2. The divers readings or translations.

v. 1. King of Babel. C. of Shinar. c.t.*

v. 1. Ari••. King of P•ntus. H. King of Ellasar. c.t.

In the reigne of A•aphel. S. time or dayes cat.

v. 2. Balla. S. Basa. H. Bersha. cat. King of Sodome.

Sen•ar King of Ada••. S. Se•a••. cat.

v. 3. In the salt valley. S. w•ddie valley. A field valley. C. valley of Siddim. T.B.G.P. shidd•m, tilled fields: *the like difference is*, vers. 8, 10.

v. 5. Gyants. C.S.B. Rephaim. T.G.H.P. *Gen. 15.20*.*

the strong nations with them. S. the Zuz•ms with them. H. the strong men.

in H•m. Ch. the Zuz•ms in Haem. T.B.G.P. z•z, a post.

in Save the City S. S^{riath}••m. C.P.G.H. plaine of C^r•athaim. T. B. shav^h: to be made plaine.

v. 17. *Shaveh* is taken for a proper name.

v. 6. unto the Tereⁱ•th or Turpentine tree of Paran. S. the Plaine of Paran. c^t. heb. •el. a Plaine.*

v. 7. to the fountaine of judgement. S. to the Plaine of the division of judgement. C. to the fountaine Misphat. H. En Misphat. T.B.G.P.

s^{ee} all the Princes. S. smote or destroyed all the Countrey. c^t.*

Engad^o. C. Haz^z••. th^{ma}•. cat.

v. 11. tooke all their horse. S. substance. cat. rec^h••. substance, rec^{sh}•, horse.

v. 13. Abraham pe^a•e, the passenger. S. the hebrew. ca. g^e•er, to passe over.

v. 14. he numbred. S.H. brought forth. G. armed. T.B.P. heb. caused.

to draw a weapon, rich: to draw or •sheath a weapon.

his homeborne. S. exercised. H. well instructed. T.B. brought up G. his boyes or servants. C. heb. cha^{ich}•,* a youth well instructed.

v. 15. he fell upon them. S. divided himselfe. cat. chalach, to divide.*

v. 17. the King of Sodome and the King of Gomorrhe. S. King of Sodome. cat.

this is the field of Melchisedeck. S. the place of refreshing for the King. C. the Kings valley. cat.

18. Melchisedeck King of Ierusalem. C. King of Salem. cat.

for he was a Priest. H. but he was. C. and he was. B.G.P. as he was.* T.

v. 19. which created heaven and earth. S. H. possessor of heaven and earth. cha^h•• to possesse.

v. 20. which hath delivered thine enemies into thy hand. c^t. who protecting thee thine enemies are in thy hand. H. heb. ziggen of magan, to deliver, not of ganan, to defend with a shield.

v. 20. gave him one of the tenth out of all. C. the tenth of all c^t.*

v. 21. give me the men, take the horse to thy selfe. S. give me the soules, and take the rest. H. give me the soules, and take the go^d•, &c. c^t.

v. 22. I wil extend my hand. S. I doe lift up my hand. H. I doe lift up my hand in prayer.* C. I have s^{ee}•r^e lif[ti]ng up my hand. T. I have l^{ft} up my hand. cat. sic hebr.

v. 23. Fr^o• a threed to a <◇> l^o•chet. S. C. P. heb. to the string of the <...> ad corrigiam •alig^o. H. either a threed <◇> le^ochet. cat.

3. The explanation of doubtfull questions.

QVEST. I. Of what Countrey these foure Kings were that fought against Sodome.

Vers. 1. THese Kings here named, were neither Armenians, as E^p•le^{us} in *Eusebius*, which was a Coun|trei too remote from Sodome. 2. Nor yet Persians, which was the opinion of one

Di••orus T•rse•s. for as yet the Persians had no dominion▪ but were in subjection to others. 3. Neither is *Merca/•••* reason good, that these were not under the Assyrians, because they are called Kings: for the King of Assur had other Kings under him: as he saith, *Are not my Princes altogether Kings, Isay* 10.8. as the Ro|mans had divers Kings tributary to them. 4. But *Iosephus* opinion is more probable: that the Assyrians at this time were the chiefe commanders, and that these fo•re were the captaines of the King of Assurs armies. And this may appeare, because the five Kings of the valley, had beene subjects twelve yeares, vers. 4. but in those dayes all the East Countries were in subjection to the King of Assur. 5. The Hebrewes by these foure, understand the foure Monarchies: by *Se•na•r*, the Monarchie of the Chaldeans: by *Ella/sar* the Persians: by *Elam* the Grecians: by the Nations the Romans: that as these foure did fight against Canaan▪ *<◇>* were overcome of *Abraham*; so the foure Monarchs should afflict Israel, but at the last should be subdued by their Messiah, whom they imagine shall be a temporall King: where in they are in error and blinded to this day. 6. Some make an allegory of this story, understanding by the foure Kings, the foure

affections, by the five Kings of Canaan▪ the five senses subject to the affections, which shall be freed by Christ: but it is not fit thus to convert historicall narrations, into allegoricall collections, *ex Mercer.*

QUEST. II. Of the particular Countries of these foure Kings.

Vers. 1. *AMraphel.* This could not be *Nimrod*, as *Lyranus* and *Tostatusthinke*, for if *Nimrod* were *Belus*,* the father of *Ninus*, he was dead above an hundred yeares before: for *Abraham* is held by *Eusebius* and others, to have beene borne in the 43. yeare of *Ninus* reigne, who reigned 89. yeares longer, and *Abraham* was now about 80. yeare old. It is more like that this *Amraphel* was *Ninus* the sonne of *Semiramis*, that reigned after her: *Semiramis* reigned 42. yeares after *Ninus*, and *Ninias* after her 38. yeares: so that *Abrahams* fourescore yeare fell out in the 28. of *Ninus* reigne, *Perer.*

* *Arioch* could not be King of Pontus, being a Countrey so farre distant, as *Hierome* readeth, and to|ward the West: nor yet of *Hellespontus*, as *Tostatus*: but this *Ellasar* was a part of the Province *Susiane*, belonging to *Assiria*: there is mention made also of one *Arioch* King of the *Elameans*, *Iudith* 1.6. but that was *Dejoces* King of the *Medes*: *sic Iunius.*

* *Chedorlaomer* King of *Elam*, that is, of the *Elymeans*, or *Elamites*, as *Iosephus* called them in the upper part of *Persia*.

* *Tidal* King of the Nations: not so called because of his large Dominion, but both because he was King of the neare Countries Northward, which was inhabited, by reason of merchandise, of people of divers Countries, where was *Galilea* called of the Gentiles, *Iun. Perer.* also because he had in his armie people of divers nations, *Calvin.* a learned man maketh it a proper name, calling *Tidal* King of *Goiim.* *Concen•. Mercer.*

QUEST. III. Of the Vale of *Siddim*, of the salt or dead Sea.

Vers. 3. *These joyned together in the vale of Siddim.* 1. That it was a salt Valley, as the *Septuagint* read, it is like, because it was full of pits of brimstone, vers. 10. also it is probable, that it was full of tilled and field grounds, as the *Chalde* translateth, and the word *Siddim* signifieth: it was not then a de|sart and untilled valley, as *Eugubinus* readeth: neither yet full of wood, as the vulgar

Latine hath: for then it had beene an unfit place for them to joyne battell in. 2. That which was the Vale of Siddim, is now the salt Sea, called the dead Sea, or Lake. *Asphaltite*, of the store of brimstone: which Lake was not there before the destruction of Sodome and Gomorrha, as *Cajetane* and *Oleaster* thinke, but caused by the overthrow of those Cities. For though it be a great Lake, 1680. furlongs in length, and 150. in breadth, as *Iosephus* writeth, yet considering the extraordinary worke of God, in the destruction of those Cities, it might be gathered together, and partly breake out of the earth by Gods speciall worke, to be a perpetuall monument of Gods judgements upon those wicked Cities, *Perer*.

QUEST. IV. Of the Rephaims.

Vers. 5. *SMote the Rephaims, &c.* 1. *Moses* maketh mention of the overthrow of those Gyants, that Gods power might be knowne, in giving victory to *Abrahams* small company against them, that were too strong for Gyants, *Chrysostome*. 2. *Raphaim* is sometime taken for strong men, such as Gylants are, as *Deut.* 2.20. the Zanzummims are said to be Rephaim, Gyants: but here they are taken for a certaine people of the Canaanites, as appeareth, *Gen.* 15.20. which might be so called of the Gyant *Hare/phah*, 1 *Chron.* 20 4.

* 3. Ashtaroth Carnaim. 1. It is also called Ashtaroth simply without any addition, *Iosu.* 13.31. 2. *Car/naim* signifieth, having two hornes: wherein *Nehumannus* is deceived, that thought Ashtaroth to be an hill with two tops: for *Eusebius* testifieth, that there was a City not farre from Sodome, called Carnea. 3. Ash|taroth, *Augustine* saith, in the Punick language signifieth *Iunones*, the goddesse *Iuno*: some thinke that it came of *Astarte*, which was the name of *Venus*. *Cicer. lib.* 3. *de Natur. Deo*. *Perer. ex Musc.* but it is most like to come of Ashterah, the Idoll of the Sidonians, which was made like a sheepe.

* 4. Zuzims are the same, which are called Zamzummis, *Deut.* 2.19. where mention also is made of the Emims, vers. 10.

* 5. Shaveh: *Hierome* saith there was a City of that name, not farre from the Countrey of the Sodo|mites, and *Mercerus* taketh it to be the name of a City here: but seeing another City is named with it, Kiriathaim, which was also called Kiriath Baal, and Kiriath Jarim, the City of woods: it is more probalble, as *Iunius, Tostatus, Oleaster*, read, that Saveh rather signifieth the Plaine of Kiriathaim: for to joyne two Cities together, being much distant, hath no great shew of reason.

6. The Horit[•]s, are the Horims, that dwelt in Mount Seir, before the children of *Esau* chased th[•] thence, *Deut.* 1.11. *Borchardus* saith, there were five Mountaines called by the name of Seir, 1. *par. c.* 1. *numer.* 8. It was called Seir, that is, hairie, of *Esau*. *Hierome*.

QUEST. V. Of the Plaine of Paran.

7. The Plaine of Paran, &c. This was the name both of a City, and of that great vast desert, *Iun.* wherein the children of Israel sojourned thirty eight yeares, being of eleven dayes journey to passe thorow: barren, without water, neither inhabited of man or beast, and full of rocks, and covered with deepe sand, *Perer*.

* Vers. 7. *They returned and came to En Mispat*, which is interpreted the fountaine of judgement, so callled, because there the Lord judged the Israelites for their murmuring, *Hierome*. As also gave sentence al|gainst *Moses* and *Aaron*, for their weaknesse and want of faith, *Numb.* 20.12. *Iun.*

QVEST. V. Kadesh Barnea, whether the same with Kadesh where Moses murmured.

Kadesh: This is that place, which is famous for *Miriam*, *Moses* sisters buriall there, *Num.* 20.1. whose monument *Hierome* saith, remained till his time: it was in the utmost borders of Edom, *ibid.* vers. 16. supposed to be the same with Kadesh Barne, *Perer.* Afterwards it was called Rechem, as *Onkeles* the Chalde Paraphrast readeth, *Num.* 13.27. *Iunius.* Great question there is among the Hebrewes, whe|ther Kadesh Barnea, mentioned, *Deut.* 1.2. were the same with that Kadesh where *Miriam* died, *Num.* 20.1. *Ramban* thinketh that there were two places of that name: Kadesh Barnea was in the wilderness of Paran, from whence the spies were sent, *Num.* 13.26. the other Kadesh was in the wilderness of Sin, *Num.* 33.36. But *Rasi*, and *Elias Orientall*, take them to be all one, and make the desert of Sin to bee part of the great vast wilderness of Paran: to the first subscribeth *Mercerus*, to the other seemeth *Iunius* to incline; the latter I thinke more probable: for the Kadesh where *Miriam* was buried, and *Moses* mur|mured, was in the confines of Edom, *Num.* 20.16. so also Kadesh Barnea was not farre from Mount Seir, *Deut.* 1.12. which was in the Countrey of Edom. And in this place Kadesh is the same with *En Mispbat*, so called, not because of the judgement of the Kings in that place, as *Mercerus* conjectureth: but of the judging of the Israelites, because there they murmured: this Kadesh is here described not to be farre from Mount Seir, and the Plaine of Pharan.

The Amalekites were so called afterward of *Amaleke*, the nephew of *Esau*, *Gen.* 36.12. these were they which fought against Israel, *Exod.* 17. and were destroyed by *Saul*, *1 Sam.* 15.*

Hazezon Tamer: the City of Palmes, for so *tamar* signifieth, which was named afterward En gaddi▪ *Hierom*, *Iunius.**

QVEST. VI. How the King of Sodome and Gomorrhe fell into the slimie pits.

Vers. 10. *The Kings of Sodome and Gomorrhe fell there, &c.* 1. These were not empty pits, as some Hel|brewes thinke, out of the which they used to digge slimie earth, but they were full of slime and brimstone, for otherwise it had beene no danger to fall into them. 2. These two Kings did not fall in by chance, as they fled away, for they could not be ignorant of the ground. 3. Neither did they willingly cast themselves in, as *Ramban* thinketh, to decline the force of the battell: but they were forced as they were chased, to fall into them. 4. Neither were these two Kings preserved by miracle there, and afterward taken out by *Abraham*, as the Hebrewes imagine: for the King of Sodome came forth to meet *Abraham*, vers. 17. he stayed not till he tooke him out. 5. Neither is it like that the King of Gomorrhe, as *Ramban* thinketh, died there, seeing the King of Sodome, that was in the same danger escaped. 6. Nor yet need we to say, that these Kings armies there fell, but they themselves fled away. For this is contrary to the text. 7. But it is most like, that these slimie pits were not full of water, but of that kinde of earth, so that they which fell into them, might escape with their life. The other three Kings, which are not mentioned, might bee of that number, that fled to the mountaines, and so were reserved to a greater judgement, *Mercer.*

QVEST. VII. Of the messenger that brought Abraham word.

Vers. 13. *Then came one that had escaped, &c.* 1. The Jewes doe but trifle, in saying that this was *Og* King of Bashan that escaped, when the Amorites were slaine. 2. Neither is it evident, whether this messenger were a godly and faithfull man, *Calvin.* 3. It is like he might be some of *Lots* dome|sticall servants, or one that was acquainted with *Abraham* and *Lots* kindred, because he onely reported the newes concerning *Lot*, *Muscul.* 4. Some Hebrewes thinke, that the enemies which had taken *Lot*, sent this messenger of purpose, that *Abraham* also comming to rescue *Lot*, might bee taken, but that is unlike.

QVEST. VIII. Whence Abraham was called the Hebrew.

TO *Abraham the Hebrew*. 1. The Hebrewes were not so called of *Abraham*,^s *Artapanus* thinketh in *Eusebius*: for how could *Abraham* give a name to himselfe: and *Abraham* beginneth with Aleph,^{*} Hebrew with Aain.

2. Neither was *Abraham* so called of *Haber*, or *gnabar*, because he did first come over the river: which name was therefore, as *Chrysostome* thinketh, by prohecie given to *Abraham*, foreseeing that hee should goe over Euphrates to Palestina. Of this opinion also are the Septuagint, *Origen*, *Rupertus*, that *Abraham* was so called, *à transitu*, of his going over.

3. But the Hebrewes were so called of *Heber*: of which opinion are *Hierom*, *Iosephus*, *Eusebius*, *Augustine*, with others: the reasons thereof are these. 1. If Hebrew came of *Haber* rather than *Heber*,^{*} the word should have beene Habrew, rather than Hebrew. 2. The Hebrewes doe end their names of Nations and kindreds in Jod, as *Iuhudi*, *Amaleci*^o: therefore this name *Hibri*, which signifieth an Hebrew, is most like to be delrived of the proper name *Heber*, sic *Eugubinus*. 3. But *Augvstines* reason is best, who thinketh that *Sem* is said to be the father of all the sonnes of *Heber*. *Gen.* 10.21. because the elect people of the Hebrewes c^ome of him. 4. This also may be added, that seeing the Hebrew language was named of *Heber*, because it was preserved in his family, when other tongues were divided, that from thence also the Nation should be so called.

4. But where it is objected, that many nations beside came of *Heber*, that are not called Hebrewes: they only kept the name of *Heber*, that continued in *Hebers* faith: and though *Abraham* be not called He|brew before he came over the river into Palestina, so neither is he called so immediately upon his passage,

Page 136

and the reason hereof may be, because till *Abraham* was called, the Sripture maketh no mention of his former acts, *Perer*.

QVEST. IX. Of Abrahams confederacie with men of a divers faith.

Vers. 13. *WHich were confederate with Abraham*. The question here is, whether it were lawfull for *Abraham* to make league with these Amorites, being of a divers faith. The answer is, 1. They sought it of *Abraham*, as did also *Abimelech*, because they saw that the Lord was with him, and therefore they desired his friendship, *Abraham* sued not to them. 2. The time was not yet come for the expelling of the Canaanites, for then it was unlawfull for them to make league with them, as the Is|raelites answer the Gibeonites, *Iosua* 9.7. wherefore the times must be distinguished, *Muscul*. 3. All this was done not without Gods speciall direction, who moved these confederates to assist *Abraham*, being a stranger in the land, and of no great power, *Calvin*. 4. The Hebrewes also thinke, that those three were of *Abrahams* faith, and worshippers of God, and that *Abraham* therefore made a league with them.

QUEST. X. By what authority Abraham waged battell.

Vers. 14. *WHen Abraham heard that his brother was taken, &c.* The question is, by what authority *Abraham* addresseth him to battell. 1. Neither was the authority of *Ma^ore Escol* and *Aver*, Lords of the Ammorites, sufficient, for they were all subjects to the King of Elam, vers. 4. Nei|ther did the King of Elam take unjust warre in hand, as some thinke, for he came to suppress rebels, vers. 4. 3. But wheras there are three things required to make just warre, a good cause, a good affection in follow|ing it, and lawfull authority: *Abraham* had all these: his cause was good, to redeeme his brother *L^ot*, whom the enemie had unlawfully taken captive, being a stranger, and not accessory to the Sodomites re|bellion: thus the Wise man saith, *Wilt thou not*

preserve those that are laid to be slaine? Prov. 24.11. Againe, Abrahams affection was good, he sought not to make himselfe rich, neither did he seeke himselfe in this businesse, vers. 22. but the glory of God: his authority was also from God, as Melchisedeck saith, That God delivered his enemies into his hand, vers. 20. And Abraham was now in right, though not in possession, the King and Lord of this Countrey; whereof the Lord would aforehand give some testimonie, as Moses by slaying the Egyptian did manifest his calling, Exod. 2. Muscul. 4. And whereas he recovered not onely Lot, but the rest of the Sodomites: this also was done by the Lords direction, because he had reserved them to a greater punishment, Muscul. but these particular actions are not to be drawne into example, but must be discerned from the generall duties of Christians.*

QUEST. XI. Of the City Dan.

HE pursued them to Dan, &c. 1. For the situation: Dan bounded the land of Palestina on the North, as Bersabe on the South: it was planted at the foot of Libanus, where was the spring head of the flood Jordan, Iunius: it is distant from Sidon 35. miles, and therefore it is said to be farre from Sidon, Iud. 18.28. 2. It is famous for many acts and exploits there done: both good and bad: there Ieroboam set up his golden calfe, 1 King. 12. there Peter uttered that excellent confession of Christ, Matth. 16.13. and the woman was healed of her bloody issue, Perer. 3. It was first called Leshem, Ios. 19.47. or Laish, Iud. 18.28. then Paneas, after that, Caesaria Philippi, by the Tetrarch Philippus, and lastly, Neronia, by Agrippa, in the honour of Nero. 4. But whereas this place was called Dan long after Moses time, Iud. 18.18. I thinke it probable, that Ezra, or some other of the Prophets inspired of God, that did digest the Scriptures into order, did insert these names into the story, which were not knowne to Moses, for the better evidence thereof: But that Ezradid write the Scriptures anew which should be burned, when the City was taken, as thinke some of the fathers, Iraeneus, Tertullian, Clem. Alexandriniseemeth to be farre otherwise▪ and but a fable borrowed from counterfeit Ezra, lib. 2. cap. 14.44. For Daniel being in captivity, maketh mention of his reading of Ieremies prophecie, Dan. 9. which then was not perished: and our Saviour saith, Moses writ of him, Ioh. 5. But if Moses works were utterly perished, and Ezra had renewed them, Ezra not Moses had written of him: Ezra might restore the holy bookes defaced in continuance of time, to their former perfection: but wholly write and compose them againe he did not.*

QUEST. XII. What number Abraham taketh with him.

Vers. 15. HE and his servants divided themselves, &c. 1. Abraham armeth his owne servants, and such as were borne in his house, which would be more trusty and faithfull to him, Eugubin. 2. He taketh 318. persons, which were not the chiefe captaines onely, and under them a great number of Souldiers beside, as Iosephus, but these were the whole number which he tooke with him, yet were they not all his house: for there were women, and children, and aged persons beside. 3. Rupertus allusion here to the 318. fathers in the councill of Nice assembled against Arrius is farre fetcht: and his application of the Greek numerall letters T.I.H. the first to betoken the Crosse, the other two the name Iesu, is also impertinent, seeing Moses did write in Hebrew, not in Greeke. 4. The Hebrewes conceit also is vaine, that Abraham had none but Eleazar his servant with him, the letters of whose name make 318.*

QUEST. XIII. Abrahams policie in battell.

Vers. 15. DIvided themselves by night. 1. Abraham, who was before in Egypt so timorous, that fearing to be killed, he desired his wife to dissemble her selfe, yet now is so emboldned that he dare with a small company set upon foure Kings: so that Abraham might here say with David, that God did

teach his fingers to fight, *Psal.* 144.1. *Calvin.* 2. *Abraham* againe sheweth here the practice of that sayling of the Wise man, *by counsell make warre*, *Prov.* 20.18. for he both divideth his company, and setteth upon them in the night: so did *Gideon*, *Iud.* 7.16. and *Iosua* 10 9. so *David* came upon *Saul* in the night: 1 *Sam.* 26.11. *Muscul.* 3. He taketh his owne servants, and the servants of his confederates, *Iunius*: and overtaketh the enemye the fifth night and surpriseth them, being weary of their journey, secure, unarmed, and like enough also drunken, *Iosephus*.

QUEST. XIV. Of Hoba.

Vers. 15. *HOba*: It was the proper name of a place, not an Epithite given to *Dan*,* as *R. Salomon* thinketh; (it signifieth *culpa*, a fault; because *Dan* afterward was faulty in idolatrous worship) for here this Choba is described to be on the left hand of Damascus. 2. *Hierome* saith that this Choba in his time was a village, where certaine Hebrewes dwelt of the heresie of *Ebion*, which retaineth all the precepts of the law. 3. But it is most like to be *Opton* in Phenicia: *Iunius*, and so some Latine texts for Choba read Phenice.

QUEST. XV. Of the Valley of Sheveth.

Vers. 17. *THE valley of Shaveh*, &c. 1. This is not that Shaveth mentioned, vers. 5. that was beyond *Jor|dan*, this on the hither side not farre from Sodom, *Mercer.* 2. *Hierome* thinketh it was a Vally so named of the City Shaveh, which was situate in a Plaine not farre from Sodome, where the *Emims* dwelt, vers. 5. which name it retained still in his time. 3. *Botehardust* thinketh it was the same Valley where *Soldome* and *Gomorrhe* were. 4. *Iunius* placeth it neare unto Jerusalem, being the same Valley where *Ab|solon* reared his Pillar, 2. *Sam.* 18.18. and hereunto the Septuagint agree, which interpret in the Valley of *Melchisedeck*: And it seemeth indeed, not to be farre off from Salem, which is Jerusalem, where *Mel|chisedeck* was King, because he met *Abraham* there with bread and wine. 5. It was not at this time, but afterward called the Kings Dale, *Vatab.* not because the Kings used there to exercise and disport themselves, *Chald.* neither was it so named of some King, *Calvin*; but rather it was called the Kings Dale, for the excellency of it, and therefore is thought to be the same which was called, *Vallis illustris*, the famous Valley, *Perer*.

QUEST. XVI. Who Melchisedeck was.

Vers. 18 *MELchisedeck*. &c. 1. *Origen* and *Dydimus* thinke that *Melchisedeck* was an Angell, but the text is contrary that maketh him King of Salem.

2. Some thinke that this *Melchisedeck* was the Holy Ghost; which opinion is defended by the Author of the questions of the old and new Testament, cha. 109. which goe under *Augustines* name, but it is none of *Augustines* worke: for he numbrell the Melchisedechians among the Heretikes,* *heres.* 34. and it is an erroneous opinion. 1. For this *Melchisedeck* is said to be a Priest to the most high God, but every Priest is taken from among men, *Heb.* 5.1. 2. If the Holy Ghost was a Priest unto God, he therein should be inferiour unto God, and so not God; for in the God-head there is equality. 3. Neither did the Holy Ghost ever descend from heaven to be incarnate, but onely the sonne of God, *Ioh.* 3.13. 4. And whereas the Apostle saith, that *Melchisedeck* was without father or mother, and without beginning of dayes, or end of life, *Heb.* 7.3. whence they would enforce that *Melchisedeck* was not a mortall man, but of an immortall nature; the Apostle hath there relation onely to the story in this place; *Melchisedeck* is not set forth in story by his kindred, his birth and death; he had both father and mother, was borne, and died, but there is no mention made of it, and so *Hierome* expoundeth that word used by the Apostle, 〈 in non-Latin alphabet 〉, genealogie is not expressed or mentioned.

3. A third opinion there is, that *Melchisedeck* was a King of Canaan, and not of *Abrahams* line; of which opinion were *Irenaeus*, *Eusebius*, *Caesarion*, *Apollinarius*, *Eustathius*, as *Hierome*

testifieth,* and among the new Writers, *Calvin, Iunius, Musculus, Mercerus, Pererius*, with others. 1. *Pererius* urgeth that place, *Heb. 7.6. He whose kindred is not counted among them*; which proveth not that *Melchisedeck* simply was not of *Abrahams* kindred, but that it was not so expressed in story; 〈 in non-Latin alphabet 〉, as *Epiphanius* saith; so that 〈 in non-Latin alphabet 〉, not rehearsed in genealogie, here used by the Apostle, is the same that 〈 in non-Latin alphabet 〉, without kindred, vers. 3. 2. And seeing Canaan was under Gods curse, and *Sem* had the chiefe blessing, how it is like that one of Canaan should blesse *Abraham* of *Sem*. 3. And the Apostle concludeth, that *Melchisedeck* was greater than *Abraham*, because he blessed him; but none of the Canaanites, which were the cursed seed, could be greater than *Abraham* the father of the faithfull, of blessed *Sem*. 4. The fourth opinion of the rest most probable, is, that this *Melchisedeck* was *Sem*; which opinion is strengthened with many arguments.*

1. *Sem* onely of all men living, was greater than *Abraham*; as *Syracides* saith; *Sem and Seth were in great honour among the children of men*: 49.16. though *Arphaxad, Selah, and Heber*; yet lived, yet *Sem* was the most honourable, in respect of his yeares, his knowledge, who saw the old world, his prerogative, in *Noahs* blessing: and whereas *Abrahams* predecessors were Idolaters, none of *Sems* progenitors are noted that way, therefore seeing *Melchisedeck* was greater than *Abraham*, and none then living was greater than *Sem*, he is most like to be the *Melchisedeck*.

2. That was the place of *Sems* dwelling, whence in time *Iapheths* sonnes should learne to dwell in the Tabernacle of God: so reasoneth *Midras*: but from Sion came forth the law, and word from Jerusalem,* *Isay 2.3.* at Salem therefore were the tents of *Sem*.

Page 138

3. *Hierome* alleageth this reason used by some, that *Melchisedeck* brought forth bread and wine to *Abraham* for his repast: seeing he owed this duty to his grand-childe, *Evagr. tom. 4.*

4. *Melancthon* thus argueth, therefore God brought *Abraham* to *Sem* the father of his ancestors, to joyne together a notable company of the Church.

5. Some use this reason: A Kingdome is more ancient than a tyranny, but unlesse we make *Sem* to be *Melchisedeck*, we cannot plainly prove that a King reigned before *Nimrod*. *treat. of Melchis.*

6. *Melchisedeck* is interpreted a King of righteousness: this *Melchisedeck* had the knowledge of the true justice and righteousness by faith in Christ: but in all the Scripture shall we read of none called to the faith, but men acquainted with *Abrahams* house, with himselfe, or *Isaacks* line, or the children of the East, the sonnes of *Keturah* in the booke of *Iob*.

7. That this *Melchisedeck* a King of Canaan, should bee *Sem*, agreeth to the prophesie, *Gen. 9.27. Let Canaan be his servant.*

8. Also in that he is called a Priest of the most high God; This also agreeth to *Sem*, who had that pre|rogative of Priest-hood, (not as some Hebrewes thinke, by his birth-right, for *Iapheth* was elder) but by his fathers blessing: *Blessed be the God of Sem*: who was more like to be this great high Priest of *Sems* God, than *Sem* himselfe.

9. *Melchisedeck* was King of Salem, which signifieth peace: and indeed this Salem had a speciall pre|rogative of peace: for when the foure Kings smote other parts of the Countrey of Canaan, as is set forth in this chapter: it is not like, that Salem should have beene spared, if the King thereof had beene a Canaanite: if there had not beene great respect to the person of aged *Melchisedeck* or *Sem*.

10. Where *Melchisedeck* is set forth without *father or mother, beginning of life, or end of dayes*; this all so most fitly agreeth to *Sem*, who was borne before the flood, whose father *Noah* was now dead, who lived 600. yeares: so that no man living at that time could remember his birth, or death, or parents.

11. Seeing also that *Hebers* language was preserved in Salem, as may appeare by the interpretation of the name of *Melchisedeck*. It is most probable that this King of Salem was of that line, who together with the true faith, retained that holy language.

12. Lastly, seeing *Melchisedeck* was a type of Christ, *Psal.* 10. that came of *Sem*, and no type or figure of Christ is expressed in Scripture but of *Sems* line, none is more like to be this representer and foreshewer of Christs everlasting Priesthood, than *Sem* himselfe then living. It is most unlike, that any Priest not of *Sem*, should shadow forth the high Priest Christ of *Sem*; and not the high Priest *Sem*, the father of Christ after the flesh. By these and other probable reasons, some learned perswade, that *Sem* was *Melchisedeck*: neither are the contrary objections of any great weight.

1. First, it is objected, that this Countrey was possessed by the Canaanites, and it is not like, that *Sem* would returne out of the East into Judea, **Perer. Answ.* 1. It is said that the posterity of *Iocktan* of *Sem* inhabited toward the East, *Gen.* 10.30. but of *Sems* dwelling there is no expresse mention. 2. *Iarchi* and *Epiphanius* in *Anchorato* are of opinion, that many of *Sems* posterity that had not their tongues altered, kept about Jerusalem, though they were thence expelled afterward by the Canaanites. 3. And this might bee some cause of the warres of the Easterne Kings against the Canaanites, for encroaching upon *Sems* possessions, *treat. Melchis.*

2. *Ob.* Seeing *Abraham* returned from the slaughter of *Chedorlaomers* people of Elam, which must needs be of *Sem*: how commeth it to passe that *Sems* heart was not rather stirred against *Abraham* for killing his children? *Answ.* *Sem* being a Prophet, and knowing that *Abraham* was appointed of God to be the father of the faithfull people, preferreth him, being not onely of his carnall kindred, but heire of his faith, before the rest of his kindred that were degenerate.

**3. Ob.* *Epiphanius* proveth that *Sem* could not be *Melchisedeck*, because he was long dead before *Melchisedeck* met *Abraham*, who was then 80. yeare old: for saith he, by one Chronicle there are from *Sems* birth to *Abrahams* 80. yeare, accounted yeares 1130. by another 629. yeares; but *Sem* lived onely 600. yeare.

Answ. 1. In the first account *Epiphanius* followeth the corrupt computation of the Septuagint, who doe adde divers hundred yeares to the ages of the fathers after the flood: as is shewed before, *quaest.* 17. in *chap.* 11. 2. Neither was *Sem* after the second computation at that time, 629. yeares old, but onely 529. so that he lived after this time 70. yeares: and as a learned man well conjectureth, it might well bee that in the Greeke copie, which *Epiphanius* followeth, χ , *chi*, which standeth for 600. was put for ϕ , *phi*, which is 500. And this difference in computation might have given occasion to *Epiphanius* further to have searched the truth, and to have preferred the originall before the Greeke translations.

4. *Ob.* If *Sem* were *Melchisedeck*▪ then had he two names, which cannot be proved out of the Scripture, *Perer. Answ.* 1. *Chytram* thinketh, that *Melchisedeck* is here not a name proper, but appellative, signifying that he was a righteous & just King. 2. *Cajetanus* holdeth it to be an Epithite not proper to *Sem*, but common to the Kings of Salem, as *Caesar* and *Augustus* were to the Emperour of Rome: and so we read of another King of Jerusalem called *Adoni-zedek*, Lord of justice, which is all one in sense with *Melchisedeck*, *I•su.* 10.3. 3. But I approve rather the judgement of *Selnec•erus*, that *Melchisedeck* was a proper name unto *Sem*, in respect of his office, because he onely excelled among the rest, as a just King, and thereof had that name.

5. *Ob.* If *Sem* had beene *Melchisedeck*, it is like that *Abraham* comming into Canaan, would first have sought out his great grand-father, and joyned himselfe unto him: neither would *S. Paul* have omitted it, en|treating of purpose of *Melchisedeck*, *Perer. Ans.* 1. *Melancthon* thinketh that *Abraham* was brought out of

Bethel to *Sem*: his words are these; *Now when Abraham was brought out of Babel to Sem, what a goodly College had Sem, &c.* 2. Neither *Moses* nor yet the Apostle directly set downe *Abrahams* acquaintance with *Sem*, or that he was *Melchisedeck*, that the comparison might be more fit betweene *Melchisedeck* and Christ: in that he is set downe without father, without mother, without genealogie, *Heb.* 7.3. as the Prophet saith of Christ, *who shall declare his generation?* *Psal.* 51.8. 3. For matter of fact, * it is no good ar|gument to conclude negatively out of Scripture: for as many things were done by Christ, not expressed in Scripture, *Ioh.* 20.30. so also by *Abraham* and the rest of the Patriarks: but for a point of faith and do|ctrine, the argument holdeth well, there is no such thing taught in Scripture, therefore wee are not to beleeeve it.

Ob. Melchisedeck is said to be without father and mother, because they are not mentioned in Scrip|ture: but it is knowne who *Sems* father was, and mention likewise made of his birth and beginning of dayes.

Answ. 1. It is not to be doubted, but that *Melchisedeck* had both father and mother, though neither I thinke can be named: *Epiphanius* saith, some Writers affirme, that his fathers name was *Eraclas*, his mothers *Asteria*: neither is *Suidas* conceit to be approved, * that *Melchisedecks* parentage is therefore not declared, because he was borne of an harlot. 2. Though *Sems* genealogie be expressed in other places, yet in the story, to the which the Apostle hath relation, it is not: neither is his kindred set downe under that name of *Melchisedeck*, as *Lyranus* and *Tostatus* well answer.

7. *Ob. Suidas* saith that *Melchisedeck* reigned in Salem 113. yeares, and lived a virgin: but *Sem* had a wife which was in the Arke with him. *Answ.* Of the same opinion also is *Ignatius*, *Epist. ad Philadel.* that *Melchisedeck* was a perpetuall virgin: but this being a bare conjecture, may more easily bee denied than proved.

Ob. Iosephus and *Philo*, men thorowly acquainted with the antiquities of the Hebrewes, where they make mention of *Melchisedeck*, bring him in as a stranger from the kindred of *Abraham*, *Perer.*

Answ. For these two, there are alleaged two and twenty Rabbines, and principall writers among the Jewes, as *Aben Ezra*, *Baal Hatturim*, *Levi Ben Gerson*, *David Kimchi*, with others, * that make up that number, which all with one consent, hold *Sem* to be *Melchisedeck*.

Thus have I set downe the reasons on both sides concerning this question, which I referre to the Rea|ders judgement. It is no matter of faith, which way any taketh, either to hold *Sem* to bee *Melchise|deck*, or otherwise. But I rather for mine owne part incline to thinke, being moved with the force of the former reasons, that it was *Sem*, though I will not precisely determine it, but say with *Hierome* upon these words of the Apostle; *Of whom (that is Melchisedeck) we have many things to say, which are hard to be uttered, Heb.* 5.11. *Si vas electionis stupet ad mysterium, & in effabile fatetur, quanto magis nos:* * *of the vessell of election be astonished at this myserie, and confesseth it hard to be uttered, how much more we, &c.*

King of Shalem, Hierome, (to whom also subscribeth *Mercerus*) thinketh that this Shalem was not Jerusalem, but another towne in the region of Sichem, which he would prove by foure arguments.

1. This Salem in Sichem is mentioned, *Gen.* 33.18. and *Iohn* 3.23. *Iohn* baptized in Enon beside Salim. *Answ.* First, *Gen.* 33.18. the true reading is, that *Iacob* came Shalem safe to the City. Sichem, as the Chalde interpreteth, not to Shalem a City of Sichem. Secondly, that Salim where *Iohn* baptized, is the same City which is called *Shagnalim*, or *Schalem*, belonging to the tribe of *Benjamin*, 1 *Sam.* 9.4. wherefore this Shalem in Sichem hath no ground out of Scripture.

2. *Hierome* saith, that there was a towne neare to Scythopolis, called Salem in his time, where the ruines of *Melchisedecks* pallace were to be seene. *Answ.* But whence shall it be knowne that *Melchisedecks* pallace sometime stood in that place: this is warranted onely by an uncertaine report: neither is it like that *Melchisedeck* being a King of one small City, did build himselfe such a sumptuous and great Pallace, whose foundation should continue so long, above two thousand yeares.

3. The City of Jerusalem was much out of *Abrahams* way, as he returned from Dan, but the other Salem was in his way, *Hierom.* *Answ.* As though a small distance of way could hinder Gods purpose in causing *Melchisedeck* and *Abraham* to meet: which might be either in drawing *Melchisedeck* somewhat from home to salute the Patriarke, or in moving *Abraham* to visit the City Salem, famous for the true worship and service of God.

4. But Hierusalem cannot come of Salem, for so two words of divers languages should be mixed together: the first name being Greeke, the other Hebrew. *Answ.* *Hierome* imagineth, that the first part of this name should come of the Greeke *Hieros*, *holy*, for so Jerusalem was called the holy City.

But the Hebrewes doe better derive the name of Jerusalem, they say *Sem* called it Salem, and *Abraham* Jireh, there the Lord will be seene, *Gen.* 22.14. which both put together make Jerusalem,* which signifieth the vision of peace: so *Midras* in *Psal.* 76. This derivation of Jerusalem is more probable than from the Greeke *Iireh*, as *Hierome*, or from *Jebus* and Salem, which make *Jebusalem*, and for better sound to the Jerusalem, as *Pererius*.

Wherefore I preferre rather the opinion of *Iosephus*, that this Salem was the same City which was called afterward Jerusalem: for these reasons.*

1. Because there is no evident mention in Scripture of any other City called Salem, but this converted into the name of Jerusalem: two Salems we read not of; one was Jerusalem.

2. This is evident, *Psal.* 76.2. *In Shalem is his Tabernacle, his dwelling in Sion*: Sion then and Shalem were both in one place.*

3. The Jewes also hold this tradition, that the place where *David* and *Salomon* built the Temple in the floure of *Araunah*, is the same place where *Abraham* built an Altar, and would have sacrificed *Isaack*: where *Noah* first built when he came out of the Arke: where *Cain* and *Abel* offered, &c. This place then being consecrate with so many Altars and sacrifices, is like to be the place, where the greater sacrificer and high Priest *Melchisedeck* dwelt.

4. The type also better answereth to the body: that *Melchisedeck* a figure of the high priest *Ihesus* should there dwell, where Christ afterward performed that great and divine act of his Priesthood, in offering himselfe up in sarifice upon the Crosse at Jerusalem.

QVEST. XVIII. How Abraham is blessed of Melchisedeck.

Vers. 19. *HE blessed him, &c.* 1. It is like that *Melchisedeck* used a more ample forme and manner of blessing▪ which is here onely abridged by *Moses, Luther.*

2. Though *Melchisedeck* blesse *Abraham* first, and then God: herein hee offended not, as the He|brewes affirme, and for that cause they say his Priesthood was translated to the posterity of *Abraham*: for beside that the servants of God in their prayers being carried with zeale, forget to observe order: even this blessing pronounced upon *Abraham*, is referred to the praise of God. As also the Apostle other|wise collecteth that *Melchisedeck* was greater than *Abraham*, in that he blessed him: and that his Priest|hood was not translated to *Aaron*, but to Christ: *ex Mecrer.*

3. *Abraham* is blessed, and God is blessed: but God is blessed *Benedictione laudis*, with the blessing of praise, *Abraham Benedictione opitulationis*, with the blessing of Gods helpe or assistance, *Cajetane.*

4. Neither is *Abraham* pronounced blessed onely herein, because hee had obtained this victorie: but *aeterni faederis respectu*, in respect of the eternall covenant, which God made with him and his seed, *Vatablus.*

5. And this is more than an ordinary blessing: it is a Priestly benediction, and it is set forth as an act of *Melchisedecks* Priesthood, whereby he ratifieth the promise made to *Abraham, Calvin.*

6. *Melchisedeck* is found to be the first, that giveth this title unto God in Scripture to *be possessor of hea|ven and earth, Tostatus*: whereby the true God is distinguished from all false gods.

QVEST. XIX. How Abraham payed tithes.

Vers. 20. *AND he gave him tithes of all, &c.* 1. Although it bee not expressed in the text, whether *Melchisedeck* or *Abraham* gave tithes, yet the Apostle cleareth this doubt, that he *recei|ved tithes of Abraham, Heb. 7.6.* and the text also giveth this sense: for seeing *Melchisedeck* is named to be a Priest, he was more fit to receive than give tithes. 2. Some thinke that *Abraham* gave not tithes of all the goods recovered, seeing •e after refused to take so much as a shooe threed of that which belonged to the King of Sodome, vers. 25. He then gave tithes onely of his owne substance, *Calvin, Mercer.* But though *Abraham* refused to touch any part of the Sodomites substance, in himselfe, for his owne use, yet he might even of that offer the tithe unto God: 1. Because it was his by common •ight, and the law of Nations: 2. Because he giveth reason, lest he should say, that he had made *Abraham* rich: which rea|son served onely against the private and proper use, not the publike and religious use of those goods. 3. If *Abraham* had not prevented them in giving the honour of the victory unto God, the Sodomites would have offered the same things in sacrifice to their Idols.

Neither is the opinion of *Cajetane* to be allowed, that *Abraham* gave not the just tenth part, as after|ward was appointed by the Law, but a certaine portion in the name of the tenth: for the Apostle shew|eth that *Abraham* paid tithes properly, and *Levi* in *Abraham* was tithed, as the Levites received tithes afterwards, *Heb. 7.5▪ 6.* 4. Whereas *Levi* is said to pay tithes in *Abraham*, being yet in his loynes, and thereby proveth the Priesthood of *Melchisedeck* to be greater, than of *Levi*, that is so said, because the Priesthood went then by carnall generation, * not by spirituall election, as now under the Gospell. 5. And though Christ were also in *Abrahams* loynes, *secundum substantiam corporalem*, in respect of his corporall substance, yet he was not there,

secundum rationem conceptionis, in regard of the manner of his conception, because he was conceived by the holy Ghost. But *Levi* was in *Abrahams* loynes both wayes: and there|fore the argument for superiority in *Melchisedeck*, concludeth well against *Levi*, but not against Christ.

QVEST. XX. Of the lifting up of the hand, how diversly it is taken in Scripture.

Vers. 22. *I Have lift up my hand, &c.* The learned have observed divers significations of this phrase in Scripture, 1. It betokeneth prayer generally, 1 *Tim.* 2.8. Saint *Paul* would have men lift up pure hands, &c. 2. It signifieth speciall suit and request for helpe, *Lament.* 2.19. *Lift up thy hands for the lives of the young children.* 3. It is a gesture expressing thankfulness, *Nehem.* 8.6. *Ezra praised the Lord, &c. and the people lift up their hands, &c. and worshipped.* 4. It is used when any thing is done with a willing mind and glad heart, *Psa.* 119. *I have lift up my hand to the commandments which I have loved.* 5. As also it is a token and signe of calling, *Isay* 49.22. *I have lift and stretched my hands to the Gentiles.* 6. It betokeneth helpe and deliverance, *Ezech.* 20. 5. *I lift up my hand upon the seed of Iacob, and was knowne unto them in the land of Egypt.* 7. To lift up the hand is to rise against one to vex and oppresse him, *Iob.* 31.22. *If I have lift up my hand against the fatherlesse, &c. Perer.* 8. They used also to lift up their hands in giving of voyces, which the Greekes call 〈 in non-Latin alphabet 〉, *Calvin.* 9. It was a gesture used in taking of an oath: and

Page 141

therefore the Lord saith, *Num.* 14.30. *They shall not come into the land, ever the which I lift up my hand, to make them dwell in it.* This signification it hath here, for *Abraham* before he went to battell, had vowed unto God in his prayer, as the Chaldee interpret, that if God would deliver the enemies into his hand, he would not seeke to make himselfe rich thereby, but give the praise to God.

QVEST. XXI. Wherefore Abraham tooke an oath.

Abraham therefore tooke an oath swearing by the true God, to professe his faith and religion, that he onely worshipped the true God, *Perer.* 2. That he might take occasion hereby to reprove the sulperstitious use of the King of Sodome in swearing by their Idols, and instruct him concerning the worlship of the true God, *Calvin.* 3. As also that they might know that *Abraham* did not this suddenly, or of vaine-glory, but of a religious minde, having bound himselfe by an oath, *Muscul.* 4. That by this oath as with a shield *Abraham* might be preserved from the baits of covetousnesse, wherewith the King of Sodome might have tempted him, if he had not beene firme, *Calvin.*

QVEST. XXII. Why Abraham refuseth to take ought of the King of Sodome.

Vers. 23. *I Will not take of all that is thine so much as a threed or a shooe latchet.* 1. *Abraham* refuseth not to take of those things which belonged to the foure Kings, whom he had conquered, which now were his, by reason of his just victory, but not of any thing which was the Kings of Sodome. 2. Which *Abraham* calleth his, not as *Ambrose* thinketh, because the spoyles of the enemye belong to the King: for he was not *Abrahams* King: but for that they had beene before appertaining to the King. 3. Though *Abraham* might have challenged them by the right of his victory, yet he would not take so much as a threed. 1. Least he might have beene thought for his owne lucre to have waged that battell. 2. He would doe justice, to restore the goods to the first owners. 3. That the heathen King should have no advantage, to thinke *Abraham* bound unto him: Neither would *Abraham*, that any should have the honour and praise of enriching him, but onely God, of whose blessing hee onely depended, *Pererius.* 4. *Abraham* refused not the gifts which *Pharaoh* bestowed upon him, *Gen.* 12.8.16. but he will take nothing of the King of Sodome: the

reasons may be yeelded to be these.* 1. There the King gave of his li|berality, and *Abraham* could not refuse without suspition: here nothing was given, but recovered in bat|tell. 2. There the King gave of his owne, but these goods belonged to all the Sodomites, *Mercer*. 3. By that meanes it pleased God that *Abraham* should be then enriched: but *Abraham* was now rich enough, he needed no such helps. 4. Here *Abraham* might have beene thought, if he had taken any thing to him|selfe, of a covetous minde to have pursued the enemies, and so God should not have had the honour of the victorie, but here was no such feare. 5. The King of Sodome and his people were ordained for a grea|ter destruction, and therefore God would not that *Abraham* should take any thing which was accursed. But *Pharao* received mercy of God: thus the case was much different, betweene the gifts of the one and the other. 6. *Abraham* excepteth those things which the young men had eaten, making no mention of the tithe, which he had given before, because that was taken, not out of the King of Sodom's substance, but his owne: neither doth he prejudice the other three by his example, but that they notwithstanding might take their parts, *Muscul*.

4. Places of doctrine.

1. Doct. Of the custome of paying of tithes.

Vers. 10. *Give him tithe, &c.* We see how ancient this custome of paying tithe to the Priests and Mi|nisters is. It was practised before the Law, as appeareth here by the example of *Abraham*,* and the vow of *Iacob*, *Genes. 28.* yea, such was the equity of it, that from the Hebrewes the Gentiles borrowed that use: the Romans paid tithes of their goods to *Hercules*: *Pliniewriteth* that the Arabians pay tithe of their incense to their God *Sabis*, and that it is not lawfull before that be done, to buy or sell. *Xenophon* also sheweth, that they which had gotten the victory, did use to pay tithes to their Gods of the spoile of their enemy, *Perer*.

2. Doct. Of the lawfulness of an Oath.

Vers. 21. *I Have lift up my hand, &c.* In that *Abraham* doubted not to take an oath, wee see the lawfulness thereof: that it is not denied unto a Christian to sweare,* when he is lawfully called there|unto: contrary to the phantasticall doctrine of the Anabaptists, that simply condemne the use of an oath▪ but *Moses* saith, *Thou shalt feare the Lord thy God, and sweare by his name, Deut. 6.13. Muscul*.

3. Doct. God onely the possessor and true owner of the earth.

Vers. 22. *POssessor of heaven and earth, &c.* *Philo* noteth hereupon, that no mortall man is properly possessor or true Lord of the earth. But that both the heaven and earth are the Lords possession, and we are but tenants at the Lords pleasure, as the Lord himselfe saith, *The land shall not be sold to be cut off, for the land is mine, and ye are but sojourners and strangers with me, Levit. 29.23.* Whereupon he enforceth, *Ius possessionis omnium rerum ad Deum pertinere, usum solum ad creaturam: that the right of possession of all things belongeth to God, the use onely to the creature.*

5. Places of confutation.

1. Confut. Against the vulgar Latine translation.

Vers. 18. *AND hee was a Priest, &c.* The Latine text readeth here corruptly, *for hee was*: as though the bringing forth of bread and wine had beene an act of his Priesthood: Indeed this copulative *Vau*, sometime is used as a causall, but then the sense apparantly giveth it: as *Genes.*

20.3. *Thou art but dead because of the woman which thou hast taken; for she is a mans wife:* in Hebrew, *and she is:* But here there is no such cause to annexe this clause as a reason of the former: but rather it is to be joyned to that which followeth, as the same copulative sheweth. *And he blessed him saying,* v. 19. wherefore not the producing of bread & wine, but the blessing of *Abraham* was the proper act of *Melchisedecks* Priesthood.

2. Confut. Melchisedeck brought not out the bread and wine to sacrifice them.

Brought forth bread and wine, &c. 1. Whether *Melchisedeck* had before slaine sacrifices, and made a feast, not only of bread and wine, but of flesh, as *Philo* saith, *mactatis victimis splendidum opulum s*•*ciis omnibus dedit;* to *Abraham* and his company the text saith nothing, and therefore I leave it as an uncertaine guesse: sure I am, that *mactare victimas*, to slay sacrifices can in no sense be understood of sacrific|ing or offering of bread: as *Pererius* goeth about to wrest it: *disput. 5. in. 14 Genes.* 2. Neither did he bring forth bread and wine to represent, as *Rabbi Moses* thinketh, *sacrificia farmacea*, the sacrifices in the law of meale and floure. * 3. Much lesse did he offer them in sacrifice to God, as *Bellarmino* and *Pererius* doe urge this place; for the word *jatsah* here used, is never taken to signifie *to offer in sacrifice*: whereas *Bellarmino* and *Pererius* object that place, *Iud. 6. 19.* where *Gideon* said, *to bring forth his gift and represent it* (where the same word is found) it is evident that *Gideon* brought it forth, the flesh and broth, for the Angell to eat of, whom he supposed to be a man, for they used not to make pottage or broth to offer, and the Angell bid him to offer it upon the stone, which sheweth that *Gideon* had no such purpose before. 4. Wherefore, as *Iosephus* well noteth, *Melchisedeck milites Abraham hospitaliter accepit nihil eis ad victum deesse passus:* * he entertained *Abrahams* souldiers with great hospitality, suffering them to want no victuals: *Melchisedeck* then brought forth the bread and wine for no other end but to refresh *Abrahams* company. 1. For *Melchisedeck* is set forth both as a King and a Priest, the producing of bread and wine was a princely gift, the blessing of *Abraham* a priestly act. 2. It was the use and manner to meet them that returned from battell with bread to refresh them; therefore *Moab* and *Ammon* are accursed, because they met not the Israelites with bread and water, when they came out of Egypt, *Deut, 23. 4.* 3. *Caljetane* a chiefe pillar of the popish Church, saith, *Nihil hic scribitur de oblatione, sed de prolatione panis & vini: Nothing is written of the oblation, but of the prolation or producing of bread and wine.* 4. Whereas *Lyranus*, *Tostatus*, and *Bellarmino*. answer, that *Melchisedeck* needed not to have brought forth bread and wine for their refreshing, seeing they had sufficient already: as *Abraham* saith, vers. 24. saying *that the young men had eaten:* *Pererius* one of their owne friends doth easily remove this answer; that this was unknowne to *Melchisedeck*, what provision was in *Abrahams* campe, and though hee had knowne it, yet to shew his love, and testifie his gladnesse, he would notwithstanding have performed this friendly and liberall part, *Mercerus*.

3. Confut. Melchisedecks Priesthood consisted not in the sacrificing of bread and wine.

NOW it followeth to be declared wherein the priesthood of *Melchisedeck* consisted, and in what principallity he represented the everlasting Priesthood of Christ. 1. It consisted not in that *Melchisedeck* was a perpetuall virgin, *Perer.* for if *Sem* were *Melchisedeck*, which is most probable, as before is declared, he had a wife. 2. Neither was he a figure of Christ, because he sacrificed in bread and wine, and so represented, as the Papists imagine, the unbloody sacrifice of the Masse, for these reasons. 1. Because the Scripture maketh no mention of sacrificing, but onely bringing forth bread and wine for *Abrahams* refreshing. 2. That wherein *Melchisedecks* priesthood consisted, must bee divers from the offering and sacrifices of *Aaron*; but *Aarons* priests offered bread and wine; *Ergo*, herein consisted not *Melchisedecks* priesthood. 3. There is a great unlikeliness betweene *Melchisedecks* offering and the sacrifice of the Masse: for he offered bread and wine in substance, but the papists imagine that in the Masse there remaineth nothing but the formes, not the substance of bread and wine. 4. If *Melchisedecks* priesthood did stand in the oblation of bread and wine, then every bald Masse-priest that sacrificeth in the

Masse, should be a Priest after *Melchisedecks* order, whereas it is peculiar to Christ onely, *Psal.* 110.4. *Thou art a Priest for ever after the order of Melchisedeck.* 5. Neither would the Apostle have omitted this speciall act of *Melchisedecks* priesthood, wherein he represented Christ, of purpose setting forth the comparison betweene *Melchisedeck* and *Abraham*: for neither were the faithfull Hebrewes uncapable of the doctrine of the Eucharist, as *Bellarmino* imagineth, seeing he treateth of as high mysteries, as of baptisme, and the resurrection, chap. 6.2. and why should they be more uncapable than the Corinthians among the Gentiles, whom Saint *Paul* instructeth concerning the Eucharist, * chap. 11. Neither as *Pererius* answereth, was it a thing impertinent, to make mention of *Melchisedecks* sacrifice of bread and wine, if there had beene any such thing: seeing the Apostle toucheth all other points of similitude and agreement betweene Christ and *Melchisedeck*, * and therefore would not have omitted this wherein they were most like. 6. Whereas the fathers are objected that doe apply *Melchisedecks* bringing forth bread and wine to the Eucharist. 1. The Apostle herein ought to prevaile more than all the fathers beside, who maketh no such application. 2. The

Fathers doe not thereby shadow forth the Sacrament of the Eucharist, as *Ambrose* saith, *Constat sacrificium perisse, &c. & manere Melchisedeki institutum quod toto orbe terrarum in sacramentorum erogatione celebratur, &c.* The sacrifices of beasts are perished, and the institution of *Melchisedeck* remaineth, which is celebrated in the dispensation of the Sacraments: The Fathers conclude a Sacrament, not a sacrifice of bread and wine; and so their testimonies make little for the popish sacrifice of the Masse. * 7. Many things are unlike betweene *Melchisedecks* producing bread and wine, and the Masse Priests sacrificing: He 1. presenteth them unto *Abraham*, they offer them to God. 2. *Abraham* and his company eat of *Melchisedecks* provision, in the Masse the Priest doth all, there is no eating or drinking. 3. *Melchisedeck* blesseth *Abraham*, and blesseth God, he blesseth neither bread nor wine: the Priest blesseth and halloweth the cup. 4. He bringeth forth bread and wine to *Abraham*, the Priest onely delivereth bread to the people, and keepeth backe the cup. 5. *Melchisedeck* brought bread and wine in substance, as is touched before, the Masse-priest saith their substance is changed. 6. *Melchisedeck* worshippeth God, not the bread and wine: the Masse-priest adoreth both. So that in truth, this example of *Melchisedeck*, if they will stand to their tackling, maketh altogether against the popish Masse sacrifice, and nothing for it.

4. Confut. Wherein *Melchisedecks* Priesthood consisted.

Wherein then the comparison holdeth betweene Christ and *Melchisedeck*, the Apostle sheweth, *Heb.* 7. 1. As *Melchisedeck* is interpreted a King of righteousness, so our blessed Saviour was indeed a King of righteousness, *Isay.* 11.4. *With righteousness shall he judge the poore.* 2. *Melchisedeck* was King of Salem, that is of peace, *Heb.* 7.2. so the Messiah is a Prince of peace, *Isa.* 9.6. 3. *Melchisedeck* was without father or mother, that is, they are not mentioned in the story, but Christ was truly without father, as he was man, and without mother as God. 4. *Melchisedeck* was 〈 in non-Latin alphabet 〉, without genealogie: so none can declare Christs generation as he is God, *Isa.* 53.8. 5. *Melchisedeck* had no beginning of his life, or end of his dayes, that is expressed in the Scripture: but Christ the word is truly without beginning, being from all eternity, neither shall he have any end: *He is Alpha and Omega, the beginning and the end: Revel.* 1.8. 6. As *Melchisedeck* was both a King and a Priest, so our Saviour is Prince of all the Kings of the earth, *Revel.* 1.5. and he is our great high Priest, *Heb.* 4.14. 7. But especially in these three points following did *Melchisedeck* resemble our Saviour: as *Melchisedeck* was not a Priest anointed with any materiall oyle, as *Aaron*, but declared so to be by Gods owne mouth,

and the testimony of the spirit: so Christ was anointed by the spirit of God, *Luk.4.18.* and made a Priest by an oath: *The Lord hath sworne and will not repent, thou art a Priest for ever after the order of Melchisedeck, Heb. 7.21.* 8. As *Melchisedeck* was greater than *Abraham*, for he blessed him, and than *Levi*, that payed riches in *Abrahams* loynes, *Heb. 7.4.9.10.* so the Priesthood of Christ is greater than the Priesthood of *Aaron*. 9. But here|in most of all is *Melchisedeck* likened to the sonne of God, because he received his Priesthood from none, nor passed it over to any other: in like manner as Christ succeeded none, so neither doe any succeed him, *but he endureth ever, and hath everlasting Priesthood, Heb. 7.24.*

Object. As Christs Priesthood is everlasting, so it was necessary, that he should have a sacrifice,* which should continue for ever. 1. Which cannot bee the sacrifice upon the Crosse, for that was but once done. 2. Therefore it can be no other than the sacrifice of the Eucharist. 3. neither doth it suffice to say, that the efficacie or vertue of his sacrifice upon the Crosse, continueth for ever: for in this sense *Noahs* sacrifice might be said to be eternall, because the efficacie of it remaineth still, in keeping the world from being destroyed by water, *Perer. disp. 7. in 14. Genes.*

Answ. 1. But the Apostle sheweth the contrary, that the once oblation of Christs body, is that ever|lasting sacrifice of our high Priest, *Heb.10.14.* * *With one offering hath he consecrated for ever them that are sanctified.* 2. But the dayly sacrifice of the Masse it cannot be: the Apostle saith, *which needed not dayly, as those high Priests, to offer up sacrifice, Heb. 7.27.* that cannot be an everlasting sacrifice, which is dayly renewed: and the sacrifice offered in the Church shall determine with the militant state thereof in earth, and therefore cannot be everlasting. 3. *Noahs* sacrifice procured no eternall or spirituall, but a temporall benefit, though to continue while this world lasteth: and Christs sacrifice gave that durable force, to *Noahs* sacrifice, which was a figure thereof▪ therefore *Noahs* sacrifice cannot be called everlasting, or him|selfe an everlasting Priest; seeing that efficacie was not in himselfe or his sacrifice, but in Christ, the ever|lasting Redeemer and Priest.

6. Places of Morall observation.

1. Observ. Light afflictions goe before heavy judgements.

Vers. 2. *These made warre with Bala king of Sodom, &c.* The Lord before he purposeth to bring an utter destruction upon any, doth first admonish them with light punishments: so he healeth with Sodome: first, they are scourged by these foure Kings of the East, but seeing they received no warning thereby, afterward the Lord rained upon them fire and brimstone. *Perer.* We learne then that we should not neglect the gentle corrections of God, lest they draw on heavy judgements: thus God dealt with his owne people, who were chastised sometime by a famine, by the sword, by the pestilence: but when none of these would serve, they were swept away and carried into captivity.

2. Observ. To dwell among the wicked is dangerous.

FURther, in that *Lot* was carried away with the Sodomites, we see that good men may together with the wicked taste of temporall judgements, and what a dangerous thing it is, to have any habitation or dwelling among the ungodly, *Muscul.* therefore the Scripture saith, *Goe out of her my people, that ye be not partakers in her sinnes, that ye receive not of her plagues, Revel. 18.4.*

3. Observ. Rebellion, no not against hard governours, is to be attempted.

Vers. 4. *Twelve yeares were they subject, &c. but in the thirteenth they rebelled:* first, we see the justice of God in punishing the wicked life of the Sodomites, with a tyrannicall government: so the Prophet pronounceth this a curse upon the ungodly: *set thou a wicked man over him, Psal. 109.6.* Beside, God punisheth the Sodomites for their rebellion: where then a government is established, though it be hard and unjust, nothing is tumultuously to be attempted against it: as the Lord commandeth, that the King of Babylon, who was but an hard Lord, should be served and obeyed, *Ier. 27.8. Calvin,*

4. Observ. Riches evill gotten commeth to an evill end.

Vers. 12. *They tooke all the substance of Sodome, &c.* They which used not their wealth to the good and comfort of the poore (as the Sodomites did not, *Ezech. 16.49.*) doe heape it up to bee a prey for the enemie. *Calvin.* so the King of Babel boasteth, *That as a nest he had found the riches of the people, Isa. 10.14.* which they had first wrongfully scraped together.

5. Observ. Gods enemies, and the enemies of our Church our enemies.

Vers. 20. *Which hath delivered thine enemies, &c.* Lots enemies are called *Abrahams* enemies: and so indeed wee should account the enemies of Gods people and Church, our enemies, though in particular they have not hurt us. *Luther.* So the Prophet saith, *Doe not I hate them, that hate thee? &c. I hate them with an unfained hatred, as though they were mine enemies, Psal. 139.21, 22.*

6. Observ. A good Prince preferreth his subjects lives before wealth.

Vers. 21. *Give me the persons, take the goods, &c.* Herein appeareth first the gratitude of the King of Sodome to *Abraham*, that is contented to leave unto him the goods for his great travell, *Calvin.* as also this heathen King sheweth one good part of a just Prince, that preferreth the life of his subjects before the substance: whereas contrariwise a tyrant esteemeth nothing of mens lives, in respect of his covetous desire, *Perer.* as *Ahab* contrived *Naboths* death, to have his Vineyard.

CHAP. XV.

The Method.

T His Chapter hath two parts, containing two ample and large promises made by the Lord unto *Abraham*: the first is, as touching his seed, vers. 1. to vers. 8. The second of the inheritance of his seed, vers. 8. to the end.

In the first part there is set forth, 1. on Gods behalfe, the promise. 2. On *Abrahams* behalfe, beleefe, vers. 6. In the first there is the cause, Gods goodnesse towards *Abraham*▪ vers. 1. Then the promise of his seed, both to bee of his body, which is amplified by the contrary, that not *Eleazar*; but one of his owne bowels should bee his heire, vers. 2, 3, 4. then the number thereof to be as the starres in multitude.

In the second part, 1. there is the promise, in generall for the inheriting of the land, vers. 7. in particular: after what time, namely, 400. yeares captivity, 13. to 17. what Countrey, vers. 18. to 21. 2. The ratifying of the promise by certaine symbols: where we have the prescription of the signes and ceremonies to be used, vers. 9. the *preparing* of them by *Abraham*, vers. 10, 11, 12. the *application* or confirmation it selfe, vers. 17. God causeth a smoking furnace to passe betweene the peeces, &c.

2. The divers readings.

* v. 1. In prophesie. C. in vision. caet.

I will protect thee. H.S. my word is the strength. C. I am thy buckler. caet.

* v. 2. The sonne of the Steward of my house. H. the sonne of the Steward which is in my house. C.P. the sonne of Messech borne in my house. S. the Steward of mine house. G. the childe of the Stewardship of my house. B. he to whom I shall leave my house. T. meshek, a Steward, *or one that is left*.

and so v. 3. he calleth him the sonne of his house, *that is borne in his house*.

* v. 6. beleaved in the word of the Lord. C. beleaved in the Lord, caet.

v. 7. out of the region of the Chaldees. S. from Vr of the Chaldees: caet. Vrh. *signifieth a valley*.

v. 8. O Lord God, H.C.P.G.B. O Lord God governour. S. Lord Iehovah. T. heb. Adonai, Iehova.

v. 9. Take unto me. H.S. take me. G. take B.P. take and offer. C.T. heb. Lathak, take three heifer. C. of thre•• yeare old. caet.

Page 145

a dove. H.S. a young pigeon. B.G. sonne of a pigeon. C. the chickin of a pigeon. T. gozal, a pigeon.*

v. 11. he sate with them. S. he drave them away: caet. nashab, *to blow away*.

v. 12. an ecstasis or trance. S. a heavy sleepe fell upon Abraham. caet.*

v. 17. a flame was made. S. a darke mist. H.C. twilight. B. darke night. T. there was darknesse, g•atah. *darknesse, night*.*

v. 20 giants. C.B. Rephanu. caeter.*

3. The Explanation of doubts.

QVEST. I. How God appeared in vision.

Vers. 1. *The word of the Lord came to Abraham in a vision, &c.* 1. This vision was neither in the night, as the Sept. in some translations read: for *Abrahams* faith is here approved, v. 6. but men being asleepe cannot shew their faith. *Cajetan*. 2. neither was it by secret inspiration, as the interlineary glosse: for here divers speeches passe betweene God and *Abraham*. 3. Neither was this vision by an Angell: as *Oleaster, Tostatus*: for he is called Iehova, which name is not given to Angels. 4. But this vision was in the day, as the Lord used to speake to the Prophets. *Ramban. Chald.* and the Lord did produce his conference untill the evening. vers. 17. when the starres appeared. *Iun.* And God for the better streng|thening of *Abrahams* faith, did to his word adjoyne some visible signe of his glory. *Oecolam*. 5. And this is the fourth time, that God had appeared to *Abraham*: twice in the 12. chapter, v. 1. 7. againe, c. 13, 14. and now in this place.

QVEST. II. How God is said to be Abrahams reward.

I Am thy buckler. &c. 1. Two things doe cause feare: when either wee are afraid of some evill to happen to vs, or that some good which wee desire should bee with-holden from us. God biddeth *Abraham* to feare none of these, for hee was both his buckler to keepe him from evill, and his great re|ward to give him all good things. *Per*. 2. Some thinke that *Abraham* feared lest he had committed some sinne in shedding of bloud in the late battell: some lest the enemies might gather their strength againe, and come upon him afresh: some lest the Cananites might envy him

because of his strength: some, lest this victorie might stand for his reward, which God promised: But it appeareth, that none of these things were the cause of *Abrahams* feare, but he was solicitous and carefull for his succession, and might some|what waver concerning the promise made to his seed, because hee had yet no childe, *Mercer*. 3. Where he saith, *I am thy reward*: it is not to be understood *causally*, and to be referred onely to those temporall rewards, which are promised afterward as *Cajetane* and *Mercerus* consenting to the hebrewes: but *substantially*, of the reward also of everlasting felicitie, which was laid up for *Abraham* with God. *Iun*. 4. So that here God promiseth the two greatest blessings that can bee, one in this life of perseverance, in that God saith, he will be his buckler to protect and preserve him to the end, and of eternall felicity, in saying I am thine exceeding great reward. *Perer*.

QVEST. III. Abraham neither was doubtfull or forgetfull of Gods promise.

Vers. 2. *Abraham said*. 1 *Cajetane* well noteth, that in other visions *Abraham* was onely an hearer, God the speaker: but here *Abraham* maketh answer to God, whereby it appeareth that *Abraham* did grow in confidence and familiaritie with God. 2. Neither doth *Abraham* complaine that he went childlesse, as though he had set light by the Lords liberal offer, that he would be his reward: but because the spirituall blessing depended of his seed, he craveth this, as the meanes whereby Gods promise toward him concerning the great reward, should be effected. *Calvin*. 2. Neither did *Abraham* doubt, or was forgetfull of Gods promise, that he would give him seed, and unto his seed that land. *Gen*. 13.15. But as yet it was not expressed unto him, whether his seed should come out of his owne bowels, as here the Lord first promiseth, or it might bee a seed or sonne adopted, as here hee supposeth, that this *Eleazer* should be his heire: *sic Eucher*. *Rupert*. 4. Or that *Abrahams* impatient of delay, that God had not yet given him a seed, according to his promise, is bold to poure out his grieve before God, that the Lord would hasten to accomplish his desire. *Calvin*.

QVEST. IV. Of the divers acceptions of the word Meshek.

The steward of my house: according to divers interpretations of the word *Mesech*, there are as many expositions. 1. The Septuagint take it for a proper name, as though *Mesech* should bee the name of *Eleazers* mother: for so they read the sonne of *Mesech* borne in my house. 2. Some derive it of the word *shakah*, that signifieth to beare or minister the cup: and so read the son of my cup-bearer or butler. *Aquila*. 3. Some of the word *shakak*, that is, to run up and downe: and so *Eleazer* should bee as the steward or bay liffe that run up and downe the house. *Oleaster*. *Mercer*. 4. *Meshek* signifieth an overseer: so some read that he was the steward or overseer. *Chald*. or the sonne of the steward. *Theodoret*. *Hierome*. 5. *Meshek* also signifieth a leaving or dereliction; and so *Eleazer* is called the sonne of the leavings: not for that hee only was left of *Abrahams* ancient familie, as *Cajetane*: or because he had left to him the care of his house as *Vatablus*. But that he purposed to leave unto him the inheritance of all. *Innius*. And this seemeth to bee the most proper sense.

QVEST. V. Wherefore Eleazer is called of Damascus.

Eleazar of Damascus. 1. This *Dames*•*k*, or *Damascus*, was not the name of his mother, as some think: *ex Calvin*. 2. Neither was it his proper name, as *Hierome* and the Septu. translate: of whom the Citty Damascus should be named. *Tostat*: for Damascus is held to have beene builded by *Hus* the sonne of *Aram*, and to be a name more ancient than *Abraham*. *Genes*. 14.15. 3. But *Eleazer* by his father was of that countrey, though borne in *Abrahams* house: and therefore hee is called *Damascenus* of Damascus: *sic Chald*. *Iun*. *Calv*.

QVEST. VI. Whether Abraham saw the starres only in vision.

5. *HE brought him forth, and said looke up now to heaven, &c.* 1. This was not done in vision only, as *Cajetane* thinketh: but as the words import, *Abraham* having spent a good part of the day in prayer within, now is bid to goe forth in the evening, and is shewed the starres for his confirmation. *Iun.* 2. Neither is this an allegory, as *Philo* applieth it, who saith, that the soule of a wise man should bee like unto heaven: But it is an history so verily done as it is rehearsed.

QVEST. VII. What seed of Abraham is understood, carnall or spirituall.

* *SO shall thy seed be.* 1. We neither thinke with *Augustine* that this is meant of *Abrahams* spirituall seed only: *magis videtur promissa posteritas falicitate sublimis: that posterity seemeth to bee promised, which is blessed in heaven.* 2. Neither with *Lyranus*, that there are here two literall senses, the one of his carnall seed, the other of his spirituall: for of one place there can be but one literall sense. 3. Neither with *Pererius* that the literall sense concerneth *Abrahams* carnall seed, the mysticall, his spirituall. 4. But these words have one whole and generall sense: which comprehendeth both *Abrahams* kindreds: for that is the proper and literall sense which is intended by the spirit: * now in these words the spirit intendeth both the carnall off-spring of *Abraham*, as *Moses* expoundeth, *the Lord God hath made thee as the starres of heaven in multitude: Deut.* 10.22. as also the spirituall seed of the faithfull, as *Saint Paul* interpreteth: *so shall thy seed be. Rom.* 4.17. and hence concludeth, that *Abraham* is the father of us all, that is, of the faithfull.

QVEST. VIII. Wherein the Israelites represented the people of God.

YEt we deny not, but that in other places spirituall things are implied by temporall, by way of my|stery and allegory; as the Apostle saith, *the law had a shadow of good things to come:* as *Abrahams* carnall generation did divers wayes represent the spirituall; 1. In their number. 2. In their afflictions. 3. In their passage thorow the red sea, * figuring baptisme, 4. In being fed with manna, a type of Gods word. 5. In drinking of the water out of the rocke, a figure of Christ. 6. In looking toward the brasen serpent. 7. In their pilgrimage in the desert, a lively patterne of our pilgrimage in this life. 8. In their entrance into the land of Canaan under *Iosua*; which signifieth our conducting by Christ to the heavenly Canaan.

QVEST. IX. Wherein *Abrahams* faith consisted.

Vers. 6. *ABraham beleaved the Lord, &c.* 1. *Hilarie* noteth, that this was singular in *Abrahams* faith, because he doubted not of his omnipotency. 2. *Ambrose reputatum est illi ad justitiam, quod a rationem non quaesivit, this was counted to him for righteousness, because he beleaved, and required no reason.* 3. But there was more in *Abrahams* faith, than onely to beleieve God and his promises to bee true, for hee did trust in God, *Cajetan*, as the word *bajehovah*, signifieth, he beleaved in *Iehovah, Mercer.* and embrac|ed God as his father. *Calvin.* 4. *Abraham* therefore did not count this to himselfe as a just thing to be|leeve God, as some interpret; neither is it to be referred to *Abraham*, that he counted it a just thing in God, thus to recompence him as *R. Levi* and *Ramban* corruptly expound; but God counted it to him, or as the Septuag. it was counted unto him, for true justice before God, because he stedfastly beleaved Gods pro|mises: and thus expoundeth *Elias Orientall*, confuting *Ramban*.

QVEST. X. Why faith was imputed for righteousness to Abraham.

IT was counted to him for righteousness; Not that *Abraham* beleaved not before, or that his former be|leeve was not also counted to him for righteousness. But these reasons may bee alleaged, why in this place first mention is made of the imputation of righteousness. 1. Because in this place first one is promi|sed to come out of *Abrahams* owne bowels: *hee considered not his*

owne body which was now dead (as the Apostle saith) nor the deadnesse of Saraes wombe: *Rom.* 4.19. 2. Because although *Abraham* had faith before, yet it waxed stronger and stronger: *hee was strengthened in the faith. Rom.* 4.20. 3. At this time first *Abraham* made answer unto God; and so it followeth in the same place, *he gave glory to God. Rom.* 4.20. 4. The scripture doth not thus testifie of *Abraham* in the beginning of his conversion, but even at that time when *Abraham* was full of good workes, even then notwithstanding his righteousness should not be imputed to his workes, but to faith, *Calvin* neither this testimony of *Abrahams* righteousness is deferred till he had received circumcision, lest he might have beene thought thereby to have beene justified. *Thom. Anglic. in cap.15. Genes.* and therefore the Apostle of purpose observeth, that righteousness was imputed to *Abraham*, when he was yet uncircumcised, *Rom.* 4.10.

QVEST. XI. That the asking of a signe proceeded not of any doubtfulness in *Abraham*.

Vers. 8. *Whereby shall I know▪ &c.* This question proceeded not from the doubtfulness or weaknesse of *Abrahams* faith, as some Hebrewes which thinke that *Abrahams* posterity was punished with captivity because of doubting. 1. For the Apostle saith, he was not weak in faith. *Rom* 4.19. 2. And seeing hee beleevd without doubting an harder matter concerning one to come out of his owne bowels, it is not like hee doubted of the lesse, namely, of possessing that countrey. 3. Neither would the spirit of God have given such a commendation of *Abrahams* faith, that it was imputed for righteousness, if he had wavered or doubted. 1. Some therefore thinke that *Abraham* asked a signe, not for himselfe but in regard of his posterity, that they might have some assurance of the inheriting of that land: *sic Rupertus, Cajetan.* 2. Some thinke that *Abraham* doubted not of the promise, but of the manner, whether it were absolute or conditionall: for it was both: to possesse the land was an absolute promise, but to inherit it for ever was tied to the condition of obedience. 3. *Rasi* thinketh that *Abraham* asked by whose merit hee should possesse the land: as though the merit of his sacrifice brought him thither. 4. But others doe better touch this point: that *Abraham* only for the better confirmation of his faith, desireth to be instructed concerning the manner, and of the time when it should be fulfilled: as *Mary* moved the like question, *how shall this be? Luke* 1. *Augustine:* and so accordingly the Lord afterward setteth downe the time, * after 400. yeares. *Theodoret:* And this is rather a signe of *Abrahams* faith, then a note of incredulity, in asking this question: for the wicked and unbelievers at the first reject Gods promises: the faithfull desire more to be confirmed. *Calvin.* 5. Farther we must observe, that there were speciall motions in the Saints, which are not now to be drawne into example: as *Gedeon*, and *Ezechias* asked signes, *Iud* 6.37. 2 *King.* 20.18. *Calvin:* and so *Aquinas* saith well; *Abraham peti•t signum ex instinctu divino: Abraham asked a signe of a divine instinct.*

QVEST. XII. Why *Abraham* tooke of three kinds of beasts.

Vers. 9. *Take me an heifer of three yeere old, &c.* So it is to be read rather with *Aben Ezra*, * than three heifers, as the Chalde readeth. I will let passe the allegories and mysticall significations, which are diversly gathered upon these words. 1. Some by the beasts which were divided understand the evils and afflictions, which happened to *Abrahams* posterity, by the birds not divided, their deliverance and prosperity. 2 *Philo* thinketh that these three kinds are taken for sacrifice, the heifer, goat, ramme, because of their meeknesse and tamenesse, which suffer themselves in great heards to be driven by a child: * and for that they are profitable, for labour, for food, for clothing. 3. *Lyranus* thinketh that by these beasts and fowles are signified Christs vertues: by the heifer his labour and patience, by the sheepe his innocency, by the turtle his continency, by the dove his meeknesse. * 4. In that three sorts of beasts were taken: some understand the three generations, while the people were oppressed, by the turtle the fourth generation, when they came forth into the wilderness: *Theodoret:* some the renewing of the

covenant with the three Patriarkes, *Abraham, Isaak, Iacob*: or the three kinds of government among the Israelites, of Judges, Kings, High-priests. *Perer*: Some the three seasons from *Adam* to *Noah*, from *Noah* to *Abraham*, from *Abraham* to *David*. *Augustine*: 5. By the dividing of the beasts, and the not dividing of the fowles: some understand by the first, the afflictions of the people, when the children should be separated from their parents, by the other their deliverance, some by the first insinuate such, as were carnall among the people, by the other such as were spirituall, *Augustine*. 6. By the lighting of the fowles upon the dead carcasses, which *Abraham* drove away, some doe decypher the attempts of the Aegyptians against the Israelites to devoure and destroy them, but that God disappointed them, some the assaults of evill spirits upon carnall men: *Augustine*: some the wandring thoughts that seaze upon our praier & spirituall sacrifices, *Gregorie*. 7. By the setting of the sunne v. 17. some vnderstand the death of *Ioseph*, when the affliction of the Hebrewes began; some the end of the world when the greatest persecution should be: and by the smoaking fire brand the end of the world and fierie iudgement, *Augustine*.

But wee need not thus hunt for allegories, which are not only mens devises, as it may appeare by the uncertainty and variety thereof. Sundry men, as their fancies lead them, doe invent sundry allegories, It shall only suffice us to know, that God appointeth these kinds, to be offred partly for sacrifice, as *Iosephus*: partly to be as signes of the covenant, which the Lord maketh with *Abraham*: and as *Chrysostome* well noteth, because it was the manner of men, when they made a solemne covenant; to cut a calfe in twaine,* and to walke betweene the parts thereof. *Ierem*. 34.18. wishing the like to themselves if they breake the covenant, the Lord vouchsafeth to observe the same manner.

QVEST. XIII. Of the divers kinds of trances.

Vers. 12. *AN heavy sleepe, or trance*. *Philo* noteth foure kinds of trances, or *ecstasis* in the Scripture. 1. Madnesse or phrensie, that commeth of some distemperature, *Deut.* 28.28. *The Lord shall smite thee with madnesse, and blindnesse, and astonishing of heart*. 2. Astonishment of the minde upon some sudden and strange accident, as *Isaak* was astonished at *Esaus* comming in after *Iacob*, *Gen.* 27.33. 3 The quiet rest and contemplation of the soule: as when the Lord cast *Adam* into a sleepe, *Gen.* 2.4. When as the soule is ravished with some divine inspiration and revelation, as *Peter* was *Act.* 10,

QVEST. XIV. The time of the dwelling of Israel in Aegypt.

Vers. 13. *THEy shall bee a stranger in a land not theirs foure hundred yeares*. 1. First, it is untrue that the Israelites dwelled in Aegypt full foure hundred yeares, of which opinion is *Genebrard*. For

from *Caath* who went downe into Aegypt with *Iacob*, *Gen.* 47. and lived in all 133. *Exod.* 6. who begat *Amram*, who lived ann. 137. the father of *Moses*, who was 80. yeare old, when *Israel* came out of Aegypt, there are not above 350. yeares: from which some must bee detracted wherein the fathers and their chil|dren lived together. 2. Neither did they dwell in Aegypt lesse than 200. as *Chrysostome*, or 210. as *Lyrano*• but 215. yeares, as it may be thus gathered: S. *Paul* from the promise first made to *Abraham*, to the gi|ving of the law, in the first yeare of the going forth of *Israel* out of Aegypt, reckoneth 430. yeares, *Galat.* 3.17. of this summe 215. yeares were run when *Iacob* went downe into Aegypt: from the time of the promise in the 75. yeare of *Abrahams* age, till *Isaaks* birth, in the 100. yeare, *Gen.* 22.22.5. are 25. yeares: from *Isaaks* birth to *Iacobs*, are 60. yeares, *Gen.* 25.26. and *Iacob* was an 130. when hee went into Aegypt, *Gen.* 47.9. which all make 215. yeares: the other 215. yeares, may be accounted thus: *Cahath* the sonne of *Levi*

went downe with *Iacob* into Aegypt, who as *Eusebius* thinketh, begat *Amram* at 70. yeares: *Amram* also at 70. might beget *Moses*, who lived 80. yeares before the departure of the Israelites out of Aegypt: the whose summe maketh 220. yeares: from the which we must detract five yeares of the age of *Cahath*, when he came downe with *Iacob* into Aegypt: so there remaineth 215. yeares, which is the time of the sojourning of *Israel* in Aegypt: *ex Mercer*.

3. Though the Israelites dwelt in Aegypt 215. yeares, yet they were not kept in thraldome and affliction above an 130. nor yet so much: for all the time of *Iosephs* government, after *Iacob* came into Aegypt, must be accepted,* which was 71. yeares: for *Ioseph* was then 36. yeare old: 30. yeere old hee was when he stood before *Pharaoh*, and expounded his dreame, *Genes*.41.49. and the seven plentifull yeares were past, and two of famine. *Gen*.45.11. And *Ioseph* lived in all 110. yeares: if then 39. bee deducted from 110. there will remaine 71. yeares: all this while, *Israel* was not afflicted. Beside, whereas their affliction began not till *Ioseph* and all his brethren were dead, *Exod*. 1.6. and *Levi* supposed to bee 44. yeare old when he came into Aegypt, lived 137. yeare, *Exod*. 5.16. was 39. yeares in Aegypt: which being subtra|cted, from 215. yeares the time of their dwelling in Aegypt, there will remaine not above 122. yeares, which was the time of their thraldome and bondage in Aegypt.

* 4. Their foure hundred yeares of servitude in a land not theirs; 1. must not be counted from *Abrahams* first comming into the land of Canaan, as *Chrysostome*: for from thence the 430. yeares mentioned, *Exod*. 12.40. must take beginning: and the text is, *thy seed shall be a stranger*: we must then begin to count from the birth of *Isaak* *Abrahams* seed. 2. Neither is it like, that God afterward seeing their extreme affliction, shortned this time of 400. yeares: which also is *Chrysostomes* conjecture: for Gods word altereth not, and *S. Steven*, *Act*. 7.6. abridging this story, setteth the same time of 400. yeares, not of 430. as some latine copies have, wherein the translation is corrupted. 3. Neither is the land of Canaan here to be excluded, as *Oleaster* thinketh, for although it was promised to *Abraham* for an inheritance, they were as yet stran|gers therin: for *Abraham* had not so much as a breadth of a foot, *Act*. 7.5. and *Iacob* counted himselfe a pillgrime and stranger there.* *Gen*. 47.9. 4. Neither to make up these foure hundred yeares, need we with *Iosephus* to count 170. yeares betweene *Iosephs* death and *Moses* birth, which was not above 64. yeares: *Iosephus* confuting *Cheremons* error, that would have *Ioseph* and *Moses* both of one time, falleth into another rour himselfe.* 5. Wherefore this time of 400. yeares must begin at *Isaaks* birth, though precisely they were 405. yeares: which few odde yeares in so great a summe maketh no great difference. Again this land not theirs, is not only Aegypt, but Canaan: and where the text rehearseth these three, they shall be stran|gers, serve, and be entreated evill: wee must joyntly, not severally, apply all these to the time limited of 400. yeares: that this whole time they were either strangers, or served, or were afflicted, and so *Augustine* well understandeth, *qu*. 47. in *Exod*. *Mercer*.

QVEST. XV. How diversly a generation is taken.

Vers. 16. *IN the fourth generation they shall come hither, &c.* A generation is sometime taken for the whole life of man, and continuance of an age: as *Matth*. 24.34. *this generation shall not passe, till all these things be fulfilled*: that is, some now alive, may live to see it: sometime it is taken for the succession of persons, as *Matth*. 1.17. sometime for a certaine number of yeeres: as for the space of ten yeares, *Ba|ruch*. 6.2. the time of the captivity in Babylon, which was 70. yeares, is limited to seven generations: for 20. yeares,* *Euseb. lib. de praepar*. 10. c. ult. for 33. yeares, *Herod. lib*. 2. for 30. *Diodor. lib*. 3. c. 13. for an 100. *Dyonis. Halicar. lib*. 1. *Rom. antiquit*. According to these divers acceptions. 1. Some doe understand here a generation, for an 100. yeares: but that cannot be, for the Israelites came not out in the fourth hun|dred yeare, but in the beginning of the fifth. *Iun*. 2. Some take it for the space of seventy yeares, out of the *Psal*. 90.10. and so after the Israelites had dwelt three generations, that is, thrice 70. yeares, 220. yeares in Aegypt, then in the fourth 70. yeare, they entred the land of Canaan: *sic Iunius*. But the best

computation of these generations, * is from the succession of persons: yet we must neither begin from the eldest persons that entred into Aegypt, as *Cajetanus* and *Lyranus* reckon these foure generations from *Iacob* to *Iudas*, from *Iudas* to *Pharez*, *Pharez* to *Ezron*, *Ezron* to *Caleb*: so also *Mercerus*: which make foure generat[i]ons, which computation is a great errour: for that *Caleb*, which entred to Canaan, was not the sonne of *Ezron*, but of *Iephunne*, *Ios.* 14.6. long after the other *Caleb*: for we reade of three *Calebs*: the first, the son of *Ezron*, 1 *Chron.* 2.9. the second, the sonne of *Hur*, *ibid.* v. 50. the third, the sonne of *Iephunne*, 1 *Chron.* 4.15. from *Iudah* to this *Caleb*, were six or seven generations: neither could *Ezron* bee the father of this *Caleb*: for *Ezron* came downe with *Iacob* into Aegypt, *Gen.* 46.12. and *Caleb* was about 40. yeare old when the Israelites came out of Aegypt, *Iosu.* 14.7. and the time of the Israelites abode in Aegypt was 215. yeares: take from that, the 40. yeares of *Calebs* age, and suppose *Ezron* to have beene but five yeares

old, at his comming to Aegypt, by this account he should be 170. yeare old before he begat *Caleb*: where[as] *Caleb* the sonne of *Ezron* was borne long before his father was 60. yeares old, 1 *Chron.* 2.21. wherefore that *Caleb* which lived with *Iosua*, was not the sonne of *Ezron*.

Neither must we account only those generations, that were borne in Aegypt, as *Perer*: for so wee shall have but three generations: *Caath* begat *Amram* in Aegypt, *Amram* *Aaron*, *Aaron* *Eleazer*, who divided the land: but the right reckoning is to begin from the youngest of those generations, that went downe to Aegypt: and so from *Kohath* to *Eleazer*, are foure generations. *Cohath* begat *Amram*, *Amram* begat *Aaron*, *Aaron*, *Eleazer*.

4. But *Philo* his allegoricall conceit I let passe, who by the fourth generation, understandeth the fourth age of mans life, when after the simplicity of his childhood, the riot of his youth, the instruction of his middle age, he commeth to yeares of gravity and judgement: for who seeth not how unproper and disal[g]reeing to this historicall prophecie, such mysticall collections are?

QVEST. XVI. Why God spared the wickednesse of the Amorites.

Vers. 16. *The wickednesse of the Amorites is not yet full, &c.* 1. The Amorites are named, whereas there were other people of the Canaanites; because they were the most mighty among the rest, both in power and stature of body, *whose height was like the height of Cedars.* *Amos* 2.9. and they excelled in wickednesse: and therefore the Prophet setting forth the wickednesse of Israel, saith, *their father was an Amorite, Ezech.* 16.2. 2. Neither did the punishment of this people depend upon any fatall necessity, before the which they could not be punished, but upon Gods will and purpose, who would not cut them off at the first, but in his just judgement permitted them, till they came to the height of iniquity. 3. Some by sinnes, here understand the punishment of sinne, which God suspended for a time: but the other sense is better to take the word properly for the wickednesse of that people, which was not yet ripe: which God deferreth to punish, both to make them excusable that despise so long a time of repentance, and to justifie his owne judgements, which he sendeth not without just cause. 4. And there are foure arguments or marks of the ripenesse of sinne, and the nearnesse of Gods judgements. 1. the quality of the sinnes themselves, * when they are such as are directly against God, as superstition, Idolatry, the offering up of their owne children in the fire: against the law of nature, as in unnatural uncleannesse, such as reigned among the Sodo[m]ites against humane society, as in cruelty and oppression, as in the old world. *Gen.* 6.11. 2. The generality of sin, when not a few, but the whole multitude are corrupt: so in Sodome were not to bee found ten righ[t]eous men. 3. The impudency of sinners, that are not ashamed openly to transgresse, and to boast of their sinne: as the Prophet

complaineth of the Israelites, *they have declared their sinne as Sodome, they hide them not: Isa.* 3.9. 4. When they are incorrigible and past amendment: as *Pharaoh* and the Aegyptians, when they were not humbled with those ten grievous plagues, the Lord overthrew them in the red sea. *Perer.*

QVEST. XVII. Why Euphrates is called the great river.

Vers. 18. *FRom the river of Aegypt to the great river of Euphrates.* 1. Euphrates is called the great river, not as the Talmudists thinke, because it confined the holy land; but either for that it was the greatest river in Asia, as Danubius is in Europe, Nilus in Africa, in India Ganges and Indus: or for that it was one of the rivers, that came through Paradise: as for the same cause Tigris, or Hiddekel, is called the great river, *Dan.* 10.4.* 2. The river of Aegypt is not Nilus (as *R. Salomon.* and *Mercer.*) for the bound of Palestina never extended so farre: but it is a river which runneth out of Nilus, betweene Pelusium and Pallestina, thorow a great desart, and falleth into the Mediterranean sea: this river is called Sithor. (as *Aben Ezra,*) of the troubled and blacke water, *Iosuah* 13.3. which it borroweth of Nilus, which for the same cause is called *melas*, black: it is termed also the river of the wilderness, *Amos* 6.14. the same which the Septuagint call *Rinocolura*, *Isa.* 27.12. because it did run along by that city, so called of the cutting or slitting of noses: which punishment King *Artisanes* inflicted upon malefactors, and sent them to inhabite that city. *Diodorus Siculus, lib.* 2. and of this opinion is *Epiphanius*, that this river of Aegypt, is the ri|ver Rinocolura, to whom *Lunius* assenteth, *Iosu.* 13.3. It seemeth to bee an arme of the river Nilus, com|monly called Carabus, which is distant some five dayes journey from Gaza toward Aegypt, *Perer. ex Ma/sio in Iosua.* 13.

QVEST. XVIII. How the land of Canaan is said to be given to Abraham.

Vers. 18. *VNto thy seed, &c.* But v. 7. the Lord said, *to give thee this land to inherit it: and cap.* 13.15. both are joyned together, *I will give it unto thee, and thy seed for ever, &c.* Now seeing *Abraham* had not so much as the breadth of a foot, *Act.* 7.4. how was this land given to *Abraham*? 1. Some thinke it was given to *Abraham* in right, to his seed in possession: or to him, because it was given to his seed; for as the sonne belongeth to the father, so what is given or promised to the son, concerneth the fa|ther: 3. but therefore is this land said to be given to *Abraham*, (though hee never had possession thereof, but his seed) because for his sake, and the love of God toward him, it was given to his seed: as *Moses* saith, *because he loved thy fathers, therefore hath he chose their seed after them, Deut.* 4.37.

QVEST. XIX. Whether the Israelites ever enjoyed the whole countrey Euphrates.

FRom the river of Aegypt, to the river Euphrates. &c. But whereas the land of Canaan is otherwise con|fined, *Numb.* 34.8. where it is not extended beyond *Hamath*, which is a great way on this side Euphrates: and the usuall limitation and border, was from *Dan* to *Beersheba*, *1 King.* 4.25. which

as in length not above 160. miles; and in breadth, from Joppe to Bethlem, not above 46. miles, as *Hie/rome* witnesseth, *epist.* 129. *ad Dardan.* a great question is here moved, how their borders could reach to Euphrates: 1. Some thinke, that there were two countries promised to *Abrahams* seede, the lesse of Ca|naan, which they possessed; and a larger extending to Euphrates, upon condition if they walked in obe|dience: which condition because they performed not, they never injoyed that countrey: *sic Hier.* like as in the Gospell (saith he,) the Kingdome of heaven is

promised to the obedient: but if they performe not obedience, they shall misse of the reward: *nequaquam erit culpa in promittente, sed in me, qui pro^oiss^o acceper^o non merui*: and yet the fault shall not be in him that promiseth, but in mee that am not worthy to receive the promise. Hieron. *ibid.* to whom subscribeth *Andreas Masius*, in c. 1. *Iosue*.

2. *Augustine* is of another opinion, that the promised land was of two sorts, the lesse which comprehended the land of Canaan, which the Israelites possessed under *Iosua*: the other which reached to Euphrates, which was not under their dominion, till *David* and *Salomons* time, who reigned over all Kingdomes, from the river, that is, Euphrates, and from Timsach, which was a City upon that river, afterward called Amphipolis, even unto Azzah, or Gaza, 1. *King*. 4.21.24. *August.* qu. 21. in *Iosue*: to whom agree *Cajetane* and *Oleaster*; and *Iunius* upon this place, and this seemeth to be the better opinion: for wee are not to thinke, but that this promise made so solemnely to *Abraham*, accordingly tooke effect.

3. Whereas it is objected, that all the country to the river Euphrates was never given unto Israel, no not in *Salomons* time, because they did not expell thence the inhabitants, and plant the Israelites there as they had done in Canaan. First *Augustine* answereth, that concerning the Cities which were a farre off: they were commanded, if they would make peace, not to smite them, or roote out the inhabitants, but onely to make them tributary: but they were charged that in the nearer Cities, they should save none alive, *Deut.* 20.11.16. and this might be the cause, why in these remote countries they expelled not the inhabitants. Againe, because this large dominion, by reason of the peoples sinnes, continued not long, this might be a reason, why these countries were not inhabited of the Israelites: who if they had obeyed the Lord, he would have made it a firme possession unto them, as the other of Canaan.

QVEST. XX. Of the country of the Kenites and Kenezites.

Vers. 19. *The Kenites, Kenezites, &c.* Here are ten sundry nations rehearsed, whose countries are promised to *Abraham*: whereas in other places there are but six named, *Exod.* 3.8. in other seven. *Deut.* 7 1. The reason thereof is not, 1. either because, here the countreyes were named given to all *Abrahams* posterity, as to the Ismaelites, Idumeans, in other places those, which onely belonged to the Hebrewes: as *Tostatus* thinketh. For every where under the name of *Abrahams* seed, the faithful people are only comprehended, that should come of *Isaack*. 2. Neither is it to be thought, that the names of these nations knowne in *Abrahams* time, were after extinguished. *Perer.* 3. Or as *Augustine*, that these ten nations inhabited the large Land of promise, which reached to the river, the seven usuall, the lesser countrey of Canaan: for many moe nations inhabited on this side Euphrates, than are here named. 4. But I preferre rather *Iunius* opinion, that three were the borderers upon the Land of promise, which the other seven then possessed, the Kenites on the South, the Kenezites on the North, the Kadmonites toward the East; so that in this verse the Land of promise is bounded and limited. 5. Therefore the Hebrewes are deceived, that thinke these three the *Kenites, Kenezites, Kadmonites*, to be the Idumeans, Ammonites, Moabites, because *Kenaz* was the sonne of *Eliphaz* of *Esau*: who though they were not subdued by *Iosua*, should at the length be vanquished by the Messiah. For 1. the Lord gave not a foot of any of these countreyes possessed by the children of *Esau* and *Lot* to the Israelites, *Deut.* 2.5.9. 2. they dreame of their Messiah to be a temporall Prince and conquerour, which is their error. 3. these nations might be subdued by *Iosua* among the rest, though they are not named. 4. Whereas the Cananites are here otherwise named, then *Gen.* 10. their names might be changed in processe of time, or one might have two names. *Ab^o Ezra. Mercer.*

4. Places of doctrine.

1. Doct. Of beleeving God and in God.

Vers. 6. *Abraham* beleeved the Lord, &c. in the Hebrew (*in the Lord*) yet that common distinction, of *beleeving God*, and *in God*, though there be a difference betweene them, is not

grounded up|on the phrase of Scripture, which indifferently useth both these for one, especially in the new Testament: as *Ioh. 5.14. He that beleeveth him that sent me, hath eternall life, 1 Ioh. 5.10. He that beleeveth in the sonne of God, &c.*

2. Doct. That the starres cannot be numbred.

Vers. 5. *TEll the starres if thou be able to number them, &c.* Hence then it may well be enforced, that the starres cannot be numbred: as the Prophet *Ieremy* saith, 33.22. *as the army of heaven cannot be numbred, nor the sand of the sea measured▪ so will I multiply the seed of David:* the starres then can be no more numbred, than the sand of the sea measured: and therefore this is set forth as a worke peculiar unto God: which counteth the number of starres, *Psal. 147.4.* Wherefore *Aratus* and *Eudoxus* were deceived, which thought they did comprehend the number of the starres: and the common Astronomers, that hold there there are not above a 1022. starres to bee seene in the sky: for if it were so, it had beene an unfit compari|son,

Page 151

to liken the multitude of Israel, which amounted to more than 600. thousand, *Exod. 2.37.* to the stars. *Deut. 10.22. August. lib. 16. de civit. dei c. 23. R. Levi* thinketh, that in *Abrahams* time the starres were not numbred, but afterwards they were by Astronomers: but neither then nor since could they ever bee numbred as hath beene shewed.

3. Doct. Word and Sacraments must be joyned together.

Vers. 18. *IN that same day the Lord made a covenant. &c.* Here the word and promises is annexed to the signe preceding: whereby we learne that the word and sacraments should bee joyned to|gether: *Calvin.*

5. Places of confutation.

1. Confut. Faith justifieth not meritoriously, but by way of apprehension and application of the righ|teousnesse of Christ.

Vers. 6. *ABraham beleeveth God, and hee counted that unto him for righteousness, &c.* First from hence that popish doctrine is confuted, that faith justifieth not as it apprehendeth, and applieth the righteousness of Christ, but as it is a meritorious worke by the worthinesse and dignity thereof. *Remist. annot. in Rom. 3. Sect. 3.* But the Apostle concludeth otherwise: *that to him that worketh not, but beleeveth, &c. his faith is counted for righteousness. Rom. 4.5.* where righteousness then is imputed and accounted, there is not wrought or obtained by workes: faith then justifieth not as it is a worke or meritorious, but as an instrument in apprehending the justice of Christ which is imputed by faith.

2. Confut. Faith a speciall application of the promises of God.

SEcondly: *Bellarmino* collecteth out of this place, that a justifying faith, is not a speciall application of the promises of God in Christ, but a generall beleefe only, that whatsoever God saith is true: as *Abraham* saith in this place, was his giving of credit to Gods speeches, that hee should bee the father of many nations, *lib. 1. de justif. c. 8. Contra:* But it is otherwise evident out of the scripture, that *Abraham* beleev|ed not onely Gods promises concerning his carnall seed, but his faith reached also to the spirituall seed▪ which was Christ, as the Apostle applieth it *Galath. 3.16.* yea *Abraham* rejoiced to see Christs day, *Iohn 8.16.* as having a particular interest in him, as his Saviour.

3. Confut. That faith only justifieth.

THirdly: this place strongly proveth against the Papists, that faith only justifieth: for whereas *Abraham* had shewed before this, many excellent workes: of piety in building altars in many places, and calling upon the name of God: of charity in seeking reconciliation betweene *Lot* and him, *c.* 13. of mercy in redeeming *Lot* being taken prisoner, *c.* 14. contempt of riches in refusing to take of the King of Sodom's goods, yet none of all these workes are reckoned or imputed unto *Abraham* for righteousness but onely his faith. Now whereas *Perer.* objecteth that place, *Psal.* 106.31. that *Phinehas* work, * in executing judgment upon the adulterer and adulteresse, was likewise imputed to him for righteousness: and so would prove that faith only is not imputed for righteousness but workes also. *Perer.* in 15. *Genes.* v. 6. Our answer is further this: that the Prophet in the *Psalme* speaketh not of that righteousness whereby *Phinehas* was originally counted just before God for that was by faith, because that without faith it is impossible to please God, *Heb.* 11.6. but of that righteousness, whereby *Phinehas* faith was declared and testified: and so this his zealous fact, because of his faith was counted a righteous worke; But *Moses* here speaketh of that originall justice whereby *Abraham* was justified before God: Like as *S. Paul* denying that *Abraham* was justified by workes, *Rom.* 4.2. and Saint *Iames* affirming that hee was justified through workes: *Iam.* 2.21. the first speaketh of justification properly before God, the other of the same testified and declared by workes: so *Moses* treateth of justice imputed by faith before God by an originall collation from God, the other Prophet of justice imputed by a zealous worke, * by way of effectuall declaration before men: And therefore *Moses* saith he (that is God) imputed *Abraham's* beleeve to him for righteousness: But the other Prophet saith: it was imputed to him for righteousness from generation to generation; that is hereby, *Phinehas* in all ages was knowne to be reputed and taken just before God: the Lord rewarding the zeale of *Phinehas* with the perpetuall inheritance of the Priesthood: *Numb.* 25.13.

4. Confut. Faith not the beginning only of justification.

FOurthly another point of popish doctrine is here overthrowen: that a man is said to bee justified by faith: because it is the beginning of salvation and, *donea praeparatio hominis: a fit preparation of a man unto justification: Perer.* in 15. *Genes.* disput. 3. *numer.* 42. But *Abraham* was not now only prepared, or beginning to be justified: for he had done already many excellent workes of righteousness, acceptable unto God: and yet being not now onely entred, but set in the midst of his godly course, hee is counted righteous by faith: faith then is not the beginning only but the perfection and consummation of righteousness.

5. Confut. *S. Paul* and *S. Iames* cannot be reconciled by popish doctrine.

Fifthly whereas Saint *Paul* proving *Abraham* to have beene justified by faith without workes, *Rom.* 4.2.5. and *S. Iames* saying that *Abraham* was justified through workes, seeme at the first shew to bee contrary each to other: the Popish writers goe about three wayes to reconcile these places, first the *Rhemists* note, that Saint *Paul* excludeth *Abraham's* morall workes before faith: *annot.* 1. in *Rom.* 4. and by such workes, they grant a man is not justified, but by such as follow and proceed of faith.

Contra. *Abraham* before this time, when God imputed unto him righteousness by faith, had done divers faithfull workes: as the Apostle sheweth, that by faith hee when he was called, obeyed God, &c. and by faith abode in the land of promise. *Hebr.* 11.8, 9. therefore the Apostle speaking of *Abraham's* justification by faith after he had done these faithfull workes, excludeth even such workes also from justification: And againe he saith: to him that worketh the wages is not counted by favour but by debt: but to workes done before or without faith, no wages is due, because without faith, nothing is pleasing to God, therefore he meaneth not such workes.

Secondly *Bellarmino* saith, that *Saint Paul* speaketh *de fide charitate formata*, of a faith formed with charity, and furnished with good workes: *lib. 1. de justificat. c. 23.* and such a faith truly justifieth.

Answer. True it is, that *Abrahams* faith, which *Saint Paul* so much commendeth, was a lively and working faith, yet it did not justifie him, as it was *active* in bringing forth good workes, but as it was *pas/sive*, in apprehending and laying on hold of the righteousness of God: As the Apostle sheweth, that *Abrahams* manner of justifying and *Davids* was all one, but *David* declareth that man blessed, to whom God imputeth righteousness without workes, *Rom. 4 6.* further *Saint Paul* thus reasoneth: *being fully as/sured, that he which had promised was able to doe it, and therefore it was imputed to him for righteousness, &c. v. 21, 22.* It was not imputed for the working of his faith, but for his beleiving.

Thirdly, *Pererius* useth a distinction of first and second justification: the first is, when a man of a sinner is made just, the second, when a just man becommeth more just: *disput. 3. in 15. Genes. numer. 48.* of the first they say *Saint Paul* speaketh, of the second, *S. Iames. Bellar. de justif. lib. 4. c. 18.*

Contra: 1. The Scripture knoweth no such distinction of first and second justification: that which they call the second justification, is no other but sanctification, which is an increasing and going forward in the fruits and further assurance of justification: the Prophet saying, *blessed are they whose iniquities are forgiven*, speaketh of that justification, when a man of a sinner is become just before God, which they call the first justification, but to that blessednesse is promised, and where happinesse or blessednesse is obtained, no other justification is necessary: wherefore the first and one justification sufficeth, there need not a second. 2. Further this distinction admitted, *Saint Paul* rather should intreat of the second justification, because he alleageth the example of *Abraham* who was called already, and had done many righteous workes before the Scripture maketh mention of the imputation of righteousness unto him by faith: and *S. Iames* of the first, who bringeth in the example of *Rahab* the harlot, now first called, which had done no worthy workes before.

*Wherefore thus *Saint Paul* and *Saint Iames* are reconciled, if wee say that *S. Paul* understandeth that justification whereby *Abraham* was made just before God: for he saith, *if Abraham were justified by workes he hath wherein to rejoyce, but not with God, Rom. 4.2.* he meaneth then that justification wherein a man may rejoyce with God, which is by faith. But *S. Iames* speaketh of that justification whereby a man is declared to be just before men, whereby our faith is justified to bee a true faith: as hee saith, *shew mee thy faith out of thy workes*, v. 18. he urgeth the shewing and approving of faith: so hee saith, *Abraham* was justified thorow faith, when he offred his sonne *Isaak*, v. 21. yet before God *Abraham* was justified before by faith: but by this his obedience, his faith was approved unto God, and made knowne to men: Neither is it usuall in Scripture thus to take the word justified; as wisdom is said to bee justified of her children, *Matth. 11.13.* that is declared or approved to bee just: Christ was justified in the spirit: 1 *Timoth. 3.16.* that is as the Apostle elsewhere interpreteth: *declared mightily to be the sonne of God touching the spirit of sanctification. Rom. 2.4.*

6. Morall observations.

1. Observ. God amply rewardeth them that contemne things present.

Vers. 1. *I Am thy exceeding great reward▪ &c.* Because *Abraham* contemned the rich gifts of the King of Sodome, the Lord doth promise more abundantly to recompence him therefore, as *Ambrose* well noteth, *ne infirmos animos ob dilationem mercedis subeat penitentiae contempsisse presentia, &c. because the reward is deferred, let no man in his weaknesse repent, that hee hath despised things present, &c. lib. 5. de Abrah. c. 3.* For God will be their exceeding great reward:

as our Saviour promised to his Disciples, *there is none that hath forsaken house or brethren, &c. for my sake and the Gospels, but he shall receive an hundred fold, &c. Mark. 11.29, 30.*

2. Observ. Honest marriage to be desired to have lawfull heyres.

Vers. 2. *What wilt thou give me, seeing I goe childlesse, &c. Abraham desireth not riches, or long life for his reward, but only that he might have one to heire & inherit his labour: Ambrose* note hereupon is very apt: that men should joyne themselves in honest mariage: *ne hujusmodi suscipiant*

Page 153

liberos, quos heredes habere non possunt, &c. lest they beget such children whom they cannot have to bee their heires: lib. 1. de Abraham. c. 3. for the law saith, a bastard cannot enter into the congregation to the tenth generation: *Deuter. 23. 2.* Men therefore if not for shame, yet because of their inheritance and succession should give themselves to honest life, not to live in adultery and filthy lust: who might better goe childlesse, than to beget children: which should be monuments of their shame.

3. Observ. God imparteth his promises not all at once, but by degrees to his children.

Vers. 4. *One that commeth out of thine owne bowels, &c.* First God promised that *Abraham* should have an innumerable seed, as the dust of the earth, *Genes. 13.17.* but yet *Abraham* knew not, whether it should be his naturall or adopted seed: now the Lord cleareth that doubt in this place, and telleth him, it shall be out of his owne bowels: yet *Abraham* was uncertaine, whether his seed should be given him by *Sara* his wife, or some other: herein also the Lord resolveth *Abraham* afterward, *Genes. 17.16.* And thus we see that God revealeth not his will at once to his children, but by degrees acquainteth them with his gracious promises: *Perer.* and thus is that saying of the wise man fulfilled: *that the way of the righteous shineth as the light, that shineth more and more unto the perfect day: Proverbs, 4.18.*

4. Observ. The experience of Gods former mercies confirmeth his servants.

Vers. 7. *I Am the Lord that brought thee out of the, &c.* by past experience of Gods deliverance the Lord giveth *Abraham* assurance of his protection afterward: Thus the remembrance of former benefits received from God should confirme us in the hope of the continuance of his mercies. *Muscul.* As *David* because he slew the lion and the beare, doubteth not but that hee should overcome the uncircumcised Philistine. *1 Sam. 17.36.*

5. Observ. Gods patience abused, bringeth a greater destruction in the end.

Vers. 16. *The wickednesse of the Amorites is not yet full, &c.* Herein appeareth the great long suffering of God, that spareth the wicked, to see if they will be brought to repentance. But by this example also is made manifest, what they are to expect, that abuse Gods patience and goe on in their wickednesse, that their destruction shall be the more fearefull when it commeth: as the Apostle saith, that such, *as despise the patience and long sufferance of God, doe heape unto themselves wrath against the day of wrath. Rom. 2.4.5. Calvin.*

6. Observ. Vnjust complaint of persecution in England.

BUt here I cannot let passe a malicious note of *Pererius* upon this place, wherein he glanceth at the present state of England: his words translated stand thus: *If any man shall chance to marvell why God suffereth the cruell persecution of the Catholikes in England, and the power of the*

English regiment so long to continue: hee may leave off marvelling if hee consider what the Lord here saith, that the iniquities of the Amorites are not yet full: at the length, the English shall be complete, and then shall come the time of the divine revenge, which may seeme late unto us, but in respect of the secret reason of Gods providence, timely enough: which season if any man thinke now not to be far off (the persecution of that nation being now growne un|to such rage and cruelty) he shall not (in mine opinion) misse the truth: Thus farre this Ignatian sectary, in 15. Genes. Numer. 96.

Answ. 1. This complaint of persecution and cruelty exercised against the popish Catholikes is most un|true: if it be persecution, for men to enjoy their lands, to grow rich, to fare of the best, to purchase lands: then are the Recusants in England persecuted: if some rebellious and traitorous popish Priests and Judasites have worthily suffered for their practising against the Prince and state, this is no persecution, but a just execution upon such evill members, which no state in the world would endure. The Protestants in Queene *Maries* dayes, would have thought it happy, if they might upon like conditions have redeemed their con|science, as Popish Recusants hitherto have done.

2. This frierly exclamation and out-cry, might with greater reason bee returned upon their owne head: * for it is hard to say whether the Church of God have indured greater persecution under the unchristian Romane Emperours, or Antichristian Popes: they have so racked, burned, slaughtered, whipped, worried, tormented, both young and old, as else where I have shewed, that as *Moses* describeth, the cruelty of the enemies of the Jewes, so it hath beene true of them, *they will not regard the person of the old, nor have com|passion on the young: Deut. 28.50.* for thus have they not spared to put to the sword women great with child, and to make their mothers wombs the infants sepulchres: thus were the women of Merindol served: the mothers slaine, the infants tumbled forth of their mothers bellies, and were trampled upon: *Fox. p. 952.* And thus, as *Hierome* complaineth of the barbarous Hunnes, the cruell Papists practised: *non aetati parce|bant, non vagientis miserebantur infantiae, cogebantur mor•, qui nondum vivere coeperunt, they spared not tender age nor pit•ed crying infants, they were forced to die, which had not begunne yet to live. Hierom. ad Ocean.*

3. Wherefore we doe trust, as the Apostle prophesieth; *They shall prevaile no longer, for their madnesse shall be made manifest to all men, 2 Tim. 3.9.* that the iniquities of new Babylon have filled up their num|ber, and the time of their judgement cannot be farre off, when that saying in the Revelation shall be ac|complished; *O heaven rejoyce of her, and ye holy Apostles and Prophets, for God hath given your judgement on her, Revel. 18.20.*

But against the Church of England, this Frier, with the rest of that brood, that have long looked for an overthrow, and promised themselves a vaine hope of their popish Kingdome in this land (thanks bee

alwayes given to God) are found false Prophets: God hath disappointed them; whereas they expected a change in the next change, * we in this change I trust shall see no change, unlesse for the better (if our sinnes let not,) and I hope (to use the saying of *Moses*) *that their eyes shall looke till they fall out of their heads, Deuter, 28.32.* before that shall befall us, which they have so long desired. True it is that this land aboundeth with many sins, which God grant may be purged from among us: but we trust, that God will chastise us as a loving father with his owne hands, and not give us over to bee punished of a nation more wicked than our selves, though we are great offenders, yet not as the Amorites an uncircumcised nation, but as the Israelites the Lords

owne people: It is therefore great presumption in this popish writer to sit in Gods place, to make them Amorites, that are no Amorites, and to threaten judgement, where the Lord purposeth to blesse: *Ambrose* upon those words in the Psalme 119.106. *I have sworne and will performe*, thus writeth: *Noli usurpare exemplum sacramenti, qui implendi sacramenti non habes potestatem, &c. let this example bee no warrant unto thee to take an oath, unlesse you had power to keepe an oath*: so this prophecy against the Amorites can be no ground to the Frier of such false application, unlesse he were appointed to be Gods Minister for the execution.

CHAP. XVI.

1. The Method and parts.

T His Chapter hath two parts, the giving of *Hagar* by *Sarai* to *Abraham*, from v. 1. to 5. the sequele thereof, from thence to the end.

In the first part. 1. There is the cause that moved *Sarai* to give *Hagar*; on her part, because she had no children, v. 1. on *Hagars* part, shee hoped to have a childe by her, v. 2. 2. The manner is expressed how *Hagar* was given, and when, v. 3. 3. The effects and fruits; *Hagar* is conceived with childe. v. 4.

Secondly, the sequele of this marriage, is first the departure and flying away of *Hagar*. v. 5. to 7. then her returne with the occasion thereof. *Hagar* flyeth, because *Sarai* corrected her; this she did by *Abrahams* leave, *Abraham* gave leave because *Sarai* complained because *Hagar* despised her, v. 4, 5.

In *Hagars* returne: 1. the Angell biddeth her goe, and humble her selfe to her mistresse, v. 8, 9. 2. the Angell prophesieth of the number of her seed, v. 10. of the name of her sonne, v. 11. his quality and condition, v. 12. 3. *Agars* thankfulness and obedience is expressed, ver. 13, 14. 4. the accomplishment of the prophecie, concerning the birth and name of her sonne.

2. The difference of translations.

v. 3. she tooke Agar the Egyptian. H. then Sarai Abrahams wife tooke Hagar. caet.

* v. 5. thou doest me wrong. H.S.B.G. I have judgement against you. C. the injury done to me, be upon you, Tr. mine injury is upon thee. P. heb. *It is more like that Sarai maketh Abraham the cause of her wrong, because he corrected no:* * *Hagars male pertnesse, than that she wished evill unto him.*

v. 7. which is in the way toward Sur, in the wilderness. H. which is in the way Agara. C. which is in the way to Sur. caet. *the Sept. have not this clause.*

* v. 11. The Lord hath received thy prayer. C. marked thine affliction. T.P. heard thy tribulation, caet.

12. His hand against every man, and every mans hand against him. caet. *but the Chalde hath.* he shall stand in need of all men, and all men of him.

* 13. I have seene the things behind him, that seeth me. H.P. I have seene him face to face that seeth mee. S. I have looked after him that seeth me. B.G. I doe see after him that seeth me. Tr. *that is, I have seene God and live.* *

14. Betweene Recam and Agara, C. Cades and Bered.

3. The explanation of doubts.

Vers. 2. I Pray thee goe in unto my maid. &c. 1. It is most like that this *Agar*, as *Philo* noteth, though by nation an Egyptian, yet in religion was of *Abrahams* faith: for he would not be unequally yoked with one of a divers faith. 2. It is also probable, that seeing *Abraham* did goe in unto her only for procreation, that after she conceived, hee did no more company with her, as *Philo* also observeth, *lib. de Abraham*. 3. But it is unlike that *Sarai* gave this counsell to *Abraham*, to take her maid by Gods instinct, as *Ioseph* thinketh: for God would not goe against his owne ordinance, *they two shall bee one flesh*, *Gen.* 2.4. Neither did *Sarai* this so much for desire of procreation, and to try, as *Chrysostome* conjectureth, whether the cause of sterility were in her or her husband, but chiefly in regard of the blessing which was promised to *Abrahams* seed: in which respect her fault is somewhat excused, yet it cannot be defended, because she faileth in the meanes. 5. Neither is it like that this *Hagar* was *Pharao* his daughter (as some of the Hebrewes,) but some of the maids rather of *Pharao* his house, that were given to *Sarai*, *Gen.* 12.16.

3. Then Sarai tooke Hagar, &c. after Abraham had dwelled ten yeares. &c. * 1. *Plutarke* hath the like story of *Stratonica*, that being barren, gave unto *Dejotarus* her husband *Electra*, by whom he had children: thus the heathen were readie to imitate the infirmities of holy men and women, but not to follow their vertues. 2. Mention is here made of tenne yeares, not because this time is set, as the Hebrewes imagine, for the triall whether the wife is like to be barren or fruitfull: for *Rebecca* was twentie yeares barren: neither, as *Cajetan*, to shew, that *Sarai* was past hope of children who was now 75. yeare old, tenne yeare younger than *Abraham*: but rather, * as *Chrysostome* noteth both to shew *Abrahams* constant and chaste love toward his wife that notwithstanding this experience of her barrennesse, did content himselfe with her: and his faith toward God, that staying thus long after the promise, yet despaired not of the performance thereof. *Perer*.

Vers. 6. Sarai dealt roughly. 1. In *Hagar* divers faults are discovered, first her unthankfulnesse and contempt toward her mistresse, that had so much honoured her: secondly, her obstinacy in refusing to be corrected, but flying away▪ then her froward mind in taking the way by Sur into Aegypt, thinking never to returne, *Oecolamp.* and so to play the Apostata from her faith, which she learned in *Abrahams* house. 2. *Sarai* also diversly sheweth her infirmity, first her patience, in being so much moved at the insolency of her maid: then her rashnesse in charging *Abraham* without cause, and wishing God to bee judge against her selfe. *Musculus*: thirdly, her too great sharpnesse and severity against *Hagar*, as *Am|brose* noteth, which was constrained to escape her hands by flying away: *immoderatus permissa ultione utitur*, &c. *Sarai in her anger doth intemperatly use the power committed to her*: *lib. 1. de Abra. c. 4.* so also *Calvin*. for though the Angels afterward bid *Hagar* humble her selfe to her mistresse, that doth not iustifie *Saraies* rough dealing, (though I confesse *Hagar* was more in fault) for there is no place of resistance or contumacy against superiors, though they incline too much to severity: the Hebrewes also note that afterward the Ismaelites and Agarens afflicted the Israelites, because *Sarai* used *Hagar* so hardly. 3. As *Abraham* sheweth his love to *Sarai*, in preferring a barren wife before a fruitfull maid. *Luther*: yet hee bewrayeth his forgetfulnesse, in committing *Hagar* to the power of his angry wife, being with childe (as hee did imagine) with the promised seed: so it falleth out, when

any thing is attempted beside Gods word, as this marriage with *Hagar* was, our minds are amazed upon every accident, and find no stability. *Calvin*.

QVEST. IV. How the Angell speaketh in the person of God.

Vers. 10. *I Will greatly increase thy seed, &c.* 1. This was not some Prophet, at *Sem*, as *R. Levi* thinketh, but an Angell. 2. The Angell speaketh in the person and authority of God, by whom he was sent, as it is usuall in scripture for the messenger to use the name of the sender: and it may well bee, that Christ was the chiefe in all such embassages, and therefore it is no marvell, if the Angels speake in the person of the divine Majesty. *Calvin*. 2. *Ismael* is called *Agars* seed, not *Abrahams*, * though hee came out of his loynes, because the promise of blessing was not made concerning the sonne of the bond-woman, but of the free.

QVEST. V. Of the populous nations of the Ismaelites and Saracens.

IT shall not be numbred for multitude, &c. 1. This we see accomplished, *Gen. 25.* where *Moses* rehearseth twelve Princes of *Ismael*, according to the promise of God, *Gen. 17.20.* 3. but yet it more abundantly now appeareth, in the populous nations of the Saracens, first called *Agarenes*, then *Arabians*, but called *Saracens*, not of *Saraca* a region in *Arabia*, as *Stephanus* thinketh, *lib: urbib.* but of *Sara*: for they hiding the obscurenesse of their birth and beginning from *Agar* a bond-woman, doe challenge to bee the right heires of *Abraham*. *Luther*.

QVEST. VI. *Ismael* the first in scripture called by his name before his birth.

Vers. 11. *THou shalt beare a sonne and call his name Ismael, &c.* 1. Shee knew that she was with childe, but she was not sure before, that she went with childe of a sonne. *Musculus*. 2. That fable of the Hebrewes, that *Hagardid* miscarry of her childe in the wilderness, and was conceived againe, is worthy no credit: for the Angell saith, thou art with childe, and mention is made of her concei|ving before. 3. *Cajetan*. noteth that *Ismael* was the first in Scripture, whose name was foretold before his birth: but it is further observed by a learned man, (in his Concent) that *Ismael* is the onely evill man described by his name, before hee was borne: the rest were *Isaak*, and *Iosias* in the old testalment: our blessed Saviour and *Iohn Baptist* in the new: But in or before the birth of these foure; whose names were foretold, there was some miracle shewed: *Isaak* borne of *Sara*, at 0. yeares of her age: when *Iosias* was named the altar clave asunder: when *Iohn Baptist* was promised his father was stricken dumbe: our blessed Saviour was borne of a virgin: but in the foretelling of *Ismaels* name, no miracle, that wee read of, was wrought.

QVEST. VII. Of *Hagars* tribulation, what it was, and how she was heard.

Vers. 11. *THE Lord hath heard thy tribulation, &c.* 1. *Hagar*• affliction and tribulation was not onely in being throughly handled of her Mistresse, but in wandring up and downe in the wilderness in hunger and thirst. *Perer*. 2. God heard her tribulation, that is, pittied her trouble: the *Chalde* para|phrast thinketh that shee prayed to God, and so the Lord heard her prayer: but there being no remem|brance in this place of her prayer, it is more like, that God of his great mercy had compassion on her mise|ry: her afflictions spake, though she held her peace. *C•lvin*•. For such is the Lords mercy, that hee hath pity on those, which are worthily punished, as *Hagar* was for her stubbornnesse. *Muscul*. and the Lord respected her for his servant *Abrahamssake*, by whom she was with child.

QVEST. VIII. How *Ismael* is called a Wild man.

Vers. 12. *HE shall be a wilde man, his hand against every man.* 1. The Chalde readeth *verbatim* according to the Hebrew, he shall be *onager homo*, a man like a wilde asse. 1. a wilde man: rather than a fruitfull man, as *Oleaster* deriveth the word.

2. And so have *Ismaels* posterity shewed themselves, namely the Saracens, as savage men living by robbing and stealing, as they which have written of them doe testifie. *Ammian. Marcel. lib. 14. de morib. Saracen.*

3. Though it be no blessing simply, to be enemies to all men, and all men to them, yet in respect of servitude and bondage, this is a benefit of the middle sort, not to be overcome of enemies, but to live in despite of them. *Mercer.*

QVEST. IX. How he shall dwell in the presence of his brethren.

SHall dwell in the presence of his brethren, &c. 1. Some interpret in despite of his brethren, as not afraid of them. 2. Some contrariwise that hee shall amongst his enemies have some friends and brethren. 3. Others note his cruelty, that he shall not spare to afflict his brethren. 4. Others, that he shall be a nation by himselfe not mixed with his brethren. 5. But the best interpretation is, that hee should enlarge his coasts round about bordering upon his brethren, the Idumeans, Madianites, Moabites, Ammonites, *Rasi Iunius*. 6. But where as *Hierome* translateth, he shall pitch his tents, though it fitly expresse the manner of the dwelling of the Arabians in tents, yet so much is not implied by the originall word, (*shaca*) which signifieth only to dwell.

QVEST. X. How Hagar is said to see after him that seeth.

Vers. 13. *HAVE I not here also looked after him that seeth me, &c.* 1. the meaning is not that she onely saw the backe parts of the Angell appearing to her in humane shape, as the latine translator readeth. 2. Neither as *Lyranus*, because she saw the Angell of God after and againe, having seene him formerly in her masters house. 3. Neither as *Vatablus* and *Cajetan* following *Kimhi*, are these words to be read with an interrogation, *have I seene afterward him?* and so the answer to be negative, that she saw him not, but the Angell suddenly vanished away, as in the 12. of Judges, when hee appeared to *Sampsons* parents. 4. Neither doth *Hagar* reprove her dulnesse, because she began not sooner to looke after and attend upon God that was present with her. 5. *R. Isaak* thus expoundeth: that at the last shee began to see and perceive, that it was best for her to returne unto her dame, which she considered not before. 6. Some place the emphasis or force in this word *heere*, that even in that place in the wilderness, she had seene an Angell. *Mercer.* 7. But the right and proper meaning is, that she seeth, that is, liveth, after shee had seene God, for they thought no man could see God and live, and therefore *Iacob* also said, *I have seene God face to face, and my life is preserved, Gen. 32.30.*

QVEST. XI. Who is understood by the living and seeing.

Vers. 14. *THE well of him that loveth and seeth.* 1. Some referre both unto God. 2. some to the Angell, who as Gods Minister, though not as God, liveth and seeth. 3. Some, *living*, understand of *Ismael* that lived. 4. But *Hagar* saying the well of the living and seeing: by living understandeth her selfe, that lived after this glorious sight, by seeing God, which seeth our afflictions.

QVEST. XII. Of Cades and Sur.

BETweene Cadesh and Bered. 1. These were two places in the wilderness of Sur which extended to the red sea. 2. *Cadesh* is that place where the water gushed out of the Rocke, and the people murmured against God, *Numb. 20.* 3. It is called a well, and before a fountaine, because it was a deepe fountaine: for as *Augustine* saith: *omnis putens fons, non omnis fons puteus*, Every well may be called a fountaine, not euery fountaine a well.

Vers. 15. *Abraham called his name Ismael, &c.* 1. Before it is said, thou shalt call: and here *Abraham* giveth the name, as he had learned of *Hagar*; and so in effect she gave it. *Perer.* 2. For the Lord would not by his oracle diminish the right of the father, to whom it belonged to give the name. *Muscul.* as *Eva* is said to have given *Seth* his name, *Genes.* 4.25. yet *Adam* first called him so. *Gen.* 5.3.

4. Places of doctrine.

1. Doct. Evill must not be done, that good may come thereof.

Vers. 2. *I Pray thee goe in unto my maid, it may be I shall be builded by her, &c.* *S•ra* though shee had a good intent, that Gods promise concerning *Abrahams* seed might be accomplished, yet shee doth not well to use unlawfull meanes, that *Abraham* may have this seed by a concubine, for accor|ding to Saint *Pauls* rule, we must not doe evill, that good may come thereof, *Rom.* 3.8. And this device of *Sara* prospered not, she being so farre from being builded and increased hereby, that the posterity of the seed of Ismael, the Ismaelites and Hagarenes became enemies afterward to her owne seed▪ *Musculus.*

2. Doct. They that punish justly are not persecutors.

Vers. 6. *SArat dealt roughly with her.* *Augustine* from this example collecteth, that they alwayes which inflict punishment, are not persecutors, and that discipline may be administred justly against the obstinate, as *Sara* dealt with *Hagar*: *Hagar passa est persecutionem à Sara, hac tamen sancta erat, qua faciebat illa iniqua, quae patiebatur.* *Hagar* suffered persecution of *Sara*, and yet she was holy that did it, the other evill that suffered it, *Epist.* 50.

3. Doct. Religion no enemy to politicke order.

Vers. 9. *HVmble thy selfe under her hands.* *Hagar* was a bond-servant, whose condition then was very hard: yet the Lord commandeth her to returne to her mistresse: we see then that religion dissolveth not politicke order, neither is the doctrine of faith, a doctrine of licentious liberty. *Hagar* though now come to herselfe, and called of God, yet is not to renounce her condition and state of life: according to Saint *Pauls* rule, *Let every man abide in the same calling wherein he is called, &c.* 1 *Cor.* 7.10. *Luther.*

4. Doct. The office of Angels.

The Angell of the Lord said to her, &c. This is the first place that maketh mention of the apparition of Angels. This Angel is sent to call home againe *Hag•r* to her station and calling: so the Angels chiefe office is to protect the servants of God, and to bring home againe those that erre: so as the Apostle saith, *They are all ministring spirits sent forth to minister for their sakes that shall be heires of salvation, Heb.* 1.14.

5. Places of Confutation.

1. Confut. Polygamie of the fathers, never lawfull or dispensed with.

Vers. 3. *Then Sarai Abrahams wife tooke Agar.* 1. Some thinke that *Abrahams* marriage (or copulation rather) with *Hagar* was lawfull: and that *Sarai* was moved of God to perswade this marriage to *Abraham*, *Ioseph. lib.* 1. *antiquit.* But this no where appeareth, for though God

approved *Sarai* her advice for the casting out of the bond-woman with her sonne, *Gen.* 21.8. yet it followeth not that God liked of her counsell in *Abrahams* taking her to be his wife.

2. Some thinke that adultery was not yet forbidden by any law: *Ambrose*, because *Abraham* was both before the Law and the Gospell, he thinketh him to have beene blamelesse. * *Durandus* also and *To/status* are of opinion, that polygamie was lawfull before it was forbidden by the positive law of the Gospell. But the saying of our Saviour, *a principio non fuit sic*: from the beginning it was not so, suffici|ently confuteth these assertions, seeing God in Paradise made unto *Adam* but one *Eva*, one wife for one husband.

3. Some simply allowed not the polygamie of the fathers, but hold that it was permitted by some spel|ciall dispensation for those times: and so though they will not simply justifie it, yet they qualifie and ex|cuse it by these reasons.

1. *Theodoret* saith, *neque natura, neque lex ulla tunc scripta, &c.* Neither nature, nor any written law did forbid then the having of many wives, *Cont.* Though no law were yet written that made any such prohibition, yet they had the law of the creation, *they two shall be one flesh, Matth.* 19.5. which was con|tinued by faithfull tradition, and the lively examples of the Patriarks. *

2. This marriage proceeded not of any intemperate lust, but was done, *studio quarendae posteritatis*, of a desire to increase posterity, *Ambr. Cont.* The Apostle for this hath given us a rule, not to doe evill, * that good may come thereon, *Rom.* 3.8. *Abrahams* good intention doth not excuse an unlawfull action.

3. *Abraham* did it not of himselfe: *Augustine* saith, *Voluntatem illius non voluptatem suam implevisse▪ accepisse non petisse*: that he fulfilled not his owne lust, but his wives desire, * he asked her not but received her. And he to this purpose urgeth the Apostle words, *that the man hath not power over his owne body, but the woman, 1 Cor.* 7.

Contra. If this were a good defence, then *Adams* excuse also might have served, because the woman gave him th• apple, and he did eat. The Apostle giveth the woman power over her husbands body, and

the man likewise over the womans, to performe mutually the matrimoniall duties: but the woman can no more give liberty to the husband to joyne unto strange flesh, than the husband can unto the woman. As the Apostle in the same place restraineth that liberty, *Let every man have his wife, let every woman have her husband, 1. Cor.* 7.3. they must be the one addicted and obliged only to the other.

* 4. *Ambrose* againe excuseth this marriage of *Abraham* with *Hagar*, by the mystery in it, as it is ex|pounded by *S. Paul, Galat.* 4. *quod ergo putabas esse peccatum, advertis esse mysterium*: that which you thought was iniquitie, appeareth to be a mysterie.

* *Contra.* A mysterie we admit, according to the Apostles collection, in *Abrahams* marriage with *Hagar*, but that giveth no liberty or immunity unto it: for so theft might be excused, because the suddennesse of Christs comming to judgement, is likened to the comming of a theefe in the night: neither is it there|fore a thing excusable to play an unrighteous steward, because Christ draweth a parable from thence, *Luk.* 16.

5. *Augustine* further saith, *sufficiendae prolis causa erat uxorum plurium simul uni viro habendarum inculpabilis consuetudo*: he calleth it an inculpable custome for one man in those dayes for procreation sake to have many wives. * He excuseth the multiplicity of wives by the custome of those dayes, though the use bee now otherwise: like as sometime among the Romans it was counted a hainous thing, *tunicas habere talaris v'l manicata*, to weare sleeved, or side gownes, but now for a man of honest condicion not to have such, is counted a shame &c.

* *Contra*. Indeede indifferent things, such as are the formes and fashions of apparell, may be changed, and sometimes held lawfull, sometimes uncomely, according to the divers customes of times: but that which is simply unlawfull, by no custome can be made lawfull: that which is evill, whatsoever the custome is, ought not to be followed: the Scripture herein giveth us a rule, not to follow a multitude to doe evill, *Exod. 23.2. 2*. Neither doth it yet appeare, that there was any such custome among the faithfull in *Abrahams* time, to couple themselves to more than to one wife.

3. *Chrysostome* of this very custom of having many wives, * thus excellently writeth; *Vides quomodo non oportet consuetudinem praetextere, sed quod justum est inquirere: ecce quoniam mala erat consuetudo, explsa est, &c.* You see then, that we must not pretend custome, but intend that which is just: because it was an evill custome, it is left.

6. *Chrysostome* in the same place alleageth another excuse: *Permissum est cum duabus vel tribus misceri, ut humanum genus propagaretur*; * &c. It was then permitted to be coupled with two or three, that mankind might be increased. *Contra*. If this were a sufficient reason for polygamie, it had beene more needfull, that in the creation many women should have beene made: and so likewise that more than one wife a piece, for *Noah* and his sonnes should have entred into the Arke▪ for then there was greater need of all meanes for procreation.

Wherefore all these reasons and excuses, doe not serve to exempt the Patriarks from all blemish and blame, in their multiplying of wives.

* 4. A fourth opinion there is, that God gave a dispensation for polygamie to the fathers, and as it is most like to *Noah*, when he said to him, *Increase and multiply: sic Perer. in Gen. 16. disp. 1.*

Contra. 1. Against a precept written, dispensation unwritten hath no place: seeing then the commandment is expressed; *For this cause shall a man leave father and mother, and cleave to his wife, Gen. 2.24.* (he saith not wives, but wife, as speaking of one) but such dispensation is nowhere mentioned, we hold it to be a meere humane conjecture. 2. If God had given *Noah* such an indulgence, it is like that he and his sonnes would have used it, there being then greatest cause in the renewing of the world. 3. And though they are blessed with increase, yet only the lawfull meanes of increasing and multiplying are permitted: for otherwise this might be an excuse for adulterous copulations.

* 5. Wherefore the safer and sounder opinion is, that polygamie, that is, the marriage of many wives, was neither simply lawfull, nor for a time dispensed with, but that it was an humane infirmity even in those holy Patriarks. 1. Because it degenerateth from the first institution in Paradise, to the which Christ sendeth us; *From the beginning it was not so*. 2. The first that brought in the doubling of wives was *La/mekh*, of the cursed seed: neither doe we read of any of the Patriarks, from *Adam* to *Abraham*, for the space well-nigh, of two thousand yeares, that had more wives than one. 3. If there had beene at any time a needfull use of polygamie, it is most like, that in the beginning, when the world was not yet replenished, as in *Adam* and *Noahs* time, it should have beene permitted. 4. To have a concubine together with a wife, was never lawfull: but such an one was *Hagar*: for *Abraham* did cast her out with her sonne: she was also a bond-woman, and therefore not fit to be a wife to so great a Patriarke: and a wife is defined by the Apostle, to be such an one, as is taken to avoid fornication, *1 Cor. 7.2.* but to that end did not *Abraham* take *Hagar*, having *Sarai* beside. And whereas the text saith, that *Sarai* gave her to

Abraham, for, or instead of his wife; the meaning is not that *Hagar* became properly *Abrahams* wife, but that she was in the place, and stead of his wife: for as *Sarai* saith, *It may be I shall receive a childe by her*; *Gen. 16.2.* but if she had indeed beene his wife, and so manumitted, and not *Saraies* bond-woman still, the childe should have beene counted hers, and not her mistresses: and *Gen. 25.6.* mention is made of *Abrahams* concubines *Pelagshim*, whereof *Hagar* must be one.

*6. But yet this being admitted, that the Patriarks erred in multiplying their wives, yet some cautions must be received withall. 1. That herein they finned not against their conscience, but of ignorance and infirmity, as in other things▪ this being not yet revealed unto them. 2. Though God dispensed not with their so doing, yet it pleased the divine indulgence, in silence and mercifull connivence to passe by this over-sight, as the Apostle saith in another case, *The time of this ignorance God regardeth not*, *Act. 17.30.*

3. We abhorre the blasphemie of the Manichees, sufficiently confuted by *Augustine*,* who doe charge the Patriarks with lasciviousnesse and wantonnesse of flesh, in using many wives: which they did, for generation of children, not satisfaction of their iust: and as *Augustine* well saith, *Castius utebantur plurib. quam nunc una, &c. They used many wives more chastly, than we now use one*; so he concludeth; *O virum viriliter utentem foeminis, conjuge temperanter, ancilla obtemperanter, nulla intemperanter: O worthy man using wo/men manly, his owne wife soberly, his maid obediently, but none of them intemperately.*

Morall observations.

1. Observ. Affliction and punishment commeth from God.

Vers. 2. *THE Lord hath restrained me from childe-bearing.* *Sarai* as a godly woman imputeth her sterillity and barrennesse to none other cause originally but to the will of God: Thus godly men, doe both acknowledge God the authour of all good things, which they enjoy, as also the inflicter of all such punishments, which befall them: as *Iob* confesseth, *The Lord hath given, and the Lord hath taken it*, *Iob 1.21.* *Perer.*

2. Observ. Not to yeeld unto tentation.

Vers. 4. *AND he went in unto Hagar, &c.* *Abraham* who as a mighty and invincible champion, had stood out hitherto against the temptations and baits of Satan: is overcome of his wife, and yeeldeth to her motion, to goe in unto *Hagar*: which proceded from want of due consideration of Gods power; who though *Sara*▪ hitheto had beene barren, yet was able, (and so accordingly did) to make he▪ fruitfull. Thus *David* who withstood many tentations, yeelded to the pleasure of the flesh: therefore as the Apostle saith, *He that thinketh he standeth, let him take heed lest he fall*, *1 Cor. 10.10.* *Muscul.*

3. Observ. Not to be proud of Gods gifts.

Vers. 4. *HER dame was despised.* *Hagar* waxeth insolent and proud of this blessing bestowed upon her: whereby *Gregory* well noteth such as are puffed up and swell with pride in respect of their gifts: as also it is a great example of ingratitude, in despising her, which was the first occasion of this benefit. *Calvin.*

4. Observ. Domesticall contention.

Vers. 5. *THou doest me wrong, &c.* We see that even the houses of the faithfull, such as this of *Abraham* was, have sometime their domesticall contentions, *Calvin*. But as *Abraham* by his wisdom and discretion qualifieth the intemperate heat of *Sarai*: so men are taught to beare with the infirmities of their wives; and as the Apostle saith, *To dwell with them as men of knowledge, and to give honour to them as to the weaker vessell*, 1 *Pet.* 3.7.

5. Observ. Affliction maketh admonition to be regarded.

Vers. 8. *Saraies maid whence comest thou? &c.* The Angels speech was so much the more seasonable to *Hagar*; being now in some distresse in the wilderness, and feeling some smart for her folly and disobedience; So after men have beene afflicted, they will more diligently apply their eare to instruction, as the Prophet *David* saith; *It is good for me that I have beene afflicted, that I may learne thy statutes*, *Psal.* 119.71. his afflictions brought him to learne more perfectly the statutes of God. *Muscul.* And in this present example it appeareth how fruitfull affliction was; for *Hagar* that before was so proud and lifted up, that she knew not her selfe, and despised her mistresse, is now humbled, and calleth upon the name of the Lord, vers. 13.

6. Observ. Temporall blessings are signes of election.

Vers. 10. *I Will increase thy seed, &c.* *Ismael*, though he were not the chosen seed, yet receiveth a goodly temporall blessing to multiply and increase, whereby we see, that the outward benefits of this life, are no signes of Gods speciall favour, and eternall election, *Muscul.* As the Preacher saith, *No man knoweth either love or hatred of all that is before them*, *Eccles.* 9.1. that is, whether he be loved of God, or otherwise, no man knoweth by his outward state in the world.

7. Observ. The Law must be preached before the Gospell.

Vers. 9. IN that *Hagar* it bid first to humble her selfe, before the promise is made unto her, wee learne, that the order of doctrine is to beginne with repentance, and then followeth the promise of grace, *Mercer*: which order the Prophet observeth, *Isa.* 1.16, 18.

CHAP. XVIII.

The Method.

IN this Chapter is set forth Gods covenant with *Abraham*, which containeth on Gods behalfe promise of grace and protection, on *Abrahams* obedience: The covenant on Gods behalfe is propounded generally containing both the promise of God, and the foundation thereof, Gods sufficiency, and the obedience of *Abraham* in walking uprightly, vers. 1, 2. Then followeth the particular promises, which are either offered of God unasked, or craved by *Abraham*: The promises offered are three, with their severall signes: first, hee promiseth he should be a father of many Nations, yea, of Kings, and the signe thereof is the change of *Abrahams* name, vers. 4. to 7. The second is, the promise of the land of Canaan, with perpetuall protection of him, and his seed, vers. 7, 8. the signe thereof is circumcision: where the law and right of circumcision is expressed, where they shall be circumcised, vers. 11. when, vers. 12. who, all males, both home-borne and strangers, vers. 13. wherefore, to be a signe of the covenant: vers. 11. then the perill in neglecting of this covenant is signified, vers. 14. The third promise offered, as concerning the birth of *Isaack*, and the signe thereof, the changing of *Sarai* her name, ver. 15. to 19.

Then followeth the promise craved of *Abraham* concerning *Ismael*.

Lastly, *Abrahams* obedience is declared, in circumcising himselfe, and *Ismael*, and all the males of his house, vers. 23. to the end.

The divers readings.

- v. 1. be pleasing before me. S. serve me. Ch. walke before me. caet. sic hebr.
- v. 4. It is I, and I will make my covenant, &c. H.B. behold I have made. Ch. I make my covenant (make i • supplied) G. de me. concerning me. T. heb. I, * and my covenant with thee, that is, it is I that made this covenant.
- v. 7. I will stablish my covenant betweene my word and thee. G. betweene me and thee. caet.
- v. 8. The land of thy habitation. C.S. of thy peregrination, or where thou art a stranger: caet. hebr. ghur, to inhale, to be a peregrine.
- v. 15. Thou shalt not call her Sara, but Sara, S. not Sarai, but Sarah. caet.
- v. 18. That Ismael might remaine in thy sight. C. live in thy sight. caet.
- v. 23. All which he had bought. H.S. bought with his silver. C. with his money. T.B.G. casaph. silver.

* In the time of the same day. S. in the same day. caet. in the body of that day. guetsem, body or substance. heb.

The Explanation of doubts.

QUEST. I. Whether this apparition were visible.

Vers. 1. *The Lord appeared.*] The Angell of God was sent to *Agar*; but the Lord himselfe appeareth to *Abraham*, *Mercer*. This was not a secret revelation made to *Abraham*, but a manifest vision, *Calvin*. which was shewed unto *Abraham* not being in a trance, but in some sensible and visible manner, as though an Angell in humane shape talked with him: this may be gathered both by *Abrahams* gesture, in falling twice upon his face, vers. 3.17. as though he had seene some divine presence: as in that *Abraham* laughed: he was then waking, and in the use of his sense, not rapt in a trance: and further, vers. 22. God is said to goe up from *Abraham*: that visible Majesty was taken out of his sight, *Cajetane*.

QUEST. II. Of the meaning of the word *Shaddai*.

God almighty or all sufficient. 1. Some derive the word *Shaddai*, here used for *dai*, that signifieth sufficiency *sic Genevens*. 2. Some from *Shad*, that signifieth a breast or plenty, *Oleaster*. 3. Other from *Shad/dad*, which is interpreted to spoile, conquer, or overcome, and so they say that God did here invert or overcome the order of nature, in causing the barren to beare. But *Oukelos Hierome*, *Pagnine*, *Iunius*, doe better translate, Omnipotent: God then is called *Shaddai*, that is omnipotent, and all-sufficient, for his omnipotency includeth also all-sufficiency.

QUEST. III. Of the change of the name of Abram to Abraham.

Vers. 5. *Neither shall thy name any more be called Abram, but Abraham.* 1. *Hierome* thinketh, that the Hebrew letter *he*, is borrowed from the name of God, *Iehovah*, & added to *Abrams* name *tradit. in Genes*. 2. *Ferus* maketh this mysticall signification of it; that God by giving *Abraham* a letter of his name, doth thereby give even himselfe unto him: as also thereby is signified, that

God should also bee borne of the seed of *Abraham*: and this should bee in the fourth millenary or thousand yeare after the beginning of the world, as this letter was added in the fourth place. 3. *Chrysostome* thinketh, that *Abram* signifieth one that passeth over (because hee passed over the river) mistaking the name *Abram* and Hebrew for the same, ** whereas the first beginneth with *aleph*, the other with *am*. 4. *Philo* interpreteth

Abram, an high father: *Abraham* the high father of the voice: and so divideth *Ham*, the syllable added, from *Hamah*, that signifieth to make a sound or noise: thereby insinuating, that *Abram* of an high father who was given to the contemplation of the starres and high things, was now become a perfect wise man: for hee is a wise man, that is, a master of words, and guideth his tongue. 5. But all these are mens conjectures: the Lord himselfe sheweth the reason of this change, because the Lord had made him, *Abh, hamon, a father of a multitude*: so that *Ham*, the last syllable of *Abrahams* name is the first of the word *Hamon*, that signifieth a multitude: *sic Eugubinus, Munster, Iun.* and hereupon the Hebrewes well observe, that God to those which he loved, added a letter of his owne name *Iehova*, as the letter *He* to *Abrahams* and *Sarahs* name: the letter *jod*, to the name of *Iehosuah*, who was called *Hoshea* before.

6. But yet it appeareth not, why the letter *Resh* remaineth still in the name of *Abraham*. 1. *Ab. Ezra* thinketh, that it is borrowed from *abir*, which signifieth strong; and so *Abraham*,* betokeneth a strong or mighty father of a multitude. 2. *Rasi* thinketh it is inserted, to shew him to bee father of *Aramhis* owne Countrey. 3. Some of the Hebrewes thinke, that *Resh* is not taken away, though *He* be added, because God doth not use to take from names, but to put to them: which observation is not true: for the Lord taketh away one letter from the name of *Sarai*, namely *jod*, and putteth to *He*. 4. *Mercerus* thinketh that *Resh* is of *rabh*, which signifieth *much* or *great*, and so maketh this to be the sense of *Abrahams* name, a father of a great multitude. 5. But I preferre the common opinion: that *Resh* remaineth of *Abram*, and nothing is changed, but onely *He* added: and so *Abrahams* signifieth an high father of a multitude. Now whereas it is the opinion of the Hebrewes, that it is a sinne and transgression of Gods commandement, to call *Abraham* any more by the name of *Abram*: it appeareth to be otherwise, for *Ne/hem*. 9.7. he is called *Abram*: therefore where the Lord saith, thy name shall be no more called *Abram*, it is not so much a commandement, as an honourable favour vouchsafed to *Abraham* in the change of his name, *Mercer*.

QUEST. IV. The reasons why circumcision was instituted.

Vers. 10. *LEt every man childe among you be circumcised*. Of this institution of circumcision, divers reasons are alleaged. 1. *Philo* alleageth foure: the fore-skinne was commanded to be cut off, for the better preventing of the disease called the carbuncle: that the whole body might be kept more pure or cleane, and that no soile or filth should be hid under the fore-skinne: that they might be more apt to generation: that the part circumcised might better expresse the similitude of the heart. 2. *Moses Aegyptius* saith, that circumcision helpeth to bridle and restraine inordinate lust and concupiscence of the flesh: but the contrary appeareth, for no Nation is more given over to carnall lust, than the Egyptians, Saracens, Turks, that are circumcised. 3. Some thinke circumcision in that part was prescribed, for the greater detestation of the superstition of the Egyptians and other Nations, that did adore that part, and make an Idoll of it under the name of *Priapus*, and did carry it about in open shew in their wicked Idolatrous solemnities.

But there are better reasons for the institution of circumcision, and more fruitfull signification. The use then of circumcision is partly politicall, partly morall, partly theologicall. The pollice consisted here|in, that circumcision at the first was a note of difference and distinction betweene

the holy people,* and all other Nations: (though afterward other Nations, as the Idumeans, Arabians, Aegyptians, tooke up the same rite, to be circumcised. Thus *David* called in disdain *Golia* the *uncircumcised Philistin*, as hereby discerned from the people of God, 1 *Sam.* 17.36. Beside by circumcision they were admonished to separate themselves from all other Nations, neither to joyne with them in marriage, nor to learne their manners. Thus the sons of *Iacob* said to the Sichemites, we cannot give our sister to an uncircumcised man, *Gen.* 34.14. For this cause *Theodore* noteth, that circumcision was neglected all the time of the sojourning of the Israelites in the desert,* because there was then no feare of conversing with other Nations in those solitary places.

The morall use of circumcision, was to teach the inward mortifying and circumcising of the heart, as *Irenaeus* well observeth out of *Deuteronomie*, chap. 10. vers. 16. *Circumcise the foreskinne of your heart.* *Ambrose* noteth another morall point; *Vt puderet unumquemque provictioris aeta is labors,* vel dolor cedere, quorum utrumque tenera infantia vicisset:* that men of yeares should be ashamed to give place to labour or griefe, which they overcame in their infancie.

The Theologicall use of circumcision, was partly *commemorative* of the covenant which God made with *Abraham* and his seed, which served as a sure bond to keepe them in obedience, to walke uprightly before God, *Gen.* 17.10. Partly demonstrative, in expressing by the part circumcised, the instrument of generation, that originall contagion, which is derived by naturall propagation. And so *Augustine* and *Bede* doe understand those words, vers. 14. the uncircumcised man childe shall be cut off, because he hath broken my covenant: *Illud significatur pactum, quod cum primo homine iniit Deus:* that covenant is meant,* which was made with the first man: which transgression even Infants by their originall corruption are guilty of. Partly it is *figurative*, both typicall in shadowing forth faith in Christ for remission of sinnes, and therefore is called by the Apostle, *The seale of the righteousness of faith*, *Rom.* 4.11. as also *analogicall*, in representing the Sacrament of Baptisme, that should come in the place thereof. So the Apostle collecteth, *In whom ye are circumcised, with circumcision not made with hands, &c. in that ye are buried with him through baptisme*, *Coloss.* 2.11, 12. he maketh circumcision and baptisme one to answer another.

QVEST. V. How circumcision is said to be eternall.

Vers. 13. *MY covenant shall be in your flesh for an everlasting covenant, &c.* It is called everlasting, not because simply this signe was to endure for ever, as some thinke, that for this cause circumcision yet remaineth among the Jewes, who are now usurpers of this ceremonie, which by right is extinguished in Christ. But it is said to be eternall, 1. conditionally, and according to the nature of the subject; that so long as the covenant indured, whereof it was a signe, so long the signe should remaine, but the first covenant or testament being determined in Christ, the date also of the signe is expired. 2. It is eternall in respect of that which it signified, which is indeed eternall, the grace of God in Christ, *Calvin.* 3. It may be said to be eternall in respect of the perpetuall supply thereof, namely baptisme, which shall continue while the Church hath a being on earth, *Mercer.*

QVEST. VI. Why circumcision was to determine in Christ.

NOW further, whereas the Jewes caluminate the Christians, because they have abrogated circumcision,* it shall appeare by these reasons, that at the coming of Christ, circumcision in right was to cease. 1. *Chrysostome* yeeldeth this reason, that circumcision being given to the Israelites, as a marke of separation and distinction from other Nations, this marke was no longer

to bee in use, than while such separation continued. But now in Christ, as the Apostle saith, *There is neither Jew nor Grecian*, Galat. 2.28. the wall of partition is taken away, therefore the badge of this separation should likewise be removed. 2. The signe was to endure no longer, than the covenant whereof it was a signe: but the covenant is abrogated, as the Apostle alleageth out of the Prophet, *Behold the dayes will come*, saith the Lord, *that I wil make with the house of Israel a new testament*, &c. Heb. 8. vers. 8. and so he concludeth, vers. 13. *In that hee saith a new testament, he hath abrogated the old*. 3. The Apostle thus reasoneth, if the Priesthood be changed, of necessity then must be a change of the Law, Heb. 7.12. If all the ceremonies of the Law at the change of the Priesthood must be altered, then circumcision also among the rest: for if circumcision remained, the whole Law should still be in force, Galat. 5.3. *He that is circumcised is bound to keepe the whole Law*. 4. The externall circumcision of the flesh, was a type of the internall circumcision of the heart, wrought in us by Christ: the bodie now being come, (the spirituall circumcision) the shadow, that is the carnall should cease: as Ambrose saith, *oportuit circumcisione ex parte fieri ante ejus adventum, qui totum hominem circumcidere, & post cessare: It was meet that circumcision in part should be kept before he came, which should circumcise the whole man, and then to cease*, Epist. 77. 5. Lastly, the same Ambrose giveth this reason; *Donec pratum pro omnib. hominib. dominici sanguinis effusione solveretur, opus fuit singulorum sanguine, &c. till the price in shedding of Christs bloud was payed for all men, it was fit that every mans bloud should be shed to fulfill the rite and custome of the Law: but after Christ had suffered, there was no more need of circumcision in every mans bloud; Cum in Christi sanguine circumcisio universorum celebrata sit; When in Christs bloud the circumcision of all men once for all was celebrated*.

QVEST. VII. Why the fore-skinne was commanded to be circumcised.

Vers. 11. *YE shall circumcise the fore-skinne of your flesh*. 1. Two speciall reasons may be alleaged, why that part which was the instrument of generation, was commanded to be circumcised, first because the promise was made to Abraham, that in his seed all Nations should be blessed: the Messiah was promised to come out of Abrahams loynes, Calvin: Secondly, the signe was there placed, to shew the corruption and contagion of mans nature: that there the remedy should be ministred, where the disease reigned, Muscul. Ambrose addeth a third reason; *Vt ii. qu. ignobiliora membra putarentur, majorem honestatem circumdarent*:^{*} *That upon those parts which seemed more base, or vile, more comelinesse should be put on*. 2. Some might be borne circumcised by nature; as the Hebrewes doe affirme of Sem, that hee was so borne; but of this assertion there is no ground: the other is naturall, yet but rare. 3. Likewise when the foreskinne was circumcised once, it might by art be drawne over againe; as Epiphanius collecteth out of Saint Paul, 1 Cor. 7.18. *If any man be called being circumcised, let him not gather uncircumcision*: and mention is made of some,^{*} 1 Maccab. 1.16. that renounced circumcision, and made themselves uncircumcised: It was also an usuall thing, as Epiphanius witnesseth, for the Samaritans to circumcise againe, those that came from the Jewes, and Jewes such as came from the Samaritans: this practice of drawing againe the fore-skinne, that was circumcised, is thought by Epiphanius, to have beene invented by Esau, to deny his profession, and to raze out his circumcision: *ex Pererie*.

QVEST. VIII. Why circumcision was tyed to the eighth day.

Vers. 12. *EVERY man childe of eight dayes old, &c.* Why circumcision was tyed to the eighth day, these reasons are yeelded. 1. Chrysostome alleageth these two, because that circumcision in infants, their bodies being not yet come to the growth, might be better endured, and with lesse danger: as also to shew that the circumcision of the body did not profit the soule, seeing infants had no understanding of that which was done, but was a signe onely of grace, hom. 39. Genes. 2. Others doe make a mystery of it: referring this eighth day to the resurrection of Christ, who rose upon the eighth day, by whom we have circumcision: *sic Augustine. lib. 16. de Civit. Dei, cap. 26*. 3. But the best reason is this, because the infant before the eighth day, was not of sufficient

strength to endure that pain: and therefore it was provided that young children should be seven days with the damme before they were offered, *Levit. 22.27.* because they were yet but tender. And againe, it was not fit to deferre circumcision longer, because the body of

the infant waxing stronger, should be put to the more paine, *Perer. Calvin.* 4. Circumcision was not upon any occasion then to be ministred before the eighth day; but infants dying without circumcision, might have inwardly supplied, that which was outwardly wanting, by the grace of election, * and force of Gods covenant made to the faithfull and their seed. 5. Yet necessity so urging, circumcision might be deferred: like as the eating of the Pasche might be put off to the second moneth upon extraordinary occasion, as if a man were uncleane, or in his journey, *Num. 9.10.* This also appeareth, in that for the space of forty yeares, all the while that the Israelites sojourned in the wilderness, their children were not circumcised till *Iosua* his time, *Iosua 5.5.* and the reason is given, vers. 7. *They did not circumcise them by the way;* they were continually in their journey to remove from place to place, and therefore could not conveniently be circumcised. But if *Moses* example be objected, whom God would have killed, because his sonne was not circumcised; the answer is ready; that the case is not alike, for *Moses* might either have circumcised his childe before he came forth: or he had not such great haste of his way, but might have stayed to performe so necessary a worke. 6. But whereas the Lord prescribeth the eighth day, both some Hebrewes are deceived that thinke, the sonnes of bond-servants might be circumcised before, and the Israelites that circumcised at the age of thirteene yeares.

QVEST. IX. Circumcision found among those which belonged not to the covenant.

Vers. 13. *HE that is borne in thy house, and bought with thy money, &c.* All which belonged to the covenant, or would have any part among the people of God, were circumcised; but on the other part it followeth not, that all which were circumcised, did belong to the covenant, as the Ismaelites, Egyptians, Ammonites, Moabites, and other people inhabiting neare to Palestina, were circumcised, as *Hierome* sheweth, upon the 9. chap. of *Ieremie*, vers. 26. These people retained circumcision as a rite and tradition of their fathers, but not as a signe of the covenant, or profession of their faith and obedience.

QVEST. X. Circumcision not imposed upon strangers.

FURTHER it is here questioned, whether the Hebrewes were to compell their servants that were strangers, * to take upon them the profession of their faith, and to be circumcised. 1. *Tostatus* thinketh, that their servants might be compelled, but not other strangers that dwelt among them: but that it is not like, for seeing he that was circumcised was a debtor of the whole Law, *Galat. 5.* and circumcision was a badge of their profession, it was not fit to force any man to take upon him a profession of religion against his desire. 2. *Cajetane* thinketh, that servants might be forced to take the outward marke of circumcision, though not the spirituall profession thereunto annexed: in 12. chap. *Exod.* But these two cannot be severed, as whosoever is now baptized must needs also enter into the profession of Christianity. 3. *Pererius* thinketh aright, that the necessity of circumcision was not imposed upon any beside the posterity of *Abraham*: neither that the Hebrewes might force their servants to take circumcision: yet he saith, that it was lawfull for them to use the ministry of servants uncircumcised, as now Christians have Moores and Turks to serve them, *Perer. disput. 5.* But herein *Pererius* is deceived, and I preferre the opinion of *Thomas Anglicus*, which he misliketh, that it was dangerous for the Hebrewes to be served with men of a divers religion, * lest they also by them might have beene corrupted. 5. Wherefore the resolution is this, that as no stranger, servant, or other, was to be forced to circumcision, but it

must come from his owne desire, as it may be gathered, *Exod.* 12.48. so neither were they to receive any uncircumsed person into their house, that would not be circum|cised: this is evident by *Abrahams* practice, that circumcised all his servants, both borne, and bought with money: who no doubt would not have served him, if they had not submitted themselves to Gods ordi|nance: againe, seeing every one in the house must eat the Passeover, *Exod.* 12.4.19. neither stranger, nor borne in the house, must eat any leavened bread for the space of seven dayes, and yet none could eat the Passeover that was not circumcised, vers. 48. it followeth, that no uncircumcised persons were to bee entertained, unlesse they were contented to be circumcised.

QVEST. XI. The penalty for the neglect of circumcision afflicted onely upon the adulti.

Vers. 14. *The uncircumcised male shall be cut off, &c.* Saint *Augustine* following the reading of the Sep|tuagint in this place, who adde, *the man childe which is uncircumcised the eighth day*, which addition is not in the originall, doth understand this place of infants, and *their cutting off*, he interpreteth of everlasting death, to be cut off from the society of the Saints: and by the breaking of the covenant, would have signified the transgression of Gods commandement in paradise: for the not being circumcised saith he. *Nulla culpa in parvulis; Is no fault in little ones*, and therefore not worthy of so great a punishment: and so he urgeth this place against the Pelagians, to prove that infants are guilty of originall sinne, and therefore have need of remission, *Lib. 16. de Civit. Dei. cap. 27.*

1. In that *Augustine* expoundeth this cutting off, of separation from the society of the Saints, he inter|preteth right: some take it for the corporall death; some for the extraordinary shortning of their dayes;* some for excommunication; but it is better taken for the cutting off from the society of Gods people now, and the fellowship of the Saints afterward, for he that should contemne circumcision being Gods ordi|nance, doth consequently refuse the covenant and grace of God, whereof it is a seale and pledge.

2. But that exposition of *Augustine* seemeth to be wrested: to referre the breaking of the covenant to *Adams* transgression. 1. The Apostle saith, that they sinne not after the like manner of the transgression of *Adam*, *Rom.* 5.14. 2. The Scripture calleth not that prohibition given to *Adam*, a covenant. 3. The Lord calleth circumcision his covenant, vers. 20. what other covenant then is broken, but that which the Scripture treateth of here?

3. Neither can this place be understood of infants that are uncircumcised. 1. That addition, *the eighth*

day, is used onely by the Septuagint, it is not in the Hebrew. 2. the words are, *qui non circumciderit*, hee which shall not circumcise, &c. so readeth the originall, the Chaldee paraphrast, *Iunius*, &c. which shew|eth, that it must be understood of them that are *adulti*, of yeares of discretion, not of infants. 3. *Abrahams* practice sheweth as much, who circumcised those that were of yeares. 4. Againe to breake the covenant, is not incident to children: the punishment therefore is not to be inflicted, where the offence cannot be committed. 5. If Infants be not circumcised, it is the parents faults for omitting it, not the In|fants: as may appeare in the example of *Moses*, whom the Lord punished, and not the childe, for the neglecting of that Sacrament.

QUEST. XII. Whether Abraham laughed through incredulitie.

Vers. 17. *Abraham fell upon his face and laughed.* 1. This was not onely an inward rejoycing of the minde, as the Chalde translateth, for *Abraham* indeed laughed. 2. Neither did this laughter of *Abraham* shew any infidelitie and unbeliefe in him, as *Chrysostome* thinketh, and some others, who make *Abrahams* and *Sarahs* laughter all one: *infidelitate peccavit sanctus Abraham, &c. Holy Abraham*, saith he, *sinned by infidelity*, and therefore his seed was punished 400. yeares with servitude, 6. *homil. de poenitent.* The same also is the opinion of *Hierome*, that *Abrahams* laughing, his speech shall *Sarah* that is *ninetie yeare old* beare: his wish and prayer for *Ismael* did declare his incredulity, *lib. 3. cont. Pelag.* But the Apostle cleareth *Abraham* of all such imputation of unbeleefe, where he saith, *Rom. 4.19.* alluding to this place, *He was not weake in faith, v. 21. being fully assured, that he which had promised, was also able to doe it.* And if *Abrahams* laughter had proceeded from doubtfulness, God would not have named *Isa|ack*, of such laughter: in the which name *Rasi* noteth many mysteries in the letters: *jod* signifieth the ten tentations of *Abraham*: *sadds*, the age of *Sarah*, of *ninetie yeare*: *cheth*, the eighth day for circumci|sion: *coph*, an hundred yeares, which was *Abrahams* age. 3. Neither did *Abraham* at the first doubt, but afterward was confirmed in the faith, which is the opinion of *Ioannes Arboreus*, reported by *Pererius*: for the Apostle doth free *Abraham* also from all doubting, either first or last, *Rom. 4.20.* *Neither did hee doubt of the promise of God through unbeleefe.* 4. Neither is *Cajetans* conceit to be admitted, whereunto *Pererius* seemeth to subscribe, that *Abraham* doubted not of the truth of Gods promise, or of his power, but onely he doubted, whether the promise were to be taken literally, or mystically, in chap. 17. *Gen.* for what reason had *Abraham* to thinke of any mysticall sense, if he beleaved that God would and could literally and properly make good his word? And Saint *Paul* sheweth that *Abraham* understood the promise properly and literally, when he saith, *that he considered not his owne body, which was now dead, being almost an hundred yeare old, nor the deadnesse of Sarahs wombe, Rom. 4.19.* 5. Neither yet can I fully consent to *Ambrose* and *Rupertus*, that doe discharge *Abraham* of all manner of doubtfulness: as *Ambrose* saith, that whereas *Abraham* prayeth for *Ismael*, he did not doubt of Gods promise, to receive a sonne by *Sarah*: but desireth that *Ismael* also may live, & *sic superabundet gratia, and so Gods grace might abound the more.* *Rupertus* saith, that whereas *Abraham* said, *shall a sonne be borne to him that is an hundred yeare old? Non dubitando dixit, sed suam faelicitatem admirando: He doubted not in so saying, but admiring his owne happinesse:** for there appeareth some difficulty and hesitation in *Abrahams* speech, seeing hee objecteth with himselfe the same thing which *Sarah* did: *shall a childe bee borne to him that is an hundred yeare old:* as *Sarah* said, *shall I certainly beare a childe that am old, Gen. 19.13.* though *Abraham* yeelded not to this objection, as *Sarah* did, neither shewed so great weaknesse in doubting, and therefore was not reproved, as *Sarah* was. 6. Wherefore the best solution is, that these objections and doubts in *Abraham*, procee|ded not from want of faith; but *Abraham* feeling in himselfe a sight betweene faith and carnall sense, stri|veth against humane reason, and overcommeth these motions at the first, and *so was strengthened* (as the Apostle saith) *in the faith:* and his faith was thereby made more glorious, *Calvin.* There was then in *Abraham* a strife betweene his naturall reason, which wondred, that he at an hundred yeare, should have a sonne of *Sarah*, and his faith, which beleaved that God was able to doe it: yet in this cogitation he re|mained not long, his faith prevailed.

QVEST. XIII. Whether *Abraham* were circumcised first or last.

Vers. 23. *Then Abraham tooke Ismael, &c.* 1. It is questioned, whether *Abraham* were circumcised first, to give good example, or last, which I thinke rather with the Hebrewes, because *Abraham* had beene unfit by reason of his cutting to circumcise others: but it is certaine he beganne first with his owne sonne *Ismael*, to make the other more willing. 2. *Abraham* alone could not circumcise all his fa|mily: therefore it is like, that thereto be used the helpe of others: as the Jewes to this day use *Chirurgilans*,* which are skilfull in cutting, to circumcise their children. 3. *Abraham* the same day doth circumcise his family, to testifie to the world, that he was not ashamed of the badge of his profession, and to shew his prompt obedience, in not deferring the commandement: whereupon to this day the Jewes circumcise in the day, not in the night. *Mercer.*

4. Places of doctrine.

1. Doct. Our faith must rest onely upon Gods words.

Vers. 4. *BEhold I make my covenant, &c.* Wee learne, that our faith must depend onely upon Gods word: as here the Lord would have *Abraham* to consider who it was, that made this cove[n]nant with him: *behold I, &c.* We must not then greatly regard what man saith: but the word of God must

Page 165

be our warrant. As our Saviour maketh this opposition; *You have heard that it was said to you of old time, &c. but I say unto you. Mat. 5.27. sic Calvin.*

2. Doct. the Sacraments called by the name of the things.

Vers. 10. *THis is my covenant.* That is, the signe of my covenant: so the Sacraments are called by the name of the things which they represent, because they are not naked and bare signes, but doe verily seale unto us the promise of God. In the same sense, and by the like figure called (*metonymi*) doth our Saviour call the bread his body, saying, *This is my body*, whereof it was a figure onely and representation, *Mercer.*

3. Doct. Difference betweene externall and internall calling in the Church.

Vers. 7. *I Will establish my covenant betweene me and thee, and thy feed after thee in their generations, &c.* All then that were of *Abrahams* seed by *Isaack*, did belong to the externall covenant, and Church of God: and therefore are called in generall by our Saviour, the children of the Kingdome: yet the covenant of grace appertained onely to those, that received it by faith, and so were the children of faithfull *Abraham*: as Saint *Paul* saith, *They which are the children of the flesh, are not the children of God, but the children of the promise are counted for the seed, Rom. 9.8. Calvin.*

4. Doct. Baptisme the Sacrament of regeneration belongeth to Infants.

Vers. 12. *EVERy man-childe of eight dayes old shall be circumcised, &c.* From hence the baptisme of Infants, which commeth in the place of circumcision, is most pertinently proved, against the grosse error of the Anabaptists: for as then Infants were circumcised, to shew the contagion of the nature from the which they were cleansed by the circumcision of the spirit: so even Infants now, being guiltie of originall corruption have need of the Sacraments of regeneration.

5. Doct. Gods purpose and promise towards vs, should not stay our prayers.

Vers. 20. *CONcerning Ismael, I have heard thee, &c.* God had promised before to *Hagar*, that he would greatly increase her seed, *Gen. 16.10.* and yet here it is ascribed to the prayer of *Abraham*: whereby we learne, that we are to pray even for those things, which we know God purposeth toward us: as our Saviour saith, *Your heavenly father knoweth whereof ye have need, before ye aske of him, Matth. 6.8.* yet in the same place he teacheth his Apostles to pray, *Mercer.*

5. Places of Confutation.

1. Confut. Against adoration of Angels.

Vers. 3. *ABraham fell on his face, and God talked with him.*] If it were an Angell, that in the person of God talked with *Abraham*, then was this no gesture of adoration, in that *Abraham* fell

upon his face: for the Angels will not suffer men to worship them, *Revel. 22.9.* But if they will needes have it adoration, then it was God, that talked with him, and not an Angell, as the words of the text insinuate. *Muscul.*

2. Conf. The circumcision of the male, how it served also for the use of the female.

Vers. 12. *EVERY man child of eight daies, &c.* Though the males only were circumcised, because the beginning of generation, and so of originall corruption was from them, yet it served also for the signe of the covenant for the female sexe, because the woman is of the man, as the Apostle saith 1. *Cor. 11.8.* and so was circumcised in the man. But hence it followeth not, that sacraments now may be applyed to the use and benefit of such as receive them nor, which is an usuall thing in the popish Church: because there is now no such reason, or meanes of communicating the sacraments to the not receivers, as circumcision both by the intention of the Author, and order of nature, in the male, was forcible also in the other sex.

3. Confut. Sacraments doe not actually conferre grace.

Hence also it is evident, that Sacraments doe not actually conferre the grace of Justification, or remission of sinnes, because *Abraham* was not justified by his circumcision. But he was first justified by faith, and afterward received circumcision the seale thereof, as *S. Paul* sheweth, *Rom. 4.10, 11.* * This *Irenaeus* concludeth, *Quod non per circumcisionem justificabatur homo sed in signum data est populo, clarum fuit iudicium ipse Abraham, qui ante circumcisionem justificatur, &c.* That man was not justified by circumcision, but it was given as a signe to the people, *Abraham* is a cleare evidence, who was justified before circumcision. *Chrysostome* also rendring a reason why Infants were circumcised, thus writeth; *Altera causa fuit, ut re ipsa disceremus, nihil animae circumcisionem illam profuisse, sed eam signum tantum gratia esse factam, &c.* Another cause is, that we should learne, that the circumcision did not profit the soule, but was onely a signe of grace: for children when they understand not what is done to them, can reape no profit thereby to their soules. Hence also is confuted the note of some Hebrewes, that *Abraham*, chap. 17. vers. 1. is bid|den to be perfect, because he had not yet received circumcision; whereby he was made perfect: for cir|cumcision was no cause, but a signe of his election in the covenant. *Mercer.*

4. Confut. Baptisme, wheret• it excelleth circumcision.

Wherefore, whereas *Pererius* sheweth a threefold preeminence of Baptisme beyond circumcision. 1. In the facility or easinesse of it, because it is not so painfull to the flesh, as circumcision was. 2. In the universality and liberty: for baptisme is free for both sexes, for all Nations, that professe Christ at all times: circumcision belonged onely to the Israelites, and to males, and was tied to the eighth day. 3. In the efficacie, because baptisme, absolveth a man from all sinne, and the punishment thereof, &c. We willingly acknowledge the two first points of preeminence: but such an efficacie actually to give remission of sinnes, neither circumcision had then, nor baptisme now: for it would then follow, that every one that is baptised, is surely saved, his sinnes being remitted, or else that his sinnes being remitted, may returne againe. * But God useth not where hee hath once forgiven sinnes, to remember them any more, *Ezech. 18.22.* Baptisme then we confesse, *signification•*, in signification and representation is more rich than circumcision was: for washing is a more lively resemblance of our cleansing in the blood of Christ; and it is a commemoration, of a benefit performed, whereas circumcision was a type of the same to be exhibited. But otherwise for the efficacie there is no difference: they both are

seales and confirmations of faith for the remission of sinnes, nor actuall conferrers and bestowers of grace.

5. Confut. Abraham the first that received circumcision.

*Further, *Herodotus* is here found to be in an error, that thinketh that the Egyptians were the first that were circumcised, and that the Jewes received it from them. Whereas it is evident, that *Abraham* was the first that received circumcision by the commandement of God himselfe, and that the Egyptians above 200. yeare after learned it of the Hebrewes, that sojourned with them above 200. yeares more.

6. Confut. Neither Circumcision under the Law, nor Baptisme under the Gospell, absolutely necessary.

Vers. 14. *The uncircumcised male, &c. shall be cut off, &c.* This place I shewed before *quest.* 1. to be un|derstood not of children that were uncircumcised, which was their parents fault and not theirs, but of such as were *adulti*, of yeares: therefore it is no good reading, to say the uncircumcised man childe, but the male, *Zachar*: for the infant of eight dayes old, mentioned, vers. 12. is of purpose omitted here. Hence then it is inferred, that there was no such absolute necessity of circumcision, that children wanting it should be damned. 1. For the children of Israel were not circumcised for the space of fortie yeares, all the time of their sojourning in the wilderness, *Ios.* 5.6. Neither is it noted to have beene any fault to neglect it, because they were continually in their journey. So they were charged to keepe the Passeover by an ordinance for ever, and whosoever kept it not as it was prescribed, should be cut off, *Exod.* 12.14, 15. yet upon extraordinary occasion, as of some uncleannesse, or by reason of a long journey, they might deferre the eating of the Passeover till the foureteenth day of the second moneth, *Numb.* 9.10, 11. yea it is evident that the Passeover after the first institution, was but once kept in the wilderness for the space of forty yeares, namely, in the first moneth of the second yeare, *Num.* 9. 1. And it was not celebra|ted againe till *Iosua* his time, **Iosua* 5.10. after they were entred into the land of Canaan. 2. *Cajetane* a popish Writer, giveth good evidence here, *Consentaneum est, ut non puniatur, nisi qui culpam admisit, infantes, autem nullam possunt admittre culpam, proinde poena hic designata, ad solos adultos spectat, ut ii solum merito puniantur, qui solum de omissa circumcissione jurae culpanda sunt.* It is fit that none should be punished, but they which had committed the fault: but infants can commit no fault, therefore the punishment here designed doth belong onely unto the *adulti*, that they onely be worthily punished, which onely are right|fully blamed for the omission of circumcision. Now put baptisme in the place of circumcision, and this sentence is most true, as well of the one as of the other: that as there is no cause why an infant should perish for want of circumcision, which is not his fault, so neither for the not having of baptisme: If then the ceremonies of the Law were not urged with such strict necessity, there is no cause to impose such a yoke now under the liberty of the Gospell.

Morall Observations.

1. Observ. Affection may sometime be blinded, even in the righteous.

Vers. 18. *O That Ismael might live, &c.* 1. Though *Abraham* neither doubted to receive a sonne by *Sarah*, and so prayeth for *Ismael*. 2. Neither yet feared lest *Ismael* should have died, ano|ther sonne being promised, as some thinke. 3. But onely desireth, that *Ismael* together with the promised childe might be blessed: and doth in thus praying, acknowledge himselfe unworthy of such an extraor|dinary blessing, holding himselfe contented, if it so pleased God, with this sonne which he had already had, **Mercer*. 4. Yet *Abraham* sheweth his humane infirmity and blinde affection toward *Ismael*. And thus we see, that oftentimes righteous men may be blinded in their affections, as *Isaack* was towards *Esau*, whom he would have blessed, *Ioseph* toward *Manasses*, before whom *Iacob* preferred *Ephraim* the younger, *Gen.* 48. So *Samuel* was deceived in taking *Eliab* the eldest brother of *David* for the Lords anointed, 1 *Sam.* 16.6.

/ Observ. Of the true joy of the spirit.

Vers. 17. *Abraham laughed. Oukelos readeth rejoyced:* and indeed this laughter of *Abraham* procee|ded not of incredulity, but shewed the great gladnesse of heart, which he conceived upon this

Page 167

promise of the Messiah, which should come of his seed: of this joy our Saviour speaketh in the Gospell, *Your father Abraham rejoyced to see my day▪ he saw it and was glad, Ioh. 8.56.* There is no joy then to the joy of the spirit, neither any gladnesse like to that which ariseth of our hope of salvation in Christ.

3. Observ. Abrahams obedience in keeping circumcision.

Vers. 23. *Abraham tooke Ismael, &c. Abrahams* obedience diversly appeareth, 1. in that he deferreth not the time, but the selfe same day circum[•]seth his family. 2. In that he circumciseth all the males of his house, omitting none. 3. He performeth this ministry and service chiefly himselfe, where|in he might use also the helpe of others▪ for he alone was not able to circumcise 318. persons, for so many he had in his house. 4. He refuseth not to be circumcised at the age of 99. yeares. This example of faith|full and obedient *Abraham* teacheth us, how diligent we ought to be in keeping Gods commandements: and how exact in celebrating the mysticall rites and Sacraments of religion.

4. Observ. The duty of the masters of families.

FURther, In that *Abraham* circumciseth his whole family, it sheweth what the duty of parents and ma|sters of families is, to see that all in their house be brought to the knowledge of God: for this cause is *Abraham* commended of God, *Gen. 18.18.* And the law, the charge of keeping holy the Sabbath, both for the children, servants, strangers and sojourners in the house, is laid upon the governour of the family, *Exod. 20.10.* *Abraham* also beginneth with his owne sonne *Ismael:* and so should parents give good example to others, in their governing of their owne children, *Mercer.*

5. Observ. The righteous had in remembrance with God.

Vers. 24. *Abraham was 99. yeare old, &c.* The Scripture doth most exactly set downe the yeares of *Abrahams* life in five severall places. He was 75. years old when he went out of Haran; *Gen. 12.4.* He was 86. when *Ismael* was borne, *Gen. 16.16.* Ninetie nine when he received circumcision, *Gen. 17.24.* an hundred yeare old when *Isaack* was borne, *Gen. 21.5.* And the whole time of his life is set downe, an hundred and seventy five yeares, *Gen. 25.7.* This is done to none other end, but to shew us, that the righteous are had in remembrance with God: that their yeares, dayes, moneths, yea the haire of their head before him are numbred, *Perer.*

6. Observ. Contrary religions not to be suffered in one Kingdome.

Vers. 12. *HE that is borne in thy house, and bought with thy money, must needs be circumcised.* *Mercerus* well collecteth hereupon, that neither Kings in their kingdomes, nor fathers in their familie|s, should tolerate any contrary religion, but bring all (under their charge) to the obedience of faith: first, this is agreeable to the precept and commandement of God in Scripture. 1. For the charge of kee|ping holy the Lords day, is laid upon the father of the house, both for himselfe and all that are within his gate, *Exod. 20.10.* but Idolaters and superstitious persons, cannot sanctifie or keepe holy the Sabbath to the Lord. 2. The Lord commandeth, that if any person shall entice to Idolatry, or any City shall set up a new worship, the one should be killed,

the other destroyed, *Deut.* 13.9.13. 3. To this belongeth that precept of the Lord: *To separte the precious from the vile, Ier.* 15.19. true worshippers must be severed & discerned from false. 4. This is the meaning of the Law, *Levit.* 19.19. *Not to sow the field with divers seeds, nor to weare a garment of divers things:* so divers religions and professions in one Kingdome are not to be admitted or suffered: likewise *Moses* saith, *Deut.* 12.10. *Thou shalt not plow with an Oxe and an Asse together:* which *Saint Paul* thus expoundeth, *2 Cor.* 6.14. *Be not unequally yoked with Infidels, &c. what communion betweene light and darknesse, &c.*

Secondly, this hath beene the practice of the Church in all ages, to cast out the leaven of contrary doctrine and profession: In the time of *Enos* before the flood, the servants of God and true worshippers, beganne to call upon the name of God, that is to serve the Lord apart in their holy assemblies, and to separte and divide themselves from the prophane generations of *Cain*: *Ismael* is cast out of *Abrahams* house, because he was a scorner of *Isaack*, as all Idolaters are of true worshippers: *Iacob* reformeth his house, and putteth away the strange gods, *Gen.* 35.2. *Iosua* maketh the Gibeonites hewers of wood, and drawers of waters for the house of God, *Iosua* 9.13. *David* expelleth the Idolatrous Jebusites out of *Jerusalem*, *2 Sam.* 5.8. *Asa* put *Maacah* his mother from her regiment, because she was an Idolatresse, and brake downe her Idoll, *2 Chron.* 15.16. *Iosias* put downe the Chemarims, a sect of Idolatrous Priests, *2 King.* 23.5. *Zerubbabel* would not suffer the adversaries of *Iudah* to build the Temple with them, but refused their service which they offered, *Ezra.* 4.3.

According to the patterne of these worthy examples, we doubt not, but that our Christian Sovereigne is resolved to take away all mixture of religion: not to admit any toleration of contrary worship, but with *Iosias* to expell all Idolatrous Chemarims, and Masse-Priests, with *Asa* to put all such from places of government, and with *Zerubbabel*, to reject their service and imployment, either in Church or common wealth: And we assuredly trust, that the presence of Gods Arke among us, shall cause that Dagon of Rome to lose both his hands and head for ever in this our famous and thrice renowned Countrey of Britaine.

CHAP. XVIII.

I. The Method.

T His Chapter hath two parts ◊◊. The entertainment of the Angells in *Abrahams* tent, and such things as there were done to vers. 17. •. The purpose of God concerning the destruction of Sodome, with *Abrahams* deprecation for the same, to the end of the Chapter.

In the first part. 1. There is the apparition of the Angels, both in what place, and at what time, vers. 1. and in what manner, vers. 2. 2. Their entertainment offered by *Abraham*, vers. 3, 4. accepted by the Angels, vers. 5. performed by *Abraham*, ver. 6, 7, 8. 3. The promise is renewed concerning *Abraham* and *Saraes* sonne, vers. 10. and *Sara* for her infirmity relproved, both for her laughter, 12, 13, 14. and for her deniall, vers. 15.

In the second part. 1. The Lord sheweth a reason, why he will impart his counsell to *Abraham* concerning the overthrow of Sodome, vers. 18, 19. 2. The Lord propoundeth his resolution, with the cause thereof, vers. 20, 21. 3. *Abraham* intreateth: where first is set downe the ground of his prayers the justice of God, 23, 25. then his particular request six times repeated, from fifty persons to bee found in Sodome, to ten.

The divers readings.

* v. 1. At the Oake of Mamre, S. Plaine or valley of Mamre. caet. colon, *signifieth both a Plaine and an Oake*: it is most like it was a Plaine set with Oakes.

* v. 2. He worshipped in or upon the ground. S.C.H. bowed himselfe toward the ground. T.P.B.G. shachah, to bow: so is it taken, *Isa. 15.23*. bow downe, that we may goe over.

* v. 4. Let your feet be washed. H. let them wash your feet. S. wash your feet. caet. sic etiam hebr.

v. 5. You shall cat. S. comfort or strengthen your heart. caet.

* v. 8. He ministred unto them. C. stood by them. caet.

v. 10. I will come to thee according to this time, at the very houre. S. in this time, vita comite, life being pre|sent. H. or wherein ye shall be alive. C. according to the time of life. B.G.P. heb. when this time shall flourish or revive againe. T.

* v. 12. It was not so with me till now. S. shall I have youth. C. shall I have lust. caet. heb. gnadan: to take pleasure.

v. 15. Sarah. deniall. caet. she lying denied. T. cacash, *signifieth both*.

v. 21. I will appeare and judge. C. I will goe downe and see.

* I will make an end of them, if they repent not, if they repent I will not revenge them. Ch. *the others have not these words*.

* v. 22. Abraham stood in prayer before God. Ch. stood yet before God. caet.

v. 28. Wilt thou destroy for forty five the whole City. S. caet for five.

The Explanation of doubts.

QVEST. I. Of the vision and apparition made to Abraham in Mamre.

Vers. 1. *AGaine the Lord appeared, &c.* 1. This was the sixth apparition of God to *Abraham*, taking those two in the fifteenth Chapter for one: which herein is preferred before the rest, because this apparition is made in an humane shape: which is not expressed in the rest: and this is the third visi|on of this kinde, as *Cajetane* noteth, when the Lord shewed himselfe in some visible forme: 1. to *Adam* in Paradise; 2. to *Agar* in the wilderness, *Gen. 16.13*. 3. to *Abraham* in this place. 2. This apparition was not long after the other in the former Chapter: for in both after a yeare a sonne is promised to *Abraham*, *Rupertus*: and the promise is renewed for *Sarahs* cause, *Calvin*. 3. It was now in the heat of the day, that is, noone-tide. Septuag. the usuall time of rest and repast. *Iun.* when *Abraham* sate at his doore, to take shade, and to espie what travellers passed by, to give them entertainment. *Muscul.*

QVEST. II. Who the three Angels were that appeared to Abraham.

Vers. 2. *THree men stood by him.* 1. They were not three men, but so appeared, *Iun.* They stood not hard by him, for he needed not then have gone to meet them: but they stood before him, or over against him: for so the word *gnal* signifieth, *Muscul.* 2. *Abraham* at the first did not know them to be Angels, for he received them unawares, *Heb.* 13.1. yet there appeared some extraordinary excellen|cie in them, in that *Abraham* useth them so reverently: for otherwise, to every common passenger hee would not have given such reverence, *Calvin*. 3. Neither can it bee certainly affirmed, that these three men were the three Angels, *Michael*, *Gabriel*, *Raphael*, as some of the Hebrewes: the first the messenger to *Abraham*, the other appointed for the

destruction of Sodome, and *Raphael* for *Lots* deliverance: for both the Angels that went toward Sodome, were in equall commission to destroy the City, chap. 19.13. *The Lord hath sent us to destroy it:* and to deliver *Lot*.vers. 16. *they caught Lot and his wife by the hand, &c.*

Abraham doth reverence to one above the rest calling him Lord, v. 3. who also is called *Jehovah*. v. 17. their opinion may safely bee received, that thinke this eminent person, with whom *Abraham* talked, to be Christ. But it is a collection without ground, by the apparition of these three Angels, to conclude the Trinitie as *Pererius* seemeth to insinuate. *Calvin*.

QVEST. 3. Why *Abraham* speaketh to one of the 3. Angels in chiefe.

Vers. 3. *LOrd if I have found favour. &c.* *Abraham* seeth three men, but speaketh as to one: 1. whereby, neither a three fold knowledge of God is shadowed forth: of his nature, by his benefits, by his judgements, as *Philo*: 2. nor yet hereby is signified the myserie of the Trinitie, that one God in three persons is to be worshipped, as *Rupertus*. 3. Neither did *Abraham* speake unto every one of them particul|cularly, as *Ramban*. 4. But *Abraham* saluteth the third person as more excellent, either for the dignity of his person, or for some respect, which the other two had unto him. *Chrysost.* but for such services as equal|ly belonged to them all, hee speaketh to them all in generall, as the washing of their feet. 5. as they were three persons, so he offreth unto them three services; to wash their feet, to rest them under the tree, to com|fort their hearts with bread. *Perer*.

QVEST. IV. Of the Hebrew measure called a Seime.

Vers. 6. *THree measures of fine meale &c.* The word is *Seime*, which is the same in English: a seime. 1. which neither containeth so much, as *Epiphanius* saith, that is, 50. sextarios, pints. 2. neither is it so large, as the measure called *Amphora*, which contained 80. pound weight, as *Hierome*. 3. neither doth it receiue 24. sextarios, or 36. pounds, as *Pererius*. 4. nor yet is it so large, to containe as much and an halfe, of the Italian measure called *modius*, as *Ioseph. lib. 9. antiquitat.* 5. But in true account the Hebrew seime was the third part of an Epha: which Epha is not equall to the Grecians *metreta*, or *medimnus. Atticus*, which did hold an 108. pound, as *Pererius* gesseth. But the Epha contained ten *homers*, *Exod. 16.37.* that is, so many pottles: for the homer held two *chaenices*, that is, two wine quarts and an halfe: so th• the seime being the third part of an Epha, did containe foure *cabi*, every *cabe* held foure *logi*, every *logi* six common henne egges: the whole capacitie would receive 96. egges. And this measure did equal|lize the Romane *modius, sic Iunius in hunc locum*, which is 14. pints English, and 14. ounces, somewhat lesse than our pecke: and so it is well translated in the great English Bible, three peckes of fine meale or flowre: for it is not like that *Abraham* for three men would provide three great measures, bushels, or seimes of fine flower.

QVEST. V. Of the cakes and other provision which *Abraham* prepared.

5. *MAke cakes upon the hearth:* the Septuagint translate *ègcruphiae panes subcineritios, bread baked in the ashes*, as *Hierome* readeth. 1. We need not with *Ambrose* from hence to gather, that *Abraham* used cakes raked up or hidden in the ashes, as the Greeke word seemeth to import; *eo quod laetere debet omne myst•rium, &c.* because these things were done in mystery. 2. Neither was this kind used so much for the finenesse and delicacy, as *Atheneus* noteth, that it was in great request among the Athenians *lib. 3.* and so *Muscul. 3.* But in respect of the speedie and present preparing rather. *Iun.4.* Neither is it necessarie, that we understand the whole calfe to be made readie at once, but such parts thereof, as more speedily could be dressed. *Muscul. 5.* But whereas

the Hebrewes would have these cakes to be unleavened bread, because it was now the Pasch, it is not like that this ceremonie was now used. *Mercer*:

QVEST. VI. Whether the Angels did truly eate, or had bodies.

Vers. 8. *And they did eate.* 1. Wee neither thinke with *Theodoret*, that these Angels seemed onely to have bodies, and so also seemed to eat, but neither in truth: he saith they tooke the meat, ** simulatis manibus, with counterfeit hands*, and put it into *simulatos*, their counterfeit mouth: for these Angels had palpable and tractable bodies for the time, as may appeare by the washing of their feet. 2. *Thomas* thinketh that they assumed a true body▪ *sed nō vera fuit comestura, but it was no true eating*: but why should it seeme more unlikely for them truly to eat, than to have true bodies? for there may bee a true eating, *** though the meat be not converted into the substance of the body, as our Saviour did eat after he was risen againe. 3. Wherefore it is the so under opinion, that these Angels, as they were endued with true bodies for the time, so they did verily eat, as they did walke and speak and doe other actions of the bodie truly: yet did they not eat of any necessity: but like as these bodies by the power of God assumed for the present, were againe dissolved and turned to their first nature, so was the meat which they did eat. *Calvin*.

QVEST. VII. The meaning of these words according to the time of life.

Vers. 10. *I will certainly come againe, according to the time of life.* 1. which cannot be understood of God, as if he should say, *if I live*, as *Hierome*: the immortall God would not so speake as a mortall man. *Calvin*. 2. Neither is it spoken of *Sara, ut Genevens*. 3. or of *Abraham* and *Sarai, Chald.* that life is certainly promised to them both: *Luther*. for seeing God before promised to give *Abraham* a sonne of *Sarah, Gen. 17.16.* hee could not doubt, that *Sarah* should then bee living. 4. neither is it referred to the childe, that hee should be borne alive. *Annotat.* of the great bible, for this was also promised before, *Gen. 17.19.* that God would make a covenant with *Isaak*, and his seed: there was no question, but that this child should have a perfect birth. 5. *Iuniuse* exposition is this, *I will come unto thee, when this time shall revive againe*: that is, the same time twelve-moneth: as it may be interpreted out of the former Chapter, *17.21. which Sarah shall beare unto thee, the next yeare at this season*: and so in other places, this word

Page 170

to *revive*, as here applyed to the time, is attributed unto things without life, *1 Chron. 11.9. Ioab* is said to revive, that is, repaire the rest of the City.

6. And if this were in the spring as some conjecture, and may be gathered by the heat of the time, v. 1. and shadow of the tree, and eating abroad, v. 8. the time of life, or living time, may fitly bee applyed to the spring, when all things seeme to revive againe: 7. But it is better understood of *Isaak*, that he should be borne according to the time of life, that is, after the usuall and accustomed time of child-bearing, that is, *Isaak* should now be conceived, and so by that time twelve moneth spoken of, *Gen. 17.21.* hee should bee borne: this to bee the meaning, these reasons may perswade: 1. because it is like, that since the time when *Isaak* was promised after a twelve month, till now, *Abraham* had not knowne his wife, by reason of the sorenesse of his circumcision, and by *Sarahs* words. v. 12. that she had no lust or desire that way. 2. further, seeing the Angell at the conception useth the very phrase and speech. *Luke 1.37.* of the Angell here, v. 14. that the type may answer to the body, the Angell is here a messenger of *Isaaks* extraordinary conception of an old woman, as there of Christs miraculous conception of a Virgin.

So then *whereas the Angell*, v. 13. *maketh mention of two times, at the time appointed I will come unto thee according to the time of life*: the time appointed is the time set, v. 17.21. which was that time twelve-moneth: the time of life is from *Isaaks* conception to his birth.

8. But that is a meere fable of the Hebrewes, that the Angell made a line upon the wall, to the which when the Sunne came that time twelve moneth, *Sarah* should have a sonne. *Mercer*.

QVEST. VII. Why Abraham is called old.

Vers. 11. *NOw Abraham and Sara were old, and it ceased to be with Sarah, after the manner of women, &c.* 1. *Philo* noteth, that *Abraham* is the first that in Scripture is called an old man, though many before him, were much elder in yeares: and thinketh he was so called, *propter canitiem virtutum*, for his old age and growth in vertue. But that is not the meaning here: it is given as a reason, why *Sarah* doubted of a son, * because she was old and her Lord also. 2. Neither is *Pererius* collection sound, that because *Sarah* saith: *shall I have lust?* that *Abraham* and *Sarah* after the birth of *Ismael* had consented to abstinence from matrimoniall acts: for *Abraham* long after this had children by *Keturah*, which sheweth that there was in *Abraham* moderate lust and desire: and *Sarah*, though her desire that way had beene extinguished yet she was to be obedient: *Sarah* then only speaketh comparatively, that the heat and lust of youth was now abated in her.

QVEST. VIII. Whether Abraham was simply unapt for generation.

FURther, 1. Some thinke that *Abraham* by reason of his great age, was simply unapt for generation in himselfe; but yet received a generative faculty from God to beget *Isaak*: *sic Thomas Aquin. Contr. Abraham* 37. yeares after by *Keturah* had six sonnes, *Genes.* 25. 2. therefore it is like then hee was not simply unapt for generation: nor yet enabled by an extraordinary faculty; seeing also that many yeares after, some at 80. yeeres of age and more had children, as *Cato*, and *Massinissa*. *Plin. lib. 7. cap. 14.*

2. Wherefore *Augustines* opinion is more probable, that *Abraham* was not simply unapt for generat[i]on, * but not by *Sara*: for afterward by another wife he received children.

3. Whereas the Apostle saith, that *Abrahams* body was now dead, being almost an hundred yeare old. *Rom.* 4.19. this is spoken in respect of *Abrahams* owne opinion, who was out of hope, to have children, *hee considered not his owne body*, saith *S. Paul.* *Perer.* And comparatively, because his body was now dead, being almost 100. yeare old, and much more unable, than before: and if in his younger yeares, he received no children by *Sarah*, much lesse hope was there now. *Calvin.*

QVEST. IX. The reason of *Sarahs* barrennesse.

TWO reasons are also given of *Sarahs* barrennesse: because she was old, and the monethly custome of women had left her: *Sarah* was now thirty yeares old, which may seeme in those dayes, when they lived long (as *Sarah* attained to an 120. yeares, *Gen.* 23.1.) to be no sufficient reason of her not bearing: for than one of ninety yeares might be esteemed as one of 50. now, beyond which time women commonly beare not; though some have children after those yeares, as *Cornelia* bare *Volusius Saturninus*, at 60. yeares, *Plin. lib. 7. c. 14.* 2. Neither the staying of the monethly course, may be thought of it selfe a sufficient cause of *Sarahs* barrennesse; because as *Aristotle* writeth, some may conceive without them, though it be rare: *lib. 7. de histor. animal. c. 2.* 3. But yet considering that *Sarah* both in her young time, and while the custome of women continued with her was barren: she being now both old, and that use discontinued, must needs be much more. And therefore those both concurring in aged and barren *Sarah*, doe make the worke more miraculous, in that she now conceived.

QVEST. X. Sarahs laughter whether it argued her incredulity.

Vers. 12. *Sarah laughed*. 1. This laughter of *Sarah* can neither be altogether excused, as *Ambrose* maketh it a signe of a mystery, rather than an argument of incredulity. 2. Neither yet did *Sarah* directly detract from the credit of Gods promise: for she did not yet know that they were Angels. 3. But of a womanly modesty shee shewed her selfe at the first incredulous, and being guilty of her infirmity, through feare denied it: but yet when shee was rebuked, shee stood not in defence thereof, neither replied, and was confirmed in her faith, and beleevd. *August*. 4. And herein Gods mercy appeareth,

that is contented to chastise *Sarahs* incredulity, with a simple reprehension, whereas *Zacharie* for the like offence, was stricken dumb. *Calvin*.

8. 87. *Shall I hide from Abraham?* 1. Whereas the Septuag. read from *Abraham*, *〈 in non-Latin alphabet 〉*, *puero*, my childe, *Ambrose* sheweth, that *Abraham*, though old in yeares, is called a childe, or youth: *ob pueritia obsequium*, because of cheerefull obedience, and prompt and ready services, but wee need not stand upon this note, seeing the word is not in the originall: and yet it is usuall in Scripture, by that word to understand servant.

QVEST. XI. How a thing is said to bee impossible.

2. Likewise where the latine readeth, *can I hide from Abraham?* which in the originall, standeth thus: *shall I hide?* *Pererius* observation, how divers wayes a thing is said to be impossible, or that cannot bee, is impertinent: yet because there may be use elsewhere of this annotation, I will not omit it.

1. A thing is said to bee impossible, when meanes and strength is denied, 1 *Cor*. 3.2. *I gave you milke to drinke, for yee could not, &c*. 2. That which is seldome done, though it may bee done, *Matth*. 5. *A City set upon an hill cannot be hid*. 3. That which is not fitting nor convenient, *Matth*. 9. *The children of the bridegrome cannot mourne so long as the bridegrome is with them*. 4. When a thing may bee done, but against the will, *Gen*. 37. 4. *The brethren of Ioseph could not speake peaceably to him*. 5. That which can|not bee done of man, or by any naturall cause, though unto God not impossible, as to cause a Camell to goe thorow the eye of a needle, *Matth*. 19.6. That which is simply impossible both in nature, and to God, as including a contradiction: *as it is impossible God should lye: Heb*. 6.7. That which is forbidden by a superiour power: as the Angell saith to *Lot*, *Gen*. 19.22. *I can doe nothing, till thou be come thither*. 8. That which is evill and unseemely, as *Ioseph* saith to his mistresse, *How can I doe this great wickednesse, and sinne against God, Gen*. 39.9.

QVEST. XII. Wherefore the Lord imparted his counsell to Abraham concerning the destruction of Sodome.

Vers. 18. *SEing that Abraham shall be indeed a great nation, &c*. Two reasons are given, why the Lord will not conceale from *Abraham* his counsell concerning the destruction of Sodome: first in regard of the dignity and privilege which the Lord had indued *Abraham* with: both carnall, in that hee should be a father of a mighty people: and spirituall, because of him should come the Messiah: in whom all the nations of the earth should bee blessed. 2. In respect of *Abrahams* diligence and duty in teach|ing and instructing his posterity after him. For this should seeme to have beene the godly practice of the fathers, to catechise their families and instruct them: concerning the creation of the world, transgres|sion of man, destruction of the old world, Gods providence, the Messiah to be revealed, everlasting life to come, and such like: *Perer*. 3. The

Hebrewes thinke, that because the *Pentapolis*, or valley of five Cities belonged unto Canaan, which was promised to *Abraham*, the Lord imparteth this matter.

QVEST. XIII. Of the greatnesse of the sins of Sodome.

Vers. 20. *The cry of Sodome is great, &c.* 1. Foure sinnes are noted in Scripture, to be crying sinnes: the sinne of blood: *Gen.* 4.10. The sinne of oppression, *Exod.* 2.23. The detaining of hirelings wages, *Iam.* 5.4. The sinne of uncleannesse, as in this place: *Perer.* 2. By the cry of sinne is here understood the impudency of sinners, *Gregor. Peccatum cum voce est culpa in actione, peccatum cum clamore est culpa cum libertate, &c.* Sin with a voyce, is a fault in action, sinne with a loud cry, is a licentious liberty, *lib.* 5. *moral c.* 7. 3. Their sin is said to be multiplied: 1. because of the continuall custome of sinning. 2. The number of offenders. 3. The number of sinnes: as pride, fulnesse of bread, idlenesse contempt of the poore, *Ezech.* 16.49. *Perer.* 4. Their sinne in the singular number is said to bee increased, because, though they had many sinnes, yet there was one most notorious amongst them, the sin of uncleannesse. *Muscul.* 5. The fruitfulnessse of the ground, pleasantnesse of the water, brought abundance: their abundance made them wanton. *Philo.* 6. And their sinne was so much the greater, because not 15. yeares before, God had both chastised them by captivity, and againe in mercy delivered them, yet they notwithstanding, neither relgarding the mercies, nor judgements of God, went on in their sinne. *Luther.*

QVEST. XIV. Why the Lord punisheth and for what reason.

Vers. 21. *I Will goe downe and see.* 1. It is a figurative speech: for God who filleth all things, neither goeth nor commeth: and he which knoweth all things, need no inquisition or search, to informe his knowledge. *Perer.* 2. God punisheth three wayes. 1. for the most part God deferreth the punishment of sinners till the next world: that by his patience some may bee brought to repentance: * that men should think of another life and place of judgement beside this, that he might take triall of the faithfulnessse of his servants, that serve him obediently in faith, though presently they neither see punishment nor reward. 2. The Lord punisheth in this life, but after a long time, much patience and often warning: as the Israelites at he length, because of their sins were carried into captivity. 3. Sometime the Lord punisheth forth with, when the sinne is dangerous and contagious, as *Core*, *Dathan*, and *Abiron*, were straight-wayes punished for their rebellion. 3. God punisheth for three causes in this life: 1. for the correction and amendment of him that is punished. 2. for the preserving and maintaining of Gods honour, that is contemned. 3. for the good example of others.

QVEST. XV. How Abraham went on the way with the Angels, and how he stood before God.

Vers. 22. *Abraham stood before the Lord, and drew neare, &c.* Whereas *Abraham* is said, v. 16. to goe out with the Angels toward Sodome: it was not to shew them the way, as *Rupertus*: no yet only to shew his humanity unto them, who as he had entertained them friendly, so would bring them on the way kindly. *Perer.* the Hebrewes also thinke he went a mile with them, to shew his courtesie; but he did it rather to shew his duty and reverence to the Angels. *Calvin.* for *Abraham* did not now thinke they were Prophets: but knew them to be Angels, not by their departure and going into heaven, as *Augustine* thinketh: but he discerned it before by their communication. 2. *Abraham* acknowledgeth the third Angell to be God: and therefore the other two onely are called Angels. *Genes.* 19.1. *Iun.* and prepareth himselfe to make intercession to God: as the Chalde readeth, *he stood in prayer*: some thinke, that the three Angels vanished away, and then God spake to *Abraham*, some that this was a new vision, after the Angels were departed: some take this to be an Angell, who is called *Jehovah*, because the Lord spake in him: *Mercer.* but by this

meanes, *Abraham* should have committed Idolatry, in worshipping the Angell, because God spake in him: therefore it is to be thought, that this third Angell was Christ: and whereas in the next Chapter, v. 18. *Lot* also saith, *Lord*: hee speaketh not to the Angels, but turneth to God. 3. Hee draweth neare unto God, both by his reverent approaching, and in his devout affections. *Calvin*.

QVEST. XVI. Abrahams prayer not to be accused of temerity.

Vers. 24. *Wilt thou destroy and not spare the people for fifty righteous? &c.* 1. It is evident that *Abrahams* intercession is specially intended for Sodome: whereof the Lord maketh specially mention, v. 20. yet his affection and pity was in like manner extended to the other Cities, that they might be spared according to the same rule. 2. Neither did *Abraham* dissemble his affection, as some thinke, as though he only made intercession for *Lot* his kinsman there dwelling, but he remembreth all other righteous men, that should bee there found. *Calvin*. 3. Neither doth *Abraham* pray more in affection than judgement, as *Pererius* thinketh: because it is no unjust thing with God to chastise temporally the righteous with the wicked, as *Ezekiel* and *Daniel* were carried into captivity: for the same chastisement is to a divers end, to the wicked and impenitent, a beginning of everlasting judgement, to the righteous, a correction for their amendment: neither was it necessary that for the deliverance of the just the whole City should be spared: * for God could deliver the righteous, as *Noah* in the flood, and *Lot* in the families of Sodome, and destroy the rest: *Abraham* upon these reasons is not to be accused of temerity: because that from this place, the Apostle seemeth to derive that sentence, *Rom. 3.6. else how shall God judge the world?* 4. Wherefore concerning the first reason, I thinke rather with *Vatablus*, that *Abraham* urgeth not Gods justice as in it selfe considered, but in the opinion of the infidels: who not knowing how the same punishment may sort out to divers ends, would accuse God of injustice, if the righteous should have perished with the wicked: or with *Calvin*, that *Abraham* propoundeth to himselfe the destruction of Sodome, as a fore-runner of everlasting judgement, and therefore prayeth that according to the rule of Gods justice, the righteous might be exempted from it. 5. Neither doth *Abraham* entreat, that the City should altogether be untouched, and the wicked goe unpunished, but that the righteous might be spared. *Calvin*. so he requesteth two things, the one, that the very place might be preserved, not utterly destroyed: if not, yet at the least that the righteous perish not. *Marl*. 6. Whereas God saith, v. 26. *I will spare all the place, &c.* He in his mercy granteth more than *Abraham* asked: that if there could have been so many righteous found, the City for their sakes should have beene wholly delivered: which was an indulgence, which the Lord would have granted for this time, not to bee a perpetuall rule: for the Lord afterward by his Prophet threatneth, that if *Noah*, *Daniel* and *Iob* were among the people, they should onely deliver their owne soules: he would not spare the rest for their sakes: *Ezech. 14.16. Pererius*.

QVEST. XVII. Why Abraham beginneth at fifty and endeth at ten.

FURTHER, if it be asked, why *Abraham* beginneth with 50. and endeth at ten: and beginneth not rather here first. 1. We need not for answer hereunto, with *Thomas Anglicus*, picke out a mystery from the numbers: who by *fifty*, understandeth such as are perfectly righteous, and so by the other lesser numbers, the inferiour order of just men: for the Scripture useth other proportions to set forth the degrees of righteous men, as an 100.60.30. *Matth. 13.8.* and if this were a good reason, *Lot* should have beene none of the righteous persons, because hee was under ten. 2. But the other conjecture of the same author is not to bee refused: that *Abraham* will not bee so bold, as at the first to entreat, that the City might bee saved for tens sake, but descendeth by degrees. 3. Neither is *Tostatus* reason good, that *Abraham* is directed of God, * to descend no lower than ten, because hee knew that there were some just men under ten, for whose sake yet hee would not spare the City: which just men hee thinketh themselves were delivered: that God directed *Abraham* in his prayer is true; but not upon any such ground, for excepting *Lot*, his wife and two daughters, and other righteous men are mentioned to bee delivered: nay the Scripture saith, all the inhabitants

beside of the Cities were destroyed: *Genes.* 19.25. and so it is like, that all which died in the flames of the Cities, were partakers also of their sinnes. 4. Neither the 50. first named, are to be divided among the 5. Cities: 10. to bee found in every City, as some of the He|brewes: neither yet in naming the 50. doth *Abraham* pray onely for Sodome, as *Aben Ezra*: but though Sodome bee specially mentioned because it was the mother City of the rest, in the which as the greatest City, this number was most like to be found, yet *Abraham* intendeth the benefit of all. Neither

doth *Abraham* end in ten, because he thought there were so many righteous in *Lots* house, he and his wife, his 4. daughters and their husbands: for *Loth* had but two daughters, and the same unmarried: and *Abraham* hath not respect so much to the safety of *Lots* family, as the preservation of the whole City; neither yet because fewer than ten, as *Noe* with the rest, that made eight, could not deliver that generation: neither doth hee stay at ten, as though God for a lesse number of just men will not spare a City: for as sometime for more than 5000. God will not suspend his judgements, as Samaria and Israel was not spared, though God had reserved to himselfe 7. thousand. 1 *King.* 19.18 so for fewer than ten, God sometime will shew mercy, as hee promised to spare Jerusalem, if but one righteous man could bee found there. *Ie|rem.* 5.1. *Mercer.* 5. It is therefore more like that *Abraham* named no lesse proportion than ten, lest hee should have been too bold with God: as also for this reason▪ because he must either have fallen ten more as in all the other numbers, (saving one) and then there should have beene none at all: or else he should have descended by five, as in the second instance; which number of righteous persons wel•nie *Abraham* knew to be in *Lots* house; even foure, himselfe, his wife, and two daughters; whose lives being the whole sum of the righteous in Sodome, *Abraham* might thinke a sufficient redemption, though hee entreated no•, for their cause also to have the rest saved.

QVEST. XVIII. Why *Abraham* maketh no mention of *Lot* in his prayer.

FRom hence also we may take the solution of another question, how it came to passe that *Abraham* maketh no mention in his prayer of *Lots* deliverance, whom before by strong hand hee had recovered from captivity, *Genes.* 14. 1. Some thinke that *Abraham* remembred *Lot* in his prayer, but *Moses* expres|seth it not, making mention rather of that part of his prayer, which might more commend his charity in making request for strangers. *Pererius.* 2. Some thinke that *Lots* deliverance was included in that ge|nerall request, vers. 27. that God would not destroy the righteous with the wicked. *Muscul.* and there|fore God is said to have remembred *Abraham*, when hee sent out *Lot*, that is *Abrahams* intercession. *Genes* 19.29. *Luther.* 3. Some are of opinion,* that *Abraham* might have some speciall revelation of Gods purpose for *Lot*. *Calvin.* But it is more like that *Abraham* relyed upon Gods generall promise; *I will blesse them that blesse thee*: and therefore doubted not but that God had a blessing in store for *Lot*. *Iunius.*

4. Places of doctrine.

1. Doct. The wicked spared, because of the righteous.

Vers. 26. *I Will spare all the place for their sakes.* God spareth the wicked because of the righteous, which either are allied in bloud, as *Cham* was preserved for *Noahs* sake; or joyned in cohabitation as *Paul* had all the soules given him that were in the same ship,* *Act.* 27. or when the righteous are moved in piety and commiseration toward them: as at *Samuels* request the Lord spared the people of Israel, 1 *Sam.* 12.19. *Muscul.* therefore, *sapiens est stulti redemptio, a wise man is a redemption for a foole*: and as a Physitian, that healeth common diseases: as a valiant man, that is a defence and muniment to the common wealth: *Philo.* so in forrein stories the like Princely mind is recorded to have been in *Augustus Caesar*; who having overcome *Antony*, and

taken the City of Alexandria, when the Citizens expected nothing else but present destruction, the Emperour proclaimed publikely that he did pardon their rebellion for *Arius* sake, a Philosopher of that City, whom he used familiarly. *Perer. ex Plutarch, in M. Anton.*

2. Doct. Of the divers kinds of intercession and mediation.

Vers. 23. *Abraham drew neare, and said; Philo* noteth three kinds of intercession & mediation with God. 1. Gods owne goodnesse and mercifull clemency: as our Saviour saith, *my father himselfe loveth you, Iohn 16.27.* 2. The intercession and request of the righteous: as S. *Iames* saith, *the prayer of faith shall save the sicke: c. 5.15.* 3. The repentance and true humility of the offender, that craveth pardon: as the prodigall child upon his submission was received to favour. *Luke 15.* 4 But he omitteth the principall intercession of all, whereupon the rest are grounded, of the which hee was ignorant; the most effectuall and all sufficient mediation of our blessed Saviour Christ Jesus: according as the Apostle saith, *If any man sinne, we have an advocate with the father, Iesus Christ the righteous, 1 Ioh. 2.1.*

3. Doct. How Abraham calleth himselfe dust and ashes.

Vers. 27. *I Am but dust and ashes.* Man may bee foure wayes compared: 1. with the bruit beasts and plants, in respect of whom man is of a most excellent workmanship, being created according to Gods owne image. 2. with the starres and celestiall bodies, unto whom man is inferiour in regard of his terrene constitution, but superiour in his soule. 3. with the Angels, to whom man in the substance of his soule, is but a little inferiour, as it is in the Psalme, 8. *Thou hast made him a little lower than the Angels.* 4. But if man be compared with the omnipotent and eternall God, hee is but as dust and ashes before him, and indeed as nothing: as the Prophet saith, *Behold the nations are as a drop of a bucket, and as the dust of the ballance: all nations are before him as nothing, and they are counted to him lesse than nothing and vanity, Isa. 40.15.17.* therefore, *Gregory* saith well, *Sancti quanto magis interna divinitatis conspiciunt, tanto magis se nihil esse cognoscunt, &c. the Saints, the more they consider the divine nature of God,* so much the more they acknowledge themselves to be nothing.*

5. Places of confutation.

1. Confut. Angels are not to be adored or worshipped.

Vers. 2. *HEe bowed himselfe to the ground.* From hence it cannot bee concluded, that Angels are to bee adored and worshipped, as the vulgar latine readeth: for *Abraham* supposed these to be men and not Angels, and therefore it is but a civill kind of reverence, which hee giveth unto them: otherwise though *Abraham* should have forgotten himselfe, in yeelding unto them adoration, yet would not they have accepted it: as the Angell forbiddeth *Iohn* to worship him, *Revel. 22.8.* *Thomas Aquinas* answer, that *Iohn* would have given unto the Angell, the divine and highest kinde of worship due unto God, and therefore was forbidden, is insufficient: for this were to make so great an Apostle ignorant, what duty was only to be yeelded to God: and it is misliked by *Pererius*, one of that side. And whereas he findeth out an other shift, that this adoration exhibited by *Iohn* was not unlawfull, but inconvenient to bee done in respect of the great excellency, to the which man, was now advanced by Christ: this is as slender an answer as the other: for in that the Angell forbiddeth *Iohn* to worship him, because hee was his fellow servant; it sheweth that it was not only inconvenient, but unlawfull also for one servant to worship another. *Iohn* then adoreth the Angell, not of ignorance, but of forgetfulnesse, being in an ecstasis of minde, and ravished with the glory of the Angell: for if the Apostle had not forgotten himselfe, he would not twice have failed herein, *Apoc. 19.10.23.9.*

2. Confut. The foresight of our obedience not the cause of the increase of grace.

Vers. 19. I *Know him, that hee will command his sonnes, &c.* Pererius here noteth, that God foreseeing *Abrahams* godlinesse and obedience, doth bestow upon him these great benefits, among the which was this revealing of his counsell concerning Sodome: whereas the onely reason, as *Vatablus* well noteth, why the Lord doth accumulate and multiply his graces upon his servants, is his owne fatherly love toward them: who having once made choyce of them, doth for ever love them: for what else doth the Lord here make mention of, but his owne graces vouchsafed to *Abraham*? it was not then any merit in *Abraham*, that procured this increase of graces, but Gods favour: who leaveth not his, but addeth graces upon graces, till he have accomplished their salvation. *Calvin*.

3. Confut. Chrysost. Errour of freewill.

* Here further may bee noted *Chrysostomes* errour: who saith that *Abraham, ex seipso, & scientia sibi naeturaliter insita ad tantum virtutis fastigium pervenit: of himselfe and his naturall knowledge did attaine to such an high degree of vertue.* Pererius would thus excuse *Chrysostome*, that by saying, *of himselfe, &c.* he excludeth all externall helps by the instruction of other, and not the secret revelation, of Gods spir|it and supernaturall gift of faith. If *Chrysostome* could be so handsomely expounded, for mine owne part, I would be glad: but who seeth not, that his words carry another sense? for the scripture useth, to set these two one against another, *by grace*, and *of our selves*: *Eph. 2.8. By grace are yee saved through faith, not of your selves*; if *Abraham* then was made righteous of himselfe, it was not by grace. The Scripture also sheweth, that God first called *Abraham* from his idolatrous countrey, before he did yet any commendable worke, * *Gen. 12.1.* Wherefore all *Abrahams* righteousness depended upon the calling of God, as *Chrysostome* in another place hath this sound saying, *quamvis fidem adducas, à vocatione eam accepisti: what though thou hast faith, thou hast received it from thy calling.*

4. Confut. There is no preparation in a mans nature, to his calling.

Vers. 19. *THat the Lord may bring upon Abraham, &c.* Hence *Chrysostome* noteth, that *Abraham, primum in omnibus virtutis suae dedit specimen, & sic divinum meruit praesidium; did first shew every where an example of vertue, and so merited the divine assistance.* Pererius two wayes would justifie *Chrysostome*: 1. he saith, he speaketh not of merit of condignity, but of a sufficient and fit preparation only unto grace. 2. or hee meaneth not that *Abraham* merited the first grace of justification, but onely the amplification or increase of it, *Perer. in 18. Genes. disput.*

Contra. 1. It is Gods mercy and love, which first calleth us, before we can be any way prepared thereunto: there is no fitnessse, aptnesse, or congruity in our nature, but all is of grace: so *Moses* saith, *because the Lord loved thy fathers, therefore he chose their seed after them. Deut. 4.37.* Gods love was the first motive for the choyce and calling of *Abraham*. * And againe, seeing *Terah Abrahams* father was an Idolater, under whom *Abraham* was brought up, and by all likelihood infected that way before the Lord called him: what preparation could there be in *Abraham*, * or provocation to his calling? 2. Neither was the begin|ning only of Gods favour toward *Abraham* of grace, the increase thereof by merit: for *Iacob* being of *Abrahams* faith confesseth, *that he was not worthy, or lesse, than the least of Gods mercy, Gen. 32.10.* he confesseth that none of Gods graces, neither first or last, were conferred upon him, for his worthinesse: therefore *Calvin* well noteth, that this word, *that, consequentiam magis notat, quam causam, doth note rather a consequence, than a cause.* Where the Lord findeth his servants faithfull and obedient, he will increase them with further graces, not merited by their obedience, but added in mercy according to the gracious promise of God, that vouchsafeth of his fatherly goodnesse so to crowne the faithfull service of his children. For otherwise if our service and obedience bee weighed in it selfe, it deserveth nothing: as our Saviour

saith, *When we have done all things which are commanded, we must say we are unprofitable servants: wee have dine that which was our duty to doe. Luke 17.10.*

Morall observations.

1. Morall. The commendation of hospitality.

Vers. 2. *HE ran to meet them from the tent doore. Ambrose* here well noteth, *non otiosus sedit Abraham in ostio tabernaculi, &c. Abraham* did not sit idly in the doore of his tabernacle, *sed longe aspexit, nec aspexisse contentus, cōcurrit obviam: festinavit occurrere, quia non satis est recte facere, nisi etiam maiore, quod facias.* But he spieth a great way off, neither was hee content to espy, but went to meet them; * hee made haste to meet them; because it is not enough to doe well, unlesse thou speedily dispatch that thou doest. *Abraham* therefore is commended for his hospitality: and thus is he rewarded: whereas hee thought he entertained men, he received Angels as the Apostle noteth, *Heb. 13.1.* and *Ambrose* saith, *qui scis an Deum suscipias, cum hospitem putas: how knowest thou, whether thou receive God, whom thou takest to bee a stranger?* But now adayes, men are so farre off from hasting to meet strangers, to invite them home, that many of the poore members of Christ with begging and intreating, can hardly find entertainment.

2. Morall. Against curious building and carelesse hospitality.

Vers. 6. *Abraham made hast into the tent to Sarah, &c. Abraham* is not curious in his dwelling, but courteous in entertaining of strangers: much unlike is the practice of these daies: great men delight to build great houses, but keepe no hospitalitie: *Abraham* contrariwise, contenteth himselfe to dwell in a tent, yet his doores are open to strangers. This example of *Abraham* shall condemne the curiosity of this age in trimming their houses, and their carelesnesse in entertaining strangers.

3. Morall. Women must learne to keepe their owne houses.

BESide, in that *Sara* kept in her tent, the property of a modest matron is expressed, which keepeth her selfe at home, and loveth her owne house; by which example such gossips and busie bodies are reproved that use to goe from house to house, giving themselves to idlenesse and prating: as the Apostle describeth them, *1 Tim. 5.13.*

4. Morall. Against curiosity in diet.

Vers. 7. *TOoke a tender and good calfe:* here is a patterne of frugality: *Abraham* prepareth for his guests, no wine, curious fare or dainty dishes, but wholesome countrey fare, as cakes, butter, milke, veale, and such like: curiosity then and nicenesse, superfluity and excesse in feasts and bankets is not commendable. *Perer.* as the Apostle saith, *Be not drunke with wine, wherein is excesse, Eph. 5.15.*

5. Morall. Against curiosity of the eare.

Vers. 10. *SAarah heard in the tent doore: Sara* being otherwise a most modest matron, yet sheweth her infirmity and curiosity, in listening behind the doore, what the Angels said to *Abraham:* which is a fault very much incident to that sexe, to be harkening and giving eare to heare things to which they are not called unto. The Preacher giveth a caveat against such curiosity of the eare. *Eccl. 7.23. Give not thine heart to all the words that men spake, &c. Muscul.*

6. Moral. Against mariage for lust in old persons.

Vers. 12. *After I am old, shall I have lust?* Sarah thought it a shame for her in her old age to give her selfe to the sport and pleasure of youth: hereby the dotage of aged persons is reprov'd, which doe provoke their decayed and dead bodies to lust againe, and doe revive their abated heat by un|equall and unseemely marriages. *Perer.* Hereunto agreeth the counsell of the Apostle, that wisheth youn|ger widowes to marry, but such to bee chosen as were not under sixty yeare old, 1 *Tim.* 5.10. supposing such to have not such need of marriage.

7. Moral. The duty of wives to their husbands.

Vers. 12. *And my Lord also.* Saint *Peter* from hence exhorteth wives to be obedient and dutiful to their husbands, as *Sarah* was to *Abraham*, calling him Lord or master, 1 *Pet.* 3.6.

8. Moral. Sinne must not be excused but acknowledged.

Vers. 15. *Sarah denied, &c.* Though *Sarah* shewed her infirmity in her deniall, yet being convinced, she by silence yeeldeth, she in obstinacy replyeth not to justifie her sinne: so likewise *Peter* after he had denied Christ, did not double his sinne by defending it, but diminish it by lamenting for it▪ *Musculus.*

9. Moral. Gods love appeareth in revealing his will to his servants.

Vers. 17. *Shall I hide from Abraham that thing which I doe? &c.* Like as a true friend will impart and reveale his secrets to his friend: so the Lord herein sheweth his love to *Abraham*, in vouchsa|fing to reveale unto him his counsell. So our Saviour saith to his Disciples: *Henceforth call I you not ser|vants,*

Page 176

for the servant knoweth not what his master doth, but I have called you friends, for all things that I have heard of my father, have I made knowne to you. *Iohn* 15.15. Even so also are the faithfull bound to propa|gate the knowledge of the truth, as *Abraham* is commended, because hee would teach his sonnes, and his houshold after him to walke in the feare of the Lord, *Calvin.*

10. Moral. Examination must goe before judgement.

Vers. 21. *I Will goe downe and see, &c.* The Lord which knoweth all things, needed not to have searched or examined the truth, before hee proceedeth to punishment: But this is for our example, as *Gregory* noteth: *ne mala hominum ante presumamus credere, quam probare:* that wee presume not to give credit to the report of mens sins, before we have proved.

Thus the Lord did in punishing the old world, and in confounding the languages, *Gen.* 11. first take triall and knowledge of the transgression, before he inflicted punishment: which is a patterne for Judges, to proceed maturely and gravely to sentence, after due examination and searching out of the cause: as *Iob* saith, *when I knew not the cause I did search it out.* *Iob* 29.16.

11. Moral. The efficacy of the prayers of the Saints.

Vers. 29. *And he yet spake to him againe.* 1. Here appeareth the great liberty of speech, and boldnesse of the Saints in their prayers: *Abraham* reneweth his requests 9. times. 2. We see also the good|nesse of God, that cannot withstand the requests of his servants, nor be offended with their importunity. *Muscul.* So *Moses*, when God had purposed to destroy Israel, did strive in his

prayers, and obtained fa|vour by his importunity. 3. If God so patiently heard *Abraham* praying for wicked Sodome, much more graciously will he receive the supplications of the faithfull for his Church. *Calvin*.

CHAP. XIX.

1. The Method.

T His Chapter intreateth of such things as happened to Sodome, and of such matters as concerne *Lot*.

Three things are declared touching *Lot*, his hospitality in receiving the Angels, vers. 1, 2, 3. his deliverance out of Sodome, which containeth: 1. the warning which *Lot* gave to his kindred, and their refusall, vers. 12, 13, 14. 2. The mercy of God in hastening and pulling *Lot* out of the City, 15, 16, 17. 3. The request of *Lot* concerning *Zoar*; vers. 19. to vers. 23. 4. The judgement upon *Lots* wife, vers. 26. Thirdly, concerning *Lot* is expressed, the incestuous practice of his daughters, and the fruit and issue thereof, 31. to the end.

Concerning Sodome, first their sinne and iniquity is set forth: where, 1. we have their ungodly attempt against the young men in *Lots* house, vers. 4, 5. 2. *Lots* pacification with their outrage, vers. 5. to 10. 3. The punishment of blindness upon the Sodomites, vers. 11.

Secondly, the overthrow and destruction of Sodome is described. 1. the cause God rained from heaven • 2 • The manner, fire and brimstone. 3. The lamentable effect, the Cities were overthrowne.

2. The divers readings.

* v. 1. Lot sate in the ga•es of the City. H. gates of Sodome. caet.

worshipped with his face to the ground. H. S. C. bowed himselfe with his face. T.P.G.B. heb. Shacah: to bow or humble the body.

* v. 6. that we may company with them. S. know them, caet.

v. 9. he came in as a stranger. H. came in to dwell. H. one came to sojourn, C. P. he came alone as a stranger. G. he came as one to sojourn. B. this man but one came to sojourn. T. heb. eechad. one.

v. 14. which married his daughters. S.B.P. which were to marry his daughters. H.T.G.C.

v. 15. in the punishment of the City. T.G. sinne of the City. sic heb. gnaven.

v. 16. and set them without the City. Sept. *have not this clause, as the rest have*.

v. 17. lest I be overtaken. S. lest I perish. caet.

v. 19. I cannot be saved in the mountaine. S.C.H.B. I cannot escape to the mountaine. P. T. G. heb. malat. to escape: *so it is taken*, v. 17. escape to the mountaine.

* v. 20. is it not a little one? *meaning, City*, cater. *is not res perixigna, a small matter, I. which I aske. T. it seemeth rather to be referred to the City. segnai little, whereof the City was called tsegnar, or Zoar.*

* my soule shall live because of thee. S. my soule shall live. caeter.

v. 21. I have admired thy face in this word. S. I have received thy face in this thing; caet. nasah. to receive. T. *interp.* * I have respect of thee, *or unto thee*.

v. 26. his wife looked backward. S. looked behind her. H. C. Lots wife behind him: G. or following him looked backe: * B. his wife looked backe behind him: P.T. sic heb. for Lot went after his wife, to set her forwards.

28. flame arised: S. sparkes: H. smoke: cae. chit•r: smoke.

v. 33. he knew not when he slept and when he rose: S. when he lay downe and rose up: c•t.

Page 177

38. Called his name Ammon, the sonne of my sonne in law. S. Ammon. *I.* the sonne of my people: H. called him the sonne of my people: C. called him Ben Ammi: c•t. *sic heb.*

The explanation of doubts.

QVEST. I. Why Lot sate in the gate of the City.

Vers. 1. *LOt sate at the gate of the City, &c.* 1. Neither as a Judge, because hee sate in the gate, which was the place of judgement. 2. Neither to meet his shepherds with their flockes. 3. But *Lot* there sate as *Abraham* in his tent doore, to take occasion to entertaine strangers, as also knowing the wic|ked use of the City, to preserve them from their rage and violence. *Calvin.*

QVEST. II. Of the 2. Angels that came in the evening.

Vers. 1. *IN the evening came two Angels.* These two were not the sonne and the holy Ghost, as some thinke, and that God the father staid still with *Abraham*: but they were, as they are called An|gels. 2. They are two, nor for that one had commission to destroy Sodome, the other to deliver *Lot*, or as though one Angell had not sufficed for this businesse; but they were both joyned in commission, as it pleased God. 3. These were Angels and not Prophets: which are also called men, because they were An|gels in nature, and men in their habit. 4. They stayed not 5. houres in the way, as the Hebrewes thinke, but Sodome was of such distance from *Abrahams* tent, that the journey might well aske 5. or 6. houres. 5. They came about eventide to *Lot*, at noone and in the cleare day to *Abraham*: they were to him mes|sengers of joy, but now Ministers of judgement. 6. *Lot* bowed himselfe upon his face *aphim*, his nose tou|ched the ground: which is not added here and not before concerning *Abrahams* obeysance, as though *Abraham* being the more worthy person, would not bow so low, as *Rabbi Carus*: but it is added, *ex abundanti*: *Mercerus.*

QVEST. III. Of Lots inviting of the Angels into his house.

Vers. 2. *SEemy Lords.* 1. It is but a curious observation: that *adonai* is here written with *patach*, as being but a civill salutation, and before, *c.* 18.3. with *camets* as being then properly spoken of God: for neither did *Abraham* know them at the first to bee Angels, nor yet is the word in most copies there written with *cametz*. 2. Neither doth *Lot* say turne aside into my house, as by the posterne or privy gate, for feare of the Sodomites, as *Rasi*, for their going in was well knowne unto them. 3. It is also a curious note, that *Lot* would have them first goe in, and then wash, that they might not bee seene washing in the streets. 4. Neither doe the Angels at the first refuse, that *Lot* might not come in danger for lodging of strangers, which was publikely forbidden, as some thinke, in Sodome: But they civilly refused, to make triall of Lots humanity, as for the same cause our Saviour did the like, to make his two Disciples more ear|nest. *Luke 24. Mercer.*

QVEST. IV. Whether the children and all the people of Sodome came together.

Vers. 4. *FRom the young to the old; all the people from all places:* 1. Not such children only as were of discretion came together, *Cajetane:* but even the youth of the City corrupt by the evill example of the rest, flocked together with the rest: *Calvin:* as wee see that children, where an unruly company is assembled, doe run on heapes. 2. Neither as *Lyranus* and *Tostatus*, is it an hyperbolicall speech that all the people came together: but it is most like, that this was a generall concourse of the whole City, all besetting *Lots* house, some nearer, some further off. *Pererius*. 3. Some thinke that the Sodomites would admit no strangers to come in among them, and therefore they were so earnest against these young men: for whereas there are 4. properties among men, 1. mine is mine, thine is thine, 2. mine is thine, and thine is mine, 3. mine is mine, and thine is mine, 4. mine is thine, and thine is thine: the 1. of naturall men, the 2. of popolare, the 3. of cruell men, the 4. of godly: the Sodomites were of the first and third ranke being unmercifull to others, all having to themselves. *Mercer*.

QVEST. V. Of the beastly and immoderate lust of the Sodomites.

Vers. 5. *BRing them to us, that we may know them, &c.* 1. Their meaning is not that they would know what guests hee had received into his house. 2. Neither did they by a mannerly tearme conceale their vile lust. *Calvin*. 3. But they were come to that impudency that they were not ashamed publikely to proclaime their wickednesse: but the Scripture setteth downe an unhonest thing by an honest name. 4. And this seemeth to have beene extraordinary, and not usuall thus to beset *Lots* house, both because these two young men, were of excellent and Angelicall beauty and favour, which kindled their filthy lust: and God so disposing, that before their destruction they should come to the height of sinne.

QVEST. VI. Why Lot stayed in Sodome so wicked a place.

NOW whereas it may be questioned, why *Lot* would stay in such a wicked City, the answer is. 1. That by this occasion a triall might bee had of the horrible wickednesse of the Sodomites. 2. And that Gods mercy might appeare in *Lots* deliverance. 3. *Chrysostome* addeth further: that *Lot* staid, *ut icut op/timus*

Page 178

medicus morbos eorum emendaret, that as a good Physitian hee might cure their diseases: and though he saw that he little prevailed, yet he was not to give over, as a good Physitian though he cure not, *nihil de arte sua, vel officio praetermittit*, he doth omit nothing of his art or duty.

QVEST. VII. Whether Lot offended in offering his daughters.

Vers. 8. *BEhold now I have two daughters:* This fact of *Lots*, in offering his daughters to the rage of the Sodomites is diversly excused. 1. *Ambrosereason* is, *minus erat secundum naturam coire, quam adversus naturam delinquere:* it was a lesse fault to company with his daughter, according to nature, than with the young men against nature: and so according to that saying, of two evils the lesse is to bee chosen; * which rule indeed holdeth in such evils, as are punishments, but not in such evils as are sinnes: in corporall things, not in spirituall: no evill or sinne is to bee admitted at all: neither is it commendable before God to escape a greater sinne by doing a lesse: there is no such necessity, that a man should com|mit sinne; hee ought rather to dye than to sinne. If hee bee blessed that condemneth not himselfe, in the thing hee alloweth, * *Rom.* 14.22. then hee is not blessed, that alloweth a sinfull thing in act, which hee condemneth in judgement. 2. *Chrysostomes* excuse is, that *Lot* did it, *ut servaret hospitib. honorem:* that he might preserve his

guests from shame and violence. But for this Saint Paul hath given us a rule, *not to do evil, that good may come thereof*, Rom. 3.8.3. Augustine maketh this supposition, though he allow it not; *noverat as non peccare, si in ipsis fieret, quod in vita fieri in se sustinebant: hee knew that his daughters should not sin, if they were forced to endure that, which was against their wils: and therefore his daughters not sinning, hee sinned not.* But Augustine himselfe doth very well answer this objection, that if the maidens had consented to the Sodomites, *facient cum Sodomitis te authore nequitiam: thou shouldest be the author of their sinne*, if not *patientur a Sodomitis te authore violentiam: thou art the author of this violence*. 1. It was uncertaine, whether they might have beene drawne to consent. 2. yet was it a sinne in Lot to prostitute his daughters, especially being betrothed to others, as it may appeare, v. 14.

4. Cajetane thinketh, that Lot did not offer his daughters with any purpose to put off one sin with another, but useth an hyperbolicall kind of submission, thinking thereby to appease their rage; some adde further, that Lot knew, they would not desire his daughters, being espoused already to some great men of the City; *ex Calvin*. But this had beene too great presumption in Lot, and tempting of God, to make such an offer to so unruly a multitude, hoping that it would not be taken.

5. Some thinke, that though a man in himselfe is not to doe a lesse evill to avoid a greater, yet it is lawfull, when we see another obstinately set to commit a great wickednesse, to mollifie his mind with a perswasion or insinuation to a lesse evill, *as Chrysostome* would have those that are accustomed to sweare, rather to sweare by their owne head, than by God: Gregory resembleth it thus: *qui murorum vndique ambitu clauditur ne fugiat, ibi se in fugam praecipitet, ubi brevior murus invenitur: hee that is shut up within the wall, that he cannot flye, let him escape that way where the wall is lowest. Contra*. 1. This is a good rule, where wee are perswaders only from evill, and not actors our selves of evill; for Augustines rule is good, *peccare omnino non debemus, ne alij gravius peccent: we must not sinne at all, lest other sinne more*; If Lot had perswaded them rather to have gone to the maids of the towne, and let the young men alone, it had beene more tolerable, than to prostitute his owne daughters. 2. Though in it selfe it be a greater sinne, to abuse men unto lust, than women, yet was it a greater fault for Lot to be the author and counsellor of this attempt against his daughters, than to suffer his guests to be abused.

6. Wherefore this fact of Lot cannot bee justified, no more than that of the Ephrathite, *Iud. 19.24*. though it may be somewhat qualified: 1. in respect of Lots good charitable affection to use all meanes to preserve his guests from violence. 2. in regard of those times, when knowledge was not so ripe, nor it might be this point so well cleared to Lots judgement, whether a lesse evill might not be admitted, that a greater be avoided. 3. Lot, as Augustine well conjectureth, did it *animo perturbato*, with a troubled minde, and of a sudden, and therefore not so well advised. 4. If any shall urge S. Peters words, 2. *epist. 3.7. And delivered just Lot vexed with the uncleane conversation of the wicked*; and hence conclude that Lot was here in blamelesse: hee shall not so reason well: for though generally Lot bee called a just man, yet it followeth not, that every particular act of his was just: for then his incest with his two daughters would finde defence.

QVEST. VIII. With what kind of blindness the Sodomites were smitten.

Vers. 11. *They smote the men with blindness, &c. that they were weary in seeking the doore, &c.* 1. Chrysostome noteth, *non tantum excoecati sed viribus dissoluti, &c. they were not only blinded, but their strength failed*: this also may well be conjectured, yet the word beareth not that sense, but only that they were weary in seeking the doore, so Laah signifieth. 2. one Ribera, as Pererius noteth, would have it understood, not of Lots doore, but that every man returning was weary in seeking his owne doore: because it is said, *Wisd. 19.16. Every one being compassed with darknesse, sought the entrance of his doore*: which words are uttered of the darknesse of the

Aegyptians, not of the blindness of the Sodomites: and it is evident by the text, that the Sodomites sought to finde that doore, which the Angels pulled in *Lot* by. 3. This blindness, was neither an utter deprivation of their sight, for then as *Augustine* saith, they would rather have sought them guides to have led them, than laboured to find the doore: neither was it an ob|scuring of their sight concerning the object of the doore only, as *Perer*. neither was it a blindness procured by any naturall meanes, as by the obscuring the object, darkning the aire, or weakning the sight, as *Pererius* imagineth: but it was a miraculous and immediate worke: *they smote the men with blindness*;

they smote not the *medium* or the *object*: but their sight was generally blind, that they had no discerning of one thing from another: as the Aramites were blinded, that they could neither discern *Elisha* the pro|phet, the way, nor the City. *Calvin*. so that both their discerning and seeing faculty, both inward and out|ward sense were dazled, and therefore the word *sanuere*, is put in the plurall number, *San•erim*: they were then as it were *san blind*, which word may very well bee derived from the Hebrew: so is the pro|perty of such, not to discry or discern things of any distance from them.

QVEST. IX. Lot had only two daughters, no other children.

Vers. 14. *LOt went and spake to his sonnes in law, &c.* 1. These were the men unto whom *Lots* daughters were espoused, not already married, as some of the Hebrewes thinke, and *Mercerus*, that *Lot* beside the two Virgins, had two other daughters married: but it may appeare that *Lot* had no more sonnes or daughters, but only two: because when the Angell had bid him bring out his sonnes in law, his sons and daughters, hee onely spake to his sonnes in law: therefore sonnes he had none, nor other daugh|ters to speake unto, but those two which were with him. 2. It is evident also, that only *Lot*, his wife,* and two daughters were delivered out of the flames of Sodome: 1. that it might appeare, that there were no more righteous persons in Sodome, so that the number of ten last mentioned by *Abraham*, could not bee made up. 2. If any other had escaped, if men, *Lots* daughters would rather have practised with them than their father, if women, they would have entised them to doe the like as they did. As for the wine, which they drunke, they might either carry it themselves, or upon beasts, there was no such necessary use of servants in that behalfe: or which is most like, they brought it with them from *Zoar*. *Mercer*.

QVEST. X. Why Lot is willed to speake to those that would not heare him.

Vers. 14. *HE seemed, as though he had mocked.* It will be here questioned, why the Lord willeth such to be warned, whom hee knew would despise their calling. The answer is ready, God not|withstanding would have them to be called, that they might be more inexcusable, and his judgements ap|peare to be most just: like as he hath appointed the Gospell to be preached to all the world, yet many are called and few chosen, as our Saviour saith, *Mat.20.16.* *ex Calvin*.

QVEST. XI. Why Lot and the rest are forbidden to looke backe.

Vers. 17. *LOoke not behind thee.* The Lord forbade *Lot*, and likewise the rest with him, to looke behind them, not either because of the Angell that destroyed Sodome, or for that it was dangerous to looke into the infected aire, as the Hebr. but for these reasons: 1. to try their obedience, as hee did *Adams* in prohibiting the eating of an apple. 2. to shew hereby the indignity of that place, that was not worthy by any honest man to bee looked upon. 3. to stay *Lots* curiosity, that he should not too narrowly looke into Gods judgements, or gaze upon his workes. *Perer*. 4. as also for more

speed sake, as the Apostles were likewise forbidden to salute any by the way. *Iun.* 5. that *Lots* desire and affection might bee sequestred from the pleasures and wealth of the City. *Calvin.*

QVEST. XII. How *Lots* wife looked behind him.

Vers. 26. *His wife looked backe behind him.* 1. not behind her selfe, as the Latine readeth: 2. nether yet being behind *Lot*, dragging after him, did shee looke backe, as *Cajetane* in *c.* 19. *Genes. & Mercer.* 3. neither did she looke behind upon *Lot*, that she might come after him. *Calvin.* for then she had not broken the Angels charge. 4. but she looked toward Sodome behind and beyond her husband. *Iun.*

QVEST. XIII. Why God so severely punished *Lots* wife.

She was turned into a pillar of Salt. God shewed this example of severity upon *Lots* wife, 1. for her disobedience. 2. her incredulity, in not giving credit to Gods word. 3. her curiosity in desiring to see the City burning. 4. her foolishnesse in pitying the ruine of her countrey, kindred, and people. 5. her affection seemed yet to bee addicted to the pleasures of Sodome, and therefore our Saviour giveth a caveat hereof, *Remember Lots wife, Luke* 17.32. that wee for saving and loving of this life, lose not the next. *Perer. Calvin.*

QVEST. XIV. What pillar of Salt *Lots* wife was turned into.

Pillar of Salt. 1. Not because *Lots* wife perished in the fire of brimstone mingled with salt, as it is *Deut.* 29.23. as *Aben Ezra:* for it might as well be said a pillar of brimstone. 2. neither is it so called only because it was a durable pillar: as an everlasting covenant is called a covenant of salt. *Numb.* 18.19. for salt hath a property to preserve things from corruption and decaying. 3. Neither was she turned into a pillar of salt, because she refused to bring the guests salt the day before, as some of the Hebrewes dreame. 4. Neither yet is it an allegory, to signifie such to be as senselesse pillars, which divert their affections from spirituall to earthly and sensuall things: as *Philo* applieth it. 5. But hereby is signified, that she both was turned into a pillar of materiall salt, and that also durable and of long continuance, which *Ioseph* saith, remained to be seene in his time, *Borchardus* long after maketh mention of it in his description of the holy land: and the *Thargum Hierosolymit.* saith, that it is *duratura usque ad tempus resurrectionis,* ^{*} *to continue till the resurrection:* but God would have that monument, *ut praestet fidelibus condimentum, &c.* that it might be a seasoning to faithfull men to take heed of backsliding, as *Augustine* noteth.

QVEST. XV. What became of *Lots* wife.

Further, 1. Neither must it bee supposed that her soule, but her body onely was turned into a pillar of salt. *Calvin.* 2. And the Lord might have mercy upon her soule, though this chastisement was shewed upon her body. 3. And it is most like that this miracle was done before *Lot* came to Zoar: neither is it to be thought, that *Lot* and his two daughters went before, and his wife staid behind in the field to looke backe, as *Cajetane* thinketh: but it was done in *Lots* sight and presence, for the better example sake, before they entred into Zoar: ^{*} for when *Lot* departed out of Zoar, mention is made only of him and his two daughters. And they which have travelled that countrey doe testifie, that this pillar was to be seene betweene Segor and the dead Sea, where Sodome and Gomorrha stood. *Perer. ex Borchard.*

QVEST. XVI. Why *Lot* refuseth to goe to the mountaines.

Vers. 20. *SEe now this City hereby, &c.* 1. Neither was this done in mystery, that *Lot* refused the moun|taine to dwell in Zoar, to signifie, as *Gregory* collecteth, that a low, humble, and meane life, is to bee preferred before high places. 2. neither did *Lot* refuse the high places, because of the craggy rockes and steepe hils, which are to bee seene in the mountaines of Engaddi: 3. But *Lot* himselfe giveth two reasons, why he preferreth Zoar before the mountaines: one in respect of himselfe, because the City was hard by, and he might sooner escape thither, than to the mountaine: the other in behalfe of the City, he intreateth for it, because it was but a little one, and not likely to bee so wicked, as the more popu|lous Cities

QVEST. XVII. How the Lord saith, I can doe nothing.

Vers. 22. *I Can doe nothing, &c.* 1. Some apply this to the Angels, which could not exceed Gods commis|sion. *Muscul.* 2. Some to Christ in respect of his humanity to be assumed. 3. But it is better understood of Christ as hee is God; neither doth this restraine the power of God, which is no other|wise executed, but according to his will: hee cannot, because hee will not, neither can change his decree concerning the saving and delivering of *Lot*: as in the like phrase of speech, it is said in the Gospell, that Christ could doe no great workes in his owne countrey, because of their unbeleefe. *Mark.* 6.5. for like as the Lord promiseth and purposeth a blessing to the faithfull, as here deliverance to *Lot*, so he hath decreed to with-hold it from unbeleevvers. 4. The Hebrewes doe here but trifle, that the Angell is here deprived of his power, because hee did arrogate it to himselfe, v. 13. and that they were deprived of their ministry: 138. yeares, till *Iacobs* ladder.

QVEST. XVIII. Of the name of the City Zoar.

Vers. 22. *THE name of the City was called Zoar.* 1. It is then corruptly called Segor, as the Latine and Septuagint read.* 2. *Theodoret* also is deceived, that saith Segor signifieth the opening of the earth, because the earth swallowed up the inhabitants of this City: for that is the signification of *Bela*, which was before the name of the place, *Gen.* 14.2. derived of the word *balaug*, to swallow or devoure. 3. The right etymology then of the word is here given by *Lot*, because it was *tsegnar*, a little one. 4. This was an happy change, not only of the name, but of the condition and state of the City: before it had the name of destruction, but now it is called little, that it might put them in mind of Gods mercy in sparing of the City for that time at *Lots* request. *Muscul.*

QVEST. XIX. How the Lord rained from the Lord.

Vers. 24. *THE Lord rained brimstone and fire from the Lord out of heaven, &c.* 1. This is not all one, to say the Lord rained fire from himselfe, as *Vatablu**, *Oleaster*, with others: that note this to be a phrase of the Hebrewes, to put nownes for pronownes: as *Gen.* 4. *Lamech* saith, heare ô ye wives of *Lamech* for my wives: 2. Neither doth it only signifie, that this was an extraordinary and miraculous raine, caused by the Lord himselfe, beside the course of naturall causes: as *Cajetane*. 3. But this place was well urged by the fathers,* to prove the eternity of Christ: that the Lord Christ, to whom the father hath committed all judgement, did raine from *Jehovah* his father. Thus the fathers applied this text. *Iustinus*, *Tertullian*, *Cyprian*, *Epiphanius*, *Cyril*, with others. Thus *Marcus Arethusus*, in the Syriac Councell did godlily interpret this place against the heresie of *Photinus*, that held Christ not to have beene before his mother. 4. For thus the Lord hath tempered the Scriptures, that beside the literall sense, in divers places of the old testament, the mystery of the Trinity is insinuated: *Gen.* as *Let us make man*: *Psal.* 1. *This day have I begotten thee*: which the Jewes understand literally; the first they say is but a phrase of speech: the second uttered of *David*. But to our understanding, the mystery of the Trinity is here revealed.

QVEST. XX. Of the raine of fire and brimstone, the beginning and manner thereof.

Rained brimstone and fire. 1. This was a miraculous and extraordinary raine, wherein fell together fire and brimstone, as a fit matter to disperse the fire, and salt also: as it may bee

gathered, *Deut.* 29.23. The land shall burne with brimstone and salt: and it may bee, that water powred downe also, whence was gathered the dead sea remaining to this day. 2. This raine came from heaven, that is the upper region of the aire, the place for fiery meteors: and it is not unlike, but that the nature of the soile, being full of pitch and slime and other combustibile matter. *Gen.* 14.10. did much increase the combustion: though

Strabo be deceived, who thinketh, that this fierce fire did break out first from the earth, *lib.* 17. 3. This was a fit punishment for this wicked people, that as they burned with unnaturall lust, so they should be consumed with unnaturall fire, *Gregor.* 4. The subversion of these cities was very sudden: * it was done, as *Jeremy* saith, in a moment, *Lament.* 4.6. And *Abraham* rising up early in the morning, saw onely the smoake, and not the falling of the fire: and yet the sunne was but in rising, when it began to raine fire and brimstone, *Gen.* 19.24, 28. by the breake of day the Angell hastened *Lot* forward, v. 15. betweene which and the Sun rising one may goe foure miles, as the Hebrewes. 5. Of all examples of Gods judgements, this is the most fearefull in Scripture: 1. because of the strange punishment: 2. the suddennesse of their destruction. 3. The perpetuall monument thereof to this day. 4. And it was a forerunner of everlasting fire and perdition, *Iude* v. 7.

QUEST. XXI. How many Cities were destroyed with Sodome.

Vers. 24. *Vpon Sodome and Gomorrhe.* 1. Neither were these two cities onely destroyed, as *Solinus.* 2. Nor yet tenne cities, as *Stephanus*, or thirteene, as *Strabo.* 3. nor five, as *Lyranus*, * *Theodoretus*, who thinke, that Zoar also was destroyed after *Lots* departure. 4. But it is most like, that onely foure cities were overthrowne, Sodome, Gomorrhe, Admah, Zeboim; for these onely are rehearsed, *Deut.* 29.23. for Zoar was preserved by the intercession of *Lot*, v. 21. *I will not overthrow this citie, for the which thou hast spoken:* and it was known by the name of Zoar in *Isayas* time, cap. 15. 5. *Hierome* also maketh mention of it in his dayes, and saith, *Sola de quin{que} Sodomorum urbib. precib. Lot preservatae est:* it was onely of the five cities of the Sodomites preserved by the prayer of *Lot.* 5. But whereas it is said, *Sapient.* 10.6. that the *fire came downe vpon the five cities:* the word is *pentapolis*, which is taken joyntly for the whole region, wherein the five cities stood, not for the five cities severally: *ex Perer.*

QUEST. XXII. Of the largenesse of the plaine that was destroyed.

Verse 25. *And overthrow those cities and all the plaine, &c.* where now standeth the dead and salt lake or sea. 1. *Plinie* saith, it is above an hundred miles long, and twenty five broad. 2. But *Iosephus*, which better knew, being brought up in the countrey, giveth it out 580 furlongs in length, * that is, 72. miles and somewhat more, and 150. *stadia* or furlongs broad, that is, nineteene miles or thereabout. By this it may appeare what a great destruction this was, which overflowed such a great circuit of ground. 3. *Aristotle* also testifieth by heare-say, that the thickness and saltnesse of the water is such, that it beareth up man or beast, throwne into it, *ex Perer.*

QUEST. XXIII. Whether any were saved beside Lot and his company.

ALL the inhabitants of the cities. 1. Then *Strabo* ◇ deceived, which thinketh that some of the cities were forsaken of those which could flie away, *lib.* 17. so that he supposeth, that divers escaped: but the Scripture testifieth, that all the inhabitants saving *Lot*, his wife, and two daughters were destroyed. 2. Not onely the men and women, but the infants also perished in the fire, so that there remained no seed or off-spring of the Sodomites: as the Prophet witnesseth, *Isai.* 1.19. *Except the Lord had reserved unto us a seed, wee should have beene as Sodome, &c.*

This the Lord did, * 1. to increase their sorrow and torment in seeing the destruction of their children. 2. to shew his perfect detestation of that wicked nation, whose very seed was accursed. 3. Although those infants were not guilty of their fathers actual sinnes, yet it may stand with Gods justice temporally to chastise the children for their fathers sins, as *Dauids* childe begotten in adulterie died, *Perer*. 4. God hath absolute power and free choice to shew mercy to whom he will, and to withhold it at his pleasure. 5. Gods judgements are secret, yet most just. * *Calvin*. 4. This destruction of the Sodomites by fire was a foreshewing of everlasting fire, *the vengeance* whereof they now suffer, *Iude* 7. therefore *Hierome* is deceived, that saith, *Deum ad praesens redidisse supplicii, ne in aeternum puniret*; that God did chastise them presently, that hee should not punish them eternally. Unlesse *Hierome* bee expounded to speake conditionally, if they repented, which it is not like they did. Wee may therefore safely subscribe to the sentence of Saint *Iude*, that the Sodomites are eternally punished: for neither were there any just men left after *Lot* was gone out, upon whom God might shew mercie: neither is it like they did repent in that instant, seeing they scorned *Lots* warning before: neither can any temporall punishment whatsoever, redeeme or buy our everlasting damnation.

QUEST. XXIV. Of the barrennesse of the ground where Sodome stood, and the strange fruit there growing.

Verse 25. *And all that grew upon the earth*. 1. Not onely for that time were the plants and herbs smitten, but the earth was stricken with barrennesse for ever. As the Psalme hath reference to this example, 107.34. *A fruitfull land turneth he into barrennesse or saltnesse for the wickednesse of the inhabitants*. *Aristotle* also witnesseth, that the bitterness and saltnesse of the water is such, that no fish can live therein, *lib. 2. meteor*. 2. *Borchardus* also that spent 10. yeares in the viewing of that countrey, saith, that no grasse groweth there, and that it alwaies smoaketh: 1. *pars. c. 7. num. 38*. which is agreeable to that place of the Prophet *Isay*, 34.9. *The rivers thereof shall be turned into pitch, the dust thereof into brimstone, the smoake thereof shall goe up for evermore*. 3. Others also doe write, that the fruit which there groweth, is outwardly like other fruit, but within the rine there is nothing but dust and ashes. *Io/sep. li. 5. de bell. Iudaio*. *Solinus* saith, *Fuliginem favillaceam ambitus extimae cutis cohibet*, that the goodly outward rine or skinne onely doth keepe in the filthy soily embers, *cap. 37. Pererius*.

QUEST. XXV. Why *Lot* feareth to stay in Zoar.

Vers. 30. *HE feared to tarry in Zoar, &c*. 1. Not so much for that the City was subject to earthquakes, and had divers times before beene thereby overthrowne, whereupon it was called *Bala*, of *Balaug*, which signifieth to swallow or devoure; and therefore *Lot* might thinke, that now much more the same calamity might befall it in this fearefull tempest of fire and brimstone, *sic Hieron. in tradition. Hebraic*. 2. But rather *Lot* seeing the same sinnes to reigne in this place, might feare lest the same punish|ment should overtake them: wherein notwithstanding he sheweth his weaknesse in not staying upon the Lords promise, *Calvin*. 3. As also that fearefull judgement which fell upon his wife at his entring in|to Zoar might move him the sooner to depart from thence.

QUEST. XXVI. How *Lot* is said to be delivered for Abrahams sake.

Vers. 29. *GOd thought upon Abraham, and sent Lot out, &c*. It may bee here questioned how *Lot* is said for *Abrahams* sake to be sent out, when Saint *Peter* saith, *That just Lot was delivered*, 2 *Pet. 3.7*. he was then delivered for his owne righteousnesse by the Apostles sentence. The answer here is not that *Lot* was delivered for his service to *Abraham* in Egypt, in concealing *Sarah* to be his wife, or following him out of his Countrey; but, 1. *Lot* was indeed principally delivered,

neither for *Abrahams*, nor his owne righteousness, but for the Lords owne mercy and goodnesse sake: and it is most certaine that *Lot* should have beene delivered, though he had not beene *Abrahams* nephew: yet the Lord to testifie his love to *Abraham*, and to encourage us one to pray for another, doth shew how much the prayers of the faithfull prevaile with him. 2. God is said to remember *Abraham*, not what hee prayed, but what God said to him, that he would not destroy the righteous with the wicked, *Muscul*. 3. As also it may be referred to the Lords first promise made to *Abraham*, *I will blesse them that blesse thee*, *Gen*. 12. so that *Lots* deliverance dependeth not upon any merit in *Abraham*, but Gods gracious promise toward him, *Iun*.

QUEST. XVII. Whether *Lots* daughter were indeed ignorant that there was no man left alive but her father.

Vers. 31. *There is not a man in the earth to come in unto us, &c*. 1. *Origen* thinketh that *Lots* daughters thought verily that all the world had beene destroyed by fire; * as it is like that they had heard of their father that there should be a conflagration of the world, but they perfectly understood it not: But this is not like, for they might easily have discerned from the hills, the rest of the Countrey to be untouched, and they came but lately from *Zoar*, which was preserved. 2. Some thinke further, that this ignorance of theirs was invincible and remediesse, and by this argument would excuse their practice with their father, *sic Ioseph. lib. antiq. Irenaeus lib. 4. c. 51. Ambrose lib. 1. de Abraham. c. 6. 3*. Others thinke that indeed *Lots* daughters did thus ignorantly perswade themselves, but so as that present arguments were offered to cause them to thinke otherwise, and therefore their ignorance was not invincible▪ as the view of the Countrey, the preservation of *Zoar*, which upon their fathers feare they might imagine also to bee destroyed; the remembrance that *Sodome* was punished for their particular sinnes: they knew also that their father had a godly uncle, and a great kindred; at the least they might before this attempt have consulted with their father *Cajetan. Perer*. 4. But I rather subscribe to *Calvin*, that they doe not so speake, as though all men of the world were perished (which they did know upon the former reasons) but onely the men of that place; as *Iunius* well translateth, *In tera hac; In this Countrey*; and they being shut up in the Cave could have no accesse unto others, *Mercer*. Though that other conjecture of *Calvins*, that there might be beside some of their servants, be not so probable, for they would not then have practised with their father.

QUEST. XVIII. *Lots* drunkennesse whether to be excused.

Vers. 32. *We will make our father drunke with wine. &c*. 1. Some doe altogether excuse *Lot* in that he was drunken, because he did it not of intemperancie, but onely to mitigate and allay his griefe and heavinesse, *Chrysostom. hom. 44. in Gen*. And *Thomas* saith, that *Lot* totaliter excusatur à culpa, that *Lot* is wholly to be excused; and his reason is, because, *Actus praecedens talis fuit, ut ex eo sequeretur ebrietas sine peccato; The preceding act was such, that drunkennesse followed without sinne*: which is not true, for wine cannot be taken with excesse without sinne; as *Saint Paul* saith, *Ephes. 5.18. Be not drunke with wine wherein is excesse*. * the very excesse is sinfull howsoever taken. 2. *Theodoret* will not wholly excuse *Lot*, *Ebrietas Lot nonnullam habet reprehensionem, venia tamen temperatam; Lots drunkennesse hath some reprehension but worthy of pardon* because, *Vino animi aegritudinem solabatur; He did allay his sorrow with wine*. 3. But *Augustine* doth wholly condemne it, thinking that it became not a just man, *Talem adhibere consala nem, o use such a kinde of consolation*: And indeed in this case though *Lot* might have more freely used wine in this forlorn estate, yet to use it in excesse to drunkennesse and lust, can have no excuse, *Muscul*.

QUEST. XXIX. The incest of *Lots* daughters no wayes excusable.

*Vers. 32. *That we may preserve seed of our father*. 1. Some doe excuse this fact of *Lots* daughters; first, *Irenaeus* saith, *ipsae excusabiles, arbitantes se solas relictas ad conservationem generis humani; They are excusable thinking they were onely left for the preservation of mankind*. Answ. 1. A good intention maketh not a good action; it is not enough to propound a

good end, but the meanes also must be good; their desire to preserve mankinde was commendable, but the means to compasse it, by incest with their father, was not justifiable. 2. It seemeth also that they sinned against their conscience, knowing that their father

would never have assented to them, if he had not beene made drunken first to forget himselfe.

Secondly, *Chrysostome* before alleaged, faith, it is extreme madnesse to condemne those, *Quos Scriptura ab omni liberat crimine; Whom the Scripture freeth from all blame. Answ.** The Scripture setteth downe only a plaine narration of the fact, without either praise or dispraise, according to the holy manner thereof, leaving the consideration thereof to the godly wise Reader: It sheweth that they committed this fact of ignorance, and love of posterity, rather than of intemperancie, which is not enough for the approbation of their fact, though it be somewhat for the qualification thereof.

Thirdly, *Irenaeus* useth another reason of excuse, because of the mysticall signification: he would have *Lot* signifie Christ, his daughters the two synagogues, &c. *Answ.* 1. This mysticall application hath no warrant in Scripture, but is onely devised by man. 2. Though it were, yet the argument followeth not: for the Scripture borroweth similitudes and allegories from things which are not allowed: as from the enchanter or charmer, *Psal.* 58.5. Christs suddaine comming is compared to the theefe, 1 *Thess.* 5.2.

2. Wherefore this attempt of *Lots* daughters is no way excusable. 1. Because incest with the father is a sinne against the law of nature, and no wayes tolerable. 2. They could not be ignorant, that, although those few Cities were desolate, the whole world was not emptied of people. 3. Their owne conscience gave them that they did not well, because they did intoxicate their father with drinke, thinking, that if he were in his perfect memory, he would not consent unto them. 4. Though procreation of children, and the propagation of man-kinde be a thing to be desired, yet was it not lawfull by unlawfull meanes to compasse it: in this case the Apostles rule must stand, not to doe evill, that good may come thereof. *Rom.* 3.8. 5. The resolution then is this: first that the sinne of *Lots* daughters was greater than their fathers: for his chiefe fault was his drunkennesse: but they committed a double fault, in making him drunke, and committing incest with him: therefore *Augustine* saith well: *Culpandus est Lot, non quantum ille incestus,* sed quantum illa ebrietas merebatur: Lot was to be blamed, not as much as this incest, but his drunkennesse deserved:* for the one was voluntary, the other involuntary: Secondly, his daughters sinned the lesse, because they desired their fathers company, not for lust, but for procreation: as both their words shew, and for that they did it but once, *Calvin:* yet was their offence very great, being against the law of nature: and therefore *Augustine* saith well: *Potius nunquam esse matres, quam sic uti patre debuerunt: ibid. It had beene better for them never to have beene mothers, than to have used their father so.*

QVEST. XXX. The copulation of the father and daughter in no necessity lawfull or tolerable.

FURther, if this question be moved, whether in this case, if there had beene no more men in the world left but *Lot*, it had beene lawfull for his daughters to have conceived by him. 1. *Ambrose* affirmeth it by the example of *Adam* and *Eva*, which was taken out of *Adam*, and yet carnally knowne by him. But this example is not proper, for *Eve* cannot be said to be *Adams* daughter, seeing the beginning of such kindreds is by carnall copulation and commixtion; neither will God ever suffer in his providence such necessitie to fall out, that none but the father and daughter should be lest for procreation; which necessity, if ever it were likely to be, had bin seene in

Noahs flood; when notwithstanding God would rather preserve wicked *Cham* for the generation of the world, than bring in any such necessity of unnaturall copulation.

2. Therefore *Augustine* thinketh more truly, that in this supposed case it had not beene lawfull for *Lots* daughters to doe as they did; because *Vetitia est lege naturali talis commixtio*, *such carnall commixtion is forbidden by the law of nature, and admitteth no dispensation. And againe, their owne minde gave them that they did not well; the care of conservation of man-kinde belonged to their father, and therefore they should have consulted with him; they then not consulting with their father, feared his consent, and so condemned in their conscience their owne act.

QUEST. XXXI. Whether Lot were altogether ignorant what was done to his daughters.

Vers. 33. *HE knew not when she lay downe, nor when she rose up.* 1. It can neither be as the Septuag. read; *he know not when he lay downe, or rose up*: for *Lot* was not so senselesse, not to know what he did, when he awoke and rose up. 2. Neither is it a thing incredible, *nescientem coire quempam*; *for a man not knowing in his sleepe to doe the act of generation, seeing the Scripture so testifieth here of *Lot*. 3. Neither is *Lyranus* opinion right, that *Lot* onely was ignorant when his daughters came to him and rose up but he knew what he did in the act, supposing through forgetfulnesse that it might be his wife: for *Lot* if he remembered himselfe, when hee awaked, what he had done, would not have committed the same thing againe. 4. Neither is *Tostatus* conceit out of *Thomas* probable, that *Lots* daughter conceived by him by nocturnall pollution and shedding of seed, not by the act of generation, as *Thomas* reporteth of one, that was by that meanes with child by her father, who for preserving of her virginity, kept her in his owne bed: for the text it selfe overthroweth this conceit; they consulted to lie with their father, or as the Septuagint read▪ sleepe with him, and so they did. 5. Therefore *Cajetanus* opinion is to be preferred▪ *Lot omnino nescivisse universam rem gestam*: that *Lot* was ignorant of the whole matter what was done from the first to the last: of which opinion *Chrysostome* was before: the reasons are these. 1. *Chrysostome*: *ea peccata nos condemnant, quae scienter facimus*: those sinnes condemne us, which we doe wittingly: but the Scripture excuseth this fact of *Lot* by his ignorance. 2. *Cajetane* saith, *hoc omne opios perfici posse impedit rationis usu*: that his businesse may be done, though the use of reason be hindred, as in those that are drunken. 3. *Pererius* addeth, that the progressive faculty may be exercised in sleepe: as many walke, carry things from place to place, and doe such like things in their sleepe: and of the same sort might this act <◇> 4. The Devill also to helpe forward this worke, might worke such a fantasie in *Lots* minde, being asleepe.

5. *Calvins* conjecture is best; *Non tam vino fuisse obrutum, quam propter intemperiem divinitus percussus spiritu stuporis*; That *Lot* was not so much oppressed with wine, as stricken with a spirit of slumber and senses lesse from God, because of his intemperance: to which agreeth that saying of *Chrysostome*; *Divina dispensatione factum, ut sic illo vino gravaretur, ut omnino ignoraret*: That God so disposed, that he should be so overcome of wine, that he was utterly ignorant. It was not then the operation onely of the wine, but Gods worke withall, that caused this senselesse ignorance.

QUEST. XXXII. The causes why the Lord suffered *Lot* thus to fall.

The causes why *Lot* was permitted thus to fall, are rendred to be these. 1. His double incredulity, in not giving credit to the Angell promising him safety, first in the mountaine, and then in Zoar, caused him to be punished with these two sinnes of drunkennesse and incontinenzie, *Hierome*. 2. His drunkennesse made way unto his lust, *Calvin*. 3. God hereby sheweth his great goodnesse

and singular providence, who can turne evill unto good: for of *Moab*, one of those incestuous births, came *Ruth*, which was married to *Booz*, of whose line came our Saviour after the flesh, *Perer*. 4. God hath set forth this example, to make us circumspect: *Ne abeamus in securitatem: that we be not secure, Luther*. If *Lot* so excellent a man fell into such grievous sinnes, of drunkennesse and incest, who ought not to be humbled, and take heed to his wayes, and depend upon God for his direction?

4. Places of Doctrine.

1. Doct. None perfectly just in this life.

Vers. 8. *BEhold I have two daughters, &c. Calvin* from hence concludeth, that no mans works are so perfect, but in some things they faile. The Scripture calleth *Lot* a righteous man, but *secundum quendam modum*, *after a certaine manner*, as *Augustine* saith. The Scripture noteth six great faults in this righteous man: 1. His contention with *Abraham*, *Gen.* 13. 2. His offering of his daughters to the rage of the Sodomites. 3. His incredulity in doubting to be saved in the mountaine. 4. His weaknesse of faith in fearing to stay in *Zoar*, which the Lord promised to save for his sake. 5. His drunkennesse. 6. His incestuous act, though involuntary. Therefore as *Saint James* saith, *In many things we offend all, Iam.* 3.1. so there is none so righteous, but in some things he offendeth.

2. Doct. The elect Angels ministers of Gods judgements upon the wicked.

Vers. 13. *THE Lord hath sent us to destroy it.* The good Angels then, as they are Ministers of Gods mercies toward the elect, *Psal.* 91.11. *He shall give his Angels charge over thee:* so are they the executors of Gods judgements upon the wicked, as upon the host of *Senacherib*, *2 King.* 19. and here upon the City of Sodome. Sometime also the elect Angels doe execute Gods judgements upon his owne people, as *2 Sam.* 24. when *David* had numbred his people: but this is more rare, and then when such judgements tend rather to our good than hurt, our correction rather than confusion.

3. Doct. No man can deliver himselfe from the bondage of sinne.

Vers. 16. *THE men caught him and his wife by the hands, &c.* As *Lot* would not have hastened to come out of Sodome, if the Angels had not pulled him by the hands; so cannot we free our selves from the bondage of sinne, nor come forth out of the wickednesse of the world, except the Lord doe call us out: as our Saviour saith, *None can come unto me except my father draw him, Ioh.* 6.44.

4. Doct. We must abandon whatsoever belongeth to *Babylon*.

Vers. 17. *NEither tarry thou in all the plaine.* *Lot* is not onely taken forth of Sodome, but forbidden to stay in the plaine that belonged thereunto: so is it not enough to come forth from the grosse superstition of the Romish *Babylon*, but we must shake off whatsoever hath any affinity or agreement with it, *sic Muscul.* as the Apostle saith, *Abstaine from all appearance of evill, 1 Thess.* 5.22.

5. Doct. The destruction of the world by fire shall be sudden.

Vers. 28. *HE saw the smoake of the land mounting, &c.* *Abraham* saw not the raine of fire and brimstone, but the smoake onely thereof, and yet he rose very early: so that it seemeth the burning of Sodome was done in a moment: for the raine fell not till *Lot* was entred into *Zoar*, which was about the Sunne rising, vers. 23. By this we may see, how suddenly the world at Christs comming shall be consumed with fire, and we changed in a moment, in the twinkling of an eye, *1 Cor.* 15.52. *Muscul.*

6. Doct. Wherefore unlawfull copulations are often more fruitfull than lawfull.

Vers. 36. *THus were both the daughters of Lot with childe, &c.* We finde in Scripture, that many law|fully companying with their husbands, as *Sara, Rebecca, Rachel, Anna*, yet hardly con|ceived: and yet divers with one unlawfull copulation were with childe, as *Thamar with Iuda, Bersebe with David, Lots* daughters with their father: which the Lord doth not, as more favouring such un|lawfull conjunctions, but to this end, that such secret uncleane works should come to light, for their con|version, as in *Iuda, David*; or confusion, *Marlor*.

5. Places of Confutation.

1. Confut. Vniversality no sure marke of the Church.

Vers. 4. *ALL the people from all quarters.* All rhe whole City of Sodome consented in evill, onely *Lot* and his family were free. Universality then is but a slender or uncertaine argument of the truth, or Church that professeth it. It is oftner seene, that the greater part is the worse, than otherwise. The Romanists therefore reason but simply, that their religion is the best, because the greater part of the world received it: for by the same reason, the uncleane conversation of Sodome might bee justified against *Lot*.

2. Confut. Against Atheists, that beleeve not the transmutation of Lots wi^o.

Vers. 26. *SHE became a pillar of salt.* Let not prophane persons scoffe at this, as though it were one of *Ovids* Metamorphosis fables. There is a great difference betweene Gods actions, and Poets fictions: he that beleeveth that God made all things of nothing, which dayly seeth birds to come forth of egges, and living creatures to be ingendred by dead seed, and hopeth for the resurrection of the body, cannot doubt, but that God could turne a womans body into a salty pillar.

3. Confut. Monkish and solitary life maketh not more holy.

Vers. 38. *HE dwelt in a cave.* Even *Lot* in a solitary cave committed sinne: it is not then the place that amendeth mens manners. *Gregory* well saith, *sic desit spiritus non adjuvat locus*:^{*} *If an heart be wanting, the place helpeth not.* *Lot* sinned in the mountaine, *Adam* fell in Paradise, the Angels in heaven. It is then but a Popish fantasie, that a Monks coule, a cloister life, an Hermites weed, can make a man more holy. But it is to be feared, that as dtunkennesse and incest were committed even in the cave, so the Gloi|sters and Cells of Popish votaries are not free from the like uncleannesse.

6. Places of morall observation.

1. Observ. Vnruly people to be gently handled.

Vers. 7. *I Pray you my brethren doe not so wickedly, &c.* *Lot* sheweth that a furious multitude is to be gently dealt withall, and not to be exasperated with sharpe words: as here *Lot* calleth the Sodomites his brethren, not in the same profession, but in respect of his cohabitation, and common condition of life. This is *S. Pauls* rule, *Instructing them with meeknesse that are contrary minded*, 2 *Tim.* 2.25.

2. Observ. God delivereth in extremity.

Vers. 10. *THE men put forth their hands and pulled Lot, &c.* The Lord though he deferre his helpe, yet will not faile us in the greatest danger, when we are brought to a straight. As here *Lot* was delivered from the Sodomites, as from raging Lions, when he was as under their pawes,

Calvin. In the like pinch, the Lord delivered *David*, when *Saul* had compassed him in, 1 *Sam.* 23.26.

3. Observ. Prophane persons make a mocke of Gods judgements.

Vers. 14. *HE seemed to his sons in law, as though he had mocked, &c.* Such are the prophane Atheists and worldlings, that make but a mocke and scorne of Gods judgements, and are no better per|swaded of the end of the world by fire, than these wretches were of the destruction of Sodome: of such *S. Peters* speaketh; *That there shall be in the last dayes mockers, &c.* which shall say, *where is the promise of his comming, &c.* 2 *Pet.* 3.3. *Calvin.*

4. Observ. We must not deferre our turning to God.

Vers. 16. *AS he prolonged the time.* By *Lots* example, who delaying the time, if God had not beene more mercifull to draw him forth, might have perished in the overthrow of Sodome: wee are taught, how dangerous a thing it is to deferre our calling, and to trifle or dally with Gods judgements. Therefore the Prophet *Amos* saith, *Prepare to meet thy God O Israel, Amos* 4.12. better to meet and pre|vent the Lord by repentance, than to stay till his judgements overtake us.

5. Observ. We must not forsake our calling.

Vers. 26. *His wife looked backe.* This teacheth us, that a man should not fall away from his profession and calling, whereinto he is once entred; as our Saviour saith, *He that setteth his hand to the plowe and looketh back, is not fit for the kingdome of God, Luk:* 9.26. *Muscul.*

6. Obser. He that wavereth in faith is never settled.

Vers. 28. *NOt so my Lord:* *Lot* not following the Lords direction, to goe first to the mountaine, en|treateth for *Zoar*: yet being in *Zoar*, he is not contented to stay there. So they which doe not submit themselves to Gods ordinance, but are doubtfull, in faith, are unconstant and wavering, and never settled: as Saint *Iames* saith, *A wavering minded man is unstable in all his wayes.*

Page 186

7. Observ. Custome and continuance in sinne dangerous.

Vers. 35. *THEy made their father drunke that night also, &c.* We see then what a dangerous thing it is once to give way to the tentation of Satan: *Lo* having beene once drunken already, is more apt to fall into it againe: so fearefull is a custome and continuance in sinne. Our instruction is therefore, that we should resist the temptation at the first, and not by yeelding to give way for a second assault: *⟨◇⟩* the Apostle saith, *Be not overcome of evill, but overcome evill with goodnesse, Rom.* 12.21.

8. Observ. The sinne of drunkennesse how dangerous.

FURther, we see how much drunkennesse is to be taken heed of, which did prostitute *Lot* so excellent a man, to such beastly uncleannesse. *Origen* well noteth, *Decepit Lot ebrietas, quem Sodoma non dece/pit, uritur ebrius flammis mulierum, quem sobriam sulphurea flamma non attigerat:* drunkennesse deceived *Lot*, whom Sodome could not deceive: he burneth with the lust of women, being drunken, whom while he was sober, the flames of brimstone touched not. Wherefore let us alwayes remember that saying of the Apostle. *Be not drunke with wine wherein is excesse, but be ye fulfilled with the spirit, Eph.* 5.15.

1. The Method.

T His Chapter hath two parts: first, the taking away of *Sara Abrahams* wife, vers. 1. 2. Secondly, the restoring of her againe: where first is set downe the admonition of *Abimelech* in a dreame, vers. 3. to 8. then *Abimelech* expostulating with *Abraham*. Thirdly, *Abrahams* defence, vers. 9. to 14. Fourthly, the restitution of *Sarah* with large gifts, vers. 14. to 17. Lastly, *Abrahams* thankfulness in praying unto God, and the effect of his prayer, vers. 17, 18.

2. The divers readings.

* v. 1. Dwelt betweene Recam and Agara. C. betweene Cades and S^r. caet.

v. 2. He feared to say she is my wife, lest the men of the City should stay him for her sake: *this is added by the Septuag. which the other have not.*

* v. 4. Wilt thou stay the ignorant and just Nation? S.H. the righteous Nation. caeter.

v. 5. God came unto Abimelech by night. S. the word came from the face of the Lord to Abimelech in a vision of the night. Ch. the Lord came to Abimelech by a dreame in the night. caeter.

v. 6. The Lord said unto him by dreame. Ch. S. the Lord said unto him, caet. I spared thee. S. I kept thee. H.B.G. I did prohibite thee. T. C. P. chasach. *to prohibite.*

* v. 9. That worke that no man ever did, hast thou done to me. S. things which were not worthy to be done. Ch. which are not wont to be done. P. which thou oughtest not to have done. caeter. heb. which shall not be done.

v. 13. When God brought me out of my fathers house. S.H. when God caused me to wander out of my fathers house: * caet. when the people erred after the works of their hands, the Lord applyed me to his feare out of my fathers house. Ch.

* v. 14. Abimelech tooke a thousand drachma, shillings. S. *the rest have not these words.*

v. 11. A thousand didrachma. S. a thousand silverlings. H.B.G. a thousand sickles. C. a thousand sickles of silver, Tr. heb. a thousand of silver.

* v. 16. These things shall be for the price of thy face. S. this shall be a vaile to thine eyes. H.B. this shall bee a vaile of honour. C. he shall be a vaile to thine eyes. T. G.

* v. 16. Speake all things truly. S. whither soever thou goest, remember thou wast deprehended. H. because I have sent to take thee, and have seene thee in all things, which thou hast said, be thou rebuked. Ch. was thus re|proved. B.G. and all this is, that thou maist be learned. T. heb. she reproved her selfe.

v. 17. They were refreshed. C. they bare children. caet. heb. jalad: *to bring forth.*

3. The Explanation of doubts.

QVEST. I. Wherefore Abraham removed from the Plaine of Mamre, where he had so long dwelt.

Vers. 1. *A*fterward Abraham departed thence toward the South Countrey, &c. Abraham had now dwell|led in the Plaine of Mamre above fourteene yeare before *Ismael* was borne, who was thir|teene yeares old when he was circumcised, *Gen. 17.25.* Now he removeth from thence, not because of any famine, as *Pererius* thinketh, for the Scripture maketh mention but of one famine

to have fallen in *Abrahams* dayes, *Gen.* 26.1, 2. nor yet for hospitality sake, as some Hebrewes: for he was now a sojourner in a strange Countrey. 3. Nor yet forced through the injuries and wrongs offered by his neighbours. 4. But it is most like, that the fearefull spectacle of the ruine of Sodome, with the pestilent and unwholesome ayre thereof rising, moved *Abraham* to change his dwelling: God so disposing, that *Abraham* should not continue alwayes in one place, as a possessor, but shift from place to place, as a stranger and sojourner.

QVEST. II. Of the desert of Shur.

Vers. 1. *HE dwelt betweene Cadesh and Shur.* 1. Those were the names of two desarts: the wilderness of Shur, was that, into the which the Israelites entred, when they had passed over the red Sea, *Exod.* 15.22. 2. It is the same which is called the desert of Ethan, as *T^ostatus* proveth against *Lyranus*: as may appeare by comparing *Exod.* 15.22. with *Numb.* 33.8. 2. This place of *Abrahams* dwelling is called afterward Beersheba, *Gen.* 22.32. *Iunius*.

QVEST. III. Of Gerar where Abraham sojourned.

SOjourned in Gerar. 1. This was the South bounds of Palestina, as is evident, *Gen.* 10.19. Sidon, Gerar, Sodome, Lasha, are set downe as the foure utmost parts of the Countrey of Canaan: Sidon, Gerar, from the North to the South on the West side; Sodome, Lasha, from the South to the North-eastward. 2. This Gerar was at the first a kingdome by it selfe, distinguished from the five principalities of the Philistians, *Iun.* It was the chiefe City of the region called Gerarti, *Hierome*. 3. Here *Abraham* did sojourn with *Isaack* twenty five yeares; from hence he went to sacrifice his sonne in the land of Moriah, *Gen.* 22.1. *Perer*.

QVEST. IV. How Sara retained her favour and beauty at ninetie yeares of age.

Vers. 2. *Abimelech sent and tooke Sara.* *Sara* was now ninety yeares old, how could she at these yeares retaine such beauty, as that she should be desired of Kings? 1. Neither is the history transported, as *Lyranus* thinketh upon this reason: for *Abraham* removed not from the Plaine of Mamre, till after the overthrow of Sodome. 2. Some thinke that this beauty in *Sara* was miraculous, as the Hebrewes. 3. But we need not seeke a miracle, other reasons may be alleaged; 1. Women then at ninety might be as fresh, as now, at forty: for as seventy or eighty is now the full age of women, so then they lived an hundred and thirty: *Sara* died at an hundred twenty seven yeares, *Perer*. 2. Moderate diet, and chaste life, might be a great helpe: but especially Gods blessing, as *Moses*, *Iosua*, *Caleb*, retained their strength and vigor in their old age, *Deut.* 34.7. *Ios.* 14.11. *Luther*. And as *Sarah* had a childe at ninety, so it is like her favour and colour was, as it useth to be in childe-bearing women, *Mercer*. 3. The not bearing, or nursing of children was a great meane to preserve her favour, *Perer*. 4. Her inward parts and other womenly gifts might commend her, as well as her favour: and this comelinesse of her person was a singular gift from God among the rest, *Calvin*. These reasons may be yeelded that *Sarah* at those yeares did keepe her beautie, which consisteth of three things, the softnesse of the flesh, the smoothnesse of the skinne, the sweetnesse or freshnesse of the colour, *Perer*.

QVEST. V. Why the Lord dealt more mercifully with Abimelech than with Pharaoh.

Vers. 3. *GOd came to Abimelech.* The Lord dealeth more mercifully with *Abimelech* than with *Pharaoh*, for the like offence: *Pharaoh* was not admonished by dreame, but forced by plagues to confesse his sinne, *Gen.* 12. 1. We need not with *Rupertus*, to runne to allegories: who by these two afflictions of *Abraham* in the taking away of his wife, would have the two captivities of the Israelites signified: one in Egypt, where the Egyptians suffered many plagues, the other under

the Chaldeans, from whence they were delivered by *Cyrus* with good conditions. 2. Neither is the reason hereof, because *Pharaoh* was a more wicked King, though *Abimelech* seeme to bee the honester man: for the beginning of Gods mercy is from him, not from us. 3. But the difference of this proceeding commeth from the mercifull disposition of God; who will have mercy on whom he will, *Rom.9.15*.

QVEST. VI. Of divine dreames and the diversity thereof.

Vers. 3. *IN a dreame by night.* 1. The visions which are shewed in the day are more excellent than those which fall upon men in the night, if all other circumstances be alike: not onely for that, it must be a greater propheticall power, which can sequester the soule from the thoughts and cares of the day wherein it is occupied, than in the silence of the night, which is *Aquinas* reason, but because all the powers of the soule, when the body is watching, are in their operation and working, and so better prepared for heavenly contemplation: an argument hereof may be this; that dreames in the night have beene shewed to naturall and carnall men, as to *Pharao*, *Nebuchadnezer*; but visions of the day are shewed to the faithfull, as to *Daniel* and *Peter*, *Act. 10.* 2. Yet the person of *Abimelech* considered, who was in the day occupied in the affaires of his kingdome, the night was a fitter season for him to be drawne to heavenly meditation, *Muscul. 3.* There are two sorts of divine dreames, * one which is by representations and similitudes of other things, such were the dreames of *Pharao* and *Nebuchadnezer*; the other is a more excellent kinde, when one heareth God speake to him, as *Abimelech* here, or an Angell, as *Ioseph*, *Matth. 1.* or some man, as *Paul*, *Act. 16.9.* And these more noble dreames, are for the most part shewed to the servants of God, *Perer. 4.* But we must take heed, that we ascribe not too much to dreames, and to make those divine that are not, which may be thus discerned. 1. The dreames which God sendeth are good and godly, not favouring of any carnall thing. 2. They are sent upon grave and weighty occasions. 3. And for the most part to men fearing God. 4. And they leave a certaine perswasion and inward sense of Gods presence in the soule, *Muscul.*

QVEST. VII. Why the Lord saith of Abraham, he is a Prophet.

Vers. 7. *DELiver the man his wife againe, for he is a Prophet, and he shall pray, &c.* 1. Some make this clause, *for he is a Prophet*, a reason of the former sentence, of delivering his wife: because he being a Prophet did know that he had not come neare her, and therefore *Abimelech* need not doubt to deliver her, *Iunius*, *Perer. 2.* Or he is a Prophet and deare unto me, and the wrong offered to him▪ I will revenge as done unto my selfe, *Iun. 3.* Because he is a Prophet, marvell not that this punishment is laid upon thee, for doing wrong to such an excellent man, *Calvin. 4.* But it is better referred to the words following: he is a Prophet and an holy man, and therefore shall pray for thee, and his prayers shall prevaile, *Musculus.*

QUEST. VIII. Of divers kindes of prophesying.

This word Prophet, or to prophesie, is diversly taken in Scripture. 1. He is called a Prophet to whom things secret and hid, were revealed, and the knowledge of things to come by the spirit of God: such in times past were called seers, 1 *Sam. 9.9.* 2. They were called Prophets among the heathen, whosoever could foretell things to come, as some did by the subtilty of Satan: so Saint *Paul* calleth *Epimenides*, the Cretensian Prophet, *Tit. 1.3.* Thirdly, they were called Prophets, that had a speciall gift to indite hymnes and songs to the praise of God, 1 *Chron. 25.3.* *Ieduthun* is said to have prophesied upon the harpe. 4. They were said to prophesie, which did imitate onely the Prophets outward gesture, when they were beside themselves; as *Saul* prophesied, when the evill spirit came upon him, 1 *Sam. 18.10.* that is his outward gesture and behaviour, was as of a

man beside himselfe. 5. They were so called Prophets, that were Ex|pounders and Interpreters of Scriptures; so is it taken, 1 *Cor.* 14. so *Aaron* was *Moses* Prophet, *Exod.* 7.1. that is, his spokesman, *Exod.* 3.16.

QVEST. IX. Two sorts of Prophets.

BUt a Prophet is taken properly the first way; whereof there were two sorts. 1. They were called Prophets, which had secrets revealed unto them to publish by writing and preaching to the people: and in this sense the word *Nabi* a Prophet, commeth of *Nub*, which is to speake. 2. They also were called Prophets, who though they preached not, yet God revealed many things unto them, and used them fa|miliarly: and in this sense *Nabi* shall be derived of *ban*, which is to understand: of this sort was *Abraham* a Prophet. *To stat. Oleaster. ex Perer.*

QVEST. X. How Sarah is said to be Abrahams sister.

Vers. 12. *YEt in very deed she is my sister, &c.* 1. Neither is their opinion sound, that thinke *Sarah* to have beene *Abrahams* owne sister by his father, not by his mother: sic *Lyppoman, Satus, Cajetanus*: for such mariages were not in use among the faithfull in *Abrahams* time. 2. Neither was she the daughter of *Terah* his brother, adopted by *Terah*: for *Abraham* saith, she was the daughter of his father. 3. Therefore *Chrysostomes* sentence is to have bin preferred, that holdeth *Sara* to have bin the daughter of *Haran Arba|hams* brother, whom *Thare* had by one woman, *Abraham* by another: this *Harandied* a long time before his father,* so that *Sarah* after the death of her father, might very well be called the daughter of *Terah*, because he was her grandfather, and he was also in stead of her father being dead. 5. And whereas *Abraham* saith, *In very deed shee is my sister*• he saith not that she was properly his sister, being his Neece, but he saith, *In very deed*, to free himselfe from the suspition of lying. See more of this matter, *Gen.* 11.4.18.

QVEST. XI. How much the sickle was in values.

Vers. 16. *A Thousand peeces or sickles of silver.* The common sickle neither was of so little value, as one *Ribera* affirmeth out of *Budeus*, as equivalent to the Atticke *drachma*, or groat, which is the eighth part of an ounce. 2. Nor yet doth it countervaille foure drachmaes or groats, as *Iosephus*. 3. Nor an whole ounce, as *Hierome*. 4. But the common sickle doth weigh ten gerahs: the sickle of the Sanctuary was double, of twenty gerahs in weight: *Exod.* 30.13. and every gerah did weigh sixteene barley cornes: so that the common sickle did weigh 160. barley cornes, that is two drachmaes and some|what more, *Iunius*. and therefore the 70. translate the sickle *didrachma*, a double groat: that is a quarter of an ounce, about fourteene pence starling.

QVEST. XII. Who is said to be the vaile of Sarahs eyes.

Vers. 16. *HE is a vaile of thine eyes to all that are with thee, &c.* 1. This is neither to be referred to the gift which *Abimelech* gave. 1. As though he had given it for a recompence for taking *Sarah* away, as the Septuagint read, and *Chrysostome* expoundeth. 2. Or to buy *Sarah* and her maid vailles to hide their beauty, that others be not intangled, *ex Perer*. 3. Or that it was a gift of honour, to shew that *Sarah* was both chaste and innocent. Latine translat. and the great Bible: so also *Rasi*.

2. It is not understood of this excuse or dissimulation which *Sarah* used, as though the sense should be this: that she might use this vaile or colour of the truth among her ownr: for they could not bee decei|ved, but among strangers she should plainly confesse her selfe to be *Abrahams* wife, *Lyranus, T•status*: for what needed *Sarah* to use any such excuse, where she was knowne?

3. Some doe referre it as well to *Abraham*, as to the gift, and to all that now hapned, that they were signes of *Sarahs* chastity, *Mercer*.

But the better interpretation is, to apply it to *Abraham*, that he should be the veile of her eyes. 1. That no man knowing her to be *Abrahams* wife, should looke upon her to desire her. *Aben Ezra*, *Caje*••n. 2. It also putteth *Sara* in minde of her subjection to *Abraham*, whereof the veile is a signe, 1 *Cor*.11.•0. 3. *Oleaster* also further stretcheth it; that *Abraham* was her veile, that is, her just excuse, that she did this, for his cause, being by him perswaded: but the former exposition is the better.

QUEST. XIII. How Sarah was reprov'd.

She was thus reprov'd. 1. The 70. reade, *speake the truth*, that is, that I am innocent, and touched the• no•: but this reading dissenteth from the originall. 2. So doth the Latine; remember thou art depre|hended: *Lyppoman* saith, it should be read *reprehensam*, *reprehended*, not *deprehensam*, *deprehended*.3. *Iu/nius* readeth, *all this is done that thou maist be learned*. 4. But the better reading is, all this was, that she• might be reprov'd, or in all this she reprov'd her selfe: so that they seeme to be the words rather of the writer concerning *Sarah*, than of *Abimelech* to *Sarah*.

QUEST. XIV. Whether Abimelech were smitten with any disease.

Vers. 17. *GOd healed Abimelech, &c. for the Lord had shut up every wombe*.1. *Aben Ezra* is not right, that thinketh, that *Abimelech* himselfe was stricken with no disease: but that he is said so to be, because his wife and maidens were punished: for the text it selfe saith, that *God healed Abimelech*: and it is most like, that God sent upon him some infirmity in his secrets, whereby he was kept from com|ming neare to *Sarah*.

QUEST. XV. What the shutting up of the wombe signifieth.

2. The shutting up of the wombe, is not to bee understood (as *Pererius* doth) of the difficulty of bringing forth: for then the children being ready for birth, and staying longer than their time, should have beene suffocated: and the text saith, the *Lord had shut up every wombe*: but all were not great with childe at one instant. Neither need we with *Calvin*, because in so short a time (*Sarah* being conceived with childe of *Isaack*, and not yet delivered) there could be no experience or triall of their sterility and bar|rennesse, to say the history is transposed, and was done before: for *Abraham* till now had no occasion to so|journe in *Gerar*: therefore the meaning is, that the women were hindred from conception, so signifieth the shutting up of the wombe: as the opening of the wombe betokeneth aptnes to conceive: as we reade, *Gen*.29.31. The Hebrewes affirme, that not onely in the women, but the men also all their pores and passages were stopped, as well of the mouth to take meat, as of other places that expell them: * and that the hens could not lay their egges: but the text beareth it not.

4. Places of Doctrine.

1. Doct. Adultery a sinne punishable with death.

Vers. 3. *THou art but dead, &c.* God threatneth death to *Abimelech* conditionally, if he did not re|store *Abrahams* wife, *Iun.* whereby we see, that in the justice of God, adulterie is a sinne to be punished by death: as *Iudas* adjudged *Thamar* to the fire for whoredome, *Gen.* 38.24. Where the law then is more gentle, than to inflict the punishment of death upon adulterers, they may thanke the lenity of the Magistrate, which useth not that rigour which may well stand with justice.

2. Doct. Ignorance excuseth not sinne.

Vers. 6. *I Kept thee, that thou shouldest not sinne against mee, &c.* *Abimelech* then if hee had touched *Sarai*, though he did not know her to be anothers wife, had sinned: ignorance then

excuseth not sinne, though it doe some what extenuate and qualifie it, *Muscul.* as it is in the Gospell, *He that knew not his ma|sters will, and yet did commit many things worthy of stripes, shall be beaten with few stripes, Luk. 12.48.* he that sinneth willingly shall receive more stripes, and he that falleth of ignorance shall have some also.

3. Doct. The whole family blessed because of the Master.

Vers. 7. *THou shalt die the death, and all thou hast:* as the sin of the Master of the house bringeth a judg|ment upon the whole familie; so the Lord also sheweth mercy to the whole house for the ma|sters sake. *Luk. 19.9. This day is salvation come into this house,* because he is become the sonne of *Abraham.*

5. Places of confutation.

1. Confut. No perfect righteousness in this life.

Vers. 5. *With an upright minde, and innocent hands, &c.* This place is no ground for their opinion, that thinke a man in this life may attaine to perfect justice: for *Abimelech* doth not ab|solutely cleare himselfe from all sinne: but onely in this particular, in this degree of sinne, that he had not committed willingly any act of uncleannesse with *Sarah, Calvin:* as the Prophet *David* useth to plead for himselfe, *Psal. 7.3. If I have done this thing, if there be any wickednesse in my hands, &c.* he onely pur|geth himselfe from the suspition of a particular fact.

2. Confut. The Scripture sendeth us not to pray to the dead, but to be holpen by the prayers of the living.

V•s. 7. *HE is a Prophet, and shall pray for thee, &c.* Neither doth this place make for the invocation of Saints that are departed: for God sendeth not *Abimelech* to *Noah*, or any other departed to pray for him, but to *Abraham* then living, *Calvin.* The living then may pray for the living, which duty may be mutually performed in charity, while one knoweth anothers necessities. But for the living to pray to, or for the dead, which know not their wants, and they are already certainly disposed of in an unchangeable state, as the living are not, it hath no warrant upon any precept or example of Scripture, or any sound reason drawne from thence.

3. Confut. Against the heresie of the Tritheists.

Vers. 13. *WHen God caused me to wander out of my fathers house, &c.* The word is •lohim, Gods, in the plurall number, which maketh some to understand the Angels: *Vatablus, Calvin:* but God, and not the Angels first called *Abraham* from his Country & fathers house, *Act. 7.3.* Some thinke that *Abraham* thus spake according to the phrase and speech of the heathen: but *Abraham* doth every where professe himselfe by erecting of altars, a worshipper of the onely true God. Wherefore this place is trully translated, *God caused me: sic P.T.B.G.S.H.* onely the Chalde readeth in the plurall number very cor|ruptly, *when the people erred after the works of their hands.* Notwithstanding this text doth no wayes fa|vour the heresie of the Tritheists, that make divers Gods: for in that here a verbe of the plurall number, *hi•g••*, is joyned with *elohim*, it sheweth the Trinity of persons: in that sometime a verbe of the singular number is put unto it: as *Gen. 1.1. bara:* it betokeneth the unity of the God-head.

6. Places of Morall observation.

1. Observ. The righteous may fall often into the same infirmity.

Vers. 2. *ABraham said of Sarah, she is my sister. Abraham* had once thus offended before, and had for|gotten by this pretence, what danger *Sarah* was like to have beene brought into, and yet he falleth into the same infirmity againe. Therefore it is sometime seene, that even the children of God may in the same thing shew their weaknesse often, *Calvin*. As *Iehosaphat* being reprov'd by *Iehu* for joyning in league with *Ahab*, did forget himselfe, and was afterward confederate with his wicked sonne *Ahaziah*, and was the second time reprov'd by *Eliazer* another Prophet, 2 *Chron.* 19.2. and 20.37.

2. Observ. Good Princes doe submit themselves to their lawes.

Vers. 9. *ABimelech said to Abraham, what hast thou done, &c. Abimelech* signifieth, *my father the King*: which sheweth, that Kings at the beginning were fathers, and nourishers of their Countrey: but afterward, they which knew not God, became in stead of *Abimelachim*, *Oebimelachim*, that is, *our enemy the King*, *Muscul*. Happy then is that people, that hath a King for a common father. Beside here *Abimelech* though a King, taketh not himselfe to be lawlesse, to doe what him li•t: as cruell *Caligula* said to his grandmother *Antonia*, *Memento omnia mihi licere & in omnes*: *Remember that all things are lawfull for me toward all men*:* land wicked *Iulia* to *Antonius Caracalla*, soliciting him to incestuous marriage, when he answered, *Vellam si liceret, I would, if it were lawfull*, replied impudently againe, *Si libet, licet, an nescis te imperatorem esse, leges dare non accipere*: *If you will you may; know you not, that you are Emperour, and gave lawes, but receive none?* That state is like then to flourish, where even Kings, as *Abimelech* doe submit themselves here to good lawes. As *Plato* hath an excellent saying, *In qua civitate lex subdita est, video ibi perniciem paratam in qua vero lex domina est principium, ibi video salutem*: *In what City the law is subject,* I see destruction at hand, but where the law swayeth even the Prince, I see health to that place: ex Perer.*

3. Observ. God divers wayes keepeth us from sinne.

Vers. 6. *I Keepe thee, that thou shouldest not sinne against me*. It is God that keepeth his children from sinne: either by the instinct of his spirit, or the instruction of his word, the guard and guiding of Angels, or by diseases: as *Abimelech* was here restrained, vers. 17. or by the counsell and advice of others, as *David* was stayed from shedding of bloud by *Abigail*. 1 *Sam.* 25. *Calvin*.

4. Observ. Things voluntarily taken must be restored.

Vers. 7. *DELiver the man his wife againe, &c.* Unlesse then that things violently taken from others, be restored, there is no mercy to be expected, *Muscul*. therefore *Zacheus* being truly called, doth restore largely, what he had wrongfully scraped together, *Luk.* 19.

5. Observ. Adulterie bringeth generall calamities vpon the whole citie or kingdome.

Vers. 9. *THou hast brought on me, and on my kingdome this great sinne*. Adulterie is called a great sinne, not onely because of the uncleannes and filthines of it, but because of the punishment that follow|eth, and the calamities that sometime overtake the whole Citie and kingdome for that sinne in their gover|nors. As the whole citie of *Sechem* was put to the sword for ravishing of *Dinah Jacobs* daughter, *Gen.* 34. the whole kingdome of *David* smarted for his sinne committed against *Vriah* concerning *Bersheba*,

2 *Sam.* 12. The like examples are found in forren histories; how *Troy* was destroyed for the

taking away of *Helen*; the name and office of Kings expelled out of Rome for the ravishing of *Lucretia* by *Se^{••}. Tarquin. Perer.*

6. *Observ.* Barrennesse a due reward of incontinent life.

Vers. 18. *The Lord had shut up every wombe, &c.* Sterility and barrennesse i[•] a just punishment for in|continent life, that they which seeke for issue of strange flesh, should bee without fruit at home, *Muscul.* This may well be seene in *Salomon*, who of his 300. Concubines, and 700. Wives, left but one sonne, *Rehoboam*, and him not very wise, to succeed him.

CHAP. XXI.

1. The Method.

T His Chapter hath three parts: 1. Of *Abrahams Oeconomicall*; 2. Of his *politically*; 3. Of his *religious* state.

First, to his *Oeconomicall* affaires belong such things as hapned to *Isaack* and his mother, to *Ismael* and his mother.

Isaack is borne and named▪ *vers.* 2, 3. circumcised, *vers.* 4. nursed up by *Sarah*, and brought up with great joy, *vers.* 6▪ 7. weaned, *vers.* 8.

Ismael, 1. Mocketh *Isaack*, and *Sara* saw it: 2. Is cast out with his mother by *Sa|rahs* motion, *vers.* 10. and Gods bidding, *vers.* 12, 13. 3. He is provided for, first by *Abrahams* care, who sendeth her not forth empty, *vers.* 14. by Gods providence, *vers.* 16. to 20.

Secondly, his *politically* state concerneth his affaires with *Abimelech*; 1. Both as touching a league which *Abraham* maketh with him and his seed, *vers.* 23, 25. 2. The restitution of the Well which *Abi|melech* confirmeth to *Abraham* by the accepting of seven lambs, to *vers.* 33.

Thirdly, *Abrahams religious* act was in planting a Grove, and calling upon the name of God.

2. The divers readings.

v. 2. And bare a sonne. H. bare Abraham a sonne. caet.

v. 3. Which Sara bare him. A. which was borne unto him, which Sara bare him. caet.*

v. 6. God hath made me to rejoyce. C.B.G. to laugh. cat. *sic & Heb.*

v. 7. Who hearing would beleeve Abraham. H. he is faithfull, that hath said to Abraham and performed. C. who would have told Abraham. cat.

given a childe sucke. H. S. given children sucke. caet.

v. 9. The sonne of Agar the Egyptian. H. the sonne of Hagar, which she had borne to Abraham. cat.

playing. C.H.S. mocking. T.B.G.P. heb. laughing: playing with *Isaack.* added by H. and S.*

v. 14. Tooke bread and a bottle of water and gave to Hagar, and put the childe upon her shoulder. S. gave it to Hagar. putting it vpon her shoulder, and the childe also. C.B.G. taking bread, put it upon her shoulder, and gave her the childe also. H.T.

v. 16. The boy crying out wept. S. she lift up her voice and wept. cater.*

v. 18. Hold his hand. S.H. hold him with thy hand. caet.

v. 20. He was with him. H. the word of God was an helpe to the childe. C. God was with the childe. cater.

v. 21. A young man an archer. H. a principall archer. B. a shooter in a bow. C.T.P. robeth *signifieth an archer, and rabh is a master, because of his multiplicity of skill.*

v. 22. Phicol the chiefe captaine. caet. Hachoz adpronubus, *the bridegromes friend*, numphagagos. S. ** this is transposed by the Septuagint, out of the 26.chap. vers. 6.*

v. 23. Sweare unt^o me by the word of God. C. by God. caet. ***

thou wilt not hurt me. caet. lie unto me. T. heb. P. shachar.

hurt my seed or name. S. posterity, stocke. H. my sonne or nephew. caet.

v. 31. He called the name the Well of oath. S. Beersheba. cat. ***

3. The explanation of doubts.

QUEST. I. Why Sara is said to have given children sucke.

Vers. 7. *THat Sara should have given children sucke.* 1. The conceit of some Hebrewes is here ridicu|lous, that *Sara* is said to have given children sucke, in the plurall number, because many children were brought in to sucke of her, that it might appeare whether the childe borne were hers; but this might have beene knowne by the sucking of *Isaack* onely. 2. Therefore *Chrysostomes* conjecture is better, that mention is made of *Sarahs* sucking, that it might be evident, that the childe was verily borne of her. 3. But it is spoken in the plurall number, according to the phrase of Scripture, that useth sometime the plurall for the singular: as also *Cajetanus* conceit may be received, *** that hereby was signified the great store of milke that *Sarah* had, which was sufficient to have suckled more children than one.

QUEST. II. At what time *Isaack* was weaned.

Vers. 8. *THE childe grew and was weaned.* 1. *Hierome* reporteth two opinions of the Hebrewes, that some hold *Isaack* to have beene weaned at five yeares, some at twelve. 2. *Lyppoman* thinketh that three yeares was the common stint, as the mother saith to her sonne, 2 *Macchab.* 7.27. I gave thee sucke three yeares. 3. Some of the Hebrewes thinke hee was weaned at the end of twenty foure mo|neths, *ex Calvin. sic Mercer.* 4. But it skilleth not at what time *Isaack* was weaned: it sufficeth to know that *Isaack* was not weaned before the usuall time for any want in his mother: for he grew first and thri|ved, and then was weaned, *Calvin.*

QUEST. III. Why Abraham made a feast when *Isaack* was weaned.

AND Abraham made a great feast. 1. Neither is it like, that *Abraham*, lest he should seeme to imitate the fashions of the heathen, did institute a feast not usuall: for it is not unlike, but that there was great reljoycing also at the birth of *Isaack*: as vers. 6. *Sarah* said, God hath made me to rejoyce. 2. Neither was this done either mystically, as *Augustine*, to signifie that then we should rejoyce, *cum factus est homo spiritualis*, when a man is become spirituall, and weaned from carnall desires. 3. Neither yet was it performed ty|pically, to foreshew that Christ should weane us *ab infantilib. ritib. &c.* from the childish rites of the Law: *Rupertus.* 4. But rather it seemeth to

have beene *laudabilis consuetudo*, a laudable custome in those dayes, *ut initium comedendi*, &c. that the beginning of the eating of the first-borne should bee celebrated with a feast, *Cajetane*. For at the birth of the childe, the mother being in grieffe, and at the circumcision, the infant being in grieffe, it might seeme not so fit a time of feasting, as at the weaning, *Mercer*: 5. And beside, speciall mention seemeth to be made of this feast, because *Ismael* at this time, scorning this solemnitie, derided and mocked *Isaack*, *Calvin*.

QUEST. IV. How *Ismael* is said to have mocked *Isaack*.

Vers. 9. *Sarah saw the sonne of Hagar mocking*, &c. 1. The Septuagint read, *Playing*, *Páiz•nta*, but nei|ther had it beene such a great fault for children to play together: neither was *Ismael* (being fourteene yeare older than *Isaack*, and almost twenty yeares old, if *Isaack* was weaned at five years, as some thinke) a fit play-fellow for *Isaack*. 2. *Lyranus* also too much presseth this word: for beside that it signifieth to play, he noteth that in Scripture it signifieth, 1. the act of venery, as *Gen.* 26.8. *Isaack* is said to have sported or played with *Rebecca*: 2. The act of Idolatry, *Exod.* 32.6. they rose up to play. 3. To play is taken for to fight and kill, 2 *Sam.* 2.14. *Abner said to Ioab, let us see the young men play be|fore us*: the two first wayes he thinketh *Ismael* played with *Isaack*, both in making of Idols, and in using some obscene behaviour: some thinke also that he did strive and fight with *Isaack*, *Mercer*. But we need not stretch this word so farre. It was misdemeanor great enough for *Ismael* to scorne and flout *Isaack*, de|riding him, as though he should be their young master, and heire of all: and this was the persecution which Saint *Paul* speaketh of, *Gal.* 4.29. And further, *Ismael* sheweth himselfe here a very prophane per|son: that whereas *Isaack* had his name given of laughter: both because his father laughed, and re|joyced in the spirit, when he was promised: and for that there was such great joy as at his birth, vers. 6. but most of all because he was a type of Christ, in whom *Abraham* rejoyced, *Ioh.* 8.56. and all the faith|full children of *Abraham*: *Ismael* made him indeed a right *Isaack*, that is, a laughing stocke, deriding this mysticall name, which was given him of God, *Calvin*.

QUEST. V. Why *Sarah* would have the bond-woman and her sonne cast forth.

Vers. 10. *CAst out the bond-woman with her sonne*, &c. These reasons may be given why *Sarah* desired *Ismael* to be cast out. 1. because shee saw how hee continually abused and mocked *Isaack*. 2. For that he ambitiously sought the inheritance, vers. 17. *The sonne of this bond-woman shall not be heire*, &c. *Chrys.* 3. *Ismael* was of evill disposition, and lewd manners, she might feare lest *Isaack* should bee cor|rupted by him, if the other staid in the house, *Perer*. 4. Lest if they had still both dwelled together, their posterity might be confounded: *Propagatio nominis Abrahae directius pertinuisset ad Ismaelem*: *The propagation of Abarhams name should have more directly belonged unto Ismael, being the elder*, *Cajetane*, *Calvin*. This reason is confirmed by the Lord himselfe, who stirred up *Sarah*, to rouse up *Abraham*, car|ried away wi|h fatherly affection toward *Ismael*: for he saith, *Thy seed shall be called in Isaack*: which could not so happily have beene done, if *Ismael* had not beene separated from him. 5. His mother also was cast out with him, because it seemeth she ambitiously provoked her sonne to stand for the inheritance.

QUEST. VI. What *Isaack* was heire of.

Vers. 10. *SHall not be heire*. 1. Though *Abraham* yet possessed not so much as the breadth of a foot, yet *Sarah* was not ignorant, that the whole land was promised to *Abraham* and his seed, and be|leeved they should possesse it in time. 2. *Abraham* had great store of cattell, treasure, and houshold, and of other goods, which he gave unto *Isaack*, *Gen.* 25.5. bestowing onely gifts upon his other sonnes. 3. She desired that *Isaack* might be heire of *Abrahams* name and bloud: as the Lord faith afterward; that his seed should be called in *Isaack*.

QUEST. VII. Whether *Hagar* carried *Ismael* upon her shoulder.

Vers. 14. *PVtting it upon her shoulder, and the childe also.* 1. It is not like that *Ismael* being now a youth of twenty yeares old, was laid upon his mothers shoulders to beare, as the Septuagint read,

or that *Abraham* was constrained to binde *Ismael* with cords, and lay him upon his mother, for v. 18. she is bid to take him by the hand, not to lay him upon her shoulder: and whereas shee is said to cast him from her: this was done, not out of her armes, but *animo*, in her mind and affection: *Augustine, Iunius*. Or taking him into her lap being sicke, she after despairing of his health, put him from her, *Mercer*. where|as also hee is called *jeled*, a childe, this word is used not onely of infants, but of young men, *Genes.* 4.23. and *Hierome* well noteth, that all children are so called in respect of their parents. 2. Neither is it here a metaphoricall speech, as *Cajetane* saith, that to lay *Ismael* upon his mothers shoulders, was to commit him to her care. 3. But the sentence is thus distinguished, as the Latine readeth well, * that whereas there are two words, *he gave*, and *imposed*, or *layed on*, this is to be referred to the bottle of water and bread, the other to the child. 4. As for that conceit of the Hebrewes, that *Ismael* was sicke, * and through griefe fell into a drop|sie, or some inflammation, which was the cause the bottle of water was so soone spent, it hath small ground.

QUEST. VIII. What the reason is that *Abraham* gave *Agar* and *Ismael* no better provision.

HE tooke bread and a bottle of water, &c. How commeth it to passe that *Abraham* being so rich a man, and loving *Ismael* so well, should send him out with no better provision: seeing that they were not to send away their servants empty, but to give them a liberall reward of sheepe, come, and wine, *Deut.* 15.13. 1. *Cajetane* thinketh, that by bread and water all other victuals are expressed, and that *Abraham* gave them both servants and cattell: being both his father and very rich, and so both willing and able: neither would he deale worse with *Ismael* his first borne, than with the rest of his sonnes, to whom he gave gif•s, *Genes.* 25.5. *sic Cajetan*. But the Scripture it selfe gain-sayeth *Cajetan* herein, which omitteth not to make mention of the very bottle, which *Abraham* gave to carry the water in: then by all likelihood the other gifts or greater value should have beene spoken of. 2. Neither need we with *Rupertus* to seeke out an alle|gory: that by *Hagars* carrying of water and not wine, is shadowed forth the old Synagogue labouring under the literall sense of Scripture. 3. Wherefore *Tostatus* thinketh better, that *Abraham* gave *Hagar* no more than these necessary helps in her journey: 1. Either because *Sarah* the dame of the house would have it so, whom God commanded *Abraham* to heare in this case. 2. Or for that the Lord had promised to provide and take care for *Ismael*. 3. Or *Abraham* might afterward remember *Ismael* with a portion among the rest of his brethren: *sic Tostatus*. 4. Or *Abraham* did thinke to send them a supply afterwards, they sojourning not faire off: 5. Or *Abraham* being in griefe and heavinesse for their departure, might forget to doe that, which otherwise he would have done: for it seemeth he did it in haste. *Calvin*. Among which reasons, I take the first and the last to be most probable.

QUEST. IX. How *Hagars* eyes were opened.

Vers. 19. *GOd opened her eyes, &c.* 1. Not that her eyes were shut before. 2. Neither as though this fountaine, which the Angel shewed, did suddenly breake out of the ground, as some think: *ex Vatabl•*. 3. But caused her to see the well, which either by reason of her griefe she before regarded not, *Calvin*: or she saw it not by reason of the farre distance, or for that it was in some hidden place, *Perer*. Thus the two Disciples are said not to have knowne and discerned Christ, till their eyes were opened, *Luke* 24. 4. *Rup•rtus* gathereth from hence a further mystery: that as

Hagar wandering in the wilderness was brought to see a fountaine of water, so the Jewes in the end of the world shall be called and brought to the knowledge of the truth.

QUEST. X. Abimelech rather of feare than love, maketh a league with Abraham.

Vers. 22. *Abimelech spake unto Abraham, &c.* 1. Some thinke, that *Abimelech* not of any suspition or jealousie toward *Abraham*, but for love of his vertue, and seeing him to be a man prosperous and beloved of God: both by reason of the victory given him against foure Kings, when he recovered *Lot*, and the honourable congratulation of *Melchisedech*, that met him, and now the late birth of his sonne *Isaack*: for these causes he desired his friendship, *Pererius*. 2. But it is more like that *Abimelech* feared *Abrahams* greatness, and therefore of feare rather than love, desired to make a league with him, *Muscul. Calvin*: for it is no other like but that *Abimelech* was affected to *Abraham*, as afterward to his sonne that sojourned in the same place: and how *Abimelechs* affection stood toward *Isaack*, the Scripture sheweth: *Wherefore came yee to me, seeing you hate me? &c. Gen. 26.27.* yet *Abimelech* desireth also to make a covenant of friendship with *Isaack*.

QUEST. XI. Of the gifts given to Abimelech and the seven lambs.

Vers. 27. *Abraham tooke sheepe and beeves, &c. Pererius* thinketh, that no other ceremony was used, in making this covenant, but only an oath betweene them: but this giving of sheepe to *Abimelech*, sheweth that some other rite and solemnity was performed, *Muscul*. 2. And hereby *Abraham* doth acknowledge his homage to the King of the place: for, though all this land was promised to *Abraham* yet the time of his actually possessing it, was not yet come. 3. The seven lambs, were not money stamped with that marke, but so many in the kind which *Abraham* giveth as a price or redemption of his well, that he might enjoy it quietly afterward: *Calvin*. 4. And these seven lambs did not belong unto the covenant, as a rite and ceremony thereof: for then *Abimelech* would not have asked, what they did meane: v. 29. But they were as an earnest given for the redeeming of the well, *Perer*. 5. *Augustine* thinketh, that *Abraham* bought with them that parcell of ground, where he planted a groave: and it is not unlike: for before this time *Abraham* is not sound to have planted any.

QUEST. XII. Of the name and City of Beersheba.

*Vers. 31. *Wherefore the place is called Beersheba.* 1. The word *shabangh*, signifieth both *seven*, and with some little alteration of the points, to *sweare*: but here *Moses* deriveth the word, from the oath, which was taken betweene them, although not without relation to the seven lambes given in exchange: *Vatab*. 2. *Moses* called the place Beersheba, that is, the well of the oath, before v. 14. but that is by *anticipation*. * 3. Of this well the City next adjoining was so called Beersheba, which was the utmost bound of the land of promise toward the South, as *Dan* was on the north side. 4. This Beersheba was one of those Cities that belonged to *Simeons* lot, *Iosua* 19.2. but because *Simeon* had their inheritance in the midst of the inheritance of *Judah*, *Iosu*. 19.1. Beersheba also is numbred among the Cities of *Judah*, *Iosu*. 15.28.

QUEST. XIII. Why Abraham made a groave.

Vers. 33. *And Abraham planted a groave, &c.* 1. To let passe *Rupertus* allegory, who by this groave plant|ed by *Abraham* in a strange countrey, understandeth the Church planted among the Gen|tiles, professing *Abrahams* faith. 2. *Abraham* planted this groave, that it might bee a quiet and solitary place, * to the which he might betake himselfe, for prayer and contemplation. *Cajetan*. 3. Some think that this groave was set with all manner of fruitfull trees, whither

Abraham did use to carry his guests, and by the sight thereof to stirre them up to praise God the giver of all good things. *Tostat. ex Targ. Hierosol.* 4. It should seeme, that the heathen from this godly use of *Abraham*, derived by a corrupt imitation their consecrating of woods and groaves to their Idols: and therefore the Israelites were forbidden afterward to doe the like: and that this was the fashion of the heathen, *Pliny* testifieth: how that severall trees were proper to severall Idols, the *escule or oake tree to Iupiter; the lawrel to Apollo, olive to Minerva, myrtle tree to Venus, poplar to Hercules:* which abuse was taken up by the idolatrous Israelites: *they offered incense under the oakes, the poplar trees, the olive, Hosh.* 4.13. 5. This superstitious use was afterward forbidden the Israelites, not for those reasons alleaged by *Philo*: 1. because the temple of God, *amoenitates non postulat, must not be a place of pleasure.* 2. or because dung and other filth is applied to the trees to make them grow, 3. God will be worshipped in pate^{••} and open places, not in secret and obscure corners. For then *Abraham* would not have worshipped God in a groave, if upon these grounds it were unlawfull. 4. But the cause of the prohibition was the superstitious practice of the heathen, that had abused these things to Idolatry: to whom the Lord would not have his people conforme themselves. *Deut.* 12.3. *You shall breake downe their pillars, and burne downe their groaves with fire, &c. you shall not so doe unto the Lord your God.*

QVEST. XIV. How long Abraham sojourned in the land of the Philistims.

Vers. 34. *Abraham was a stranger in the Philistims land a long season, &c.* 1. *Lyranus* thinketh with other Hebrewes, that *Abraham* sojourned in this countrey 25. yeares: for so old *Isaack* is supposed to be, when *Abraham* was bid to offer him up in sacrifice: for then *Abraham* dwelt still in Beersheba, and somewhat after. 2. It is also not unlike, that *Abrahams* time of abode was longer in Beersheba, than it was in Hebron, in the plaine of Mamre: for it was but 25. yeares from *Abrahams* first comming into Canaan, in the 75. yeare of his age, to the birth of *Isaack*, in his 100. yeare: *Lyran.* 3. From this time of *Isaacks* birth beginneth the account of the 400. yeares mentioned, *Gen.* 15.13. *Calvin.*

Now whereas *S. Paul* doth draw this history of *Sarah* and *Hagar; Isaack* and *Ismael*, to an allegory: this place giveth occasion to intreat of and handle the Apostles words: ^{*} and to gather the summe of *Peregrinus* and others commentaries upon that Scripture, as it is set forth, *Galat.* 4. v. 21. to v. 27.

QVEST. XV. How diversly the word Law is taken in the Scripture.

Vers. 21. *TEll me, &c. doe ye not heare the Law, &c.* 1. Sometime the law is taken for the Scriptures of the old Testament: as *Ioh.* 15.25. a testimony alleaged out of the Psalmes, is said to be writ|ten in their law. 2. Sometime, the old Testament is divided into the law and the Prophets, *Matth.* 7.12. 3. Sometime the law is taken for all the bookes beside the Prophets and the Psalmes, *Luk.* 24.44. 4. The law is taken for the five bookes of *Moses*: as here for Genesis the first booke. *Perer.*

QVEST. XVI. What it is to be borne after the flesh.

Vers. 23. *HE which was of the servant, was borne after the flesh.* 1. Sometime *flesh* is taken for the corrup|tible and mortall state of man in this life: so the Apostle saith, *flesh and bloud cannot inherit the kingdome of God:* and expounding himselfe, hee addeth, *neither doth corruption inherit incorruption,* 1 *Cor.* 15.50. 2. It is taken for the sinfull state and condition of the flesh: as *Rom.* 8.8. *They that are in the flesh cannot please God.* 3. It signifieth the nature and state of the flesh, *Matth.* 16.17. *Flesh and bloud hath not revealed this unto thee:* that is, nothing in the nature of man: so in this place, *Ismael* is said to be borne after the flesh, that is, after the common order and course of humane birth: *Isaack* also was borne by promise, that is, beside the usuall strength and course of nature, he was borne by the power of Gods word and pro|mise, of one, whose wombe was in a manner dead in respect of her yeares. *Beza.*

Vers. 24. *Which things are spokē by way of allegory.* There are three sorts of allegories & parables: some are altogether feined & applied to the matter in hand: such are those parables in the Go|spel,

as *Luk* 10. of the wise steward, *Matth.* 25. of the ten Virgins: some allegories consist altogether in borrowed phrases, and metaphoricall speeches: such as often doe occurre in the reading of the Prophets. A third sort there is, which are not in words, but in the things: as the serpent in the wilderness set up, signified Christ, *Ioh.* 3.14. and here *Abrahams* family is a figure of the Church.

QVEST. XVIII. How the testaments are said to be two.

These are the two Testaments, &c. 1. That is, *Sarai* and *Hagar* signifie two Testaments, as the rocke is said to be Christ, 1 *Cor.* 10.4. 2. They are called two Testaments, in respect of the divers times, and the divers dispensation, which in effect and substance were not two: for the law was a schoolemaster to bring unto Christ: saving that the false teachers, that did strive for the ceremonies of the law against the liber|ty of the Gospell, did make them not only divers, but contrary. *Beza.* 3. A Testament is properly taken for the will of the dead, but here in a more generall sense, it signifieth a covenant: and so is the Greeke word < in non-Latin alphabet > used. *Perer.*

QVEST. XIX. How the law held men in Servitude and bondage.

One which is Agar from mount Sinai which gendreth unto bondage. 1. The one Testament, which was given in *Sinai*, is signified by *Hagar*: which *Sinai* is out of the limits of the promised land, and so are they strangers from the true Jerusalem, that are not the children of *Abrahams* faith. *Calvin.* 2. The law is said to beget unto bondage, not so much for that under the law all things were wrapped up in my|stery, and not revealed in such manifest sort as under the Gospel: for so they are called servants that know not their masters will. *Ioh.* 15.15. neither for that they were nourished with temporall promises, as *Abraham* sent away the sonnes of *Keturah*, but reserved the inheritance for *Isaack*. But because the law held them in bondage under the hard yoke of ceremonies, *Act.* 15.10. and they were kept in feare, by reason of the curse and severe sentence of the law, which they transgressed through the weaknesse of the flesh, *Perer.* 3. Yet the law wrought not this effect upon all, that lived under the law, but only upon those, that knew not the right use of the law, which was to bring them unto Christ: for many were in those times, as *Au|gustine* saith, *Ministri veteris Testamenti, haeredes novi, though Ministers of the old Testament▪ yet heires of the new.*

QVEST. XX. How Agar is said to be mount Sinai.

Vers. 15. *AGar is Sinati, a mountaine in Arabia:* which is the better reading, than to say, *Agar* or mount Sinai: for here *Hagar* is the type, and mount Sinai, (which is taken for the law, which was there given) is that which answereth to the type: 1. both because of the name, which signifieth, as they say, the same thing in the Arabian tongue, which Sinai doth. 2. and the word *Arabia*, signifieth also affli|ction, humility. 3. Sinai in respect of the site is without the land of promise. 4. And Arabia with the inha|bitants therefore, lived in a servile state and condition: and in this respect chiefly doth Sinai represent the law, which bringeth a spirituall bondage. *Pererius.*

QVEST. XXI. How the mount Sinai is said to answer to Ierusalem.

Which answereth to Ierusalem, that now is: 1. not bordereth upon, or is joyned to Jerusalem, as the vulgar Latin and the B, translation readeth: for the contrarie is evident to him that beholdeth the situation of the countrey. 2. neither because the way or journey is continued from Sinai to Jerusalem. *Aquinas.* 3. but in respect of the correspondency and similitude: because the terrene and earthly Jerusalem, retaining still the ceremoniall yoke of the legall ceremonies, was held in spirituall bondage and servitude. *Beza. Perer.*

QVEST. XXII. Of Ierusalem that is from above.

Vers. 26. *Ierusalem which is above, is free, the mother of us all, &c.* S. Paul setteth against the old testament, and terrene Jerusalem, the new testament and heavenly Jerusalem, which is described by foure epithites. 1. it is said to be from above, because Christ the head thereof came from above. *Iohn 16.28. I came out from the father:* and because wee must have our conversation in heaven, *Philip. 3.20.* 2. It is called Jerusalem, which signifieth the vision of peace. It is free, not with civill and outward freedome: for many may be called being servants, *1 Cor. 7.21.* but it is free, both *morally*, in not being a servant or slave to the affections and desires of the flesh, and *spiritually* in casting off all servile feare: * and *celestiall liberty* it hath in hope, which shall bee an everlasting freedome both of body and soule. 4. It is now the mother of us all, and fruitfull of many children, as *Sarah* at the first was barren, but at the last brought forth *Isaack*, whose seed was promised should be as the sand of the sea: so she that was fruitfull, the old Synagogue is now barren, she that was barren, the Church of God, is now fruitful among the Gentiles, according to that saying of *Anna, 1 Sam.2.5. The barren hath borne many, and she that had many children is feeble.*

QVEST. XXIII. Wherein Ismael resembleth carnall professors.

Vers. 28. *Therefore brethren wee are after the manner of Isaack.* This then is the application which the Apostle maketh of this allegory. 1. they which make account to be justified by the ceremonies or workes of the law, are like unto *Ismael* borne of the bond-woman after the flesh: they which belonged unto the faith of Christ, are the children of promise by grace. 2. As *Ismael* born of the bond woman

persecuted *Isaack*: so they which either live or teach after the flesh, doe now persecute the servants of God, as the Pharisees did the Apostles, the Pseudocatholikes the professors of the Gospell. 3. As the servant with her sonne were cast out, for mocking of *Isaack*; so the Jewes for deriding of Christ, are cast out of the land of promise: * and so many as beleeve not in Christ whom they crucified, are deprived also of the celestiall Canaan. *Perer. 4. Augustine* further fitly expresseth this comparison, betweene the carnall and spirituall Israelites by the history of *Ionah*: resembling the Jewes, envying the calling of the Gentiles to *Ionah*, angry for the saving of Ninive: the ceremonies and carnall rites to the gourd, that shadowed but for a time: Christ to the worme, that smote the gourd: and removed the ceremonies, bringing in true righteousness and everlasting comfort and refreshing.

4. Places of doctrine.

1. Doct. Christians may have their plentifull feasts, so they take heed of excesse.

Vers. 8. *ABraham made a great feast*: This feast was more than ordinary, at the which some say *Sem* and *Heber*; and King *Abimelech* were present: but of the first two guests no likelihood, because no mention is made of them afterward: of *Abimelechs* presence there is more probability. *Muscul.* Howsoever, in that *Abraham* maketh such great preparation for this feast, we learne that it is lawfull for Christians to have their solemne and joyfull feasts and meetings, so that they take heed of excesse: and that the creatures of God may not only be used for necessity, but in plenty and alacrity, so there be no superfluity. *Calvin.* For as bread was given for mans sustenance, so wine is ordained to make the heart cheerfull. *Psal.* 104.14.

2. Doct. God is otherwise with his elect, otherwise with men of the world.

Vers. 20. *GOd was with the child and he grew*: God was with *Ismael* by his generall providence <◇> care, in that he grew up, thrived in the world and prospered: but there is a more <◇> grace and favour toward the elect: as our Saviour promiseth to be with his till the end of the world, *Matth.* 28.20. and in this sense *S. Paul* saith, *God is the Saviour of all men, but especially of them which beleeve.* 1 *Tim.* 4.10.

3. Doct. Children ought not to contract marriage without the consent of their parents.

Vers. 21. *His mother tooke him a wife out of the land of Aegypt.* This sheweth that it belongeth to parents to provide that their children bee honestly bestowed in marriage: and that children ought not contract themselves without the consent of their parents: *Abraham* provideth a wife for *Isaack*, *Gen.* 24.4. *Isaack* for *Iacob.* 28.2. By *Moses* law the daughters vow was not good, unlesse the father did ratifie it: *Numb.* 30.6. Wherefore the canon law is injurious, that alloweth contracts, and espousals made without consent of the parents. *Muscul.*

4. Doct. We must only sweare by the name of God, and not of Saints.

Vers. 23. *SWeare unto me here by God.* *Abimelech*, though himselfe, as it is likely, were a worshipper of other Gods: yet exacteth no other oath of *Abraham*, but to sweare by God only: superstitious then is the use of papists, that urge men to sweare not only by God, but by the Virgin Mary and other Saints: whereas the Scripture saith, thou shalt feare the Lord thy God, and sweare by his name, *Deut.* 6.13. *Muscul.*

5. Doct. Lawfull to take an oath before a Magistrate.

Vers. 24. *ABraham said I will sweare.* This example condemneth the Anabaptists: and sheweth that it is lawfull to take an oath before the civill Magistrate: either to testifie the truth, for the ending of strife. *Heb.* 6. v. 12. or for the confirming of a league, and performing and keeping of faith, as there was an oath betweene *Iacob* and *Laban*, *Gen.* 31.50. *Luther.*

5. Places of confutation.

1. Confut. No Sacraments but commanded of God,

Vers. 4. *ABraham circumcised Isaack, &c. as God had commanded.* Wherefore in religious duties, and especially in the administration of the Sacraments, we must follow Gods ordinance and commandment: nothing ought to be altered, added and changed in the substance and necessary parts thereof, otherwise than God hath left them. Saint *Paul* delivereth to the Corinthians the same, which hee received of the Lord, 1 *Cor.* 11.23. The Church of Rome is found then to bee a falsifier and corrupter of Gods ordinance, who have brought in seven Sacraments, whereas the Lord commanded but two, and these also of Gods institution, they have defiled with many vaine inventions, and idle superstitious ceremonies of their owne. *Calvin.*

2. Confut. Hagar was not Abrahams wife.

Vers. 11. *THis was very grievous in Abrahams sight because of his sonne:* not because of *Hagar*: it see|meth then that *Hagar* was not *Abrahams* wife, as *Pererius* thinketh, for these reasons: 1. Be|cause *Abrahams* affection would have beene greater to his wife, than to his childe. 2. *Hagar* is called a bond-woman still: but if she had beene *Abrahams* wife, she had beene free: neither would *Abraham*, if she were his wife, have committed her to the power and government of *Sarah*, as he did: *Gen. 16.6. Behold thy maid is in thine hand, doe with her as it pleaseth thee.* The husband only in the family is the gover|nour and head of the wife. 3. It is not likely, that *Abraham* should have beene commanded to send *Hagar* away, never to returne, if she had beene his wife: the Scripture alloweth no such perpetuall separation, but in case of fornication. *Matth. 5.35. Whosoever shall put away his wife, except for fornication, causeth her to commit adultery.*

Neither are the contrary reasons of any value: 1. *Thom. Aquin.* saith, * that as in the law *Moses* allowed to give a bill of divorcement, *ad evitandum uxoricidium*, to avoyd wive-slaughter: so it was lawfull for *Abraham* to cast out *Hagar*; for the manifesting of that mystery expressed by *Saint Paul, Galat. 4. Contra 1. Aquinas* then thinketh, that the very mariage was dissolved, which *Pererius* denieth, as shall even now appeare. 2. That which *Moses* permitted, was no approbation, but a toleration, as our Saviour saith, for the hardnesse of their hearts, *Matth. 29.6.* but this fact of *Abraham* was lawfull and commendable, the ex|amples therefore is not alike. 3. God will not have his commandement broken: to make a myserie: but if *Hagar* had beene *Abrahams* wife, he in putting her away; had violated that precept: *they two shalbe one flesh.* 4. the myserie better holdeth to make *Ismael* the sonne of *Abrahams* bond-maid, rather than of his wife.

2. *Perer.* this was done not by the will of *Abraham*, but by the councill of God: therefore *Abraham* might put her away, though his wife: in v. 21. *Contra.* 1. proove her first to be *Abrahams* wife, and then I will yeeld, that at Gods commandement she might be put away. But this being the thing in question, whether she were *Abrahams* wife: it is more probable that she was not, because of this seperatiō. 2 God useth not to dispense extraordinarily with his law, whereas his purpose and will may otherwise be effected: as in this case, the counsell of God for casting out of *Hagar* might stand without any contradicti|on to Gods precept, if *Hagar* be held to be *Abrahams* concubine, rather than his wife. 3. We find in scrip|ture, that God brought man and wife together, as *Eve* to *Adam*, the Angell bid *Ioseph* not to feare to take *Mary*, whom hee purposed secretly to send away: but of Gods separating of man and wife, but in the case excepted, we read not.

3. This separation was only from bed and bord, not otherwise, the marriage knot remained insoluble and untied still. *Perer. ibid. Cont.* If the marriage bond remained, how came it to passe, that *Abraham* af|ter *Sarahs* death tooke a new wife *Keturah*, and not his former wife *Hagar*.

4. But the Scripture saith, *Hagar* was *Abrahams* wife, *Gen. 16.3.* * *Sarah* gave her to *Abraham* for his wife. *Contra.* 1. The meaning only is, that *Sarah* gave *Hagar* to be in stead of his wife, in this office only for procreation of children, and to be in her place: for shee saith, *It may be I shall receive a childe by her:* neither is *Hagar* accounted afterward as a wife, but an handmaid still: 2. or wee may say that *Hagar* is here called a wife, *improprié, improperly*, for *Sarah* had no power to give *Abraham* another wife. *Calvin.*

3. Confut. Many challenge to be true Catholikes which are not.

Vers. 10. *THE sonne of this bond-woman shall not be heire.* Like as *Ismaeldid* challenge the birth-right, and despised *Isaack*, and by his mothers instigation sought the inheritance, and bare

him|selfe bold of his eldership: so it is no marvell, if that they which are but a bastard Church, and Pseudo|catholikes, doe appropriate unto themselves the name of the Church of Christ: like to those, of whom the spirit of God speaketh: *which were of the Synagogue of Satan, calling themselves Iewes and were not, Revel. 3.9.* But as *Ismael*, for all his bragging, was no whit nearer the inheritance: so these bolstred out and embossed titles, will no sooner make them the Church of God.

4. Confut. Not lawfull to make allegories of Scripture.

THough Saint *Paul*, having the instinct of Gods Spirit, doth allegorize the history of *Sarah* and *Ha|gar*: it is therefore no warrant to every expositor and interpreter to make allegories of Scripture: which corrupt use the Romane Synagogue alloweth, and others practise: 1. Saint *Pauls* rare using of alle|gories, ought to teach such, that they also should be verie sparing. 2. Unlesse they could say of themselves, as *Paul* did, *I think I have the spirit of God, 1 Cor. 7.4.* They cannot challenge the like liberty in expounding of scripture, as *S. Paul* did: therefore it may be said unto them, as Christ said to his disciples you know not, what spirit you are of. *Luk. 9.55.* 3. *Perer.* to this purpose useth a good reason; *It only belongeth to God, which inspired the Scriptures, perfectly to know all things, that were to come, and not only to know them, but to dispose & direct them, as it pleaseth him, wherefore he only can appoint that things formerly done, veram totam{que} figuram gerant, &c. should beare a true and certaine type and figure of things afterward to bee done.* Man therefore that cannot dispose of things to come, is not to make types and figures, according to his owne device.

5. Confut. Types are said to be, that is, to signifie the things whereof they are types.

ANd Saint *Paul* saith, *these are 2. testaments*, that is, *Sarah* and *Hagar*; signifie two testaments, *Galath. 4.24.* so the *rocke is said to be Christ*, that is, prefigured Christ, *1 Cor. 10.3.* This *Pererius* acknowled|geth: and yet could not see, that Christ, &c. after the same manner said, *This is my body*; that is, a figure

of my body, as both *Tertullian* and *Augustine* expound: although there is great difference (I grant) be|tweene the figure and representation in types, and in sacraments: for there is only a signification of spiri|tuall things: but in the Sacraments, there is a lively and effectuall oblation of the things signified and sha|dowed forth, yet in the phrase and manner of speaking in both, there is no difference. *Beza.*

6. Places of morall observation.

1. Moral. Mothers should nurse their owne children.

Vers. 7. *THat Sarah should have given sucke, &c. Ambrose* well noteth hereupon, that by *Sarahs* ex|ample mothers should learne to nurse their owne children: they which of necessity, for want of milke or weaknesse, doe put forth their children to nurse are excused: but of nicenesse to refuse this duty, is worthy of blame: The Prophet saying, *thou hast given mee hope at my mothers breasts, Psal. 22.9.* and the Apostle commending widowes, *that had nourished their children, 1 Timoth. 5.10.* sheweth that God hath laid this duty upon mothers: which they that refuse are but halfe mothers, which nourish the infant in their wombes, but forsake it when it commeth into the world. 2. the infants many times drawing the milke of bad women, doe imitate their evill manners, as we see in plants, and young cattell, that follow the nature of the ground that feedeth them, and the dammes that suckle them. 3. The pur|pose of nature is made frustrate, when for this

end God hath provided milke for the food of infants: for God hath made nothing in vaine. *Calvin.*

4. By this meanes also the mothers affection is alienated from the childe, whom shee cannot so well fancy, as whom shee hath nursed and kissed at her breasts. *Perer.*

2. Moral. Our affections must be subject to Gods will.

Vers. 11. *THis was very grievous to Abraham:* yet *Abraham*, though his affection stood otherwise, af]ter the Lord had spoken unto him, doth bridle his naturall affection, and submitteth it to Gods pleasure. Wee likewise must learne to confirme our desires to the Lords will; And if commendable and naturall love, such as *Abrahams* was, must be overswayed by our duty toward God, how much more unnaturall and unlawfull lust ought to be extinguished, which are flat opposite and contrary to the will of God, *Calvin.* a man is to forsake and deny himselfe for Christ. *Mark.* 8.35.

3. Moral. The counsell of inferiours not to be despised.

Vers. 12. *IN all that Sarah shall say unto thee heare her voice.* *Abraham* is bidden, to give eare to the counsel of *Sarah:* And we must learne not to despise the advice of inferiours, when they speake the truth unto us, and perswade us to that, which is right, as the Apostle saith: *set up them, which are least esteemed in the Church,* 1 *Corinth.* 6.4. *Muscul.*

4. Moral. The truest love leaveth not a friend, no not in the instant of death.

Vers. 16. *I Will not see the death of the child:* *Hagars* heart would not serve her to see her child dye: but this was but a compassionate and effeminate love: give me such a friend and lover, as will not forsake one in the greatest extremity, and will stand by him in the agony of death, when hee hath most need of comfort: I condemne not the first, if it proceed of tendernes of affection, rather than of nicenesse and want of duty, but I preferre the other. So the Lord said to *Iacob*, moving him to goe downe into Aegypt, *Ioseph shall put his hand upon thine eyes.* *Genes.* 4.6. 4. This duty is the dearest, and nearest all other performed to their friends, to close their eyes, when they were dead.

5. Moral. God heareth our prayers every where.

Vers. 17. *GOd heard the voyce of the child, &c.* God is every where ready to heare the complaints of the poore: *Ismael* was heard in the wilderness, *Daniel* in the Lions denne, the three children in the fiery furnace, *Ionas* in the whales belly: Therefore Saint *Paul* saith: *I will that men every where lift up pure hands, &c.* 1 *Timoth.* 2.8. no place is then barred to our prayers. *Muscul.*

6. Moral. Old rancour must be left, where true reconciliation is made.

Vers. 25. *AND Abraham rebuked Abimelech. &c.* *Abraham* did well, being now to make a firme and faithfull league with *Abimelech*, to powre forth all the grieve of his heart at once: not as the fashion of some is, which make semblance sometimes of reconciliation and attonement, and yet doe retaine rancour and seeds of malice in their heart: as *Ioab* did, that embraced *Abner* with one hand, and strooke him to the heart with the other.

7. Moral. Inferiour officers often abuse the name and authority of their Lords and masters.

Vers. 26. *I Know not who hath done this thing, &c. also thou toldest mee not, &c.* *Abraham* is found to bee here in some fault, that finding himselfe grieved and wronged by *Abimelechs* servants would complaine of it before the King, but powreth it out upon this occasion. *Luther.* so many that hold them]selves quiet a long time, sometime in their heat will utter their stomack: But the greatest fault of all was in *Abimelechs* servants, who abusing their masters name & authority, do without his knowledge take away

a well from *Abraham*: Such is the officious disposition of many inferiour officers and Ministers under Princes and other great men, that they will father their injurious dealings upon their authority, that neither knew, nor consented: So *Gehezi* abused his Master *Elisha*. 2 King. 5.22.

CHAP. XXII.

1. The Method.

T His Chapter entreateth first of *Abrahams* purpose to sacrifice *Isaack* his sonne, with other things adjoyning, vers. 1. to 20. secondly, of *Abrahams* kindred, namely of the issue of his brother *Nachor* by his wife *Milcah*, and his concubine *Reumah*, vers. 20. to the end.

In the first part wee have 1. Gods commandement to *Abraham* to sacrifice his sonne: vers. 1, 2. 2. *Abrahams* obedience: vers. 3, 4.5. 3. The preparation to the sacrifice, *the wood, the fire, the knife, the altar, Isaacks binding*, are all expressed, vers. 6. to vers. 10. 4. Gods prevention of *Abraham*, and provision of another sacrifice: vers. 10. to 15. 5. The Lords commendation of *Abrahams* faith and obedience, with renewing of the promise.

2. The divers readings.

v. 2. Only begotten sonne. H. only sonne. caet. *he. jachad. to unite.*

Into the land of vision. H. high land. S. the land of Gods worship. C. the land of Moriah. cat. *which some de/rive of jarah, to feare: some of raah, to see.**

v. 6. a sword. H.S.C. a knife. caet. *maacelet. signifieth both derived of acal to devoure.*

v. 7. Where is the sacrifice: H. the sheepe. S. beast. B. lambe. G.P. the little beast. * T.H. *sheh signifieth a small beast of sheepe or goats.*

v. 13. one ramme. S. *after that a ramme, &c.* C. aramme behind. cae. behind *achad.** caught in the plant *Sa/bech*. S. in a tree, C. in a thicket or bush: caet. *Sabach, the perplexity, or intangling in bushes or trees.*

v. 14. And Abraham prayed and offered sacrifice in this place, and said before the Lord, here shall be generations serving him: therefore it is said to this day in this mountaine, Abraham sacrificed to God. * C. *and the Lord called the name of the place, Iehovah ireh.* G. or the Lord seeth. caet.

v. 16. hast not withdrawne thy sonne. T. spared thy sonne. caet. *chashach to forbid.*

v. 18. all the people of the earth shall be blessed because of thy sonnes. Ch. in thy seed shall all the nations be blessed. caet. *

v. 24. concubine Rema. S. Roma. H.C. reumah.

v. 21. the father of the Syrians. H.S. father of Aram: cater.

3. The explanation of doubtfull questions.

QVEST. I. At what yeare of his age *Isaack* should have beene sacrificed.

Vers. 1. *After these things.* 1. Though it be uncertaine in what yeare of *Isaacks* age, *Abraham* was bid|den to sacrifice him; yet it is neither like, that he was then but 12. yeare old, as *Aben Ezra ex Tostato*, seeing *Abraham* laid a burthen of wood upon his shoulder; neither was he yet 37. yeares old, as some Hebrewes hold, which was the yeare of *Sarahs* death; for this was done, *Sarah* being yet living, and in good health; But *Iosephus* opinion seemeth to bee more probable, that *Isaack* was at this time 25. yeare old. 2. But that this was done the first day of the seventh moneth, upon which occasion the Jewes observed the feast of blowing of Trumpets, in remembrance of *Isaacks* deliverance, is but a Jewish tradi|tion without ground. 3. Whereas *Nyssen* and *Augustine* thinke, that *Sarah* knew of this intended sacri|fice, *Chrysostomes* opinion is more like, that she knew it not,* lest she should have beene too much grieved with the losse of her sonne. *Ex Perer.*

QVEST. II. Why *Isaack* was commanded to be sacrificed.

Vers. 2. *Take thy onely Sonne, &c.* There seeme to have beene two principall ends of this commande|ment of God: 1. that thereby *Abrahams* faith and obedience might be tried: as the Apostle saith, *Heb.* 11.17. by faith *Abraham* offered up *Isaack*. 2. The other end was, to bee a lively type and representation of the sacrifice of Christ: and to this sense some expound that place, *Heb.* 11.19. that *Abraham* received *Isaack*, *en Parabolè, in a similitude or parable*; which though it seeme not to be the proper meaning of those words, yet this offering up of *Isaack* in sacrifice, in many things representeth the death of Christ: 1. as *Abraham* offered *Isaack*, so God gave his sonne to dye for the world: * 2. as *Isaack* was not sacrificed, so Christ was the lambe, that was as though hee had beene killed, *Revel.* 5▪ 6. his di|vinity died not, and his humanity was revived. 3. the time also agreeth, *Abraham* was three dayes and three nights in going to the place of sacrifice; as Christ was so long in the grave. 4. the wood is laid upon *Isaack*, Christ carried his crosse. 5. the ramme is entangled in a thicker, Christ was crowned with thornes. 6. *Isaack* was offered in the same place, where afterward the temple stood, and our Saviour suffe|red at Hierusalem.

QVEST. III. Of the ten severall tentations of *Abraham*.

THis was the last and greatest tentation of *Abraham*, and in number the tenth. 1. *Abraham* was tempt|ed and tried, when he was bidden to come forth of his countrey, not knowing whither. 2. When by reason of the famine he went downe to Aegypt. 3. When *Pharaoh* tooke away his wife, that both hee was in danger of his life, and she of her chastity: 4. When there was a strife betweene *Lots* servants and his. 5. When he was constrained to arme himselfe and his servants to rescue *Lot*, taken captive. 6. When at *Sarahs* motion he expelled *Agar* out of his house. 7. When at ninety nine yeares of his age, he was circumci|sed in his foreskinne. 8. When *Abimelech* tooke away his wife. 9. When he sent away *Hagar* and *Ismael* his sonne. 10. When he was commanded of God to sacrifice his sonne *Isaack*. *Perer. ex Haebreis.*

QVEST. IV. Whether this mountaine *Moriah*, were the same, wherein the Temple was built.

Vers. 2. *TO the Land of Moriah:* 1. That this was the mountaine, where afterward the temple was built, there is no question: for so it is directly affirmed, 2. *Cron.* 3.1. 2. But whether Christ were crucified upon this mountaine, it cannot certainly be affirmed, as *Avgustine* thinketh, receiving it from *Hierom. serm. dempor.* 71. seeing Christ suffered without the citie in mount Calvarie: unlesse it can bee shewed, that these two mountaines are continued together and so in effect but one 3. But that *Cain* and *Abel* did sacrifice in this place, it is unlike, seeing they kept not off from paradise, which was in Mesopotamia: * neither did *Noah* build his altar here after the floud,

because the scripture saith, that the arke rested upon the hills of Armenia, *Gen.* 8. and immediately upon *Noahs* comming forth of the Arke, he reared that Altar unto God. 4. This hill whereon the temple stood, was sometime higher than the rest of the City, as *Iosephus* describeth it, but the Romans cast it downe into the brooke Cedron, so that now it is in a manner a plaine, lower than the other parts of the City. *Perer. ex Borchard.*

QVEST. V. Of the originall and derivation of the name of Moriah.

FOR the signification of the word Moriah: 1. some interpret it, the bright or shining hill, deriving it of *oorh, light*: because there was the oracle of God. *Aquila.* 2. Some would have it so called of *Marar, myrrhe*, because that place abounded with myrrhe and cynamon, *Cantic.* 4.6. 3. Some of *jara, to feare*: because God was there feared and worshipped. *Chald.* 4. Some of *jarah, to teach*: because there the law and heavenly doctrine was taught. 5. *Oleaster* fetcheth it from *mar, bitter*: because of the bitter grieffe of *Abraham* offering his sonne. 6. But we neede not goe far for the derivation of this word: *Abraham* sheweth the originall to be from *raah to see*: not because it was a conspitious hill, and easie to bee see• or because it was the countrey of the seers and prophets: *Lyppoman*: but because the lord was there seene of *Abraham*, and did provide for him. *Iun.*

QVEST. VI. The greatnesse of Abrahams tentation in the sacrificing of Isaack.

2. *Take now thine onely sonne*: Many difficulties doe concurre in this tentation of *Abraham*. 1. He saith not, take thy servant, but thy sonne. *Muscul.* 2. *The only sonne*. If hee had had many, t•e grieffe had beene the lesse, but now, *Isaack* was his onely sonne, *Ismael* being abdicated and sent away. *Calvin.* 2. It is added, *whom thou lovest, &c.* *Isaack* was a vertuous and obedient child, and *Abraham* lo•ved him so much the more: if he had beene an ungracious sonne, the grieffe had beene much lesse. *Calvin.* 4. yea he is bid to offer *Isaack*, of whom the Lord said, *in Isaack shall thy seed bee called*: so that *Abrahams* hope of posterity by this meanes, and the expectation even of all those promises made in *Isaack* are cut off. *Origen.* 5. *Ipse primus author inusitati exempli, &c.* *Abraham* must be first Author of an unwonted example, in sacrificing humane flesh. *Philo,* 6. He is bid with his owne hands to kill him, to be the executioner himselfe. *Muscul.* 7. Hee must offer him for a burnt offering, that no memory or monuments should remaine of him, but he should be consumed to ashes. *Perer.* 8. He must not doe it presently, but he taketh a journey of three dayes, all which time his soule is tormented with grieffe and care: *dum ambulat, dum iter agit, cogitationibus animus ejus discerpitur: while he walketh upon the way, his mind is as torn in sunder with these thoughts.* *Origen. hom. 7. in Genes.* 9. It must bee done upon a mountaine, in the view and sight of the world: if a secret place had beene permitted for this sacrifice, it had been more tolerable. *Marlorat.* 10. But the greatest conflict of all was, in that the Messiah was promised to come of *Isaack, sic in ejus persona perire videbatur tota mundi salus: and so the safety and salvation of the world did seeme to perish in his person.* *Calvin.*

QVEST. VII. How Abraham knew that it was God that bad him sacrifice his sonne.

Vers. 3. *Then Abraham rose up early, &c.* 1. It appeareth, that the Lord spake not unto *Abraham* by dreame in his sleep, but being awake: both because *Abraham* rose up in the night, to addresse himselfe to his businesse: he staid not till he was awaked out of his sleepe: as also this being so hard and unaccustomed charge, it was requisite, that *Abraham* should have beene in the plainest manner spoken unto, that without all ambiguity he might acknowledge it to be Gods voyce, *Cajetan.* 2. Now *Abraham* knew it to be Gods voyce, partly by that experience which hee had of such heavenly conferences: that he knew it as well, as he discerned *Sarahs* voyce when she spake: partly the Patriarkes and Prophets, by the cleere light and illumination of their soules, did understand such visions to be of God: as the soule naturally discerneth of certaine generall notions and principles: but in these dayes, there being no such cleare light of illumination, it is hard to judge of visions, without some speciall direction & better certainty out of Gods word. 3. Wherefore *Abraham* nothing doubting, but that God spake unto him, did easily

overcome all other troublesome thoughts. As that it might seeme an unnaturall and cruell part, for the father to kill his owne sonne; and that God did appeare to be contrary to himselfe, in commanding him to be killed, in whom *Abraham* was promised to bee blessed and increased: the first doubt *Abraham* was satisfied in, because nothing which God commandeth can be against nature, seeing he is the author of nature, although God may worke against the ordinary course of nature. And like as God hath inflicted death justly upon all both good and bad, so at Gods speciall bidding to take away mans life, is not mans act, but Gods: and therefore just. Against the other doubt *Abrahams* faith prevailed: for hee doubted not, but that God was able to raise up *Isaack* againe from the dead, *Heb.* 11.9.

QVEST. VIII. Of the distance of the mount Moreah from Beersheba.

Vers. 3. *The third day Abraham lift up his eyes.* 1. Neither doe I thinke with *Tostatus*, that this mountaine Moriah was under 20. miles, and so not a dayes journey from Beersheba, where *Abraham* dwelt, and that hee as full of care and grieve went but an easie pace: for it was most like, that hee which rose up so early, assoone as the Commandement was given him, would make all haste also to performe it. * 2. Neither need wee thus to reckon the dayes with *Perer*. that the first day must be accounted, that, which went before, whereof the night was a part, wherein God spake to *Abraham*, and so hee travelled but one whole day; for this seemeth to bee against the text, that counteth the third day from *Abrahams* setting forth. 3. Therefore I approve rather *Hieromes* opinion, which thinketh that from Gerar to mount Moriah, it was three dayes journey: and so we need not force the letter of the Scripture.

QVEST. IX. How the mountaine Moriah was shewed to Abraham.

Vers. 4. *Saw the place afarre off.* 1. *Abraham* knew not this mountaine by a pillar of fire upon it, at some Hebrewes thinke: nor by any externall visible meanes: 2. neither by any vision, or dreame: for in the last vision the Lord said, *which I will shew thee*, v. 2. 3. but it is most like, that God shewed it him by some secret instinct, as he used to speake to his Prophets, and as *David* was shewed to *Samuel*, 2 *Sam.* 16.12.

QVEST. X. In what sense Abraham saith to his servants, we will come againe.

Vers. 5. *And come againe unto you.* 1. Neither doth *Abraham* here utter an untruth, saying they would come againe, whereas he in his minde purposed to sacrifice *Isaack*. 2. neither doth he so speak, including a secret condition, *si Deus voluerit*, if God will, *Thom. Angli.* for *Abraham* knew the will of God was otherwise, that *Isaack* should be sacrificed. 3. neither was this a figurative speech, in using the singular for the plurall▪ as though *Abraham* should meane only himselfe, for he meaneth his sonne direct|ly, *I and my child*, &c. 4. neither yet doth *Abraham* speake so cunningly or captiously: *captiose loqu▪ba|tur*, &c. lest any of his servants, knowing his businesse, should have gone about to hinder it: as *Ambr. lib.* 1. *de Abraham.* c. 8.5. nor yet did *Abraham* so speake, because he knew God would raise up *Isaack* againe to life: as *Origen. hom.* 8. *Genes.* The Apostle only saith, *that he considered, that God was able to raise him up even from the dead*: but that God would doe it so presently, he knew not: neither had it beene such a triall of his faith to sacrifice his sonne, if hee had beene sure, that his sonne should in that instant have beene restored againe to life. 6. I thinke rather that *Abraham*, being generally by faith assured of Gods power, yet was ignorant in this particular, what would fall out: and therefore spake as a man amazed and astonished: and yet ignorantly prophesied. *Prophetavit quod ignoravit. Ambr. lun.*

QVEST. XI. Of Abrahams constancy and Isaacks obedience.

Vers. 7. *MY Father, &c.* 1. *Abrahams* settled constancy appeareth that notwithstanding these amiable words of his sonne, yet cannot be turned from his purpose: *nomina v^otae solent operarigratiam, non ministerium necis*: words of life, as to call *father*; sonne, doe insinuate grace and savour, they minister occasion of death. 2. *Isaacks* obedience is commended, who willingly submitteth himselfe. 1. being now 25^a yeares old, and so strong enough to resist his old and weake father, yet he yeeldeth him|selfe. *Calvin*. 2. He was bound, not that his resistance should be feared, but least any involuntarie motion by the pangs of death, might have beene procured. *Perer*. 3. his willingnesse further appeareth, in that *Isaack* maketh no request for his life: *nemo rogat, nemo se excusat*: neither he entreateth, nor his fa|ther excuseth this fact, Poets doe fable, how *Iphigenia Agamemnons* daughter, was sacrificed to the gods, for the safety of the whole armie; but here we have a true stistory. 4. It is most like, that *Abraham* had before declared Gods commandement unto *Isaack*, to the which hee was obedient. *Iosephus* proceedeth further to shew what the communication was betweene them: but whence knoweth he that? it is out of doubt that *Isaack* was made acquainted with Gods counsell, wherewith hee rested conten|ted, *Luther*.

QVEST. XII. Why the Lord would not have *Isaack* offered up in sacrifice though he so commanded, for the triall of *Abrahams* faith.

Vers. 11. *The Angell of the Lord called to him.* 1. I will omit here to make any long mention of the fa|bles of the Hebrewes: how that Sathan appeared in the shape of an old man to *Abraham*▪ and againe to *Sarah*; and in the likenesse of a young man to *Isaack*, to draw them from obedience to Gods commandement, but he prevailed not. *Muscul*. 2. The heathen also by their poeticall fictions <◇>

Page 210

obscured the credit and truth of this history: for as the Angell of God appeared in this last and extreme point to *Abraham*, so they have also counterfeited the apparition of their gods in extreme perils. *Calvin*. 3. Thus it pleased God, that, although *Abrahams* faith was tried with this hard Commandement, that it should not be performed: 1. for his owne glory sake, lest that *Abrahams* God might have beene traduced among the heathen, as a lover of humane blood: 2. for *Abrahams* sakes, that the Lord might more amply reward him for his faithfull obedience. 3. for our sakes, that we might have the example of faithfull *Abraham* to follow: 4. and for the generall instruction of Christians: that this might bee a lively figure unto them of the sacrifice of Christ: both of Gods love in giving him to dye for the world, and his obedience in humbling himselfe to the altar of the crosse. And therefore *Ambrose* fitly applyeth those words of *Abraham*, v. 8. *God will provide him a lamb for a burnt offering*, to the sacrifice of Christ: which was, that *alia hostia, quam Deus pararet*, that other offering which God would provide: *lib. 1 de Abrah. c. 8.*

QVEST. XIII. How the Lord saith, I know now that thou fearest, &c.

Vers. 12. *NOw I know, &c.* 1. Not that God is ignorant of any thing, or can have any experimentall knowledge of any thing which hee knew not before: for all things are naked in his sight. 2. Neither, as *Augustine* expoundeth, is God said to know, *quia fecit, ut sibi Abraham innotesceret: because he made Abraham to be knowne to himselfe, qu.* *Genes. 58.* for then he should have rather said, *Now thou thy selfe knowest, &c.* 3. Some doe take it for the knowledge of approbation: I have knowne thee, that is, ap|proved this fact of thine, as it is said, *Psal. 1. The Lord knoweth the way of the righteous. Hillary.* 4. Some referre it to Gods eternall knowledge: I have knowne from the beginning, that thou shouldest doe this thing, but I appointed it to be done only now: but this had beene no commendation to *Abraham*: for thus God may be said to know every thing, whether commendable or otherwise. *T. hom. Angel.* 5. Wherefore the Lord speaketh

here, *humanitus*, after the phrase of man, and by a metaphor. *Iun.* and in effect it is nothing else, but that *Abraham* had now declared and testified his faith by his fruitfull obedience. *Calvin.* as *Chrysostome* saith, *Nunc omnibus declarasti, quomodo Deum sincere colas▪ thou hast made manifest to all, that thou sincerely worshippest God. hom. 47. in Gen.*

QVEST. XIV. Why this fact of *Abraham* is rather ascribed to feare than love.

Vers. 12. THat thou fearest God. It is so said, rather, than that thou lovest God: 1. because the love of God must be joynd with a reverent feare of God: *serve the Lord with feare. Psal. 4.* and the love of God bringeth forth a filiall and dutifull feare: as the child that loveth his father, will also feare him. 2. the feare of God is generally taken, not for the particular act of feare, but for the whole worship of God: as *Psal. 25.14. The secrets of the Lord is revealed, to those that feare him:* and so feare in this sense comprehendeth also love. 3. because *Abraham* had now forgotten his naturall love and affection, toward his sonne, because he feared God, this act is more properly ascribed to his religious feare. *Per.*

QVEST. XV. This fact of *Abraham* wherein it excelleth the like among the heathen.

NOW concerning the excellency of *Abrahams* fact, whereas the heathen objected the like examples among them, to obscure this resolution of *Abraham:* as how *Codrus* of Athens offered himselfe for his people: and one *Idomeneus* King of Creet, as he came from the battell of Troy, being in a great tempest upon the sea, did vow unto Neptune, the first thing, which came forth to meet him, which was his sonne, and so he did: *Marius* is mentioned by *Cyril* against *Iulian*, that sacrificed his sonne: so the Scripture recordeth that inhumane facti of the King of Moab, that did offer up his sonne in sacrifice. *2 King. 4.* It shall now appeare what great difference there is, between these examples, and the fact of *Abraham*, both in the difficulty of the object, the readinesse of his affection, the end also and purpose of the action.

1. *Abraham* offred up his only sonne, whom hee dearely loved, being the sonne of his old age: a ver|tuous and obedient sonne, upon whom depended, not only the continuance of his name and posterity, but the promise of the Messiah: these things could not concur in any of the other examples.

2. *Abraham* did every thing with singular alacrity: in the beginning he answered God presently, hee tooke his journey in hand speedily: in the midst, he shewed in his three dayes journey a settled *constancy*; in laying the wood upon his sonne, and going up the hill, great *magnanimity*▪ and in the end in building an altar, binding his son, lifting up his hand to strike, fortitude *invincible*: the like is not to be found in those heathenish presidents.

3. Concerning the end: they did it to purchase some benefit to themselves or their countrey, as *Codrus Idomeneus:* for feare, as the King of Moab; or to get them immortall fame. Some, because it was the custome of the countrey: as *Philo* giveth instance of the Gymnosophists among the Indians, that when they were old, did cast themselves into the fire, and their wives after them. But none of these things moved *Abraham:* not feare of man, for no man knew this oracle but himselfe: not the escaping of any calamity: w^hch was not neare him: nor any desire of praise, for he was alone upon the mountaine: neither was there any such custome in Babylon, or Mesopotamia, from whence *Abraham* came. *Philo.* but the only feare and reverence, which *Abraham* did yeeld unto God, and the love of his Commandements, did induce him to performe this hard part of service.

QVEST. XVI. Of the ramme that was intangled in the bush.

Vers. 13. BEhold there was a ramme caught by the hornes in a bush, &c. 1. Neither is the conceit of *Eu/seb. Emissen.* to bee received, that thinketh *sabech*, translated a bush, to be a kinde of goat

with upright hornes: neither is it a kind of shrub, or bryer so called, as the septuagint thinke, or of a tree, as *Gennad.* and *Theodoret*, nor yet is it fitly translated, *erectus*, *upright*, as some read: but the word *sabech* signifieth the perplexity, winding, or clasping of a bush, a brier. 2. The fable of the Hebrewes, that this ram was created the sixth day, and kept 3000. yeares for this use, is ridiculous, and worthy to bee laughed at.* 3. *Ambrose* maketh this ram a type of Christ: by his hanging in a tree or bush prefiguring the manner of Christs passion, in hanging upon a tree: *lib.* 1. *de Abraham.* cap. 8.

QVEST. XVII. How Abraham would take a ramme which was not his owne.

NOW whereas it may be doubted, how *Abraham* would take a beast for sacrifice, that was none of his owne: It may be answered; 1. That *Abraham* having made an altar, and prepared himselfe to sacrifice, did take it to be an irreligious act to depart, having not performed that service, and therefore of purpose looked about, to see what sacrifice might be offered to God. 2. And seeing a ram, hee tooke it as sent of God, and remembred, what he had said before, that the Lord would provide a sacrifice: 3. There|fore, he knowing, that the Lord had provided this offering, he maketh no doubt or scruple to use it: nei|ther is inquisitive to examine who was the owner: seeing that the earth is the Lords and all things there|in: to whose dominion, every mans right and title ought to stoope and give place. *Muscul.*

QVEST. XVIII. How the Lord will be seene in the mountaine.

Vers. 14. *IN the mount will the Lord be seene.* 1. The septuagint, reading, *the Lord was seene*, referre it to the appearing of the Angell in the mount. 2. *Hierome* reading, *the Lord will see*, seemeth to understand it, of Gods providing of a sacrifice, as *Abraham* had said before, v. 8. 3. Some Hebrewes doe take it to bee a prophecie of the Temple, which should afterward bee built at Jerusalem, where the Lord would manifest and shew himselfe: so also the Chalde paraphrast expoundeth. 4. But beside these inter|pretations, which may indifferently be received: this name given upon this occasion, and growing into a proverbe, hath this sense, that in like sort, in the mountaine of the Lord, that is, in due time and place, his children in their necessities, shall be provided for: and therefore *Iunius* better readeth: *in the mountaine of the Lord it shall be provided.*

QVEST. XIX. He was an Angell, and not Christ, that spake here unto Abraham.

Vers. 15. *AND the Angell of the Lord, &c.* 1. This Angell was not Christ: for the Angell addeth, *by my selfe have I sworne* (saith the Lord:) he speaketh then in the person of the Lord, as being not that Lord himselfe; but Christ, being God, would have spoken in his owne person. 2. Therefore *Origen* is found to be in a great errour: whose words upon this place are these, *unde put, quod sicut inter ho/mines habitu repertus est ut homo, ita inter Angelos habitu repertus est ut Angelus: As among men he was found in habit as a man, so among the Angels he was found in habit as an Angell.* Unlesse *Origen* be favourably inter|preted to speake of the office of an Angell: for so Christ diversly appeared to the Prophets and fa|thers: but if hee meane, that Christ tooke upon him the very nature and person of an Angell, it is a great errour, and contrary to the Apostle, *Heb.* 2.16. *hee in no sort tooke the Angels.* 3. Therefore it is an Angell, which as Gods messenger, for the greater authority, speaketh in the name of him that sent him. *Calvin.*

QVEST. XX. Of the forme and manner of Gods oath.

Vers. 16. *BY my selfe have I sworne:* 1. Some would have the forme of Gods oath to bee in this particle, *chi*, translated by the Apostle < in non-Latin alphabet >, *certe*, *surely*, *Heb.* 6.14. the

Latine translateth it *nisi, unlesse*, as though it were 〈 in non-Latin alphabet 〉, as *Psal.* 95.11. *I sware in my wrath, if they shall enter into my rest*: as though the oath should be explained thus: *let me not live, or let me not be God, if, &c. Perer.* But wee need not so curiously to search out any other forme of Gods oath, than that here expressed: I sware by my selfe: the Chalde, *by my word.*

2. *Philo* maketh a nice and curious difference betweene swearing by God,^{*} and by the name or word of God: the first, God only sweareth by, man by the second: for to sweare by himselfe, by his name, by his word, are all one: God sweareth by himselfe, *Isay* 45.23. by his soule▪ *Ierem.* 51.14. *Amos* 6.8. by his name, *Ierem.* 44.26. by his holinesse, *Amos* 4.2. by his right hand, *Isay* 62.8. 3. So then like as a debter doth use two wayes to satisfie his creditor, by leaving a pledge or pawne, or procuring some surety: in like manner he that taketh an oath, sometime sweareth by his soule, by his holnesty, faith, &c. as laying these things to pawne, that he will lose the credit of them, if hee speake not the truth: sometime by God, as making him his surety, and witnesse, that he speaketh the truth. So the Lord swearing by his holinesse, goodnesse, &c. doth pledge them, that unlesse that be, which he saith, he will lose them: and swearing by himselfe, he bindeth his Godhead for the performance, as though he should say in effect, If this be not, let me be no more God. *Calvin.*

QUEST. XXI. Why the Lord tooke an oath.

BUt further it will be asked, what need God had to take an oath, seeing the word of God is certaine of it selfe, and need no confirmation; and an oath is used in doubtfull cases, but to God nothing is doubtfull or uncertaine: an oath is used, when the party cannot be credited without an oath; but *Abraham* did beleve God. The answer then is this. 1. The Lord sweareth not to any such end, as though any more creldit and certainty by his oath might bee wonne unto his promise. 2. And yet wee take not this to bee a metaphoricall speech onely with *Cajetan*: that God is said to sweare by himselfe. 3. But the Lord taketh

Page 204

an oath, *ad ampliorem confirmationem fidei nostra, for the better confirmation of our faith*: and hee doth it, the Apostle saith *ex abundanti*, more abundantly to shew the stablenesse of his counsell, *Heb.* 6.17. *Calvin.* 4. Where we may note the differences betweene this oath and other oathes.^{*} 1. God taketh this oath willingly, not forced thereto of any necessity. 2. He sweareth by himselfe, as having not a greater to sweare by; and *Philosheweth* the reason: *Solus de seipso asseverare potest, quia solus ipse suam novit naturam: He only can beare witnesse of himselfe, because he only knoweth his owne nature.* 3. He also further saith; *Sententiae nostra ex juramento fides accedit, ipsi juramento ex ipso Deo fides astruitur*; Our sentence is credited because of our oath, but this oath is beleaved, because of God that taketh it.

QUEST. XXII. Whether the promises here made are new, or the old renewed.

Vers. 18. *IN thy seed shall all the nations of the earth be blessed.* 1. It is of all hands confessed, that the other three promises were made unto *Abraham* before. 1. That *Abraham* should be blessed, *Genes.* 12.2. 2. That his seed should be multiplied as the starres, and as the sand of the sea, *Genes.* 13.16. 3. That his seed should possesse the gate of his enemies, which is in effect the same with that *Genes.* 13.12. *all this land will I give thee, &c.* God promised *Abraham* the land of the Canaanites, which were his enemies. 2. But *Ambrose* thinketh that this was a new blessing, containing a promise of the Messiah; *lib.* 1. *de Abraham c.* 8. *Paulus Burgensis* confirmeth the same by these reasons; because Saint *Paul* rehearseth this as a speciall blessing concerning Christ, urging these words, *in thy seed*, which are onely found here; and the Lord confirmeth this by an oath, as *Zachary* in his song maketh mention of this oath, *which hee sware to our father*

Abraham, Luke 1.73. 3. But these reasons are easily answered; 1. Saint *Paul* citeth, rather that promise made, *Genes. 12.3. in thee shall all the Gentiles be blessed, Galath. 3.8.* for hee speaketh of that promise which was made 430. yeares before the law, which must needs be that former given to *Abraham* at the 75. yeare of his age; but there will want 50. yeares of that summe, if the account should begin at this time, when *Abraham* was 125. yeares old; And whereas Saint *Paul* also alludeth unto this place, v. 16. *and thy seed*; and so expoundeth one place by another, he sheweth, that in effect, they are both but one promise. 2. The adding of the oath, maketh it not a new promise, but confirmeth onely the former; otherwise by this reason, all these promises should be newly made, seeing the oath goeth before them all; and indeed not onely this promise of the Messiah, but the other also concerning the possessing of the land of Canaan was ratified by an oath, *Exod. 13.5. Perer. 4.* Wherefore here is no other promise made to *Abraham*, but such as he had heard before; but the same more amply and fully confirmed by an oath, and againe renewed both to *Abraham* and *Isaack*: in which two respects, this promise is more excellent than the former, *Calvin.*

QUEST. XXIII. How Saint *Paul* applieth this word *Seed* only to Christ. 3 to the *Galath.*

Here by the way, it shall not be amisse to explaine that place of Saint *Paul, Galath. 3.16.* where the Apostle presseth the word *seed*, shewing that because he saith, *seed, not seeds*, it must bee referred to one, namely Christ. The Jewes doe make two principall objections against this place. 1. They urge, that this word metaphorically taken for the of-spring of *men*, is a nowne collective, never used in the plurall number, but put in the singular, only signifieth a multitude, as likewise doth the word *populus, vulgus, people, commonalty, &c.*

* *Answer.* 1. True it is, that the word *Zeraugh*, in the singular number doth often signifie a multitude; but sometime in Scripture it is restrained to one, as *Gen. 4.25.* the name of seed is given to *Seth, the Lord hath appointed me another seed for Habel, Genes. 21.13.* *Ismael* is called *Abrahams* seed. Wherefore it is not enough to say that this word in the singular is sometime taken for a multitude, unlesse they could shew it so to be used here, *Beza.* 2. The Apostle then, being not ignorant of the phrase and usage of the Hebrew tongue, doth not contend about the word, but the sense: that the word *seed* in this place is not taken for seeds, that is, many, but for *seed*, that is, one specially, *Perer. 21.* They object further: that whereas it is said, *In thy seed shall all the nations of the earth be blessed*, this is but a forme of blessing, by way of comparison, like to that, *Gen. 48.20. God make thee as Ephraim, &c. Ans.* 1. If this speech did onely shew a forme, not the cause of blessing: it need not have beene said *in thy seed*, but *in thee*: that is, *Abraham*: God make thee like *Abraham.* 2. Where such formes of blessing are used, they are restrained to *Israel*: as in the place alleaged. *Gen. 48. In thee Israel shall blesse*: but here all nations shall bee blessed: how should it come to passe, that all nations should not *blesse themselves*, but bee blessed, but in being called to the knowledge of God, which is by Christ: wherefore these words shew the cause of blessing, not the forme, *Calvin.*

Now then, their objections being thus answered, I will shew the right meaning of the Apostle. 1. I first reject *Hieromes* collection,* reproved by *Erasmus: Paulum hoc argumento abusum apud crassos Galatas*: that *Paul* abuseth this argument, having to doe with the dull *Galathians*: for it becommeth us not so to think of so grave an Apostle, writing by the Spirit of God. 2. Neither is it enough to say, that *Paul* by the same Spirit whereby *Moses* did write, did understand him to speake of Christ, *Cajetan. in 3. ad Galat.* for *Paul* having to deale with the gain-saying Jewes, would not so much stand upon his Apostolike illumination, neither would they rest upon it. 3. Neither is the word *seed* taken here not singularly for the person of Christ, but collectively for the whole spirituall seed of *Abraham*, the people of God consisting of the Jewes and Gentiles, *Beza.* for this sense seemeth to bee coact and not proper: and the Apostle himselfe denieth it to bee understood of *many*, but of one. 4. Neither doth Saint *Paul* ground his argument upon the received opinion and confession of the Jewes, which hee was experienced in, being brought up under

the feet of *Gamaliel*; who all generally did hold this promise of blessing in *Abrahams* seed, to be understood of the Messiah, *Perer*: for thus the Apostles reasoning should be inverted, and that made his conclusion, which is his argument: for the Apostle doth not reason thus; This place is referred to the Messiah, *Ergo*, he saith, not seeds, but seed: But thus rather standeth his argument; In saying *seed*, not *seeds*, hee meaneth but one, *Ergo*, the Messiah, that is, Christ. 5. Wherefore if the Apostles words bee thorowly weighed and examined, he enforceth two conclusions in this one sentence: the first is, that this place out of *Moses* must needs be interpreted, not of all *Abrahams* seed *confusedly*, but of some one *specially*: the other is, that this being evicted, that the Lord in this promise speaketh but of one, it will follow of necessity that this one must be Christ.

For the first; that *Abrahams* seed is not understood *promiscuè*, for all his seed, the Jewes themselves could not deny: for this seed was first restrained to *Isaack*, and *Ismael* excluded, then in *Isaack* it was assigned to *Iacob*, and *Esau* refused: in *Iacob* this seed was singled out in *Juda*, when the other tribes were carried into captivity, and never returned: therefore *seed* here cannot bee taken for many, but wee must still proceed in descending, till we come to one in whom this blessing is performed, *Calvin*.

For the second; that this one must be Christ, it will necessarily follow, because none else can be named▪ in whom all the Gentiles received this blessing: for that place, *Psal. 72.17. All nations shall blesse him, and be blessed in him*, cannot be understood of *Salomon*,* who was so farre from procuring a blessing to all nations, that he brought a curse upon his owne nation and posterity, when for his idolatry a rent was made in the Kingdome, the smallest part falling to the share of his sonne *Rehoboam*. And beside, this Psalme is a propheticall song of Christ under the type of *Salomon*, as vers. 5. *They shall reare him as long as the Sunne and Moone endureth*: vers. 11. *All Kings shall worship him*: vers. 17. *His name shall endure for ever*. These sayings cannot be uttered of *Salomon*, or any other mortall man, but onely are true of the Lord *Messiah*. There being then none else found by whom the Gentiles were spiritually blessed, in being called from their filthy idolatry, to the knowledge and worship of the true God, in being lightened with Scriptures, brought to the acknowledgement, and so remission of their sinnes, but onely Christ: none else in whom they beleeve, whose name is blessed among them: Who can this else bee but Jesus Christ the Messiah? And thus it is evident, that the Apostle hath reasoned strongly from this place, that salvation commeth not by the Law, but by faith in Christ, which is the thing the Apostle in this place intendeth to prove.

QUEST. XXIII. Whether *Abrahams* obedience, or *Isaacks* patience were more notable.

IT may seeme that *Isaacks* obedience in yeelding himselfe willingly to death, was more excellent and worthy of note than *Abrahams*; because it is a greater patience to suffer death for Gods cause, than to inferre it: *Isaack* also should have felt the sorrowes and pangs of death in his body, which *Abraham* was onely to behold. Notwithstanding these reasons, *Abraham*s example of obedience excelled: 1. Because he was to sacrifice his onely, most beloved, and innocent sonne, which was no doubt more grievous unto him, than if he had died himselfe. 2. *Isaacks* death came unlooked for: it should have beene finished at once: *Abrahams* grieve, as it pierced his heart three continuall dayes before, so the remembrance of this fact would have continued still. 3. The Scripture giveth sentence with *Abraham*, which maketh mention in this place, and others beside, of *Abrahams* offering up of *Isaack*, but ascribeth no part thereof to *Isaack*.

Now because that example of the King of Moab,* which offered up the King of Edoms sonne in sacrifice, and not his owne, as the common opinion is, may be thought to resemble *Abrahams*

fact here, it shall not be amisse briefly to examine that place, as it is set downe, *2 King. 3.27.*

QUEST. XXIV. Whether the King of Moab sacrificed his sonne, and wherefore.

First then, 1. Neither is it like that the King of Moab having learned of his Priests that God prospered Israel because of *Abrahams* faith, which doubted not to offer his sonne, as *Lyranus*: therefore he attempted to doe the like: for at this time the Israelites did not so greatly prosper, the kingdome being divided because of the idolatry of *Salomon*, and diversly afflicted: and the King of Moab offered not his owne son, but the King of Edoms, as it is expounded by *Amos 2.1. For three transgressions I will not turne to Moab, &c. because it burnt the bones of the King of Edom as lime.* 2. Neither did the King of Moab this by the advice of the Priests, after the example of Israel, because they used to offer up their sons to Molech, thinking to please the God of Israel hereby, *Burgens*. For the Israelites rather learned this idolatrous use of the Gentiles: and the Israelites prospered not, but were punished of God for such impieties. 3. Nor yet did the King of Moab this to move the Israelites to commiseration, when they should see to what misery and necessity he was brought, to offer such a bloody sacrifice, as *Tostat.* and *Vatab.* for he did it rather to despight them, as shall even now appeare. 4. Nor yet did he offer this sacrifice only with an intent thereby to appease his gods, and to procure their help: which opinion indeed the heathen had of such wicked and devillish offerings, *Cajetan. Perer.* 5. But it is most likely that the King of Moab assaying to breake thow to the King of Edom, and could not, tooke the Kings sonne of Edom that was to reigne after him, (and therefore is called the King of Edom, *Amos 2.1.*) and sacrificed him in the sight of his father, to his great grieve, *Iunius*.

QUEST. XXV. What was the cause of the indignation against Israel.

SEcondly, where it followeth thus; *For that Israel was sore grieved, and they departed from him, or there was great indignation against Israel:* 1. This is not referred to the indignation or wrath of God, as

though the Lord should be offended with Israel, & sent a plague amongst them, because the King of Moab by their evill example did sacrifice the King of Edoms son, as *Burgens*. for no such thing is expressed in the text. 2. Neither was this indignation conceived by the idolatrous Israelites against the rest, thinking the King of Moab invincible, because of this sacrifice, *Cajetan*. for this indignation was kindled, not by the Israelites, but against them. 3. And for the same reason the common exposition seemeth not to be so proper, that this indignation and grieve of the Israelites was for the horror and cruelty of this unnaturall fact, which they could not endure to behold, *Tostat.* for this indignation or wrath should not have beene against the Israelites, but against the King of Moab. 4. Therefore it seemeth more agreeable to the text, that this wrath was on the Edomites part against the Israelites, because it was their quarrell that brought the King of Edom to take part with them against the Moabites, upon which occasion this hard hap fell out upon his sonne: and upon this division they brake off, and left the siege, *Iunius*.

QUEST. XXVI. Of Huz, Buz, Kemuel, Chesed, the sonnes of Nahor.

Vers. 21. *HVz, &c. and Buz.* Of this *Huz* was not named the Countrey where *Iob* dwelt, *Iob 1.1.* but of that *Huz* rather which was the sonne of *Aram*, *Genes. 10.22. Hierome.* 2. Of *Buz* came the family of the Buzites, of the which *Elihu* was, *Iob 32.6.* 3. *Kemuel* here mentioned, was not the father of the Syrians, as the Greeke and vulgar Latine read; nor yet of *Aram Naharaim*, as *Tostatus*, or *Aram Seba*, as *Cajetane*: for the City of Nahor was in *Aram*, *Genes. 24.10.* This name and Countrey therefore was more ancient than *Kemuel Nahors* sonne, and was rather so

called of *Aram* the sonne of *Sem*, *Genes.* 10.22. 4. Neither is *Chesed* here named the father of the Chaldees, which was *Abrahams* Countrey, and could not therefore be founded by his nephew. 5. But these sonnes of *Nahor* were fathers of certaine families in Syria, whereof there was some remainder in *Constantius Caesars* time: as may appeare by the names of certaine townes, Reman, and Buzan, remembred by *Ammianus*, *Lib.* 18. *ex Iun.*

4. Places of Doctrine.

1. *Doct.* How God is said to tempt.

Vers. 1. *GOd did tempt or prove Abraham, &c.* 1. God is not said here to tempt *Abraham*, *metaphoricè*, metaphorically, as he is said to be *angry*, to *repent*, in a figurative speech, as *Cajetane*: but God truly and verily tempteth, that is, proveth and taketh triall of *Abrahams* faith. 2. And God doth it, *Non ut ipse hominem inveniatur, sed ut homo se inveniatur*: Not that God need to finde out man, but that man may finde out himselfe, as *Augustines* saith. 3. God tempteth otherwise than Satan is said to tempt: God properly is the author only of good temptations, but Satan is the tempter unto evill. Evill temptations proceeed not from God, *effective*, *sed permissive*, by way of action, but by way of permission: when the Lord withdraweth his sufficient grace, and necessary helpe.

* Gods tempting, and Satans tempting doe diversly differ: 1. In respect of the end, *Deus tentat ut doceat, Diabolus ut decipiat*; God tempteth to teach, the Devill to deceive, as *Augustine* saith. 2. In respect of the persons: God tempteth onely the good, to make their faith and obedience knowne: sometimes the weake are tried, that after they have fallen they may repent and be restored: sometimes the strong, that they may be more and more confirmed: But the devill tempteth both good and bad, the good to bring them in|to evill; the bad that they forsake not evill. 3. The object of good and evill temptations are divers; good temptations are especially seene in outward things, as in poverty, sicknesse, persecution, and such like: evill temptations are exercised in spirituall and inward evils, as in evill suggestions, ungodly thoughts, stirring to evill desires, and provoking to sinne, *Perer*.

2. *Doct.* The grave motions of the spirit of God, differ from the furious fansies of those led with an evill spirit.

Vers. 4. *Then the third day, &c.* We see a manifest difference betweene the furious and sudden motions of those which are possessed with an evill spirit; such as *Saul* had, who in his rage all at once, cast a javelin at his sonne *Jonathan* to have killed him, 1. *Sam.* 20.33. and the deliberate actions of those which are guided by the good spirit of God: as here *Abraham* not suddenly is moved to sacrifice his son, but after three dayes journey, having thorowly advised upon it, he obediently yeeldeth himselfe to Gods commandement.

3. *Doct.* The obedience of the will is accepted of God for the deed.

Vers. 12. *SEeing for my sake thou hast not spared thine onely sonne.* God accepteth the resolute purpose and will of *Abraham* for the done deed. An obedient will then is accepted before God as the worke it selfe: as the Apostle saith, *If first there be a willing minde, God accepteth it according to that a man hath, not according to that he hath not*, 2 *Cor.* 8.12. *Muscul*.

5. Places of confutation.

1. *Confut.* By faith we are assured of our justification.

Vers. 12. *I Know that thou fearest God.* It is confessed by our adversaries, that *Abraham* at this time was certaine that he was in the state of grace: but because it is their opinion, that we cannot

by faith ordinarily be assured of remission of sinnes, they have framed divers answers to this place.

1. *Thomas Aquinas* saith, that this assurance that *Abraham* had, was a particular experimentall knowledge, that in this worke he feared God, *Thom.* 1.2. *qu.* 112. *ar.* 3. *Cont.* *Abraham* not onely in this particular was assured of Gods favour, but was undoubtedly perswaded of the promise in generall con|cerning the Messiah: as the Apostle saith, *Neither did he doubt of the promise, &c. but was strengthened in the faith, Rom.* 4.20. And this is that which our Saviour saith, *That Abraham desired to see his day, he saw it and rejoyced, Ioh.* 8.56. His assurance which he had of salvation in the Messiah, procured unto him this great joy.

2. The same *Thomas* saith, *Abraham illud cognovit per specialem Dei revelationem; That Abraham knew this, that he was in the state of grace by Gods speciall revelation. Contra.* This assurance that *Abraham* had,* was not by any particular or extraordinary revelation, but by the proper and ordinary operation of faith: as the Apostle saith, *He was strengthened in the faith, Rom.* 4.20.

3. *Pererius* answereth, that this revelation was made to the Patriarks in the old Testament, and the Apostles in the new, which were, as it were, the founders of the people of God, 10. *disput. in* 22. *cap. Gen.*

Contra. Saint *Paul* in the matter of faith maketh no such difference betweene the Patriarks and other beleevers; as he saith, *Now it is not written for him onely, that it was imputed to him for righteousness▪ but also for us, &c. Rom.* 4.23. And the Apostle saith, *That a crowne of righteousness was not onely laid up for him, but unto them also which love his appearing, 2 Tim.* 4.8. where the same certainty of the reward is de|creed, the like assurance is not denied.

4. *Bellarmino* answereth, that hence it is evident that all beleevers are not sure of their justification, seeing *Abraham* that had served God most faithfully before, yet never till now was assured of his justifi|cation, *lib.* 3. *de justif. cap.* 11. *resp. ad ration.* 1.

Contra. It followeth not, *Abraham* was not alwayes assured, therefore every beleever cannot be assu|red: but it well followeth, that as there was a time when *Abraham* had not such assurance, so the faith|full at all times have not such perswasion, and that we grant. 2. It is untrue that *Abraham* had not this assurance till now, when he offered up *Isaack*: for the Apostle sheweth, that then hee had this assu|rance, when faith was imputed to him for righteousness, *Rom.* 4.22, 23. which was before he was circum|cised, *Gen.* 15.6.

5. *Bellarmino* againe answereth, that the Scripture commending the righteousness of *Abraham* and other Patriarks, doth rather make us certaine and sure of their salvation, than themselves, *ibid.*

Contra. No mans salvation can be better knowne to another than to himselfe: for as the life of the body is more felt where that life is, than of others that see the bodies to live: so saith, which is the life of the soule, as the Scripture saith, *The just shall live by faith*, is better apprehended of those which have the possession of it, than of such as onely behold it.

2. *Confut.* The promises not merited by Abrahams obedience.

Vers. 16. *BEcause thou hast done this thing, &c.* From hence *Pererius* inferreth, that *Abraham*, *Egregio illo facto meruisse, Deserved by this worthy act, that such promises were made unto him, and that the Messiah should be borne of his stocke, rather than of any other.*

Contra. 1. The Apostle doth conclude the contrary, that because faith was imputed to *Abraham* for righteousness, he was not justified by works, *Rom.* 4.2, 4. 2. These promises were made to *Abraham* before he had shewed any worthy worke: even then, when he was first called out of his Countrey, *Gen* 12.2. they then proceeded from Gods mercy, not of *Abrahams* desert or worthinesse. 3. The Lord therefore crowneth *Abrahams* obedience with renewing his promises, to shew us, that they which are justified by faith, ought to proceed and goe forward in good works, whereby their faith is approved, *Muscul.*

3. *Confut.* The assumption of the humane nature to the God-head in Christ not merited.

4. BUt to say that *Abraham* merited, that the Messiah should take flesh of his seed, is not farre from blasphemy; for then he should have merited more than Christ himselfe did, as he was man: seeing that the hypostaticall union of the humane nature with the God-head in one person, was of grace, not of merit: as *Augustine* well resolveth, *Quod Christus est unigenitus aequalis patri, non est gratia,* sed natura; quod autem in unitatem personae unigeniti assumptus est homo, gratia est, non natura: That Christ was the onely begotten Son equall to his Father, it was not grace but nature: but in that mans nature was taken to make one person, with the onely begotten, it was of grace, and not by nature.* But now, if the man Christ deserved not the assumption or taking of the humane nature to the God-head, and yet *Abraham* merited, that his seed should in the Messiah be united to the God-head, it will follow that he merited more than Christ; wherefore that is a sound and Catholike conclusion of *Augustine,* Neque enim illam susceptionem hominis ulla merita praecesserunt, sed ab illa susceptione merita ejus cuncta caeperunt:* before the taking of mans nature there was no merits at all, but all Christs merits tooke beginning there.

Page 208

4. *Confut.* The Chalde Paraphrast corrupt.

Vers. 18. *IN thy seed, &c.* So readeth the Septuagint according to the originall, in the singular number, and this reading is approved by the Apostle, *Galath.* 3.16. Wherefore the Chalde Paraphrast is found here to be corrupt: which readeth thus in the plurall number; *In thy sonnes shall all the people of the earth be blessed.*

5. *Confut.* Many in Scripture taken for all.

ALL the nations of the earth shall be blessed: And *Gen.* 17.5. the Lord saith, *A father of many nations have I made thee:* we see then that in the phrase of Scripture sometimes *many* are taken for *all:* by this place therefore that cavill of the Pelagians may be answered, who because the Apostle saith, *By one mans disobedience many were made sinners, Rom.* 5.19. would inferre that we became sinners not by originall corruption or propagation of sinne, but by imitation, for then the Apostle would have said, not *many*, but *all.* But the Apostle by *many* understandeth *all*, as he affirmeth, vers. 18. *That by the offence of one the fault came upon all to condemnation:* for they which are *all*, may truly be said to bee *many.* The like cavill in another question is urged by *Catharinus* a popish writer, who because it is said in *Daniel* 12.2. *That many of them which sleepe in the dust shall awake, some to everlasting life, some to shame:* collecteth, that all shall not,* but that some, as namely infants dying without baptisme, shall neither be in heaven nor hell: But this objection may receive the same answer, that as in the promise made to *Abraham* *many* is taken for *all:* so also is it in this place of the Prophet, as before also is shewed the like use in the Apostle.

6. Places of Exhortation.

1. *Observ.* To beare the death of children patiently.

Vers. 10. *Abraham stretching forth his hand, tooke the knife, &c. Origen* from this example of *Abraham*, that doubted not to offer up his sonne, perswadeth parents to beare patiently the death of their children, *Laetus offer filium Deo, esto sacerdos anima filii tui: Chearfully offer thy sonne unto God, and be a Priest of his soule.* This is nothing (saith he) to *Abrahams* strength, which bound his sonne himselfe, and bent his sword, *Hom. 8. in Gen.*

2. *Observ.* Confidence in Gods providence.

Vers. 14. *IN the mount will the Lord provide, &c.* We are taught with the like confidence, when all other meanes faile, to cast our care upon God, as *Abraham* did; for whom the Lord provided another sacrifice which he thought not upon, in stead of his sonne *Isaack, Calvin.* Therefore it is said in the *Psalm. 68.20. To the Lord belong the issues of death:* he knoweth how to make a way for our deliverance, though we at the first see it not.

3. *Observ.* Gods voice must be obeyed.

Vers. 18. *IN thy seed shall all the Nations of the earth be blessed, because thou hast obeyed my voyce: Whereupon Ambrose giveth this good note, Et nos ergo audiamus vocem Dei nostri, si volumus apud eum gratiam invenire: Let us therefore heare and obey the voice of God, if we will finde grace with him.*

CHAP. XXIII.

1. The Argument and Contents.

T His Chapter treateth: 1. Of the death of *Sarah*, and *Abrahams* mourning for her, vers. 1, 2. 2. Of *Abrahams* care for her buriall: both of the communication had with the Hittites, and of the purchase of the ground at the hands of *Ephron*, vers. 12. to 18. Lastly, of the funerall it selfe, vers. 19.

2. The divers readings.

v. 1. In *Ciriah Arbee. C.B.G.P. the City Arbee. H.S.T.*

* *Arbee*, which is in the vally. S. the others have not this clause.

v. 3. Rose from the office of the funerall: *ab officio funeris. H. from the dead. S. from the fight of the dead, or corps. caeter.*

v. 4. To bury my dead. H. to bury my dead from me. S. out of my fight or face. caeter.

v. 5. Not so my Lord. S. *the rest have it not.*

v. 9. Cave of *Machpelah. G.B.T.P. double cave. caet. but it seemeth rather to be the proper name of a place, vers. 17.19.*

v. 10. *Ephron* dwelled. H.G. stood in the midst. C. sate in the midst. caeter. *jashab signifieth both to dwell and sit: he sate at this time in the midst among them.*

* v. 13. Because you are with me, heare me. S. I pray you heare me. H. If you will shew me mercy. Ch. B.G. if you

be that man. Tr. 1. *If you be the ruler and Lord of the ground.* If you will give it. B.G. heb. if then, *without any other words.*

v. 15. I have heard. S. heare me. caet.

v. 16. Which is received for merchandise in every Province. G. which is currant among merchants.*
B.G.S.H. which passeth among merchants. Tr.

1. The Explanation of doubtfull questions.

QUEST. I. Of the yeares of Sarahs life, why noted.

Vers. 1. *And Sarah lived an hundred twenty seven yeares, &c.* 1. The Hebrewes note,* that the death of *Sarah* is immediately joyned to the birth of *Rebecca*, according to that saying in *Ecclesiastes*, The Sunne riseth, and the Sunne setteth, *Mercer*: 2. She is the only woman, whose whole age is recorded in Scripture. 3. Because the words are, she lived an hundred years, twenty yeares, and seven yeares: some He|brewes note by the dividing of the yeares, that she was at an hundred yeares as faire as at twenty, and as chaste as at seven. But this is too curious, seeing that the like phrase is used in setting downe *Ismaels* years, *Gen.* 25.17. in whom the like constancie, especially in goodnesse, appeared not. 4. *Isaack* was at this time thirty seven yeare old, being borne in *Sarahs* ninety yeare: therefore the Hebrewes observe that the let|ters of the first word *vaiihu*, doe make thirty seven, insinuating thereby, that these were the best dayes of *Sarahs* life, after the birth of *Isaack*, in whom she joyed. 5. But it is not like that *Isaack* was now thirty s•|ven yeares old, and *Sarah* died the same time when *Isaack* was offered up, the Devill representing the man|ner thereof to *Sarah*, as the Jewes fable, whereupon shee tooke a conceit and died: for whereas *Abraham* returned from Mount Moriah to Beersheba againe, and there dwelled, *Gen.* 22.19. but now he was removed to Hebron, where *Sarah* died; there must needs some good space of time come between *Isaacks* offering up, and *Sarahs* death, *Perer*: 6. Whereas the word is put in the plurall, *the lives* of *Sarah*: we need neither refer it to three lives in man, the vegetative, sensitive, intellectuall life, nor to the changes & alterations, wich see|meth to make one life many: but the word is so used according to the phrase of the Hebrew language, *Calv*.

QUEST. II. The City of Arba, whence so called.

Vers. 2. *Sarah died in Kiriatharba*: Which City Arbah, which signifieth foure, was so called; 1. Nei|ther of the foure giants, *Ahiman*, *Sheshan*, *Talmay*, *Anach*, *Num.* 13.23. for these were long after *Abrahams* time. 2. Nor yet of the foure Patriarks, *Adam*, *Abraham*, *Isaack*, *Iacob*, there buried: for neither can it be proved that *Adam* was there buried, and it was so called before the other were there buried. 3. Neither was it so named of the forme and fashion of the City, which should consist of foure parts. 4. But the Citie bare this name of *Arbah*, the father of *Anak*, *Iosu.* 14.14. and 15.13. *Mercer*.

QUEST. III. Of Hebron, supposed to be the City of Iohn Baptist.

The same is Hebron. 1. This City was not so named of Hebron, which came of one of the sonnes of *Caleb*, mentioned, 1 *Chron.* 2.42. for it was so called long before his time. 2. It is probable, that this City Hebron was the place of *Iohn Baptists* Nativity: for this City did belong to *Iudah*, and was a City of the Priests, 1 *Chron.* 6.55. it was also situate in the hilly Countrey, *Iosua* 14.12. so was the City of *Iohn Baptist*, both a City of *Iudah* belonging to the Priests, where *Zachary* his father dwelt, and had the situation in the hill Countrey, *Luk.* 1.39. 3. This Hebron is said to bee in Canaan, as it is taken for the name of the whole Countrey: for the Canaanites were also one of the seven Nations that inhab•ted that Countrey: to whom Hebron belonged not, but to the Hittites, *Perer*: 4. Hebron signifieth a society or conju•ction: for there *Abraham* and *Sarah*, •*saack*,

Rebecca, Iacob, Lea, lay buried together as honourable couples: from hence then it seemeth the name was derived, *Muscul*.

QUEST. IV. Whence Abraham came to mourne for Sarah.

Vers. 2. *Abraham came to mourne, &c.* 1. Neither is it like that *Abraham* at this time dwelled in Beer[sheba], and *Sarah* in Hebron, and that he came thence hither to bewaile *Sarah*: for *Abraham* as he bewailed *Sarah* being dead, so he would not be wanting to her in her life. 2. Neither did *Abraham* come from burying of his father *Thare*, as some thinke: whom *Pererius* would have to die two yeare before: but the truth is, that he was dead 62. yeares before: for *Abraham* was now 137. yeares old, who was borne in the 70. yeare of *Tharehs* age, who lived 205. yeares in all: so *Abraham* was 75. yeares old when his father died, *Gen.* 12.5. to that adde 62. so shall we have *Abrahams* age of 137. 3. Neither doth this comming of *Abraham* signifie onely his addressing and preparing of himselfe to mourne, *Mercer*. 4. But *Abraham* commeth from his owne tent into *Sarahs*, to mourne for her, for they had their tents and habitations apart, as it may appeare, *Gen.* 24.67. *Iun*.

QUEST. V. Wherefore Abraham weepeth over the corps of Sarah.

Vers. 2. *TO mourne for Sarah, and to weepe for her.* 1. As *Abraham* by his weeping shewed his affectiōn, so by his mourning voice he set forth the vertues of *Sarah*, and bewailed his losses, *Perer*. 2. He weepeth over the corps, not to provoke himselfe to weepe by the sight thereof, being of late so much lightened with joy for *Isaacks* deliverance, as some Hebrewes thinke: but according to the use which then was, and after continued among the Jewes, which was to weepe a certaine time at the bodies or graves of the dead, as is evident, *Ioh.* 11.37.

QUEST. VI. Whether it were lawfull for Abraham to buy a place of buriall.

Vers. 4. *Give me a possession of buriall with you, &c.* Here a question is moved, whether it were lawfull for *Ephron* to sell a place of sepulture, or for *Abraham* to buy it: for answer whereunto, 1. I neither thinke with *Hierome*,* that *Ephron* did not well in selling a place of buriall for money, and therefore his name is changed from *Ephron* with *vau*, to *Ephron* without *vau*: but if it were a fault in *Ephron* to take money, *Abraham* could not be without fault in urging him to take it: 2. Neither can *Abraham* be excused, in redeeming by this meanes his trouble and vexation, as *Aquinas* thinketh: for we must not doe evill that good may come thereof.* 3. Neither say we with *Lyranus*, that *Abraham* buyeth onely the ground, the right of sepulture he buyeth not, but desireth it to be given him: for *Abraham* desireth it to be given him onely for his money, and not otherwise: as it followeth, *vers.* 9. 4. Nor yet with *Thomas Anglicus*, that the Sepulture of the Gentiles is no sacred thing, and therefore it cannot bee symoniacall to sell it:* for it had beene notwithstanding symoniacall in *Abraham* to buy it, that was no Gentile but a beleever. 5. Nor yet is *Cajetans* answer sufficient, that the place of buriall was then no sacred thing, there being no positive lawes made as yet of that matter, and therefore it was no sinne: for sinne is not a transgression of humane positive lawes, but of Gods Law. 6. Nor yet say we with *Tostatus*, that *Ephron* intended onely to make this field a burying place:* but as yet none were there buried, and therefore the place was not sacred. 7. But I rather preferre *Thomas Aquinas* other resolution, that this double cave was not yet consecrate or ordained for sepulture,* and therefore *Abraham* might lawfully buy it, and the other sell it: as it is lawfull to buy a peece of ground to build a Church, or make a Church|yard in. 8. Adde hereunto, that *Abraham* would bury his dead apart from the Infidels, that had no hope of the resurrection, *Calvin*: and that the dead should take possession of that land, which should after|ward be given to their living and remaining posterity, *Mercer*.

QUEST. VII. Abraham why he is called a Prince of God.

Vers. 6. *Thou art a Prince of God among us.* 1. Not that he was a King, or had any authority over them: as the Septuagint read, *Thou art a King from God among us.* 2. But either he is so called, because he was as Gods oracle (the Lord speaking to him by visions and dreames) unto whom they had recourse for counsell in difficult matters, *Lyran. Tostat.* 3. Or because according to the Hebrew phrase, excellent things are so named of God, as the mountaine of God, a man of God: the wrestlings of God, that is, excellent wrestlings, *Gen. 38. Calvin. Perer.* 4. Or he is so called a Prince of God, because the Lord prospered him, and made him famous for his vertue and godlinesse: as *Abimelech* said, *God is with thee in all thou doest, Gen.21.22. Iun.*

QUEST. VIII. Why they did not forbid Abraham a place of buriall.

Vers. 6. *None of us shall forbid thee his sepulchre, &c.* 1. Some thinke, that the Hittites upon some hope which they conceived of the resurrection, were willing that *Abraham* should burie his dead among them, *Lyppoman.* but of that there is no certainty out of the text. 2. But hence it is gathered, that every family and kindred had a peculiar place of buriall for themselves, *Mercer.* 3. The courtesie of this people is to be noted, that revered *Abraham* for his gifts, whereas even among Christians many times men are envied and hated for their good parts, *Muscul.*

QUEST. IX. Why it was called a double Cave.

Vers. 9. *The cave of Machpelah, or double cave.* It was so called. 1. Not for that in one cave they buried the men, in the other the women. 2. Or because one cave was placed directly over another, *Lyran.* 3. Or that one was enclosed in the midst of the other, *Hamerus.* 4. Or because *Adam* was buried in one, *Eva* in another, *Thom. Anglic.* 5. Neither was it so called double, because of the exlency, for that it opened upon Paradise, as the Hebrewes. 6. But it hath this name, because it was a spalcious cave, having many receptacles and corners, *Mercer.* 7. So that we need not runne here unto alle|gories, as *Gregory* by this double cave, understandeth the contemplative and active life, whereby men are buried and sequestred from the vanities of the world, *ex Perer.*

QUEST. X. Why Ephron setteth a price of 400. sickles.

Vers. 15. *The land is worth foure hundred sickles of silver, &c.* 1. *Ephron* speaketh not this in *Abrahams* eare, nor signifying thereby, that the ground cost him so much, and he could not well sell it under, nor yet is it his meaning, that the ground was worth more to another, but to him, as his friend, he would make no greater price: but *Ephron* dealeth simply, that so small a price was not to be stood up|on betweene them, *Mercer.* 2. *Abraham* received gifts of *Pharao* and *Abimelech*, and refused them not: but here he would not receive a peece of ground of gift, because it was to remaine to him and his poste|rity. 3. Although *Abraham* purchased this cave for his money, yet it is true, as Saint *Stephen* saith, that he had not so much as the breadth of a foot, that is, of Gods gift. 4. Whereas some collect, that these foure hundred sickles signified the terme of foure hundred yeares: which time expired, then the whole Countrey should fall to *Abrahams* posterity, it is too curious, *Mercer.* how much a sickle is valued at, hath beene declared before, *quaest. 11. in cap. 20.*

QUEST. XI. Ephron not faulty in taking Abrahams money.

Vers. 16. *Abraham weighed to Ephron the silver, &c.* 1. It was the use then to deliver money by weight: and in that it is added, it was currant money among merchants: *Ephron* did not as *R. Isaach* imagineth, get some merchant to tell the money, and to refuse that which was not good, but the meaning is, that *Abraham* payed currant money both for weight and goodnesse, *Mercer. 2.*

The Hebrewes, whom *Hierome* follow, and the Cabulists, because *Ephron* is written here without *vau*, doe note, that as something was taken from his name, so his credit was empai^r: but this note is not true, for afterward *Ephron* is expressed with *vau*, as also it is usuall in the Hebrew tongue to have words set downe sometime fully, sometime with abbreviation. 3. The like curiosity is in the *Cabalists*: who observe, that the foure letters of *Ephrons* name, doe signifie 400. answerable to the summe of moⁿey received: for neither did *Ephron* commit any unlawfull thing in selling, nor *Abraham* in buying.

QUEST. XII. Of the circumstances and manner of contract which *Abraham* maketh.

Vers. 17. *Over against Mamre.* 1. This Mamre and Hebron were all one, as is expressed, *vers.* 19. from whence not farre off was the plaine or valley of Mamre, where *Abraham* dwelt so long time: whence he espied and marked this place as fittest for buriall. 2. Here all the circumstances used in bargaining and selling are expressed: as the bounding and confronting of the place, as also the appurtenances, namely the trees. 3. Like as *Ieremie* in making a solemne purchase, with writing, sealling, witnesses, and delivery, *chap.* 32. did thereby shew the certainty of the returne of the Israelites into that country againe: So *Abraham* by making sure worke in this contract, doth professe his hope of ob^taining the land of Canaan, as God had promised.

QUEST. XIII. How Moses and Steven reporting this story, may be reconciled.

There remaineth yet a great question, that whereas *Abraham* in this chapter is said to have bought a burying place of *Ephron* the sonne of *Zoar*: *Stephen* reporting the same storie saith, ^{*} that *Abraham* bought it of the sonnes of *Emor*, sonne of *Sichem*, *Act.* 7.15, 16. Now that these places may be the bet^ter reconciled, I will set downe the words themselves, as they were uttered by Saint *Stephen*, *Act.* 7.15, 16. ^{*} *So Iacob went downe into Egypt, and he died, and our fathers: and were removed unto Sichem, and put in the Sepulcher which Abraham had bought for money of the sonnes of Emor, sonne of Sichem.*

Out of these words foure principall doubts doe arise: first, how it is said, ^{*} that the fathers were remo^ved into *Sichem*: whereas the Scripture maketh mention onely of the burying of *Iosephs* bones there, *Ios.* 24.32. But this doubt is easily removed, for although that speciall mention be made of *Ioseph* onely, both because he was the most honourable of all the Patriarks, and for that he gave a speciall charge to his brethren, and tooke an oath of them for the carrying of his bones out of Egypt, *Gen.* 50.25. yet it is like, that the rest of the Patriarks were also removed thither. And S. *Hierome* witnesseth, that in his time the Sepulchers of the twelve Patriarks were shewed in *Sichem*, *Epist.* 101.

The second doubt is, how the Patriarks are said to be put in the Sepulcher that *Abraham* bought: hereof there are three solutions. 1. The Syrian Interpreter readeth in the singular number, *He was put*, ^{*} and so applieth it onely to *Iacob*: but all the translations are against this reading, which with one consent read in the plurall, *and they were put*, and so is also the originall, *etethesan*, they were placed. 2. Some take it according to the phrase of Scripture, which speaking in the plurall, yet meaneth some one: as *Matth* 26.8. the Disciples are said to have murmured, whereas *Iohn* imputeth it onely to *Iudas*, *chap.* 12.4. so in this place *Iacob* is onely understood to be buried in that Sepulcher, *Perer*. But this answer is not sufficient, for if this be understood of *Iacob*, then the former speech also, that they were translated into Si^lchem, which is no where extant in Scripture, that *Iacob* was carried thither: and that instance of *Iudas* is no^thing like, for though *Iudas* was the beginning of the murmuring, yet some other of the Disciples might consent unto him. 3. Some doe understand it joyntly of *Iacob* and the fathers, that part of them were bu^ried in *Sichem*, part in *Abrahams* cave in Hebron, *Iun. in paral.* and some affirme that the twelve Patri^arks were buried in Hebron, though first removed to *Sichem*, *Iosephus lib.* 2. *antiquitat.* 4.

But it is more probable, that they were buried in Sichem, in that place of ground which not *Abraham*, but *Iacob* bought of the sonnes of *Hemor*; as shall be seene afterward.

The third doubt is, that *Hemor* is said to be the sonne of *Sichem*, whereas he was *Sichems* father:*

1. Some answer, that *Zohar Ephrons* father was also called *Hemor*; and his father *Sichem*, *Lyranus*, *Caje/tan*. But this is not like, that where we finde an *Hemor* that was *Sichems* father in Scripture, wee should without warrant devise another *Hemor* to be *Sichems* sonne: and seeing one *Ephrons* father is mentioned in the story, there was no reason for *Stephen* to name his grandfather here. 2. Wherefore this doubt is more easily salved thus; that whereas in the originall there is neither father nor sonne expressed, but only thus, *Hemor of Sichem*, the Scripture will beare it as well to understand father as sonne: as *Luk. 24.10.* we read *Mary of Iames*, without any other addition, that is, the mother of *Iames*,* as another Evange|list expoundeth, *Mark. 15.40.*

The fourth doubt remaineth: because *Abraham* is said to have bought the Sepulcher of the sonnes of *Hemor*; whereas it was *Iacob* and not *Abraham*: to this question foure answers are made:

1. Some thinke that *Stephen* in so long a story might faile in memory, and mistake one name for another, *Abraham* for *Iacob*: sic *Beda*, *Eugubinus*, *Melchior Canus*, &c. But this is not like: 1. Because *Stephen* was full of the holy Ghost, and directed thereby to speake. 2. Though *Stephen* had slipped,

Page 212

Saint *Luke* would not have recorded that errour. 3. The Jewes would have derided *Stephen*, if hee had committed so apparent an oversight. 4. If the least errour should be admitted in Scriptures, wee should never be at any certainty for our faith.

2. Some others doe affirme, that *Zohar Ephrons* father was also called *Emor*; and so *Abraham* bought it of *Ephron* the sonne of *Zohar* or *Emor*, *Lyran*. *Cajetan*. But this exposition I refused before, both for that no such thing is mentioned in *Genesis*, from whence this story is alleaged: neither any other *Hemor* of *Sichem* is read of, but of whom *Iacob* bought the parcell of ground: as also *Abraham* bought it of *Ephron* the sonne of *Zohar*; but this text saith, *of the sonnes*.

3. Some doe joine the words thus together, *And they were put in the tombe by the sons of Hemor of Si/chem, which Abraham bought*, and would have this to be the meaning, that the Sichemites translated the Patriarks from Sichem to Hebron, not vouchsafing them any buriall among them. But beside, that there is no evidence of this fact out of the Scripture, it is more like that the Sichemites, abhorring the memory of *Simeon* and *Levi* their cruelty, would rather have unburied them, than honoured them with their fa|thers grave and sepulture.

4. Neither yet can I consent, that *Abraham* through the errour of the Writers and pen-men was thrust into the text for *Iacob*: which is the conjecture of *Eugubinus*, *Lyppoman*, *Calvin*, *Beza*. 1. Both for that there is no similitude betweene the names of *Abraham* and *Iacob*, and so one not likely to be mistaken for another. 2. As also there can be no Copy shewed, that readeth *Iacob* for *Abraham*; neither Greeke, Syri|ake, or Latine. 3. And it is evident that *Stephen* pointeth at that Sepulcher which *Abraham* bought, for *Iacob* bought not a Sepulcher, but a peece of ground to build an Altar in: and for an hundred lambs, not for silver, for the which *Abraham* is here said to buy it.

5. Wherefore there remaineth onely this way to reconcile these places, which for my part I doubt not but to preferre before the rest: Saint *Stephen* in this place abridgeth two histories, one of

Abrahams buyling a Sepulcher, the other of *Iacobs* purchase of a peece of ground from *Hemor*: so that his meaning is, that *Iacob* and the fathers were buried, part in Sichem, part in the Sepulcher in Hebron: these words then of *Emor of Sichem* must be referred to the first words, *They were removed to Sichem, sie histor. Scholast. Iun. parall.* the words then comming betweene, *and were put in the Sepulcher which Abraham bought for mo/ney*, must be read with a parenthesis, and the sense suspended to make a perfect sentence. The like example, where two histories are abridged and joyned together, we have *Exod. 12.40. The dwelling of the children of Israel while they dwelled in Egypt, was 430. yeares*: in which summe is comprehended not onely their dwelling in Egypt, (for so long they were not sojourners there) but in Canaan, in a land not theirs: and yet the one is named, the other understood: so then as the saying is true, *In sensu diviso, non composito*, dividing the sense and sentence concerning their abode both in Egypt and Canaan: in like manner, in this place the sentence must be divided, and part referred to *Abrahams* purchase, part to *Iacobs*.

4. Places of Doctrine.

1. *Doct.* Lawfull to weepe for the dead, so it be done in measure.

Vers. 2. *ABraham came to mourne for Sarah, and to weepe for her.* It is lawfull then to mourne and lalment for the dead, so it be done in measure and moderately. Man is not as a stocke or a stone, to be without all naturall passions or affections. We see that our Saviour himselfe also wept going to *La/zarus* grave, which they interpreted to proceed from his love, *Ioh. 11.35.* Saint *Paul* forbiddeth not to sorrow at all, but *not as men without hope*, *1 Thes. 4.13.* Wherefore that saying of *Solon*, *Mors mea ne ca/reat lachrymis, &c.* Let not my death want teares, so it be done temperately, is to be preferred before that of *Ennius*, *Nemo me lachrymis decoret, &c.* Let no man weepe for me, *Perer*.

2. *Doct.* Our mourning for the dead must be in measure.

Vers. 3. *ABraham rose up from the sight of the corps, &c.* Lest that he might be overcome of griefe, he removeth the object thereof: which teacheth us that we should keepe a measure in our griefe: not to mourne as the heathen doe, that have no hope of the resurrection: or as those passionate women, which wept for their children and would not bee comforted, *Matth. 1.16.* It is well observed, that the Egyptians mourned for *Iacob* seventy dayes, *Ioseph* but seven dayes, *Gen. 50.3.10.* to shew a difference betweene the excessive griefe of men that have no hope, and the moderate sorrow of the faithfull.

5. Places of confutation.

1. *Confut.* Against prayer and sacrifice for the dead.

ABraham rose up from the sight of the corps. The Latine text readeth, *ab officio funeris*, from the funerall office or duty: by which *Pererius* would prove, that the Patriarks used to fast and pray, and offer sacrifice for the dead, *in cap. 23. Gen. Num. 12.* which is a corrupt doctrine, grounded upon a corrupt text: for the originall maketh no mention of any office, but onely that *Abraham* rose up from the sight of the corps: and the text saith not he came to fast or pray, but to mourne for *Sarah*.

2. *Confut.* Against Purgatory.

AGaine *Bellarmino* saith, *Contineri implicite mentionem purgatorii; That the mention of Purgatory is here implied*: and that for this cause onely *Iacob* and *Ioseph* desired that their bones

might be removed into the land of promise, because they knew that their sacrifice should be offered for the dead, *de Purgat. lib. 1. cap. 11.*

Contra. 1. And is not this now a goodly argument? *Abraham* rose up from the sight of the corps, *Ergo, Sarah* was in purgatory. 2. If the fathers went to purgatory, then the bosome of *Abraham*, a place of rest and comfort, *Luk16.25.* must be purgatory, for thither the fathers went. 3. What a bold assertion is this, to say that the fathers for that cause desired to be buried in the land of promise: when as the Scripture directly sheweth this to have beene the cause, the profession of their faith and hope, that the land of promise should be given them, as *Ioseph* saith, *God will surely visit you, and you shall carry my bones hence, Gen. 50.25.*

6. Morall observations.

1. *Observ.* Against ambitious desire of honour.

Vers. 6. *Thou art a Prince of God among us, &c.* *Abraham* had said before of himselfe, *I am a stranger, and a forreiner among you:* the more *Abraham* humbleth himselfe, the more he is exalted of them: Thus honour fleeth away from them that hunt after it, and it is cast upon them that seeke it not, as the shadow followeth the body: so here it falleth out to *Abraham*, according to the saying in the *Proverbs, It is better that it be said unto thee, come up hither, than to be put lower in the presence of the Prince, Prov.25.7.* for *Abraham* in humbling himselfe, is more honoured before the Prince of the people here.

2. *Observ.* Wisdome and circumspection to be used in contracts.

Vers. 17. *IN the sight of the Hittites:* The field is made sure to *Abraham* in the sight of many witnesses: *Abraham* provideth for his security and quietnesse afterward, that this purchase might be sure to him and his without question: whereby we learne, that it is lawfull for the faithfull wisely to provide and foresee for themselves, and to be wary and circumspect in all their doings, *Muscul.* according to that saying of our Saviour, *To be wise as Serpents, and innocent as Doves, Matth. 10.16.*

CHAP. XXIV.

1. The Method.

T His Chapter hath three parts: First, the sending of *Abrahams* servant to provide a wife for *Isaack*, with *Abrahams* instructions, and his servants oath, from vers. 1. to vers. 10.

The second sheweth the servants behaviour in his journey. 1. His prayer unto God, vers. 11.15. 2. The fruit of his prayer, in meeting with *Rebecca*, vers 15. to 29. 3. His entertainment, vers. 30. to 34. 4. The delivering of his message, vers. 35. to 48. 5. The good successe thereof, in obtaining their consent for *Rebecca*, to vers. 61.

The third part setteth forth the returne of *Rebecca* with *Abrahams* servant, and her receiving and welcome by *Isaack*, vers. 61. to the end.

2. The divers readings.

v. 7. To thee and thy seed. *S. to thy seed. caeter.**

v. 8. Thou shalt be innocent from this curse. C. from this *oath.* cat. shebagnah, *an oath.*

v. 10. Carrying somewhat of all his masters goods with him. S.H.B. carrying in his hand the best of all his malsters goods. C. for he had all his masters goods in his hand. T.G. and all his masters goods in his hand. P. he.

v. 10. Into Syria neare to Euphrates. C. into Mesopotamia. H.S.B. *Aram Naharaim*. G.P. * Syria betweene the flouds. T.

v. 13. Behold I stood, &c. S. I stand. caeter.

v. 14. Till they leave drinking. S. the rest have not this clause. *

v. 15. Before he had left speaking in his minde. S. within himselfe. H. before he had left speaking. caeter.

v. 22. He put a jewell upon her nose. T. an abillement. G. he tooke a golden earring. caet. heb. nezem, a jewell, an earring, two earrings, of the weight of a drachma, or halfe a sickle. S. weighing two sicles. H. a sicle. C. halfe a sicle. B.G.P.T. beehang, *halfe*, &c.

v. 23. Water to wash the feet of the Camels and the men. H. to wash his feet and the mens that came with him. caet.

v. 33. And they set before him bread to eat. S. bread was set in his sight. H. they set mans meat before him. C.B.G. they set before him to eat. T. he.

v. 41. Free from this oath. B.G. from the curse. cat. alah. *to sweare, to curse*. *

v. 40. The Lord to whom I am pleasing. S. in whose sight I serve. C. walke. caeter.

Page 214

* v. 43. The daughters of the men of the City came forth to draw water. S. a virgin commeth forth to draw wa|ter. caeter.

v. 47. I put an earring about her. S. I hanged an earring upon her face. C.H.B. an abiliment upon her face. G. up|on her nose. T.P. aph. the nose, the face.

* v. 50. We cannot beside his pleasure speake any thing with thee. H. speake either evill or good. caet.

v. 54. They tarried there. H. they slept. S.C. they tarried all night. caet. lun. *to lodge all night*.

55. About ten moneths. C. ten dayes. cat. *jamim*.

* 57. Let us know her minde. H. heare what she saith. C. aske of her mouth. caet.

59. Her substance. S. her nurse. caet. menecheth, *a nurse, of jannach, to give sucke*.

v. 61. Making haste he returned to his master. He tooke Rebecca and departed. cat.

v. 62. Isaack walked by the desart, neare to the Well of vision. S. came from the Well where the Angell of life had appeared. C. the Well of the living, and seeing not. H.B. from Beer lahairo. G. the Well of Lahairo. Tr. P.

v. 63. To meditate. H. to be exercised. S. to pray. cat. suach, *to meditate, to pray*.

v. 67. Isaack entred into the house of his mother. S. brought her into the tent of Sarah his mother. caeter.

And he saw and beheld her works were right, as the works of Sarah his mother. C. this clause is not in the Hebrew.

* 67. He loved her so much, that he tempered the griefe which hapned by the death of his mother. H. Isaack comforted himselfe after the death of his mother.

3. The explanation of doubtfull questions.

QUEST. I. Why Abraham is said to be old.

Vers. 1. *Now Abraham was old*. 1. Neither is the conjecture of some Hebrewes to be received, that thinke because *Abraham* was said to be old at an hundred yeares, *Gen. 18.11*. that even then *Abraham* gave this charge to his servant, to provide *Isaack* a wife, but he deferred the execution of it till now, when *Isaack* was of ripe yeares: for it is evident, vers. 10. that the execution of this charge follow|ed immediately upon the giving thereof, *Mercer*. 2. Neither need we with *Rupertus*, to make an allego|rie of *Abrahams* old age: that he is said to be old, *perfectione fidei*, in the perfection of faith: but he is call|ed old, and the first so named in Scripture, not in respect of those long lived Patriarks, but in comparison of that age wherein he lived. 3. *Abraham* was now 140. yeares old, not 137. as *Lyppoman* conjectureth: for *Isaack* was now 40. yeares old when he married *Rebecca*, *Gen. 25.20*. who was borne when *Abraham* was in his hundred yeare, *Perer*.

QUEST. II. Wherein Abraham was so exceedingly blessed.

The Lord had blessed Abraham in all things, &c. The word is *bacol*: which some of the Hebrewes dreame to have beene *Abrahams* daughter: but this is great boldnesse to affirme that which the Scrip|ture is silent in: and if *Abraham* had received a daughter by *Sarah*, as well as a sonne, he would have beene no lesse carefull to have bestowed her in marriage, than he was for *Isaack*, *Mercer*. 2. *Abraham* was prin|cipally blessed in foure things, in his old age, vers. 1. in his great substance, vers. 35. in his issue, vers. 16. and in the victory of his enemies, *Perer*.

QUEST. III. Why Abraham sendeth his servant, and who his servant was.

Vers. 2. *Abraham said to the eldest servant of his house, &c.* 1. This servant is thought to be *Eliezar* of Damascus, which had the government of his house, of whom mention was made before, *chap. 15*. 2. Who is thought, being now very old, to have come with *Abraham* into the land of Canaan 65. yeares before, and to have knowne all *Abrahams* kind•ed, *Cajetan*. 3. *Abraham* sendeth not *Isaack*▪ who then of 40. yeares, might be judged as one of 25. now, lest the Canaanites might have abused his flexible youth, and therefore he committeth this businesse to his grave and prudent servant.

QUEST. IV. Of the putting the hand under the thigh.

Vers. 2. *Put now thy hand under my thigh*. 1. This was neither the generall custome of those times, as *Chrysostome* thinketh, for neither *Abimelech* with *Abraham*, *Gen. 20*. nor afterwards with *Isa|ack*, *Gen. 26*. and *Laban* with *Iacob* making a covenant, *Gen. 32*. and one swearing to another, doe use this ceremonie, which sheweth it to have beene no generall custome. 2. Neither was this custome derived from the Indians, as *Aben Ezra*, who in honour of *Bacchus*, who is fabled to have come forth of *Iupiters* thigh; and for reverence unto the instruments of generation, which they worshipped under the name of *Priapus*, did use in taking of an oath, to put their hand under the thigh: for neither *Abraham* would have imitated such an idolatrous usage, and

Dionysius called *Bacchus*, is found to have been long after *Abraham*, in the time of *Iosua*. 3. Neither is it sufficient to say, that this manner was used to signify the firmness of an oath, because the thighs are as the pillars of the body, *Oleaster*: for the strength of man as well consisteth in his armes and legges. 4. Nor yet was this a token of subjection onely and superiority: for *Ioseph* a Prince in Egypt, * putteth his hand under his fathers thigh, *Gen.* 47.29. 5. But either we must say with *Hierome*, that this usage was retained for the honour of circumcision, which was performed in the parts next adjoining. 6. Or with *Ambrose* and *Augustine*, we understand a mystery in this ceremony, because Christ was to come in that flesh, *Quae de illa femore propaganda erat, Which should be propagated out of that thigh*.

QUEST. V. Of the divers kinds of adjuring.

Vers. 3. *I Will make thee sweare, or adjure thee, &c.* This word to *adjure one*, is taken two ways in Scripture: either *actively*, when we by the reverence of the divine Majestie, doe urge and induce another to speake the truth, or doe or not doe any thing: as *Ahab* adjured *Michaias*, and charged him in the name of God to speake the truth, *2 Chron.* 18.15. or else it is used *passively*, when we force another to take an oath, as *Abraham* here maketh his servant to sweare. The first kinde of adjuration is used two wayes: 1. By way of deprecation and intreaty by the inferiour to the superiour, as the devils doe impudently adjure Christ not to torment them, *Matth.* 5.7. but it was by way of intreaty, vers. 10. 2. It is used by way of authority and command: 1. Thus the Prince adjureth his subjects, as *Saul* did the people, that they should eat nothing till night, *1 Sam.* 14.24. 2. Thus the Apostles charged and commanded the spirits to come out of men, as *Paul* did, *Act.* 16.18. By this kinde of adjuration, * which is with power and authority, spirits may be adjured: but by the other, which is by intreaty and supplication to conjure them, which is nothing else but to intreat them for their helpe, as Magicians and sorcerers doe, it is a great impiety, and plaine idolatry. 3. Yea by a power and authority given from God: thus the senseless creatures may be adjured and commanded, as *Iosua* by the power of God commanded the Sunne to stand still, and it obeyed, *Perer*.

The other kinde of adjuring, which is by ministring an oath, * is to be used onely in grave and weighty causes: either divine, as *Nehemiah* tooke an oath of the people, that they should not give their daughters in marriage to the heathen, *Nehem.* 13.25. or in humane affaires: 1. For the deciding of controversies, and ending of strife, *Heb.* 6.16. 2. For the binding of one to the obedient or faithfull performance of his service. As *Abraham* here taketh an oath of his servant, so officers may lawfully be sworne for the upright execution of their office, and subjects to be loyall and true to their Prince. 3. For the establishing of a league or covenant, as an oath was betweene *Iacob* and *Laban*, *Gen.* 32.53. 4. For the clearing of a suspicion: as the woman suspected of adultery, was charged with an oath by the Priest, *Numb.* 5.21. 5. For the satisfaction of our neighbour in a matter of trust, *Exod.* 22.11. so by the law the debtor may be lawfully urged with an oath by his creditor. 6. For the security of a mans life, one may sweare to another: as the Egyptian servant to the Amalekite, required an oath of *David* for the safety of his life and estate: *Sweare unto me by God, that thou wilt neither kill me, nor deliver me into the hands of my master, &c.* *1 Sam.* 30.15.

QUEST. VI. Why Abraham refuseth to take a wife from the daughters of Canaan.

Vers. 3. *Thou shalt not take to my sonne of the daughters of Canaan, &c.* The reasons why *Abraham* would not have his sonne *Isaack* be linked in marriage with the Canaanites, are these: 1. Because they came of cursed *Cham*: *Generis author maledictionis haereditatem transmisit in suos: The author of their stocke for not honouring his father, did bring a curse as an inheritance*

upon his posterity, *Ambr. lib de Abrah. cap. 9. 2.* Because the Canaanites were Idolaters, and of corrupt manners: *Primum in conjugio religio quaratur; Religion must first be sought in mariage,* *Ambr.* Againe, *Salomon* was corrupted and perverted from his faith by his idolatrous wives: for although *Nachors* stocke were not pure in religion, halving a smattering of imagery and idolatrous worship, as *Laban* sought for his gods that were stolen from him, *Gen. 31.30.* yet they had some knowledge and understanding of God, as appeareth in this chapter, vers. 50. *This thing is proceeded of the Lord, &c.* And beside, their manners were honest and commendable, not like to the Canaanites, as is evident by *Rebecca* her virginity, and their humanity in entertaining of strangers, *Perer. 3.* Another reason hereof was, for that the Lord promised the Countrey to *Abrahams* posterity, and to expell the Canaanites: therefore *Abraham*, as he refused to bury his dead among them, so much lesse would mingle his seed in mariage with them, *Mercer.*

QUEST. VII. Why Abraham sendeth not Isaack to chuse his owne wife.

Vers. 4. *THou shalt goe.* 1. Though *Abraham* send his servant about this businesse of mariage, yet it was not without *Isaacks* consent, who knowing this servant to be the minister of his fathers will, yeeldeth himselfe to his fathers choice. 2. *Isaack* is not sent, not to make a way unto a mystery, as *Rupertus* thinketh, to shadow forth Christ, who not by himselfe went, but by his Apostles sent to the Gentiles. 3. And though *Isaack* afterward sent *Iacob* for the same end, to chuse him a wife from his fathers kindred yet that case was not like to this: for *Isaack* had two sonnes, *Abraham* but one: and besides *Iacob* fled from the wrath of his brother, to save his life, *Perer.* And further, *Isaack* was but forty yeares old, a youth in those dayes; *Iacob* was about seventy seven yeares of age, and so fitter to chuse for himselfe.

QUEST. VIII. In what sense Mesopotamia is called Abrahams Country, seeing he was borne in Chaldea.

Vers. 4. *GOe unto my Countrey and kindred.* This Countrey and place of *Abrahams* kindred is named to be *Aram Naharaim*, that is, *Mesopotamia*, vers. 10. where was the City of *Nahor*, which was *Charran*, *Gen. 28.10.* Now *Charran* in *Mesopotamia* is said to be *Abrahams* Countrey: 1. Not that he was borne there, as *Ramban*, and *Paulus Burgens.* thinke: for the place of *Abrahams* birth was *Ur* of the *Chaldees*, *Gen. 11.28.* 2. Neither is it called his Country, because as *Tostatus* thinketh, he dwelled there a long time, even 60. yeares, till the death of his father, which is a great errour: for *Abraham* stayled not long in *Charran*: *Eucherius* thinketh but one yeare, *Pererius* not so much, *Mercerus* some two yeares, *Iunius* five yeares: howsoever the time was not long: for *Abraham* no doubt being called to goe into

Canaan, would make no long aboad by the way, nor yet deferre to obey Gods commandement: So then neither *Pererius* thinketh right, * that *Terah* lived 60. yeares in *Charran* after *Abrahams* departure: for *Abraham* came not into *Canaan* till after his fathers death, *Act. 7.4.* And *Tostatus* also is deceived, that *Abraham* with *Terah* lived together 60. yeares in *Charran*: for seeing *Abraham* was but 75. yeares old when he departed from *Charran*, if he staid there 60. then was hee but 15 yeare old when he came first to *Charran*,* which cannot be, for he was then married, *Gen. 11.30.* But both these errors are builded upon a false ground, that *Abraham* was the eldest sonne of *Torah*, and borne in his 70. yeare, whereas the truth is, hee was the youngest, and borne in the 130. yeare of his fathers age, as hath beene before shewed in the questions upon the 11. chapter.

3. Wherefore the solution is this, that *Abraham* calleth all the region beyond *Euphrates* his countrey, in respect of *Canaan*, which was on this side the river: and so *Aram, Naharaim*, or

Mesopotamia, is taken largely, as it comprehendeth Chaldea also, which indeed was *Abrahams* native country: and so *S. Stephen* understandeth it, *Act. 7.2.*

QUEST. IX. How *Isaack* is said not to goe againe into Chaldea, where he was never before.

Vers. 6. *BEware that thou bring not my sonne thither againe.* 1. Not that *Isaack* was wholly at the disposing of the servant, but that he should not promise or undertake to bring *Isaack* thither againe. 2. Though *Isaack* was never there before in his owne person, yet hee is said to returne thither in respect of his father *Abraham*, in whose loines he was, who was called from thence: as *Gen. 15.16.* in the fourth generation it is said the Israelites shall returne thither againe, though their fathers onely, and not themselves had beene there before, *Mercer.* And in the same sense we may say to such as are borne under the Gospell; *Take heed that ye never returne to poperie againe, Muscul.* 3. Two reasons especially moved *Abraham*, not to suffer *Isaack* to returne into his country: because God called him from his fathers house, never to returne thither: and so God promised to him and his seed the land of Canaan: which promise might have beene hindred by *Isaacks* departure, *Perer. Mercer.* 4. *Iacob* went thither to fetch a wife and to returne againe; but if *Isaacks* wife refusing to come, he had gone him|selfe, there was feare of his abiding there still, *Mercer.*

QUEST. X. Angels ministers and helpers of mariage.

Vers. 7. *HE shall send his Angel, &c.* 1. This *Abraham* uttereth not by way of wishing, as *Aben Ezra*, but he doth confidently assure him|selfe of the assistance of Gods Angel, *Mercer.* 2. Wee see the gentle nature of the Angels, that are willing to yeeld their ministerie and service to us miserable men, *Luther.* 3. The dignity of marriage is set forth, which is guided and directed by Angels, *Mercer.*

QUEST. XI. How *Abrahams* servant is said to have all his masters goods in his hand.

Vers. 10. *HE tooke ten camels, and he had all his masters goods in his hand, &c.* 1. Wee do not with *Rupertus* allegorize these words, by the ten Camels understanding the ten commandements, and by all manner of goods, the spirituall gifts which the Apostles carried to the Gentiles. 2. But this is a reason why he tooke ten camels, because all his masters goods were in his hand: as *Iun.* and the *Genev.* read: as it is said before, that he had rule over all that *Abraham* had, v. 2. see the like phrase, c. 16.6. 3. Others doe read, that he carried of all his masters goods with him: either some of every sort, *Perer.* or all is understood for many, *Mercer.* but the other reading is better. 4. That conceit of *Rasi* is but a toy, that he is said to carry of all his goods, because he had a deed of gift as it were of all his masters goods to *Isaack*: for it is not like that *Abraham* had yet disposed of all his goods, seeing his children by *Ketura* were yet unborne, to whom hee gave their portions, *Mercer.*

QUEST. XII. Of the abundance and necessary use of Camels.

TEn camels. 1. In Hebrew, it is written with G, not C, a Camel, howsoever use hath otherwise obtained in other tongues, *Calvin.* 2. In those countreys there was great abundance of camels; as wee read, that the Hebrewes overcoming the Agarens in battell, tooke from them fifty thousand camels, 1 *Chron. 5.20.* there was also great use of them for their swiftnesse, they would goe an hundred mile a day: for their strength, they would beare seven hundred, or a thousand weight: for their hardnesse, they would forbear drinke sometime eight, yea fifteene daies, *ex Iul. Scalig. advers. Car/dan. exercitat. 209. num. 2.* 3. It appeareth then, that this was a most solemne message, or embas|sage rather: 1. by the companie that went, (for other servants accompanied him, vers. 32. to guide those camels) by the rich gifts that were carried: by the length of the journey which they undertooke: by the worthinesse of the messenger, the chiefe in *Abrahams* house, *Perer.*

TO the citie of Nahor. 1. Not where *Nahor* was borne, but where *Nahor* (though now dead) had a long time dwelled,* as it is like not long after that *Abraham* with his father *Thare* came thither. 2. The Hebrewes here faigne a miracle without cause, that *Abrahams* servant came from home to *Charlras* in a daies journey: whereas they themselves write, that from *Hebron* thither it was seventeene daies journey: *Ptolomie* counteth from *Beerseba* (from whence *Hebron* was not farre distant) to *Charras* eight degrees, which make 120. Germane miles, *Mercer*.

QUEST. XIV. Whether *Abrahams* servant did well in asking a signe.

Vers. 14. *GRant that the maid to whom I say, &c.* This asking of a signe was no tempting of God, and it is farre differing from the superstitious conjectures and vaine observations of the Augures and wise men among the heathen. 1. One difference is, as *Augustine* noteth it, *Aliud est mi/rum aliquid petere, quod ipso miraculo signum sit, aliud hac observare, quae ita fiant, ut mira non fint, &c.* It is one thing to aske some strange thing, which by the strangenesse thereof may be a signe, another thing to observe those things which are not miraculous or strange, *super Genes. qu. 53.* such was the flying of birds, the search|ing of beasts inwards, which were superstitiously observed by the heathen, being things ordinarie and usuall, and of no speciall note. But that which this servant asketh to be a signe, was a rare and strange thing, and not usually to be expected. 2. Again *Lyranus* giveth another note: he did not aske a signe by way of divination, *sed praemissa oratione petivit signum à domino: but making his praier before he craveth a signe.* 3. Further it is to be considered, that he fetcheth not his signe a farre off, *sed ex re prasenti,* from the present businesse, Calvin.* and he seeketh no other conjecture, but from her hospitalitie and courtesie, that shee might be in manners answerable to his master, *Chrysost.* He therefore desireth no vaine, light or impertinent signe to be given him, but a grave, profitable, and fit demonstration from the manners and beh|aviour of the woman. 4. He asketh not a signe as doubting of Gods power, or of the veritie of his pro|misses, but he asketh in faith, relying upon Gods providence, not prescribing unto God, but praying, that what God had determined concerning *Isaacks* wife, might be made knowne unto him: for thus he saith, *Let that be shee, whom thou hast ordained for thy servant Isaack:* and hereunto he was much encouraged by that saying of *Abraham, vers. 7. he shall send his angell before thee, Muscul. Perer.* 5. He was also hereunto directed (whether by dreame as *Aben Ezra* thinketh) is uncertaine, but certainly by the instinct of Gods spirit, *Calvin. Mercer.* Wherefore in this manner to aske a signe, not of distrust in Gods power, or doubtfulnesse of his promises, but with confidence in God, nor prescribing unto him, but onely desiring to be assured what is his good pleasure: and this to doe, not with any superstitious minde, but with devout prayer, and by the secret motion of Gods spirit, it is no tempting of God at all. But as *Au/gustinus* saith of *Gedeon* asking a signe, *Consultatio illa magis quàm tentatio fuit; It was a consultation rather than a tentation.*

Now seeing an entrance is made into this question, concerning the lawfulnessse of such ghesses and conj|ectures, as are made by mens speeches, or beh|aviour, of things to come, as *Abrahams* servant desireth here to be informed by the answer and beh|aviour of the maid, whether she were appointed to be *Isaacks* wife, it shall not bee amisse some what more fully to discusse this matter.

QUEST. XV. Of the divers kindes of conjecturall and ominous predictions.

There are then foure sorts of such conjectures and ominous predictions of things to come.* The first are naturall, which doe for the most part certainly foreshew that which followeth, as the cause producing the effect: as a cloud rising in the west causeth and foresheweth raine: the

Southwind heat, *Luke* 14.55. or the effect doth sometime premonstrate the cause following, as the lightning the thunder, which though it be first seene and perceived by reason of the quicknesse of sight, yet is it last done. These signes and conjectures, it is not superstitious or vaine to observe.

Secondly, there are some humane conjectures, which are taken by the words, behaviour and actions of men: as when the king of Israel had let fall a word, calling *Benhadad* brother,* the messengers tooke it for a good signe, the Latine translation saith, *acceperunt pro omine*, they tooke it for good lucke, 1 *King*. 20.22. they thereby gave conjecture of the kings favour. So when the king *Ahashuerosh* had said of *Haman*, *will he force the queene also before me &c.* they tooke this as a signe of the kings displeasure, and covered *Hamans* face, *Esther* 6.8. The like in forraine stories is recorded of *Tarquinius Superbus*, king of Rome, who being sent unto by his sonne *Sextus Tarquinius*, how hee should use the *Gabii*, that had received him into their citie, he gave no other answer to the messenger, but topped the heads of the poppies in his garden with his staffe: whereby his sonne perceived his meaning, that he should make the chiefe of the citie lower by their heads. By these humane conjectures, we may ghesse of such things which are in mens owne power and purpose to doe: * but otherwise to catch at words and syllables, and to make them as divine oracles, it is a superstitious and ridiculous use: as *Cicero* giveth an instance, how, when *M. Crassus* did ship his Armie at Brundisium, one in the haven that brought figs from Cannus a citie in Caria, chanced to crie out, *caricas canneas*, *Cannean figges*:* if *Crassus* had taken this hint, as a signe of evill lucke, and gone no further, he had not perished, *Tullie* himselfe condemneth such observations as ridiculous, for then; saith he, by the same reason, *pedis offensio*, *abruptio cor/frigiae*, & *sternut amenta sunt observanda*, the stumbling of the foot, breaking of the shooe point, sneezing, and other such things, must be observed as ominous; *Perer*:

The third sort of predictions is divine: which are either uttered by men inspired of God, being well advised and knowing what they say: as *Jonathan* encourageth himselfe with this signe,* thereunto directed by the spirit of God: that if the Philistims should say, *come up unto us*, he would take it as a signe, that God had delivered them into his hand, and so it came to passe, 1 *Sam*. 14.10. Sometime God directeth mens tongues to speake the truth unawares: as *Caiphas* prophesied, *that it was better for one man to die for the people, than the whole nation to perish*, *Iohn* 11.50. yet *Caiphas* understood not what he said: of

this kinde was that direction given unto *Augustine*,* much perplexed within himselfe, what profession of life he should betake himselfe unto, by a voice saying unto him, *Tolle, lege*; Take up thy booke and read: and then opening the booke hee light upon that place, *Rom* 13.13. *See that wee walke honestly, &c. not in gluttonie and drunkennesse, chambering, and wantonnesse, &c.* by reading which sentence, hee was resolved to reforme his life, and to leave his youthfull pleasures.

*The fourth kind of ominous predictions is superstitious and diabolicall: whereof *Augustine* giveth his judgement thus: *Cum ad decipiendos homines fit, spirituum seductorum operatio est; When it is done to deceive men, it is the working of seducing spirits*: such was that conjecture of the priests and soothsayers among the Philistims, that if the arke which *they had put into a new cart, went up the way by Bethshemesh, then it is he* (that is, the God of Israel,) *that hath done this great evill*, 1 *Sam*. 6.9. This indeed came so to passe, and the event answered the prediction, whereby the devill cunningly wrought, that those idolatrous priests and soothsayers should still retaine their credit and estimation: *Pausanias* maketh mention of the like superstitious

observation in the towne of Phare in Achaia, where after the people had consulted with the oracle, their manner was, going away to stop their eares, and the first voyce which they heard afterward, they tooke as a divine oracle, *Pausan. in Achaic. Cicero* reporteth of *Paulus Aemilius*, that preparing to goe against *Perses* king of Macedonia,* and seeing his daughter sad, and she answering, being asked the reason, because her little dogge called *Persa*, was dead: saith he, *Accipio omen*, I take this as a signe of good lucke, my daughter. Such superstitious, curious and vaine observations, are not beseeming a Christian profession: which Sathan useth as meanes to keepe men in a superstitious awe and feare, and to seduce them from trusting in the providence of God.

QUEST. XIV. Why it is said that Rebecca was a virgin, with this addition, and unknown of man.

Vers. 16. A *Virgin, and unknowne of man, &c.* Lest this might be thought a superfluous speech, because she could not have bene a virgin, unlesse she were unknowne of man, divers interpretations are given. 1. Some thinke that she is called a virgin in respect of her outward habit, and unknowne of man for her chastitie, *Cajetan*. 2. Others, that because there was a lewd use among the Gentiles, to abuse other parts of the body to their filthy lust, beside the place of virginitie: they thinke shee is called not onely a virgin, but altogether untouched or unknowne in any part of her body, *Rasi, Rabbi Salomon*. 3. Some, that she was not a virgin onely in body, but unknowne of man, that is, not tempted in her minde of the devill, *Origen. hom. 10. in Genes.* 4. Some thinke this clause is added, to shew a difference betweene these two words, *be•ula* and *gnalma*, which both signifie a virgin: but because the first here used doth betoken a virgin corrupted: as *Ioel 1.8. mourne like a virgin for the husband of her youth*: therefore it is further expounded, *unkowne of man, Leo Castro. in 7. Isai. ex Perer*. 5. But this may be a sufficient answer, that the scripture useth sometime a repetition of the same thing in other words, for a more sure demonstration of that which is affirmed: as *Augustine* saith, *firmamen/tum esse sententiae in repetitione; that the strength of the sentence is in the repetition*: and therefore for the more full manifestation of the virginitie of *Rebecca*, because many goe for virgins that are not, the same thing is twice expressed, *Mercer*.

QUEST. XV. Of the word *almah*, that it alwaies betokeneth a virgin.

*NOW further as touching the word *gnalmah*, whereas the Jewes to obscure that prophecie, *Isay 7.16. a virgin shall conceive &c.* doe affirme, that it is sometime taken for a young woman corrupted, as *Prov. 30.19. the way of a man with a maid, gnelam*: for answer hereunto, 1. We neither will grant with *Cajetane*, that the word is here taken for a woman, not a virgin, because saith he▪ the way of a man with a virgin may be knowne by the markes of her virginitie, but with a woman not so easily▪ for the wise man speaketh not here of such markes, but of the secret and close meetings of such, which can hardly be known. 2. Neither need wee with *Lyranus*, to referre it to the incomprehensible mysterie of the incarnation of Christ in his mothers wombe: who expoundeth this place by that of *Ieremie, a woman shall compasse a man, Ierem. 31.22.* for it is evident by the verse following: *such is the way of an adulterous woman, Prov. 30.20.* that the wise man speaketh of such lewd practices before. 3. Nor yet doth it fully satisfie to say, that the wise man calleth her a virgin, which though shee bee not so, yet would be so talken, *Iunius*: for still the objection remaineth strong against that prophecie, *Isay 7.16.* that *virgin* should likewise be so taken there. 4. But the best answer is, that he speaketh of such a maid or virgin, whose chastitie or virginitie is in the first attempt violated, (being a virgin till then) and yet would conceale the fact, as though no such thing were done: so that notwithstanding any objection out of this place, *Hieroms* observation is justified, that *gnolam* in scripture, is alwaies taken for a virgin uncorrupted, *lib. 1. advers. Iovin.*

QUEST. XVI. Of Rebeccaes receiving of the gifts.

Vers. 22. *The man tooke a golden abilliment, &c.* It may bee questioned how it stood with the modestie of the maid, to take these gifts of a stranger. 1. Some defend it, for that there was no danger, seeing hee was an aged and reverent person of whom shee received them, and it was done in the presence of the whole company that came with him, *Perer*. 2. Some thinke, that she might take them as •••ward or her paines which shee tooke, in watering ten Camels, whereof each, as the Hebrewes ⟨◇⟩ will drinke •en *Hydria*, or great pitchers full. 3. But the true answer is, that before

he gave her these gifts, he had asked of her whose daughter she was, as appeareth in the 47. verse, and it is like she also had inquired of him: so that he resolved upon her in his minde to be the woman appointed for *Isaack*, and thereupon gave her these gifts, *Mercer*.

QUEST. XVII. Of the jewell of halfe a shekel weight.

OF halfe a shekel weight. 1. Leaving the Hebrewes conceits, ^{*} that this halfe shekel represented that halfe shekel, which the Israelites were taxed at, *Exod.* 30. the two bracelets, the two tables; the ten shekels, the ten Commandements. 2. The Jewell was not for the eares, but an ornament of the forehead or nose, weighed neither two sickles, as the Latine, nor one sickle as the Chalde readeth, but halfe a sickle. 3. Neither need wee to make it answerable to the bracelets, of ten shekels weight, to say with some He|brewes, that there was a precious stone in it, that weighed halfe a shekel; or with *Vatablus*, that because a shekel is not here expressed, but only *bechang*, *halfe*, that it weighed halfe the weight of ten shekels after|ward expressed: for it may appeare, that where *bechang* is put alone, there the other word shekel must be supplied, as *Exod.* 38.26. *halfe* (a shekel) *for a man*. 4. Wherefore the proportion was correspondent, that the jewell for the frontlet should be but of halfe a shekel weight, both in respect of the place, which required no cumbersome ornament, and for that it was of gold: an halfe shekel whereof, that is, the 4. part of an ounce might be valued at 14. or 15. shillings sterling.

QUEST. XVIII. Why it is said she went to her mother, not her fathers house.

Vers. 18. *The maid ran and told them of her mothers house, &c.* 1. Not that her father *Bethnel* was dead, as some thinke; for he is named, v. 50. 2. Neither is her mothers house named, because shee might have a step-mother beside, to whom she would not first tell this newes, *Cajetane*. 3. Neither went she to her mothers house, because her father being old, had committed the government to his sonne *La/ban*. 4. But for that the women dwelled in houses by themselves, it is like she went first to her mother, from whom the rest of the family presently heard it, *Mercer*.

QUEST. XIX. How the Scriptures which in shew are contrary, may be reconciled.

Vers. 38. *Thou shalt goe to my fathers house, &c.* But *Abraham* said, *Thou shalt goe to my cuntry and my kindred*, v. 4. and other things beside seeme to be diversly reported, as v. 40. *the Lord will send his Angell, and prosper thy journey*; but *Abraham* saith, v. 7. *he will send his Angell before thee*, and no more: againe, v. 47. he saith, he first asked *Rebecca* whose daughter she was, and then gave her the jewels: but v. 23. it is s^t downe that hee asked her afterwards. Wherefore to reconcile these and such like places of Scripture, which seeme to be repugnant, certaine rules are to be observed.

The first rule is, that where the difference is in words and not in sense, as in the first place objected, there is no contrariety at all.

The second, that it is no repugnancy, if in one place a matter bee set forth more fully and without circumstances: if one expresse that which another denieth not, but only concealeth, as in the second instance proposed: the difference is not great.

Thirdly, if the order upon some speciall reason bee changed, and that is set downe last, which another hath first, as in the third instance produced, it need give no offence. And these three varieties do often occur in the Evangelists, which doe rather commend and set forth the truth of the history, than disgrace it: that hereby it may appeare that they did not conferre together, or write all after one manner, of purpose, but in some variety of order and words were directed by the Spirit to write one truth.

Other rules also may be propounded for the reconciling of places of Scripture,* which seeme at the first sight to be repugnant, in respect of the divers computation of time. 1. When as one writer doth *inclusively* account the time, which another doth *exclusively*; as *Luke c. 9.29.* saying, that Christ about an 8. dayes after was transfigured, includeth in this number, both *primum & ultimum*, the first and last day: *Matthew* saying after 6. dayes, doth exclude these two dayes, making mention of those six that came betweene: *sic Augustin. lib. de consens. Evang. c. 56.*

2. Sometime the principall part of the time is rehearsed, and the small or odde numbers omitted; as *1 King. 2.11.* *David* is said to have reigned 40. yeares over Israel, 7. yeares in Hebron, and 33. yeares in Jerusalem; whereas the precise account of his reigne in Hebron was 7. yeares 6. moneths, and in Jerusalem, 33. yeares; which make in all 40. yeares, 6. moneths, *2 Sam. 5.5.*

3. Sometime, the yeares of a Kings reigne are reckoned, which he reigned alone, sometime those where|in he reigned with another: so *Iotham* reigned 16. yeares alone, but twenty yeares, counting those, where|in he governed under his Father, *2 Kings 15.5.30.33. Perer.*

QUEST. XX. Why Abrahams servant refused to eat or drinke.

Vers. 33. *They set before him to eat, but he said, I will not eat.* 1. Hee neither refused to eat, because un|suall meat was set before him, such as hee was not accustomed unto in *Abrahams* house, as some Hebrewes thinke. 2. Neither doth he deferre till he had spoken his words, that is, said grace, as some interpret: for though, it is not to bee doubted, but that they used in *Abrahams* house to receive their meat with thanksgiving; yet hee meaneth the delivering of his message. 3. But that is a meere fable, that hee would not eat, because they set poyson before him, to have his goods, which poyson was returned upon *Bethuel*, who thereupon died: and this fable the Hebrewes would build upon the word *sam*,* *poyson*, answerable to the word *sume*, here used, which signifieth to place or set: for neither were they

Page 220

so poore, that they needed *Abrahams* goods; nor so dishonest, so to deale with their nearest kinsmans ser|vant: nor yet is there any affinity betweene those two words, the one beginning with *samech*, the other with *shin*, *Mercer.* 4. Neither doth he refraine from eating and drinking, fearing lest afterward hee should not tell a sober tale. 5. But his diligence is commended, who preferreth his masters businesse before his meat and drinke.

QUEST. XXI. Perswasions used by Abrahams servant to further the mariage.

Ver. 35. *The Lord hath blessed my master, &c.* 1. The servant beginneth to use perswasions to make a way for the mariage intended: 1. That hee was rich, and not by evill meanes, but by Gods

blessing, *Muscul.* 2. That *Isaack* was borne of *Sarai* in her old age, and so not without a miracle, as a man ordained of God for some great matter, *Calvin.* 3. And lest they might object, why being so rich, he tooke not a wife neare hand, he addeth, that his master gave him speciall charge not to take a wife of the daugh|ters of Canaan, *Mercer.*

QUEST. XXII. Certaine fabulous conceits of the Hebrewes refused.

IT shall not bee amisse to note certaine fabulous collections of the Hebrewes: 1. Vers. 39. They thinke that *Eliezar* secretly insinuated, that if hee could not otherwise provide a wife for *Isaack*, hee would offer his owne daughter: but that *Abraham* absolutely refused, because he was of the Canaanites. But yet they say that this *Eliezar* for his faithfull service was taken alive into Paradise, as *Isaack* came alive from thence: 2. Vers. 42. Where he saith, *I came this day to the well:* the Hebrewes thinke that he came from Hebron to Charras in a day, which is noted to be seventeene dayes journey: and *this day* noteth the time not of his departure from home, but of his comming thither, *Mercer.* 3. V. 47. They note, that he put the jewels so upon her face, that he touched not her flesh, whereas the meaning is, that hee gave her them rather to put them on her selfe.

QUEST. XXIII. Whether Abrahams servant gave the gifts before he knew who she was.

Vers. 47. WHEREAS before v. 22. he first brought forth the jewels, before hee asked her whose daugh|ter she was, whereas here he first is said to aske her: 1. Neither is it like that he asked her, before he brought them forth: as *Iun. Perer.* 2. Neither doth he here report it otherwise than it was done, lest they might have accused him of levity, to give jewels to one whom he knew not: as *Rasi.* 3. But first he brought them forth, and then asked her the question, and after gave them, *Mercer.*

QUEST. XXIV. Why Laban is set before Bethuel.

Vers. 50. *Then answered Laban, and Bethuel.* 1. Neither was this *Bethuel* the brother of *Laban*, as *Ly|ran.* 2. Neither was *Bethuel* *Rebecca*s father dead, as *Iosephus.* 3. Neither is *Laban*s impiety noted, who taketh upon him to speake before his father: as *Rasi.* 4. Nor yet is *Laban* first named, as more excellent in wisdom than his father: as *Aben Ezra.* 5. But for that his father being old, or sickly, had committed his houshold government to *Laban, Iun. Mercer.*

QUEST. XXV. The space of ten dayes for *Rebecca*s abode how to be understood.

Vers. 55. *Let the maid abide with us at the least ten dayes.* 1. She meaneth not (that is, *Rebecca*s mo|ther) to have her stay a yeare, or at the least ten moneths, as the Hebrewes, and *Onkel|s,* for this had bin an unreasonable request, seeing the man made such haste. 2. Neither (the words standing thus, *let her abide, dayes, at the least ten,*) by dayes, are understood seven dayes of mourning for *Bethuel*, whom they supposed to have beene dead: for then they would not have requested for seven dayes first, and then for ten, but have begun with the greater request first. 3. Neither is the vulgar reading the best, to joyne the words together, *at the least ten dayes:* for in the originall, *dayes* goe before. 4. The best reading then is, let her abide *dayes*, that is, *certaine*, or at the least *ten, Iun.*

QUEST. XXVI. Of the willingnesse of *Rebecca.*

Vers. 58. *I Will goe, &c.* 1. Not that she said in effect, I will goe though you will not, as *Rasi:* for this thought or speech had no• become the modesty of the maid: 2. but rather her obedience to her parents appeareth, to whom she consenteth, *Calvin.* 3. and her will was no doubt directed by the Spi|rit of God, *Muscul.*

QUEST. XXVII. How *Isaack* dwelled in Beersheba, *Abraham* remaining in Hebron.

Vers▪ 6•. *Isaack came from the way of Beer-lahai-roi, &c.* 1. Not that *Isaack* went thither to fetch *Hagar* to be *Abrahams* wife after *Sarahs* death, as some Hebrewes: for she was not *Keturah*, as shall appeare afterward. 2. Neither because *Abraham* had married another wife, as some suppose, did *Isaack* dwell apart from him in Beersheba, his father remaining in Hebron, as *Calvin*: for it is not like that *Abraham* would want the presence and comfort of his dutifull sonne. 3. Nor yet for a time did *Isaack* dwell apart, employed as is most like in some speciall affaires in that countrey, *Merc.* 3. But it is most like that *Abraham* at this time dwelt in Beersheba, both because *Abrahams* servant returned thither, as also there was *Sarahs* tent, into the which *Isaack* brought *Rebecca*, v. 67.

QVEST. XXVIII. Why *Isaack* used in the evening to walke in the field.

Vers. 62. *TO pray in the field.* 1. Some read to talke or conferre in the field. *Aquila.* 2. some to talke with his workmen. *Cajetan.* 3. some to exercise himselfe in the field. *Septuag.* 4. Some to give himselfe to meditation. *Ambr. Iun.* 5. some to meditate and contemplate the heavens, and starres, & other naturall things. *Lyran.* 6. some to talke with himselfe, as they doe which are given to meditation. 7. some to take the aire. *Vatabl.* 8. But it is most like hee went into the field to pray unto God: and to pray with deepe meditation: for so the word *suach* signifieth, both to meditate and pray: and it may be, that he intended his prayer specially, concerning this businesse of his mariage.

QVEST. XXIX. How and wherefore *Rebecca* lighted downe from the camell.

Vers. 6.4. *She lighted downe from the camel, &c.* 1. She neither bowed her selfe a little upon the camell, as *Ramban.* 2. neither did she hurt her selfe in lighting downe, forcing by the fall the markes of her Virginitie, whereby *Isaack* suspected that the servant in the way had deflowred her: as the Hebrewes fable. 3. But she did for reverence unto *Isaack*, light downe from the beast. *Mercer.* 4. so that we need not with *Gregory* to make an allegory hereof: who by *Isaack* walking in the evening, understandeth Christ comming in the end of the world, and by *Rebecca* lighting from the camel, the Church of the Gentiles, forsaking her vitious life and manners. *Gregor. in 42. Iob.*

QVEST. XXX. Why they used to cover the face.

Vers. 65. *She tooke a vaile and covered her.* 1. The covering of the head sometime is a signe of mourning, as *David* covered his head, when he mourned for *Absolom.* 2 *Sam.* 19.4. 2. sometime it is a signe of great reverence, as *Elias* covered his face in the mount Horeb, when hee talked with God, 1 *King.* 19. 3. It is also a signe of displeasure, as they covered *Hamans* face, when the King was incensed against him, *Esther* 7.4. but it is here a signe of modesty and shamefastnesse: as *Tertullian* writeth of the Arabian women, *quae non caput, sed faciem ita totam tegunt, ut uno oculo liberato contentae sive dimidia frui luce, potius quam totam faciem prostituere:* which doe not only cover their head, but their whole face, that having but one eye to see with, they had rather enjoy but halfe the light, than prostitute their whole face. *Caius Sulpitius Gallus*, is said to have divorced his wife, because she was seene abroad with her face uncovered. *Valer. Maxim. l. 6. c. 3. ex citation. Perer.*

Places of doctrine.

1. Doct. It is lawfull to take an oath where there is just cause.

Vers. 3. *I Will make thee sweare, &c.* *Abraham* both sweareth himselfe, where none required an oath, *Gen.* 14.12. he also sware to *Abimelech*, who demanded an oath of him, *Gen.* 21.31. and

here he requireth an oath of his servant. It is therefore lawfull to take an oath, where there is just cause. *Muscul.* Therefore that saying of *Origen* is some what hard, *perfectis viris jurare ipsis, &c.* for perfect men either to sweare themselves, or to adjure others, it is uncomely. *homi. ultim. in Matth.*

2. Doct. Children ought not to marry without their parents consent.

Vers. 4. *TAke a wife to my sonne Isaack. Abraham* provideth a wife for *Isaack*: It is not then lawfull for children to enterprise mariage without the consent of their parents: so *Rebeckas* parents doe dispose of her for marriage, v. 51. *Rebeckah is before thee, take her and goe*: and she afterwards giveth consent to their choice, v. 58. wherefore great wrong is offered to the right of parents by the popish Calnons, that allow contracts made without the parents consent. *Calvin.*

3. Doct. Angels Presidents and Ministers of marriage.

Vers. 7. *HE shall send his Angell before thee, &c.* The holy Angel is appointed to be a guide in this bulsinesse of mariage: which therefore is hence concluded to be an holy thing, seeing such holly spirits are presidents of this action: As the Apostle also saith, *Mariage is honourable among all men, Heb. 13.3.* If Angels vouchsafe their presence and assistance in mariage: how can it be a polluting or prophalnation of orders, as some popish writers affirme? *Greg. Martin. dis. c. 15. sect. 11.*

4. Doct. Jewels and ornaments, how farre lawfull for women.

Vers. 22. *HE tooke an abillement of gold*: concerning the use of these ornaments and jewels, as simply they are not unlawfull, the manner and person of wearing them considered: so these capti|ons must bee admitted. 1. that although these tokens were sent unto the spouse, and it was the use of the bride to decke and attire her selfe. *Ierem. 2.32.* yet did they not usually thus apparrell themselves, as with gold and such like, as *S. Peter* sheweth, *1 Pet. 3▪ 3.5. 2▪* The simplicity of that age is to be considered, that did not set their delight upon such things, as we read note of 〈◇〉, that she bare a pitcher of wa|ter upon her shoulders, our gentlewomen in these dayes, th••urge 〈...〉, for bracelets and jewels, would be loth to doe in other things as *Rebecca* did. 3. Their speciall care was to decke and ad|orne the hid man of the heart, with a meeke and quiet spirit, *1. Pet. 3. 4.* Let our nice and curious wo|men first imitate them therein, then let them plead their example for the rest.

Places of confutation.

1. Confut. Peter not the chiefe among the Apostles.

Vers. 2. *ABraham said to the eldest servant of his house, which had the rule*: To this servant *Pererius* re|sembleth *Peter*. 1. because of his age: 2. and he was likewise by Christ set over his whole house, that is, the Church, as this servant was over *Abrahams* house: 3. as this servant was sent to chuse a wife for *Isaack*, so *S. Peter* was the first that converted the Gentiles to Christ, and invited them to this spirituall marriage: for *Peter* first of all the Apostles was instructed by vision, that the Gentiles were to be called: and the first conversion of the Gentiles, namely of *Cornelius* and his family was wrought by *Peter*. *Perer. in 24. Gen. num. 5.*

Contra. 1. That *Peter* was one of the eldest in yeares among the Apostles, wee deny not: but that hee was the eldest of all, as it seemeth this servant was, cannot be proved. 2. That hee was set over the whole Church of Christ, is but a friers dreame: all the Apostles were in equall

commission: and all were sent immediately of Christ to preach the Gospell, *a my father sent me, so send I you, Ioh. 20.21.* that charge of our Saviour, *pasce oves, feed my sheepe*, will not beare such universall jurisdiction: for neither all Christs sheepe, are committed, only to *Peter*: and *feeding*, signifieth not *ruling* or commanding, but teaching and instructing: a duty (Saint *Peter* himselfe being Judge, common to all pastors and presbyters: *feed the flock, &c. 1 Peter 5.2.* 3. Neither is it true, that Saint *Peter* first preached to the Gentles. 1. for Saint *Paul* was converted, *Act. 9.* before *Peter* saw that vision. *Act. 10.* who immediately upon his conversion preached to the Gentiles in Arabia and Damascus. *Galath. 1.15, 16, 17.* 2. Saint *Peter* indeed was both the first and last, that was resolved by vision, of the calling of the Gentiles: but Saint *Paul* was sure thereof before by revelation, and communicated not with *Peter* about his vision, before he preached to the Gentiles, *Galath. ibid.* 3. Neither is it true that *Cornelius* family was the first, that was called among the Gentiles: for *Andronicus* and *Iunia* were in Christ before *Paul*, *Rom. 16.7.* who was converted before *Cornelius* was called. 4. Though the priority of preaching to the Gentiles were yeelded to *Peter*, yet the superiority goeth not together with it. 5. Lastly, all this being presupposed, yet it is but a simple argument, that is grounded upon types and figures, as this is for Saint *Peters* supremacy, out of this place.

2. Confut. Marriage cannot be contracted by Proctors betweene the parties being absent.

Vers. 4. *TAke a wife to my sonne: Thomas Anglicus* by this president would authorise the marriage of parties absent by messengers and proctors going betweene them, *in 24. c. Genes.* But no such thing can be hence gathered: for *Abrahams* servant did not conclude the marriage betweene *Rebecca* and *Isaack*, but only procured the espousals and promise of marriage: which was not fully contracted and concluded, till they both met, and then the text saith, *he tooke Rebecca and she was his wife. v. 67. Perer.*

3. Confut. Against the invocation of Angels.

Vers. 42. *O Lord the God of my master Abraham:* though *Abraham* had said to his servant, *that the Angell of God should goe before him, v. 7.* yet the servant, prayeth not to this Angell, that was appointed to be the president of his journey: but he only directeth his prayer unto God: as the scripture biddeth; *Thou shalt worship the Lord thy God, and him only shalt thou serve. Matth. 4.10.*

6. Places of Morall observation.

1. Observ. Not to sweare rashly.

Vers. 5. *ANd the servant said, what if the woman will not come? &c.* The servant is very cautelous, and circumspect in taking his oath; lest he should binde himselfe to any inconvenience by his oath, he casteth all doubts afore, and desireth to have the matter explained to the which hee sweareth. *Muscul.* so ought wee to bee well advised in taking of an oath: which the Prophet calleth swearing in judgement. *Ierem. 4.2.*

2. Observ. Our countrey not to be hated, for some abuses therein▪

Vers. 4. *THou shalt goe unto my countrey, &c. Abraham* hateth not his countrey, though hee knew the same to be addicted to Idolatry: As many doe in these daies, who being runnagates from their countrey for superstition rather than religion, have practised the subversion of Prince and countrey by forrein invasion. *Muscul.*

3. Observ. All our affaires must begin with prayer.

Vers. 12. *HEe said, O Lord God of my master, &c.* This servant commending the successe of his businesse and journey by prayer unto God, doth teach us to begin all our actions and enterprises with prayer: as the Apostle saith: *I will that men pray, every where lifting up pure hands, &c.*

4. Observ. A faithfull prayer hath present effect.

Vers. 15. *YEt he had left speaking Rebecca came.* Thus the Lord gave present audience to the prayer of his servant, as appeareth by the immediate effect thereof: *According to the saying of the Prophet, before they call will I answer, and while they speake I will heare, Isay 65.24. Mercer.*

So the Angell said to *Daniel: In the beginning of thy supplication the commandement came forth, Dan. 9.23.* as soone as he beganne to pray, the Lord heard him.

5. Observ. Children must not be brought up delicately.

Vers. 16. *SHe went downe and filled her pitcher, &c. Rebekah* was trained up by her mother to doe do[m]esticall and houshold works, she was not brought up delicately: even shee that was ap[po]inted to be the mother of Patriarks, Prophets, Kings, had this simple and hard education: which may be a lesson to fathers and masters, not to bring up their children and servants delicately or wantonly: but to bring them to labour in their youth: and children and servants may here learne obedience, not to thinke scorne to doe such homely services, which their parents and masters shall thinke good to require of them, *Musculus.*

6. Observ. It is lawfull sometime to conceale part of the truth.

Vers. 39. *WHat if the woman will not follow me?* Here the servant leaveth out in his discretion *Abrahams* charge given him: *Beware that thou bring not my sonne thither againe,* vers. 6. as also other speeches of his master: *As the Lord that tooke me from my fathers house, &c.* for these speeches would have but further offended them, as though *Abraham* had held them to be a forlorne and wicked people, that he counted it a benefit that God called him out from them, and would by no meanes that his sonne should returne thither, *Mercer. Muscul.* We learne then that every truth in all places, and upon all occasions, is not to be uttered: as *Jeremy* thereunto moved by the King, concealed the chiefe matter where[in the King communed with him, and telleth the Princes what he thought good to impart unto them, *Ierem.38.27.*

Page [unnumbered]

Page [unnumbered]

THE SECOND TOME OR PART OF GENESIS: Containing THE HISTORIE OF THE THREE PATRIARKS, *ISAACK, IACOB, AND IOSEPH,* divided into two Bookes.

The first of *Isaack* and *Jacob*, the second of *Ioseph.*

HEB. 11.20, 21.

20. *By faith Isaack blessed Iacob and Esau, concerning things to come.*

21. *By faith Iacob when he was a dying, blessed both the sonnes of Ioseph, &c.*

AMBROS. Officior. lib. 1.

Quid sapientius sancto Iacob, qui Deum vidit facie ad faciem? quid justius, qui ea, quae acquirerat cum fratre divisit? quid fortius, qui cum Deo luctatus est? quid modestius, qui filiae injuriam mallet praetexere conjugio, quam vindicare? What was wiser than holy *Iacob*, who saw God face to face? what more just, who what he had gotten parted with his brother? what stronger than him, who did wrestle with God? what more modest, who had rather right his daughters wrong with marriage, than revenge it?

[illustration]

VERITAS ❁ FILIA ❁ TEMPORIS

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LONDON, ¶ Printed by the Assignes of THOMAS MAN, PAVL MAN, and IONAH MAN. 1632.

Page [unnumbered]

Page [unnumbered]

TO THE MOST HONOVABLE LORD, THE L. DVKE OF *LENOX*, AND TO THE RIGHT Honourable, the Earle of *Marre*, Lords of his Majesties most Honourable Privie Counsell: Grace, mercie, and Peace, from the Lord JESUS.

Right Honourable, as the highest Majestie in his wise provi|dence hath united and conjoyned your Honours, not onely in one consent and judgement of religion, but also in the joynt ad|ministration and regiment of this Nation and Kingdome un|der his excellent Majestie: so I thought good to make your Honours, with other of your Honourable place, united Pa|trons of these my labours: and as he saith, ** non debet charta dividere, quos amor mutuus copulavit*; It was not fit that I should sever you in this my duty, who are combined in your mutuall amity.

Men of noble birth, delight much in antiquities, and it is their glory to derive their bloud by many descents from their thrice renowned ancestors: here I present to your Honourable view, that noble and most ancient family of *Abraham*, *Isaack*, and *Iacob*, who were in favour with God, and in honour and great reputation with men: whose children they are, which imitate their piety and obedience: that famous Matron *Paula*, whom *Hierome* so much commendeth, was by her father descended of *Aeneas*, and the noble house of the *Gracchi*, by her mother of *Agamemnon*, *** of whom *Hierome* made this Epitaph, thought her Christian profession more honourable, than her noble birth and condition: and so I doubt not, but that it is also your honourable resolution, to say with the Apostle, who having rehearsed his great privileges after the flesh, his birth, paren|tage, and profession, thus concludeth: *I count all these things but losse, for the ex|cellent knowledge sake of Christ Iesus, for whom I have counted all things as losse, and doe judge them as dung, that I might winne Christ*: as *Hierome* also saith well, *Summa apud Deum nobilitas, clarum esse virtutibus*; I it is the greatest no|bility with God, to shine with vertue.

Here your Honours have the worthy example of the Patriarks to follow: the Hea|then presidents are but counterfeit and deceitfull: they had the shadowes of vertues ra|ther

Page [unnumbered]

than the substance: * as *Ambrose* saith well of *Polemo*, who of a drunken and riotous companion, by hearing of *Xenocrates*, became a Philosopher? *Siresip*•*ir a vino, fuit semper tamen temulentus sacrilegio*; If hee were sober from wine, yet hee was drunke with superstition. But these holy examples are seasoned with grace, and savour of true religion: *Abraham* was famous in *Pharaohs* Court, so was *Isaack* in *Abime/lecks*, and *Iacob* in another *Pharaohs* also, for their piety and vertue: So they which walke in their steps, shall be great both with God and man: *Abraham* told *Abimelech* plainly of the wrongs which his servants had done him, *Gen. 21.15*. so is it the part of good Courtiers, to shew unto the King, the wrongs and oppressions that are done in the lan•, to succour the poore, to releve the oppressed, to countenance the truth, to main|taine justice and equity. *Iacob* being in *Bethel* saw a ladder, which reached to heaven, and the Angels ascending and descending upon it: * whereupon one thus noteth; *In the house of Bethel there is alwayes both going up, and comming downe: this I say, not that the goers down should dismay you, but the climers up incourage you*. So in the Princes *Bethel* and Court, there be examples of both sorts, of some that are declining and sliding backe, onely seeking to make themselves great, and to bee enriched by the Kings favour: some there are, though the smallest number, which doe ascend upon this ladder, not aspiring to their owne honour, but using their favour to the glory of God, and benefit of his Church. Thus I trust your Lordships have learned to scale this ladder of honour, to the which you are called: to raise up those which are in the dust, to set for|ward the truth, to nourish and encourage the Preachers thereof, to speake for the innocent, to hold out your helpfull hand to the needy: so shall your Honours ascend from step to step, till you come to the top of the ladder, where Christ sitteth, who shall cast and tumble downe from thence all unfaithfull Stewards, and cut them off to have their portion with hypocrites, *Matth. 24.51*. but shall say unto you, and all other, that shall serve him faith|fully herein in earth; *It is well done good servant and faithfull, thou hast beene faith|full in little, I will make thee ruler over much, enter into thy masters joy, Amen*.

Your Honours ready to be commanded in the Lord, ANDREW WILLET.

THE FIRST BOOKE OF THIS SECOND PART OF *GENESIS*, Containing the Historie concerning the Patriarks, ISAACK, IACOB.

Hitherto hath beene continued the holy story of those three great Patriarks, *Adam* before the floud; *Noah* in the floud; *Abraham* after the floud: the rest of this Booke of *Genesis* followeth, which setteth forth the life, acts, and death, of the three other fathers, *Isaack*, *Iacob*, *Ioseph*.

CHAP. XXV.

1. The Contents of the Chapter.

IN this Chapter: 1. Concerning *Abraham*, his second mariage is declared, with the issue thereof, his children, and their gifts, *vers. 1. to 6*. Then *Abrahams* yeares, death, and buriall, *vers. 7. to 11*.

2. Concerning *Ismael*, his generations or off-spring are expressed, his yeares of life, his place of dwelling, *vers. 12. to 20*.

3. Of *Isaack* there is set downe, his time of marriage, the barrennesse of his wife, the remedie by prayer, *vers.* 20.21.

4. Concerning *Esau* and *Iacob* these things are rehearsed: 1. Their manner of conception, *vers.* 22, 23. 2. Of their birth, 24. to 27. 3. Their divers education, *vers.* 27, 28. 4. *Esau* his prophanenesse, in selling his birth-right for a messe of pottage, *vers.* 29. to the end.

2. The divers readings.

v. 1. Abraham had taken him another wife. H.G. proceeding or adding tooke another wife. caeter.*

v. 2. Zambran, Ioctan, Madal, Sebe. S. Zimran, Iocksan, Madan, Shuah. caeter.

v. 3. The sonnes of Dedan were in holds, tents, and Islands. •. the sons of Dedan, Asshurim, Letushim, Leumim.*

v. 4. Gephar, Apher▪ Raga. S. Ephra, Ephraim, Eldah, caeter.

v. 6. Sonnes of the Concubine. C. of the Concubines. caet.

v. 8. And fainting or wearing away. H.S.C.B. he yeelded up the spirit or died. T.G.P. jagaug, *signifieth to faint: gavagh, expire, to yeeld the spirit: which word is here used.*

v. 11. Isaack dwelt by the Well of the living and seeing. H.B. the Well of vision. S. Where the Angell of life appeared. C. Be•r-lahair•. G.P. the fountaine Lahairo. T.

v. 12. Which Hagar the Egyptian Sarahs maid bare. H. bare to Abraham. caet.

v. 13. These the names of his sonnes. H. of the sonnes of Ismael. cat.

v. 13. Nadbehel, Massa. S. Adbehel, Mibsa. cat.

Page 230

* v. 18. from Havilah to Agara. C. from Havila to Sur. cat.

v. 18. he died in the presence of all his brethren. H.B.P. he dwelt. S.C. his lot fell. T. G. naphal, *signifieth* ◇ fall: *it must be expounded by that prophetic, Gen. 16.12.*

v. 20. of Mesopotamia. H.S.C.B. Padan Aram. T.G.P.

v. 22. why have I conceived? H. C. why am I thus. cat.

they leaped within her.* S. strove together, or beat one upon another: cater. ratzatz, *to beat, hurt, or bruise.*

v. 23. the elder shall serve the younger. B. G. the greater shall serve the lesse. cater.

v. 25. as a rough skinne. S. H. as a hairie or rough garment: cat. ad•reth, *a garment.*

* v. 26. held his brother by the heele. H. Esa• by the heele. cater.

v. 27. an husband man. H. a man going into the field. C. a field man, or wilde man: cat.

v. 27. Iacob a plaine man, without deceit. S.H.G. a perfect man: cat. minister of the doctrine of the house. C▪ dwelt at home. S. dwelt in tents. cat.

v. 31. sell me thy birth-right. H. sell me thy birth-right even now, or to day: c•t.

* v. 34. pottage of Rice. B. of Lentils: cater. guadash: *a Lentill, a red kinde of pulse.*

3. The explanation of doubtfull questions.

QUEST. I. Why Abraham tooke a wife in his old age.

Vers. 1. *Abraham tooke another wife.* 1. Not giving way unto his lust or of any incontinency, as some of the Hebrewes: as *Baal haturim* saith, it is a griefe to see a man eat, if he eat not with him: 2. Neither was this done for any such mystery, as *Origen* supposeth, to signifie the spirituall marriage of the minde with wisdome, which is most ripe in old age, *hom.* 11. in *Genes.* 3. And yet this use may be made of *Abrahams* second marriage, to convince such heretikes as condemne second marriage. *Augustin. lib. 16. de civit. Dei. c. 34.* as also whereas the sonnes of *Abraham* by *Hagar* and *Keturah* were the greatest adversaries to the Isr•elites, as the *Ismaelites, the Madianites*: so they which beare the name of the Church as papists and other heretikes are the greatest enemies to the Church of God. 4. But the speciall cause why *Abraham* married in his old age, was to shew the efficacie of Gods blessing, in increasing him with a large posterity, as the Lord said unto him: *I have made thee a father of many nations, Genes. 17.5. Mercer•* as also to have a comfort in his olde age, now living a part from *Isaack*, and having committed over to him the affaires of the houshold, *Cajetan.*

QUEST. II. How *Abrahams* body being said to be dead at one hundred yeares, yet was able for procreation at one hundred forty yeares.

BUt whereas Saint *Paul* saith, that *Abrahams* body was even now dead, being almost 100. yeares old, *Rom. 4.19.* how was it not now more dead, being 40. yeares elder, for *Isaack* was now 40. yeares old, when he married *Rebeccah, Gen. 25.20.* who was borne in *Abrahams* 100. yeare.

To this some answer, that *Abrahams* body was said to be dead only in respect of barren *Sarah, Mercer.* But that seemeth not to be so: because the Apostle maketh mention together both of the deadnesse of *Abrahams* body and *Sarahs* wombe: wherefore I preferre rather *Augustines* opinion, that *Abrahams* body though dead in it selfe, was revived by the power of God, not onely for the generation of *Isaack*, but this strength of nature continued a long time after, for further procreation, *Calvin.*

QUEST. III. Whether *Keturah* were *Hagar.*

* *Called Keturah:* some affirme that this was *Hagar*, upon these grounds: 1. Because the *Madianites*, which came of *Keturah*, are called *Agarenes, Psal.83.6.* the *Ismaelites, Moab,* and *Agarenes:* 1. *Chron. 5.19. They made warre with the Hagarenes, with •ethur, Naphish and Nadab,* which were the sonnes of *Ismael, Hieron. tradit. Hebraic. in Gen. 25.*

Answer. These places prove not, the M•dianites or any other of *Keturah* to be called *Agarenes:* but that the name *Agarenes* was common to all that came of *Ismael:* whereof some were called *Ismaelites,* some *Itureans,* some *Nabeans, &c. Iunius* in 1 *Chron. 5.19.*

2. *Keturah* signifieth *incense,* whereby is signified that *Hagar* all this while living continently, was consecrated to God, as *incense:* and therefore *Abraham, Sarah* being dead, sent for her, *Lyranus. Answer.* Concerning the signification of this name, it skilleth not, but that *Hagars* name was not changed it may appeare, for that *vers. 12.* she is called by the name of *Hagar* still.

3. But it was most fit and beseeming, seeing *Hagar* had beene *Abrahams* lawfull wife, and yet living, that he should rather take her than any other, *Thomas Anglic.*

Answer. Shee was not *Abrahams* lawfull wife, but his concubine: and seeing she was a bond-woman, there was no reason that she should succeed in a free womans place, and rather because of that mystery which the Apostle noteth: which maketh *Sarah* and *Agar* figures of two mothers, one of the carnall sort, the other of the faithfull and spiritual seed.

4. Therefore *Ismael* and *Isaack* are said to have buried *Abraham*: as being returned to fraternall society▪ *Thom. Anglic.*

Answer. No such thing can be gathered hereby, that *Hagar* and *Ismael* were restored to *Abrahams* house: but the reason why *Ismael* only is ioyned with *Isaack* in performing this last duty is this because

Page 231

the other sonnes were sent farre away in *Abrahams* life time into the East country: But *Ismael* being neare dwelling (for *Isaack* at this time had his habitation about *Hagars* fountaine, which she named Beer-la|hai-roi, *vers.* 11.) would not be wanting in this office toward his father.

Wherefore the true opinion is, that this *Keturah* was some other woman and not *Hagar*. 1. The words of the text give it: that *Abraham* proceeded, or added this, and tooke him a wife,* &c. but if she had beene his wife before, then *Abraham* had not added or proceeded to doe as it were a new worke, *Caje•an*. 2. *Agar* is called by her owne name in this chapter, *verse* 12. therefore she was not *Keturah*. 3. *Hagar* could not be lesse now then 80. yeares old (*Abraham* being 85. when hee tooke *Hagar*; and now 140. some. 55. yeares before, and *Hagar* being supposed then to be 25.) at which yeares it is not like she could bring *Abraham* so many sonnes: seeing it was a great miracle for *Sarah* to beare at 90. *Tostatius*. 4. *Abraham* is said to have concubines, therefore more than one concubine, namely *Hagar*: and *Keturah* is directly said to be *Abrahams* concubine, 1. *Chron.* 1.32. *Mercer*.

QUEST. IV. *Keturah* not married in *Sarahs* lifetime.

Abraham had taken him another wife, &c. 1. *Abraham* did not take this wife while *Sarah* lived, as some thinke, *Calvin. Genevens. in hunc locum*: for *Moses* setteth downe the story in order: and seeing he tooke not *Hagar* but at *Sarahs* instance, and because he had no sonne, it is not like, that ha|ving two sonnes, he would grieve *Sarah* with assuming another wife: and where it is objected, that *Abraham* should have staid a widower 3. yeares, if he married not *Keturah* till now: this need not seeme strange that he deferreth his second marriage, both because he would first provide a wife for *Isaack*▪ and for that he mourned no lesse time for his wife than *Isaack* did for his mother, who was not comforted o|ver her death, till he married *Rebecca*, *Genes.* 24.67.

Neither need it move any question, whether this *Keturah* were of the daughters of Canaan:* for seeing *Isaack* of whom the promised seed should come, was provided for, *Abraham* for this second of-spring which he knew should not increase the people of God, was not so carefull to decline marriage with Ca|naan, *Tostat. Mercer*.

QUEST. V. Of the names and countries of *Abrahams* sonnes by *Keturah*.

Vers. 2. *Which bare him Zimram* • *Iosephus* thinketh that some of these inhabited the region *Tr* • *glodytis* in Africa, which cannot be, because they were sent to inhabit the East countrie, * *vers.* 6. as most of them had their seat in Arabia foelix: as may appeare by the remainder of their names, as *Zimram* gave the name to *Zamram* in the region of the *Cinedocolpites* in Arabia foelix: of *Iocksan* was named the towne Camasa, in *Syria palmyrins*, *Iun. ex Ptolom.* 5. *Geograph.*

Medan, Midian: of *Medan* tooke the name the towne Madiania in Arabia foelix, *Iun.* and the country Madianaea, on the south of Arabia, *Hieron.* of *Midian*, the country Madianitis had the name, * in the bor|ders of Arabia petraea. Therefore *Pererius* is in an error▪ which thinketh these two all one country, and confuteth *Hierome* for distinguishing them, in 25. *Gen. numer.* 19.

Of this *Midian* came the Midianites, of whom was *Balaam*, which gave that wicked counsell against Israel: from hence *Moses* had his wife, who is also called a Chusite, or Aethiopisse: for there were two countries called Chus, or Aethiopia. one eastward, which was Arabia, another the occidentall Aethiopia in Africa beyond Egypt, *Perer.* These Madianites were also called Ismaelites, *Genes.* 37.25.28. *Iud.* 7.33. & 8.24. because they were in their dwelling dispersed and mingled among the Ismaelites, being yet of a divers kindred and originall, the one of *Agar*, the other of *Keturah*.

Ishbak the founder of *Laodicea Scabiosa* in Suria: of *Shuah* came the *Saccai*, * inhabiting the East part of Syria, by Batanaea, *Iun.*

vers. 3. *Sheba*. There were three almost of this name; one the son of *Chus*, * *Gen.* 10.7. a people inhab|biting neere to Persia: another *Sheba* of *Iocktan*, of the posterity of *Sem*, *Gen.* 10.38. who are thought to inhabit India: the third is *Sheba* of *Keturah*, in *Arabia deserta*, *Perer. Iun.*

Dedan. There was another *Dedan*, the son of *Raamah* son of *Chus*, *Gen.* 10.7.1. * These were two divers people, as appeareth *Ezech.* 27.15.20. where two nations are rehearsed with their divers merchandise. 2. Neither of these could inhabit so far as Aethiopia in Africa, as *Hierome* supposeth, for being so far re|mote▪ they could have no traffike with Tyrus, as the Prophet sheweth, *Ezech.* 27.3. It is evident, that the Dedaneans were not farre from the Idumeans, *Ier.* 49.7, 8. *Perer.* of this *Dedan* seemeth to take name *Adadain Syria Palmiren* •, *Iun.*

Vers. 4. *The sonnes of Midian, Ephah*. These two countries are joyned together by the Prophet, * *The multitude of camels shall cover thee, the dromedaries of Midian and Ephah, Isa.* 60.6. and *Hierome* saith, that these two are countries beyond *Arabia*, which abound with Camels: the whole province is called *Saba*, *Hier. li* •. 17. in *Isaiam*.

Hepher: Of him *Iosephus* would have Africa so called: which is not like, * seeing all these are said to dwell in the East countries: and yet there is no great probability, that it should be called Africa of Afer the son of the Lybian *Hercules*, *Perer.*

The rest of the posterity of *Keturah*, either were no founders of severall nations, or their seats are un|knowne: only this generall direction we have, that they settled themselves towards the East in Arabia, or Syria, not farre off one from another.

QUEST. VI. Of what goods Isaack was made heire, and why.

Vers. 5. *ABraham gave all his goods to Isaack.* 1. *Abraham* had no lands or possessions to give to *Isaack*: for he possessed nothing but certaine wels of water, and the grove which he plan|ted in

Beersheba, *Gen. 22.* and the double cave which he bought of *Ephron. 2.* They were therefore *moveable goods*, as they are called, which *Abraham* gave to *Isaac* as sheepe, beeves, silver, gold, maid servants, men servants, wherein *Abrahams* substance consisted, *Gen. 24.35.* *Abraham* was greatly encreased in all these things, 90. yeares before his death, when *Lot* and he for their greatnesse were constrained to divide households, *Gen. 13.* and such was *Abrahams* greatnesse, that even kings, as *Abimelech*, desired his friendship, *Gen. 21. 3.* Hee made *Isaac* heire of all this, both because he was the sonne of *Sarah* his first and chiefe wife, and because God had declared *Isaac* to be *Abrahams* heire, *Perer.*

QUEST. VII. The difference of lawfull and unlawfull copulations in *Abrahams* time.

Vers. 6. *TO the sonnes of the concubines.* Wee see then, in *Abrahams* time there was a difference betweene wives and concubines, and that all copulations were not lawfull: as *Cicero* noteth, that in the beginning, there was a time, *when men lived as beasts, &c. nemo legitimas viderat nuptias▪*

◇◇ *certos quispiam inspexerat liberos, &c. no man knew what lawfull marriage was, nor did acknowledge his owne children▪ Cicero. in prooem. de invention.* Well might this brutish fashion be received among the heathen, but in the church of God among the faithfull it was not so: but even then, when as yet no positive lawes were made to restraîne unnaturall lusts, and unlawfull conjunctions in marriage, they were a law to themselves, and made a great difference betweene honest marriage, and dishonest lust.

1. In *Abrahams* time, it is evident that there was a distinction betweene a wife and a concubine: *Sarah* was *Abrahams* wife, *Hagar* his concubine: hereof more shall be said in the next question. 2. They made a difference betweene marriage with a free woman and a bond-woman, as *Hagar* the bond-woman with her sonne was cast out. 3. That age discerned betweene matrimoniall acts and adulterous: *Abimelech* confesseth adulterie, that is, commixtion with another mans wife to be sin, *Gen. 20.* 4. Another difference was made betweene marriage and fornication, *Gen. 34.32.* *Should he use our sister as a whore?* so the sonnes of *Iacob* answered their father. 5. Betweene lawfull marriage and unlawfull copulation with the fathers concubine, or sonnes wife: as *Ruben* was accursed because he lay with *Bilhah* his fathers concubine, *Gen. 35.22.* and *Iudas* having committed the like fault with *Thamar* his daughter ignorantly, would doe it no more, *Gen. 38.26.* 6. A great difference they made betweene voluntary commixtion, and violent forcing: therefore *Simeon* and *Levi* were incensed against the *Sichemites*, because *Sechem* had forced their sister, *Gen. 34.2.* *Perer.*

QUEST. VIII. The difference betweene a wife and a concubine.

NOW whereas *Keturah* seemeth to be reckoned among *Abrahams* concubines; yet was she indeed *Abrahams* wife, as she is called. *Gen. 25. 1.* Neither in that sense *Abrahams* concubine, as *Hagar* was.

1. There are foure principall differences betweene a wife and a concubine: the wife was taken solemnly with espousals, contract, consent of friends: as *Iacob* tooke *Lea* and *Rachel*, so did he not *Zilpah* and *Bilhah*: the wife was taken into the house to be the mother of the family, and governesse of the house; the concubine was a servant still of the family, as *Hagar* was to *Sarah*: the wife was taken as an inseparable companion to the husband during his life, the concubine might bee put away, as *Hagar* was from *Abraham*: the wife was chosen, whose issue should onely be heires of the house, but the sonnes of the concubine inherited not: as the sonnes of *Gilead* said to *Iephtah*, *Thou shalt not inherit in our fathers house, for thou art the sonne of a strange woman, Iud. 12.2.*

2. Now where all these properties concurred, she was properly and truly a concubine: such an one was *Hagar*, who was neither contracted to *Abraham* by any solemne espousals, nor yet had the

government of the house, but was at *Sarahs* checke, neither continued shee all her daies with *Abraham*, nor her sonne admitted to be heire.

*3. But where all these properties are not seene together, but some one of them, there sometimes shee that is the wife, by a certaine abuse of the word, *s* called a concubine: as the Levites wife, before shee was yet solemnly espoused unto him with consent of her parents, is called his concubine, *Iud.* 19.1. for as yet she did commit fornication with him: but afterward having her fathers consent, he is called his father in law, *vers.* 4. so here in this place *Keturah* is called *Abrahams* concubine, for that her children were not admitted to be heires with *Isaack*: but otherwise she was *Abrahams* lawfull wife. And for the same reason, sometimes a concubine is called a wife, as *Zilpah* and *Bilhah* are said to be *Iacobs* wives, *Genesis* 37.2. because their children were coheires with the rest, and fathers of the tribes.

*4. There appeareth then great difference betweene *Hagar* and *Keturah*: *Hagar* was neither solemnly taken to be *Abrahams* wife, but given him onely for procreation, and while *Sarah* *Abrahams* lawfull wife was yet living, shee remained a bond-woman still, and was not made free: she was cast out of the house: But *Keturah* was solemnly taken to be *Abrahams* wife, she was a free woman, *Sarah* was now dead, she left not *Abraham* while she lived: wherefore *Keturah* was not properly *Abrahams* concubine, but for that reason onely before alleaged. But *Hagar* was verily his concubine, as *Leowell* determineth; *Aliud est uxor, aliud concubina, sicut aliud ancilla, aliud libera, propter quod Apostolus ad manifestandum harū*

Page 233

personarum diseretionem testimonium ponit, ex Genes. &c. A wife is one thing, a concubine another: a free woman is one thing, a bond another: and therefore the Apostle to shew the difference of these persons, doth al|leage a testimony out of Genesis, where it is said to Abraham, Cast out the bond-woman and her sonne, for the sonne of the bond-woman shall not be heire with my sonne Isaack Leo epist. 90. c. 4. & citatur par 2. c. 32. q. 2. c. 12. & concil. Triburiens. c. 38.

QUEST. IX. Why Abraham sent away the sonnes of *Keturah*.

Abraham gave them gifts, and sent them away from Isaack, &c. The reasons of *Abrahams* so doing are these: 1. because that countrey was not like to hold them, *Abraham* knowing that his seed should exceedingly multiply, *Perer.* 2. *Abraham* did it to take away all occasion of strife that might fall out betweene brethren, as for that cause before, *Abraham* and *Lot* were separated, *Calvin.* 3. lest that *Isaack* and his seed might have beene corrupted by their evill manners, and false worship, whom *Abraham* did foresee, not to belong to the people of God, *Perer.* 4. The greatest reason of all was, because the inheritance of that land was promised to *Isaacks* seed, which he would not have disturbed by his other sonnes, *Muscul. Mercer.*

QUEST. X. What East countrey Abraham sent *Keturahs* sonnes into.

SEnt them Eastward to the East countrey, &c. 1. Not Eastward in respect of *Isaacks* dwelling, for some part of the land of Canaan was so towards the East. 2. nor yet Eastward in respect of the situlation of the world: for so India is counted in the East, whither indeed *Hierome* thinketh that they were sent: but it is not like that *Abraham* would send his sonnes so farre off. 3. They were then sent into the East countrey in respect of Palestina, as into Syria, Arabia, where the Ismaelites, Idumeans, and Midianites inhabited: which countries in the Scripture are usually called by the name of the East: as *Iacob* going into Mesopotamia is said to goe into the East country, *Gen.* 29.1. *Balaam* came from Aram out of the mountaines of the East, *Num.* 23.7. *Iob* also is said to have beene the greatest of all the men of the East, *Iob* 1.3, 4. Into these East

countries they were sent, not because the people there were addicted to art magicke, whereunto *Abraham* saw his sonnes inclined, as the Cabalists coniecture: but it is like that those countries to the which he sent them, were as yet vacant and unpeopled, *Mercer*.

QUEST. XI. Of the computation of the yeares of *Abrahams* life.

Vers. 7. *THis is the age of Abrahams life, 175. yeares:* *Pererius* upon this place gathering into a summe the storie of *Abrahams* life, falleth into many apparent errorrs in Chronology, which briefly shall be noted. 1. He saith, that *Abraham* was borne in the seventy yeares of his father *Terahs* age: where|as it is cleare, seeing *Araham* in his fathers two hundred and five yeare, was seventy five yeares old, *Gen.* 11.32. & 12.4. that he was borne in the hundred and thirty yeare of his fathers age. 2. As one absurdity being granted, many follow, and one errorr breedeth many: so upon this false ground he buildeth other uncertaine conclusions, as that *Abraham* was borne after the flood, 292. yeares: whereas he was borne 60. yeares after, *an.* 352. after the flood: for so long after is the 130. yeare of *Terahs* age. 3. He saith,* that *Noah* died in the 58. yeare of *Abrahams* age, whereas *Noah* died 2. yeares before *Abraham* was borne. 4. Further he affirmeth, *Terah Abrahams* father to have died in the 135. yeare of *Abrahams* life, whereas he must end his life sixty yeares before, in the seventy five of *Abrahams* age: for so old was *Abraham* when he went out of Charran: whence he departed not till the death of *Terah*, *Act.* 7.4. 5. He proceedeth further in this his new coyned Chronologie, that *Abraham* died in the 467. yeare after the flood, and 2123. yeares after the creation, whereas it was the 527. yeare after the flood, and 2183 yeares from the beginning of the world, wherein *Abraham* left his life. 6. Further he saith, that *Abraham* left *S•m* alive behinde him: whereas it is certainly gathered, that *S•m* died 25. yeares before, in the 15•. yeare of *Abrahams* life, and 502. yeares after the flood, *Genes.* 11.11.

QUEST. XII. How *Abraham* yeelded up his Spirit.

Vers. 8. *HE yeelded up the spirit and died, &c.* 1. Though the word *gav•* rather so signifieth, *expira|re, to give up the ghost*, than *deficere, to faint*: *Hieromes* reason is not so good, * *quia non co•venit Abraha deficere*, it was not fitting that *Abraham* should faint and decrease: for no morall decreasing or fainting is here spoken of, but onely naturall. 2. Neither is this word, which signifieth to yeeld up the Spirit, used onely of the just, as *Rabbi Salomon* and *Lyran••*: for the same is uttered of the old world, *Gen.* 7.21. *all the flesh yeelded the breath*: and of *Ismael*, vers. 17. of this chapter. 3. Neither is *Oleasters* reason sufficient, why we should read rather *he fainted*, than *yeelded up the spirit*, because it followeth, *he died*: and so the same thing would be twice expressed: for this expiring or yeelding up of the spirit, shew|eth the facility and easinesse of his death: as the word following betokeneth the thing, that he dy|ed; so this declareth the manner: not that he dyed without any sicknesse, or grieve, as *Aben Ezra*: for the faithfull are not exempted from the common condition of mankind, *Vatah*. but it sheweth that he willingly rendred up his soule into the hands of God, *Calvin*. 4. *Cajetanes* collection is not here to be refused, that three things are set downe by *Moses* concerning *Abrahams* departure: 1. that he dyed, that is, was dissolved, which belongeth unto the whole man, as consisting of body and soule: 2. that hee was buried, which concerneth his body: 3. that he was gathered unto his people, in respect of his soule which was joyned to the blessed company of the Saints: *Cajet. in hunc l•um*.

QUEST. XIII. How *Abraham* died in a good age, and full of yeares.

IN a good age, satisfied or full of daies. 1. In that *Abraham* is said to have died in a good old age, where|as many before him were of longer life, and much elder, of whom this phrase is not used:

Philo galthereth, that it was not the old age of his body, but his perfection of vertue, that made a good old age: *Disce soli viro bono contingere senectutem bonam*: Know, that onely a good old age happened to a good man: *sic etiam Calvin*. 2. *Hee was full*: because *daies* is not added in the originall, the Hebrewes gather that he was full, not onely of daies, but of all other blessings, *ex Mercer*: and he was satisfied with daies, as not desirous to have his life prolonged, *Calvin*. Thus even some among the Heathen were satisfied with daies: as *Cicero* writeth of *Cato*, that he should say, *Siquis deus mihi largiatur, et ex hac aetate repuscrascam, & in cunis vagiam, valde recedem*: that if God should grant me to become a childe againe, and to cry in the cradle, I would refuse it, *Cicer. de senectus*. Therefore *Abraham* was in another sort full of daies, because his daies were full of vertue: hee had not spent his life in vaine, but as *Apelles* the cunning painter was wont to say, *nullus dies sine linea*, no day without a line: and *Titus* the Emperour, if any day had passed, wherein he had not done some good, would say to his friends: *Diemperdidi*, I have lost a day: so no doubt *Abraham* did passe over his time in fruitfull workes, *Perer*.

QUEST. XIV. How the sinner is said to die before his time.

Abraham then received a great blessing of God, in living both long and well; and dying in his time: not as the Preacher saith of the wicked man, lest thou die *in tempore non tuo*, in a time not thine, *Ecclesiast*. 7.19. which is so spoken, 1. Not that a man can die before the time appointed of God: for a mans daies are determined with God, *Iob* 14.5. 2. Nor yet so onely, because the wicked is never prepared or fit for death, both because he is destitute of vertue, as also hee expecteth not death, in which respects in some sense he may be said to die not in his time, being neither ripe for it in vertue, nor looking for it. 4. But the sinner is said to die before his time; when the naturall course of his life, which he in the judgement of man (though not in the determination of God) might have lived, is by some violent and extraordinary kinde of death shortened and cut off: as *Nadab* and *Abihu*, for offering in strange fire, were thus before their time consumed with a fire sent from God, *Levit*. 10. *ex Perer*.

QUEST. XV. What it is to be gathered to his people.

Vers. 8. *And was gathered to his people*. 1. This people are not the sunne, moone and starres, or the invisible *idaea*, or formes, according to the which, these sensible things were made: or the foure elements, of the which the bodies of men are compounded, as *Philo* imagineth: these are but Platonicall conceits: * and who seeth not how improperly the name of people agreeth to any of these? 2. Neither with *Augustine*, by people doe we understand the society and company of Angels: for *Ismael* also is said, vers. 17. to be gathered to his people. 3. Neither can it bee applied to *Limbus patrum*, where all the just men were from the beginning of the world, as *Lyranus*, *Rupertus*: unlesse they will say, that *Ismael* also went into the place of just men, who was also gathered to his people: and whereas they make *Limbus patrum*, a member of hell, a place of darknesse, *Abraham* went not thither: seeing *Abrahams* besome was a place of rest and joy, where the Angels were, for they carried *Lazarus* soule thither. But these blessed spirits are Angels of light, and not of darknesse. 4. We also refuse *Burgensis* conceit, who noteth a difference of phrase in the old and new testament, when the Scripture speaketh of the dead: they are said, that die in the new testament, *to die in the Lord*, which phrase is not used of any in the old testament, because they were not admitted *ad beatificam Dei visione* **, to the blessed presence and sight of God. *Contr*. Indeed I grant, that after the manifestation of the Messiah to the world, the Scripture speaketh more clearly of the faithfull departed in the new testament, because the Messiah was then come: but not for any such cause pretended: for even the soules of the faithfull departed in the old testament, did enjoy the presence of God, as *David* saith, *I shall behold thy face in righteousness, and when I awake, be satisfied with thine image*, *Psal*. 17.15. he doubted not but that his soule first apart should see God, and then both body and soule in the resurrection: and the Scripture speaketh evidently, that *Abraham*, *Isaack*, and *Iacob*, did live with God: for of them God is called, *who is not the God of the dead but of the living*, *Matth*.

22.32. 5. Neither this phrase, *to be gathered to his people*, doth only signifie to be in the state of the dead, and equivalent to that phrase, *to sleepe with their fathers*, which is spoken of the wicked, as well as of the righteous: as idolatrous *Ahaz* is said to have slept with his fathers, 2 *King*.16.20. *Mercer*. For if it were no more but thus, *to be gathered to his fathers*, that is, to die, and be buried: the same was said before: and such repetition of the same thing might be thought needlesse. 6. Wherefore beside this sense, this phrase doth further shew the divers state of the soule after this life, that both *Abraham* had his people, the just and righteous, to whom he was gathered, as also *Ismael* his: that the soules which goe hence are not solitary and alone, but goe as it were from one people to another, from one city to another, *Luther*, *Calvin*, *Perer*.

QUEST. XVI. Why *Ismael* is joyned with *Isaack* in the buriall of his father.

Vers. 9. *His sonne Isaack and Ismael buried him, &c.* 1. *Isaack* is set before *Ismael*, not as though he had repented him of his presumption against *Isaack*, and gave him the prioritie, as the Hebrewes imagine: but *Isaack* is preferred before *Ismael* for the dignity of his prerogative. 2. Neither doth this shew that *Abraham* had called *Ismael* home againe, after he was cast out: for that had beene against the counsell of God, that the bond-woman with her sonne should bee cast out. 3. But it is like

Page 235

that *Abraham* being sicke and wearing away sent for *Ismael*, dwelling not farre off, and reconciled him and *Isaack*, *Mercer*.

QUEST. XVII. How *Isaack* was blessed after *Abrahams* death.

Vers. 11. *After the death of Abraham God blessed Isaack, &c.* 1. We refuse here the fond conceit of the Hebrewes, that *Abraham* blessed not *Isaack* because of *Esau* which should come of him; and therefore God and not *Abraham* is said to blesse *Isaack*: for although no expresse mention be made of *Abrahams* blessing *Isaack*, it is not to bee thought, that *Abraham* omitted it: and seeing God blessed *Isaack*, *Abraham* had no reason to withhold his blessing. 3. This blessing of *Isaack* was rather spirituall than temporall, for *Isaack* was married twenty yeare before he saw his posterity, or had any children borne: whereas *Ismael* begat twelve Dukes: *Isaack* therefore with patience expected Gods promise and blessing upon him, *Mer*. 3. We see here also performed that promise of God, *I will be thy God, and the God of thy seed*, for *Isaack* is blessed after *Abrahams* death, *Marret*.

QUEST. XVIII. Of the dwelling of *Ismaels* sonnes.

Vers. 13. *These are the names of the sonnes of Ismael, &c. Nebaioth,** of whom came the Nabathaei in Arabia Petraea, and Napathaei, in Arabia foelix, or the happie: of *Kedar*, the Kedarens, as *Lampridius*, or Cedraei, as *Plinie* calleth them, in Arabia petraea: of *Adbeel* the Adubeni or Agubeni, with *Ptolomy* in Arabia the happy: of *Mibsam*, the Mnasemanenses in Arabia the happie: of *Mishma* the Raabeni, in Arabia the desert, where *Ptolomie* placeth the towne Zagmais: of *Dumah* the Dumaei, betweene the Adubenes and Raabenes, where is the towne Dumetha: of *Massa*, the Masani, neare to the Raabenes: of *Chadar* the Athritaei: of *Thema* the Themanei, in Arabia foelix, where is the towne Thema: of *Iethur*, the Itureans in Coelae-Syria: of *Naphish*, the Nubaei Arabians, neare to the mount Libanus: of *Kedma* the Cadmonaei, called Esites because they worshipped fire, by the corrupt use of the Hebrew word *ish*, fire: *ex I•ni•*.

QUEST. XIX. The Massorites curious observation.

Vers. 14. *Misma, Dumah, Masha*: 1. Of *Dumah* and *Masha* mention is made, *Isay* 21.11. where some translate *masha*, *burden*: in the same place also *Thema* is mentioned, verse 14. another of the sonnes of *Ismael* here rehearsed. 2. The Massorites doe note that this is one of the 14. verses through the whole Bible, that consisteth of three words, *Mercer*. 3. And further they observe, that these three names, the first derived of *shamang*, to heare, the second of *dum*, which is to keepe silence, the third of *nasha*, to beare, doe signifie the three principall things that make a quiet and good life: *to heare, to keepe silence, to beare*: but these notes are too curious, *Mercer*.

QUEST. XX. Why mention is made of *Ismaels* age.

Vers. 17. *There are the yeares of the life of Ismael, 137. yeares*: The Hebrewes thinke that *Ismael* a wicked mans age is recorded for this end, that we may have a perfect account of *Iacobs* yeares: for if *Ismael* died the same yeare that *Iacob* went from his father, unlesse he be supposed to have hidden himselfe 14. yeares in *Hebers* house before he came to *Laban*, as the Hebrewes thinke, which is not like, he shall want 14. yeares of his age; as they further gather thus: *Iacob* was 63. yeares old when he fled from his fathers house because of *Esau*, his father being then 123. yeares old, and *Ismael* 137, 14. yeare elder than *Isaack*: then he served 14. yeare before *Iosephs* birth: *Ioseph* was 30. yeare old when he stood before *Pharao*: then followed 7. yeares of plenty, and two yeares of dearth, when *Iacob* went downe to *Egypt*: all maketh but 116. yeare: But *Iacob* then confesseth when hee appeared before *Pharao* to bee 130. yeare old: the 14. yeares wanting they imagine *Iacob* to have spent in *Hebers* house.

But this computation of the Hebrewes faileth many waies. 1. *Heber* was dead long before *Iacobs* 60. yeare: he died some 4. yeares after *Abraham*, in the 19. yeare of *Iacobs* age, as may be gathered thus: * *Heber* was borne 67. yeares after the flood, *Gen.* 11. v. 10. to 15. and lived 464. yeares, which make together 531. yeares after the flood, and *Abraham* died 527. yeares after the flood, as is before shewed, *quest.* 11. 2. It is also an uncertaine conjecture, that *Ismael* died the same yeare that *Iacob* went toward *Mesopotamia*, neither can it be proved. 3. These 14. yeares may be otherwise supplied: if we say that *Iacob* might be 14. yeares in *Labans* house before he served for his wives, *Mercer*: or, which is the more likely, that *Iacob* was 77. yeares old, before he went out of his fathers house, *Concent*. 4. Therefore for this cause is mention made of *Ismaels* age, who is the onely evill man, whose whole age is recorded in Scripture, but to shew the fulfilling of Gods promise, who condescended to *Abrahams* request, that *Ismael* might live in Gods sight, *Genes.* 17.18. for so the Lord endued him with long life, and blessed him with much prosperity and an honourable issue.

QUEST. XXI. How *Ismael* is said to dwell in the presence of his brethren.

Vers. 18. *And they dwelt from Havilah to Shur, &c. And he lay, or his lot fell before all his brethren*. 1. The meaning is not, that *Ismael* did issue out or fall upon all his brethren, as the word *Naphal* signifieth, whereof commeth the word ← *Nephilim*, Giants, *Muscul.* 2. Neither, that hee full, that is, died, *Aben Ezra*. 3. Or that he died before his brethren, that is, his sonnes in a full age, *Lryan*. 4. Or that he died before his brethren, as though his life was shorter than of the rest. 5. But either it may be expounded *his lot fell, Iun.* or if this seeme to be coact, as *Calvin* thinketh; the word also signifieth, to

he, *Iud.* 7.12. so that this is the sense, that he lay, that is, dwelt, as the Septuagint and Chalde translate, before his brethren; that is, he bordered upon them, his brethren the sonnes of *Keturah*; not he onely in person, but his posterity, inhabiting this large countrey, whereof the desart of *Sur* was the bounds on the south, the land of *Chavilah* (not that in *India*, but another in *Arabia*, where

the Geographers place the Chaulateans) on the East, Assiria on the North, so that this sheweth the accomplishment of that prophelcie, *Gen. 16.12. he shall dwell in the presence of all his brethren, Mercer. Iun.*

QUEST. XX. Why Isaack is againe said to be the sonne of Abraham.

Vers. 19. *THese are the generations of Isaack, Abrahams sonne, &c.* 1. Although the birth of *Iacob* and *Esau* was long before *Ismaels* death; for at that time *Ismael* was but 74. yeares old; 14. yeare elder than *Isaack*, who was 60. at the birth of his children; but *Ismael* lived in all 137. yeare; yet *Moses* finisheth and knitteth up briefly the story of *Ismael* because he maketh haste to set downe the story of *Isaack* and *Iacob*, the Patriarkes of the Church and people of God. 2. Yet hee dwelleth not long in the history of *Isaack*, handling the life and acts of *Iacob*, in the most part of this booke behinde, and as it may appeare for these reasons: 1. Because all the children of *Iacob*, the twelve Patriarkes, were founders of the visible Church; * whereas *Esau* came of *Isaack*. 2. For that greater variety of temptations and changes happened to *Iacob*, than to *Isaack*, wherein he shewed experiment of his vertue. 3. More excellent visions were manifested to *Iacob*, than to *Isaack*, six in all, *Genes. 28.2. Genes. 31.3. cap. 32.4. and 5. chap. 35.6. Gen. 46.* whereas two onely were revealed to *Isaack* expressed c. 26. *ex Perer.* 3. *Isaack* is here againe called the sonne of *Abraham*, not because some sorcerers of that time held him to be *Abimelechs* sonne, and therefore to put the matter out of doubt, hee is againe repeated to be *Abrahams* sonne; thus the Hebrews conjecture; but because Genealogers must beginne from the first famous aulthor, or father, *Moses* beginneth with *Abraham*, to whom such large promises were made concerning his seed.

QUEST. XXI. Why Isaack staid three yeares after Sarahs death for Rebecca.

Vers. 20. *Isaack* was 40. yeare old when he tooke *Rebecca* to wife, &c. 1. The Hebrewes doe but fable, that *Rebecca* was borne about *Sarahs* death, and that *Isaack* stayed for her 3. yeares after: for though the report of *Rebecca*s her birth about that time came to *Abraham*, *Gen. 22.* yet then it was not done; and if *Rebecca* had beene then borne, *Isaack* must have stayed longer for her than 3. yeares: *Rasi* thinketh *Rebecca* was then 10. yeare old, and that *Isaack* stayed for her three years more; but it is more like that she was then 30. yeares of age, ten yeares younger than *Isaack*, as *Sarah* was to *Abraham*, *Mercer.* 2. *Rupertus* allegorie also is but forced, that as *Sarah* died 3. yeares before the marriage of *Isaack* and *Rebecca*, so from the baptisme of Christ three yeares before his passion, the law began to die. 3. Mention is here made of *Bethuel* and *Laban*, to shew the grace of God toward *Rebecca*, that was a rose between two thornes, having a superstitious both father and brother, *Muscul.* as also *Laban* is brought in, to make a way for the storie following, whose daughters *Iacob* married, *Iun.*

QUEST. XXII. Whence Mesopotamia was called Padan.

Vers. 20. *OF Padan Aram.* This was not the name of a city, but a country; for the name of *Laban* and *Bethuels* city was Charran. 1. It was not called Padan Aram, that is, the region or coun|treys of Aram. 2. Neither because Padan in the Syrian tongue signifieth a *paire*, is it so called, because there were two countreys of Syria, or Aram; Aram Soba, and Aram Naharaim, or Mesopotamia; and the name of Padan to be given to Mesopotamia, as the chiefe. 3. But a part of Mesopotamia was so called, because of two floods which parted and divided the river Chaborah and Euphrates: a monument of this name Padan, appeareth in the name Aphadans, given unto two townes, one situate by Euphrates, the o|ther by the river Chabora, *Iunius ex Ptolem.*

QUEST. XXIII. Wherefore barren women were the mothers of the Church.

Vers. 21. *BEcause she was barren:* We finde in Scripture, that many excellent women appointed to be the mothers of holy men, were barren: as *Sara*, *Rebecca*, *Rachel*, *Anna* the mother of *Sa|mu|el*, *Elizabeth* the mother of *Iohn Baptist:* the reasons are yeelded to be these: 1. That we

might know *genus Israeliticum non naturali successione, sed gratia esse multiplicatum*; that the Israelites were multiplied, not by naturall succession, but by grace, Theodoret. qu. 74. in Genes. 2. *Vt ex mirabili partu sterilium foeminae praestrueretur fides partus virginis: that by the miraculous bearing of barren women, a way might be made to beleieve the birth of a virgin*, Chrysost. hom. 49. in Genes. 3. This was also done, *ad consolandos autem sterilium conjugum, to comfort the minds of barren couples*, Chrysost. *ibid.* 4 It might be that God would qualifie the excesse of Isaacks love by this meanes, Calvin.

QUEST. XXIV. Why and how long Isaack prayed for his wife.

Vers. 21. *Isaack prayed to the Lord for his wife*. 1. He knew that the impediment was in his wife, and not in himselfe, because of Gods promise made to *Abraham*, Gen. 21.17. *I will greatly multiplie thy seed*: and therefore he prayeth for *Rebecca*. 2. It is not like that hee continued in this prayer twenty yeares, so long as *Rebecca* was barren, as *Chrysostometh* thinketh, hom. 49. in Gen. for some experience *Isaack* first had of her barrennesse, which could not be immediately after their marriage. 3. Neither as *Rasi*, did hee expect ten yeares, (as *Abraham* so long tooke triall of *Sarah* before hee

Page 237

tooke *Hagar*; and hereupon the Hebrewes after ten yeares triall of barrennesse doe take liberty to repudiate their wives:) for the ten yeares, after the which *Sarah* gave *Hagar* to *Abraham*, are to be counted not from their marriage, but from their comming into Canaan. 4. The time therefore cannot be presently set how many yeares *Isaack* continued praying for his wife: but it is like he continued and waited in prayer, for so the word *gnathar* here used, signifieth to frequent and multiply prayer. 5. And where the word is *nocach*, he prayed, in respect or toward his wife: we need neither to understand his wife allway to be present when he prayed, or that they prayed together, one in one corner, the other in another, as the Hebrewes: but the meaning is, that he prayed in the behalfe of his wife: though it is not unlike but that sometime they prayed together.

QUEST. XXVII. Why *Isaack* did not thinke of second marriage, as *Abraham* tooke *Agar*.

NOW *Isaack* seeing his wife to be barren, did not take unto him another, to have children by, as *Abraham* did *Hagar*. 1. Not as the Hebrewes imagine, because he was consecrate unto God in mount Moriah, and therefore could not be twice married: for the Priests were consecrate unto God, and yet second marriage was not prohibited unto them. 2. But it is like that *Abraham* who expected the promised seed 25. yeares, taught *Isaack* with like patience to wait upon God. 3. And *Abraham* himselfe might shew some dislike of his forwardnesse in taking *Hagar*, Mercer: 4. And beside the case herein was unlike, because *Rebeckah* made no such offer to *Isaack*, of another to beare in her stead, as *Sarah* did to *Abraham*, Perer. 5. And notwithstanding that *Isaack* onely had *Rebeckah*, *Abraham* two other beside *Sarah*, he is not to be simply preferred before *Abraham*: for as *Augustine* well determineth this question, **Non ex bonis singulis inter se homines comparari debere, sed in unoque considerata sunt universa, &c. that men must not be compared together in particular gifts, but all must be considered together*: that although herein *Isaack* exceeded *Abraham*, yet he in measure of faith and obedience did goe beyond him.

QUEST. XXVIII. Whether Gods purpose is furthered by prayers.

The Lord was intreated of him, and Rebeckah conceived. Although the Lord promised to multiplie *Abrahams* seed by *Isaack*, and that *Iacob* was predestinate of God, and therefore Gods purpose could not but stand; yet here it seemeth to be effected by *Isaacks* prayers, that *Rebeckah*

should conceive: because *Isaack* had no certaine promise whether by *Rebeckah*, or at what time he should be increased. For answer hereunto: 1. We say not with *Thom. Angl.* that Gods counsell and predestination is conditionall: *Deus non praedestinat talia absolute, sed sub congruis conditionibus*; * *God doth not predestinate such things absolutely, but under certaine conditions.* For Gods purpose of election and predestination is without any condition: as the Apostle saith, *That the purpose of God might remaine according to election, not by workes, but by him that calleth, Rom. 9.11.* Gods election standeth not by any condition, in him that is called, but by the will of the caller. 2. Neither doe we thinke, *praedestinationem sanctorum praecibus juvariposse*, * *quoad effectum, licet impediri non possit*: that Gods predestination can be helped in respect of the effect by the prayers of the Saints, though it cannot be hindred: which is the opinion of *Thomas Aquinas*, 1. par. qu. 23. ar. 8. for the Apostle saith, *Who was his counsellor, or who gave unto him first, and he shall be recompenced, Rom. 11.35.* As neither God was assisted in his eternall counsell, neither can he be helped in the execution thereof. 3. Nor yet doe we allow that saying of *Gregorie*; that God so predestinates eternall life, *ut postulando mereantur accipere*, that yet it may be merited by prayer: and as *Aquine* speaketh, that God doth *creaturis dignitatem causalitatis communicare*, that God doth communicate to creatures the dignity of being causes: for the Apostle calleth it election of grace: and if it be of grace, it is no more of workes, *Rom. 11.6.* therefore workes as causes cannot be subordinate to election of grace. 4. Yet seeing as God hath predestinated the end, so he hath ordained the meanes and way leading thereunto: therefore by faith, prayer, hope, patience, the elect are brought to be partakers of the happy end: not as causes procuring the same, but as meanes to assure them thereof: for these are fruits of our election: as the Apostle saith, *He hath chosen us in him, before the foundation of the world, that wee should be holy, Eph 1.4.* So *Ambrose* upon these words of the Apostle, *who hath saved us, &c. not according to our workes, but according to his owne purpose and grace, 2. Tim. 1.9.* thus inferreth: *Quomodo redint egraretur, praedestinavit, quo tempore, per quos, qua ratione salvari possunt, ut neque merito suo, qui salvantur, neque hominum, per quos vocantur, sed Dei gratia istud donum praestari videatur per fidem Christi*: God hath predestinate how a man should be restored at what time, by whom and what meanes he should be saved, that neither by their merit that are saved, nor theirs by whom they are called, but by Gods grace this gift is bestowed through faith in Christ. So in this place *Isaacks* prayer is not the condition, cause, or helpe of *Rebeckahs* conceiving but even *Isaacks* prayer was as wel preordained of God, as *Rebeckahs* bearing: God appointed that *Isaack* should pray, and that *Rebeckah* thereupon should conceive: and as Gods purpose for the conception of *Rebeckah* could not be altered, so also Gods prescience concerning the stirring up of *Isaack* to pray to the same end, could not be deceived.

QUEST. XXIX. How the children strove together in the wombe.

Vers. 22. *The children strove together, &c.* 1. They did not *exultare*, leape, as *Ambrose* readeth, nor *gastire*, skip, as *Augustine*, *o Iudene*, play, as *Hierome*:* but the word signifieth to beat one upon another, as is shewed beside upon 2. Which motion was neither naturall, as *Aristotle* saith, that male children doe strive in the right <◇> the <◇> day, the female in the left, in the 90. day: *de histor. animal. lib. 7. c. 3.4.* Neither was this <◇> voluntary: *non <...> scientia cerrandi, they strove not together, as having any skill to <◇>, Rupert.* But <...> was extraordinary, both because *Rebeckah*

was so affected with the strangenesse of it, *Calvin.* as also for that it portended two kinde of people, that should one strive against another, *Perer.*

QUEST. XXX. Why *Rebeckah* saith, why am I thus.

WHy am I thus. 1. Not as though she should say, *cur vivo*, why live I? as *Mercer*. 2. Neither yet she fearing some *abortion* or miscarrying of the infant, wished she had not conceived, *Muscul*. 3. But she doubted whether she had conceived or no, or whether it might be otherwise with her, *Iun*.

QUEST. XXXI. How Rebecca consulted with God.

Vers. 22. *SHee went to aske the Lord.* 1. Shee neither tooke a journey for her health sake: as *Aristotle* giveth advice, that women with childe, *desidia non torpeant, sed singulis diebus spatium aliquod deos venerandi causa conficiant*: should not give their bodies to rest, but every day should take some journey to visit the gods, &c. *lib. 7. politic. c. 16.* 2. Neither did she goe to *Sem*, who was dead ten yeares before, nor to *Heb•r*, who dwelt too farre off, as the Hebrewes thinke. 3. Neither yet was there any Priest, to whom she should resort, as *Chrysost*. 4. Not yet need she goe to any Prophet, as *Oleaster*, her husband being a Prophet. 5. Nor yet is it like she went to *Melchisedeck*, to Mount Moria, as *Eusch. Gennad.* which was too far a journey of three daies at the least, *Gen. 22.4.* for a woman great with childe to take in hand: and if *Sem* were *Melchisedeck*, he was not then alive. 6. Neither need she goe to any of the altars, which the Patriarkes had made to aske counsell of God, seeing God was every where present to the prayers of the faithfull. 7. Neither are we to imagine, that she used any such superstitious way, as to lay *agu• castus*, lawrell, or any such thing under her head, to have a dreame or a vision, as she had seene her friends to doe in her owne countrey: *sic author histor. scolastic. in Gen. c. 66.* for she was farre from such superstitious toies, *ex Perer*. 8. Nor yet did she consult with God by *Abraham* then living: as *Aben Ezra, Iun.* for this oracle was given her by Gods owne mouth, rather than mans, *Calvin*. 9. But she went to some secret place to pray, and received some revelation from God, *Muscul. Calvin. Mercer. Perer*.

QUEST. XXXII. How many waies they used to consult with God in Israel.

FOure waies they used to aske counsell of God in Israel: 1. Beside the casting of lots, which was but seldome used, as by *Iosua*, in *Achans* cause, *Iosua 7.* and by *Samuel* at the election of *Saul*, *1 Sam. 10.* and by *Saul* to finde out the transgression of his vow by *Jonathan*, *1 Sam. 14.* there were three waies beside to aske counsell of God, which are mentioned together, *1. Sam. 28.6.* by dreames, urim, and pro|phets; 2. The second way was by dreames and visions, as the Lord spake to the elder Patriarkes: but this way God seldome revealed his will by, after he sent them prophets: and for these visions they used to prepare themselves by fasting and prayer, *Dan. 10.3.* 3. They used in hard and difficult matters to seeke unto the prophets, as *Saul* went to *Samuel*, *1. King. 9.* *Ieroboam* sent his wife to *Ahiah* the Prophet, *1 King. 14.** These Prophets had such matters revealed unto them three waies: 1. The Lord instructed them aforehand, as he did *Samuel*, before *Saul* came at him. 2. Sometime at the same instant, when they were consulted with: as the Angel of God spake to *Elijah*, *2. King. 1.15.* 3. Sometime the Prophet presently gave no answer, but waited upon God by prayer, as *Dan. 9.* or stirred himselfe up extraordinarily, that the spirit might come upon them, as *Elisha* did, *2. King. 3.15.* 4. They also consulted with God by the priest,* who asked counsell of God for them by his Vrim: as *Abiathar* applyed the Ephod for *David*, *1. Sam. 23.9. & 30.7.* Now the Priest received answer by the Ephod: not as the Hebrewes fable, by finding written in the foulds and pleats of the Vrim, the sentence or answer of God: nor as *Iosephussuppo|seth*, by the extraordinary shining of the stones in the Vrim: which miraculous kind of answering he confesseth to have ceased two hundred yeares before his time, *3. antiquit. Iudaic.* for how could the shining of the stones be a signe in such variety of matters which were demanded of the priests: and more than two hundred yeares before *Iosephs* time, who lived vnder *Domitian*, were such gifts of prophecyng ceased: as under *Iudas Maccabeus*, *1 Maccab. 4.46.* yea long before that the Church complained, We see not our signes, there is not one prophet more, *Psal. 74.9.* And further, the Scripture would not have beene silent, in setting downe such a miraculous gift. Therefore God did otherwise reveale unto the priest, and inspire him with the

knowledge of his will, by the illumination of his minde: for so *Vrim* signifieth *illumination*, *Perer*.

QUEST. XXXIII. How the elder is said to serve the younger.

Vers. 23. *Two manner of people shall be divided out of thy bowels, &c. the greater shall serve the lesse.* 1. The Hebrewes apply this text against the Empire of the Romans: whose Emperors they say came of the Idumeans, as *Iulius Caesar*, & the rest that succeeded him: who though they held the Iewes in subjection, in the end should be destroyed, *sic David Kimhi, Rabbi Salomon, ex citat. Perer*. 2. But the right literall meaning is of the Idumeans, and Israelites, the posterity of *Esau* and *Jacob*: for so we read that the Idumeans were subdued unto Israel by King *David*, 2. *Sam.* 8.14. and so continued to the reigne of *Iotham, Mercer*. 3. Neither were the Israelites onely superiour in temporall dominion, but also in spiritual blessings: for they were the visible Church of God, *Edom* was cut off, *Calvin*. 4. Spiritually these two people doe signifie the carnall Iewes, subdued unto the Christians; being yet themselves the elder people, *August. lib. 16. de civitat. c. 25.* Againe, by the striving of *Esau* and *Jacob* in their mothers wombe, is signified the continuall fight in the wombe of the Church, betweene the true and carnall professors, which are said to be the greater, because they are more in number: but as the greater here did serve the lesse, so the wicked, while they persecute the righteous, *quibus nocere volunt, prorsunt plurimum, stirrunt*

Page 239

ipsi maxime nocent: they profit those whom they goe about to hurt, hurting themselves most, *Augustin serm. de tempor 78.* Beside, *Origen* draweth from hence this mysticall sense, understanding these two people to be within vs; and this strife and combat to be betweene the flesh and the spirit, vertue and vice, *hom. 12. in Genes.*

QUEST. XXXIV. How *Jacob* was sanctified in his mothers wombe.

Further, whereas *Jacob* strove with *Esau* in his mothers wombe, which was an extraordinary motion and worke of Gods spirit: here ariseth a question, whether *Jacob* were sanctified in his mothers wombe: which doubt, not resolved, but onely expounded by *Pererius*, may thus briefly receive satisfaction. 1. that first, if sanctification be taken for an actuall and inherent holinesse, so neither *Jacob* nor any other were sanctified, but onely Christ: in which sense the Angel saith to *Marie*, *That holy thing which shall be borne of thee, shall be called the sonne of God, Luke 1.35.* 2. There is also a certaine holinesse ascribed to all the children of the faithfull, because they are within the covenant, 1. *Cor.* 7. vers. 4. whereby they are distinguished from the seed of unbelievers: *Jacob* was sanctified otherwise than thus. 3. There is a particular sanctification, that is, a setting apart, or preparing of a thing to some speciall use: as *Paul* was separated from his mothers wombe in the purpose of God to preach the Gospell, *Galath. 1.15.* Thus also was *Jacob* sanctified and separated to be the father of the people of God. 4. A thing also is said to be sanctified, when any extraordinary worke or motion is wrought upon it by the spirit of God: as *Iohn Baptist* was sanctified in his mothers wombe, when as at the voice of *Maries* Salutation, the Babe sprung in his mothers belly, *Luk. 1.44.* and thus *Jacob* also was sanctified and stirred by the spirit to wrestle with his brother: not that he had any sense or understanding in fighting against the carnall generation, but he was used as an instrument by the spirit to prefigure that state and condition of the people of God which should be resisted and wrestled against by the world.

QUEST. XXXV. *Esau* why so called.

Vers. 25. *HE that came out first was red, &c.* 1. In that *Esau* came out red, it betokened his bloody disposition; in coming forth all hayrie, as a beast, it shewed his savage and cruell

nature, *Muscull*. 2. This birth of *Esau* was extraordinary: for children are borne usually with haire only on the head, eyelids and eye browes: in the other parts it groweth afterward: and such hairy conceptions are not without much grieve and trouble, causing loathsomenes in the stomacke, heart-burning, and such like, *Perer*. 3. Hee was called *Esau*, that is, already made and perfect, of the word *gnasah*, to make, which is passively to be taken, that he came forth with haire, as a perfect man, not actively, as though he should be active and prompt in his businesse, *Mercer*. 4. He had three names, *Esau*, because he was compleat, *Edom* of the red pottage, and *Seir*, that is haire, *Perer*.

QUEST. XXXVI. Of Iacobs holding *Esau* by the heele, what it signifieth.

Vers. 26. *Afterward came his brother out, and his hand hold Esau, &c.* 1. It is not to be supposed, that *Iacob* at the time of the birth, as he came forth, held *Esau* by the heele, and that one birth immediatly followed another, for this had beene against the common course, the head of the infant first comming forth, and might have put the mother in danger: but it is like rather, that *Iacob* before his birth put forth his hand, holding his brothers heele, which by the mid wife was put into his place againe, and then after a while he was borne also, and came out orderly with his head first, *Mercer*. 2. for so is the usuall and naturall manner, for the head of the infant to appeare first: to come out footling, that is, with the feet first, is against nature, as *Nero* was borne: and hereupon, they which were borne with such difficultie had the surname of *Agrippa*. *Varro* writeth, that the infant in the wombe is pitched upon his head, with his feet upward, as a tree hath the branches uppermost, *Perer*. 3. Hee was called *Iacob*, of *gachabh*, which signifieth to supplant, taking it in the proper sense, because he held *Esau* by the heele, not in the metaphoricall, to deceive, as *Esau* wresteth the word, to bring his brother into hatred, *Genes*. 27. yet this name was a prediction of that which fell out afterward, that *Iacob* should supplant and overthrow his brother, *Perer*. 4. The conceit of *Rasi* is but weake, that *Iacob* was first conceived in his mothers wombe, though *Esau* were borne first, and that therefore the birthright did belong unto him: for the right of birthright consisted not in the priority of time, but the election of grace. 5. Yet this is strange in *Iacobs* birth, as *Aben Ezra* noteth: that *Iacob* putting forth his hand, did breake that rime or skin, wherein the infant is inclosed, which did prognosticate, that he would breake in upon his brothers birth right.

QUEST. XXXVII. Of the divers studie and profession of life in *Esau* and *Iacob*.

Vers. 27. *Esau was a cunning hunter, &c.* 1. Hunters and hunting in Scripture, are for the most part taken in the worst sense, as *Nimrod* is called a mighty hunter; not because this exercise is unlawfull, but for that it is more sutable to men of fierce nature, *Muscull*. 2. Otherwise the delight it selfe is lawfull and commendable, both profitable to keepe the body in health by moderate exercise, as also to prepare and accustome it to labour, and make it fit and serviceable for warre, *Perer*. 3. *Iacob* was a simple man without fraud, and lived a quiet life, dwelling in tents, which the Hebrewes expound, of frequenting the tents of *Sem* and *Heber* for knowledge: but it is a description of those which keepe catell, and follow tents, as in this sense, *Gen*. 4.20. *Iubal* is said to be the father of them that dwell in Tents, and of such as have cattell, *Iun*. 4. *Esau* is said to be a man of the field, not as the Latine translateth, an husbandman, but one continually conversant in the field, because of his game, a field man, as the Septuagint.

5. By the lives and dispositions of these two, *Gregorie* noteth the divers studies of worldly men, that hunt after the pleasures of this life, as *Esau* did, and of holy men, that give themselves to the contemplation and studie of vertue with *Iacob*, lib. 5. moral.

QUEST. XXXVIII. Why Isaack loved Esau.

Vers. 28. *Isaack loved Esau, &c.* 1. By this we see that parents are carried with blind affection, to favour those children which are evil conditioned, *Muscul.* 2. But *Isaack* is not said simply to love *Esau*, but for his venison sake, he loved not his evil conditions, *Cajetan.* 3. He loved him, because he saw him active and well exercised, his forward qualities he thought might in time be allayed. 4. Some thinke that *Esau* by his flattery insinuated himselfe, and so doe make a metaphor of these words, *hunting was in his mouth*; but the other sense is more agreeable, *Mercer.* 5. *Rebecca* loved *Jacob*, not so much thereunto inclined by the oracle received, as moved by the gentle and obedient behaviour of *Jacob*, *Mercer.*

QUEST. XXXIX. Of Jacobs red pottage, and Esaus greedie demanding of it.

Vers. 30. *Esau said to Jacob let me eat, &c.* 1. It is but a toy devised here of the Hebrewes, that *Abraham* died this very day,* when *Esau* sold his birth-right, when he was 15. yeares old, lest he should live to see the wicked manners of *Esau*: for upon this day they say *Esau* killed a man, ravished a woman betrothed: and *Jacob* sold lentils they say, which used to bee set before those which mourne for the dead, thereby conjecturing, that he mourned for *Abraham*: But these are uncertaine conceits, having no ground in Scripture: *ex Mercer.* 2. This was rather the usuall food which *Jacob* prepared for himselfe; for if it had beene common for the whole house, *Esau* might have had otherwise accesse unto it, *Perer.* 3. *Esau* was very hungry as hunters commonly are, and seemed to be very ravenous and unsatiable: for 1. he saith feed me, or *let me swallow at once* (so the word *lagnat* signifieth, onlly found in this place) as Camels are fed, by casting gobbets into their mouth. 2. Beside for haste, he doubleth the word, *this red red*, *Mercer.* 3. He saith he must die if he have it not: as men of appetite cannot governe themselves, but they must die, if their humour be not satisfied, *Perer.* 4. The Hebrewes note, that as *Esau* was red, so he delighted in red things: in red pottage, (which beside the rednesse of the lentiles, might be coloured with saffron, or such like) he dwelt also in a red soyle, called therefore *Idumea*, &c. *Mercer.* 5. Although this may seeme to be but a light matter, which passed betweene *Esau* and *Jacob*, yet considering that they were of discretion to know what they did, and *Esau* was of yeares and strength to follow hunting till hee was wearie, *Iun.* and beside his parents upon this accident gave him a name *Edom*, *Calvin.* this action was governed by Gods providence, and the prophecie began now to take place, the elder shall serve the younger.

QUEST. XL. Whether Jacob offended in causing Esau to sell his birthright.

Vers. 31. *Sell me now thy birthright.* 1. *Jacob* may be thought to have dealt cruelly with *Esau* and uncharitably, that would give him no reliefe being ready to die, but upon such hard conditions: but the answer is, that *Esau* coveted *Jacobs* pottage, not of necessity, for there was other meat in the house, whereby he might have satisfied his hunger, but of an unsatiable greedinesse. 2. But *Jacob* was too covetous to cause *Esau* to sell for so small a trifle so rich a thing, as his birthright, which included many priviledges, as the priority and government of his brethren, a double portion to the rest, the priesthood and right to sacrifice, *Exod.* 19.22. and 24.5. and beside was a type and figure of everlasting life, *Vatabl.* here the answer is not as the Hebrewes thinke, that *Jacob* gave a greater summe, and this to be onely as an earnest, for no such thing appeareth in the Scripture: but the true answer is this, that *Jacob* knew by the instruction of his mother, that the birthright by Gods appointment belonged unto him, and therefore as a wise man he taketh this occasion to recover his right from him that was an usurper of it. 3. But seeing this birthright was a sacred thing, for otherwise *Esau* should not be counted a profane person for selling it, how could *Jacob* buy it without sinne? Answer. *Jacob intelligitur suam vexationem redemisse: * Jacob did but redeeme his owne vexation:* he buyeth not a thing which was not belonging to him, but onely recovereth that which was his owne: and this is not simoniacal in sacred things, for a man to redeeme his quietnesse, and peaceable possession: 4. But seeing *Esau* sinned in selling his

birthright, how could *Iacob* be without sinne? yes, *Iacob* offended not, being hereunto no doubt stirred and incited by the spirit of God, and sparing from his owne belly to obtaine such a blessing, preferring things spirituall before temporall: but *Esau* sinned, in setting so light by the blessing of God, as shall appeare in the next question, *Mer*. yet this extraordinary fact of *Iacob* is not to be drawne into imitation.

QUEST. XLI. Whether before the law the first borne did alwaies exercise priesthood.

BUt whether the priesthood did goe with the birthright, and that the first borne did execute the priests office, it is questioned among the learned: for the solution whereof, 1. I neither thinke with the Hebrewes, that the first borne of the family alwayes had the preheminance of the priesthood: for *Abel* the younger brother, offered sacrifice as well as *Cain*. 2. Neither with *Oleaster*, that this was never practised, whose opinion is that the priesthood was not due to the first borne before the law of *Moses*: *in hunc loc.* for the contrary is evident, *Exod.* 24.5. 3. Neither do I wholly assent to *Hierome*, who thinketh, that *omnes primogeniti ex stirpe Noe*, that all the first borne of *Noahs* stocke were priests, *epist.* 126. *ad Evag.* for then *Iapheth* rather than *Sem* should have had that prerogative: for hee was elder than *Sem*, being

Page 241

borne in the 500. yeare of *Noahs* age, *Gen.* 5.32. *Sem* two yeare after, *Gen.* 11.10. yet *Sem* was the Priest of the most high God, supposed to be *Melchisedeck*: and *Noah* saith, *Blessed be the Lord God of Sem*, *Gen.* 9.26. 4. Neither doth the Apostle call *Esau* prophane only as *Pererius* thinketh, because he sold the Priest|hood annexed to the birth-right: for it was a holy thing in respect of the spirituall blessing annexed unto it: *In thy seed shall all the nations of the earth be blessed*, *Gen.* 22.18. 5. This then is our opinion rather, that before *Moses*, the father of the house was the Priest for the family: as wee read that *Iob* every day offered sacrifice for his sonnes: but after the father was deceased, then the first borne succeeded both in the inheri|tance and priesthood: and so after *Isaacks* decease, the birth-right should also have conveyed with it the Priesthood, *Mercer*. But that ordinance, that the first borne should exercise the Priesthood and offer sacrifice, though he were not the father of the family, is no older than *Moses*, *Exod.* 19.22.24.5. Who then were sanctified and set apart unto God, *Exod.* 13.2.

QUEST. XXXVII. How many wayes *Esau* offended in selling his birth-right.

Vers. 32. *LOe I am almost dead, &c.* *Esau* diversly offended in selling his birth-right. 1. Because he esteemeth his birth-right only by the present commodity and pleasure of this life: for whether he meane in respect of his daily danger in hunting, he was subject to death, as *Iun.* Or generally speake of his mortality, as *Mercer*. Or, which is most like, of his present faintnesse, *Calvin*. Hee onely limiteth his birth-right to this life, as though it could not profit him afterward: whereupon the Hebrewes gather, that hee denied the resurrection. 2. *Esau* offended in his intemperancy and ravenous desire, that preferred his belly before so great and rich a birth-right. 3. In that for so meane a value hee would forgoe such an inheritance: for whereas *Aben Ezra* would excuse the matter, because *Isaack* was now become very poore,* and therefore *Esau* set the lesse by his patrimony; it hath no ground at all: for whereas *Abraham* was velry rich, and left all to *Isaack*, and God blessed *Isaack* beside, how is it like that *Isaack* in so short a time could bee wasted? 4. Another sinne was *Esau* his profanenesse noted by the Apostle, *Heb.* 12.16. that parted with a spiritual blessing for a temporal and momentany pleasure. 5. His unthankfulnesse to God ap|peareth, in that he no more regarded the dignity of the first borne given unto him. 6. His obstinacy, in that he repented not his folly, but after he had done, went away carelesse: and therefore it is said *Esau* contem|ned his birth-right, *vers.* 34. 7. His falshood and persidious

nature appeareth, who though hee had passed over his birth-right to *Iacob* with an oath; yet seemed to make but a scoffe of it, and purposed not in his heart to performe it, *Perer*.

4. Places of Doctrine.

1. *Doct.* Of the immortality of the soule.

Vers. 8. *WAs gathered to his people.* *Theodoret* from hence well concludeth the immortality of the soule, and the hope of the resurrection: for if men wholly perish, and did not passe to ano|ther life, *Moses* would not have said, *He was gathered to his people: qu. 109. in Genes.* our Saviour also useth the like argument, to prove that *Abraham* was alive to God: because the Lord calleth himselfe the God of *Isaack*, *Abraham*, and *Iacob*; *God is not the God of the dead, but the living, Matth. 22.23.*

2 *Doct.* Order of time not alwayes observed in the sacred histories.

Vers. 20. *ISaack* was 40. yeare old, &c. Whereas *Moses* setteth downe the death of *Abraham*, and of *Ismael*, before he describeth the birth of *Esau* and *Iacob*, which was 15. yeare before *Abrahams* death, and 63. yeares before *Ismael* died; for *Abraham* lived 175. *Ismael* 137. yeares, and where *Isaack* was youn|ger than *Abraham* by 100. and than *Ismael* by 14. they are found so long to have lived after the birth of these twins: from hence then it is evident, that the order of time is not alwayes observed in the sacred hi|stories, but that sometime is set downe first, which was done last.

3. *Doct.* Against the casting of mens nativities.

Vers. 23. *THE elder shall serve the younger.* This example is urged by *Augustine* against the *Genethliakes*, that is, casters of mens nativities: for hereby the vanity of their observations appeareth, in that these two twins conceived at once, and borne together, were of such divers natures and qualities, *August. de civit. Dei lib. 4. c. 5.* And whereas they answer, that in the birth of twins there may bee great diversity, by reason of the swift motion of the planets, which change their aspects and conjunctions every moment: as one *Nigidius Figulus* would demonstrate by the example of a wheele, which while it was swiftly car|ried about, he marked twice with inke; which markes, when the wheele had left running, were found not to be farre asunder: whereby he would insinuate, that in a small distance of time, a great part of the cele|stiall globe may be turned about. But to this fansie *Augustine* answereth, that if the celestiall motions be so swift, and continue not in one stay, then hardly can any man discern, under what constellation any is borne: and *Gregory* thus wittily derideth their follies▪ that if *Esau* and *Iacob* were not therefore borne under one constellation, because one came forth after another: by the same reason, neither can any be borne under one constellation, because hee is not borne all at once, but one part after another. *H•m. 10. sup. Evangel.*

5. Places of Confutation.

1. *Confut.* Against *Limbus patrum*.

Vers. 8. *WAs gathered to his people, &c.* This the Popish writers do understand of the fathers in *Lim|bus patrum*, whither *Abraham* also went: *sic Lyran in Gen. 49. Rupert. lib. 6. in Gen. cap. ult. Contra. 1.* The place to the which *Abraham* went, is called *Abrahams* bosome, *Luke 16*, which *Augustine* by no meanes thinketh to have beene a member or part of hell, * as they make *Limbus*. 2. The Apostle sheweth to what people the faithfull are gathered: *Ye are come, &c. to the company of innumerable Angels, &c. to the spirits of just and perfect men, Heb. 12.22, 23.*

Where then the spirits of just men were, there also were the Angels: for so we read that *Lazarus* soule was carried by the Angels into *Abrahams* bosome: But the Angels are not in *Limbus patrum*; upon this reason *Lyranus* refuseth the interpretation of *Augu/stine* and *Tostatus*,* who by this *people* to the which *Abraham* was gathered, understand the society of An|gels, which is in no place but heaven: *Lyranus* also holding that all the just men from the beginning of the world went to *Limbus*, is confuted by *Paulus Burgens*. who saith, that *Abraham* was the first that went to *Limbus*, because of him first this phrase is used in Scripture, *That he was gathered to his people*. Thus we see that these Patrons of *Limbus* cannot agree among themselves: for what certainty of opinion can there be, which is not grounded upon Scripture?

2. *Confut.* Election is not of good works foreseene.

Vers. 23. *The elder shall serve the younger*. S. *Paul* inferreth upon this text, that wee are not elected by workes, but according to the purpose of him that calleth, *Rom.* 9.11. here then the error of the Pelagians is confuted, who taught that men were elected for their good workes foreseene of God before: But this error is repugnant to Scripture, *Eph.* 14. *He hath chosen us in him, that we should be holy*: he saith not, because we were holy: so that good workes are not a precedent cause of our election, but a consequent effect thereof.

3. *Confut.* The soules merited not before they came into the body.

HEre also that error ascribed to *Origen* is overthrowne, who thought that the soules have a being before the bodies, and that they are disposed of in this life, according to the merit of the former life, which they lived in before they entred into the body: for the Apostle expounding this place, saith, *before they had done either good or evill*: and immediately before, *yer the children were yet borne*, *Rom.* 9.11. therel|fore before they were borne they had neither done good nor evill.

4. *Confut.* S. *Paul* alleageth the examples of *Esau* and *Iacob*, not for temporall election, or figuratively onely of eternall, but originally and properly.

IT is therefore evident, 1. That neither *Moses* writing this prophecie, *The elder shall serve the younger*, did not only speake of the externall inheritance and preeminence of *Iacob* before *Esau*, neither did *Paul* so understand *Moses*: for then the example had not beene pertinent to S. *Pauls* purpose, who goeth about to prove these two things; that all are not the children of promise which are the children of *Abraham* after the flesh, which he shewed by the instance of *Ismael* and *Isaack*, vers. 7. The other point is, that Gods election is of grace, not by workes, as appeareth in the example of *Esau* and *Iacob*: wherefore the one was hated of God, the other loved, before they had done good or evill. If the Apostle then had brought in an example of *temporall election*, it had been impertinent, seeing thorowout the Chapter he treateth of *eternall*. 2. Neither yet was this outward preheminance of *Iacob*, and refusall of *Esau*, a signe onely and figure of their eternall election and reprobation, as *Lyranus* in 1. *Malach*. And therefore not directly implied in the words, but so applied by the Apostle: for, as the Preacher saith, *No man knoweth either love or hatred of all that is before them*, *Eccles.* 9.4. that is, Gods love or hatred is not discerned by the condition of out|ward things. 3. Neither is it the literall and historicall sense only, to shew that *Esau* was temporally reje|cted: but. S. *Paul* by his divine spirit doth draw it to a mysticall sense, as *Pererius* thinketh, in 25. *Gen. nu/mer.* 45. for S. *Paul* understandeth *Moses* no otherwise than *Malachy* did: *Esau have I hated, Iacob have I loved*, chap. 1.1. who out of *Moses* words inferreth a conclusion of Gods everlasting love toward *Iacob*. 4. Wherefore the truth is, that the very literall and proper sense of these words, *The elder shall serve the younger*, written first by *Moses* and cited by S. *Paul*, doth principally describe the everlasting state and condition before God; and are especially to be referred to the celestially inheritance: but secondarily, the promise of the externall inheritance of Canaan is here also comprehended. This may be made evident by these two reasons: 1. That is the proper sense of the place, which is principally and chiefly intended by

the Spirit: but so is this spirituall sense: as the Prophet expoundeth this place of Gods eternall love and hatred of *Iacob* and *Esau*: 2. That is the proper sense of the place, from the which an argument is framed, and a conclusion inferred: but out of this spirituall sense concerning everlasting election, the Apostle reasoneth and concludeth election to be only of grace, not by workes: *Ergo*, it is the proper sense.

6. Places of Morall observation.

1. *Observ.* The reconciliation of brethren.

Vers. 9. *His sonne Isaack and Ismael buried him.* They which were separated during their fathers life, are now united and reconciled in his death: which teacheth us, that brethren, which have beene long at variance, should yet, when the time of mourning for their father commeth, returne in affection, *Muscul.* Not as *Esau*, that intended when his father was dead, to execute his malice toward his brother, *Gen.* 27.41.

2. *Observ.* To continue and persevere in prayer.

Vers. 21. *Isaack prayed to the Lord for his wife.* It seemeth, seeing *Rebecca* continued barren twenty yeares (for *Isaack* was married at 40. and was 60. yeares old when *Esau* and *Iacob* were borne) that *Isaack* continued many yeares in prayer, and waited from moneth to moneth, from yeare to yeare, till the Lord had condescended to his prayer: whereby wee are taught, that wee should not give over in our prayers, neither limit God to heare us within a time, but still patiently expect his gracious pleasure: as the Apostle exhorteth that wee should pray continually, 1 *Thes.* 5.17. *Mercer.*

3. *Observ.* Gods will many times revealed to the weaker sort.

Vers. 28. *Isaack loved Esau, &c. Rebecca* was better affected toward the chosen seed, than *Isaack* was so was *Sarahs* heart toward *Isaack*, but *Abraham* loved *Ismael*: whereby wee see, that man times God revealeth his will to the more infirme sex: and as *S. Paul* saith, chuseth the weake things of <◇> world, to confound the strong, 1 *Cor.* 1.17. *Muscul.*

4. *Observ.* Of frugality in meats and drinkes.

Vers. 29. *Now Iacob sod pottage, &c.* By this we may see, how frugall and sparing the diet of those godly Patriarkes was; *Iacob* here contented himselfe with lentill pottage. These lentils came from Egypt, and was the usuall food in Alexandria, for young and old, which was commonly vendible in their Tabernes, *Gell. lib.* 17. c. 18. from thence the use of lentils became very common in other countries, the Philosopher *Taurus* used to sup with them, and *Zeno* the Stoike prescribed to his schollers, how they should seeth and dresse their lentils, with the twelfth part of Coriander seed, *Athen. lib.* 4. The like frugality and parsimony was used in famous countries among the Gentiles. *The Arcadians lived of akornes, the Argives of apples, the Athenians of figs, the Tyrinthians of peares, the Indians of canes,* the Carmanes of palmes, the Sauromatians of millet; the Persians, nasturtio, of cresses.* These examples ought to make Christians ashamed, who use to pamper their bellies, and feed their fansies with curious delights, and exquisite dainties, *Perer.* *S. Paul* giveth a rule for this: *meats for the belly, the belly for meats, God shall destroy both it and them,* 1 *Cor.* 6.13. that therefore men should not bee so carefull to feed and fill their bellies with dainty fare and costly meats, seeing they both must fall to corruption.

5. *Observ.* Against prophane persons that sell heaven for earthly pleasures.

Vers. 33. *HE sold his birth-right. Esau*, that for a messe of red pottage did part with his birth-right, is a president and patterne of all those which for the momentany pleasures and profit of this life, doe sell and lose their hope of eternall life, *Mercer*. As that rich glutton, *Luke* 16. which purchased his ease and pleasure in this life, with the everlasting paine and torment of his soule afterward: for this cause is *Esau* called a prophane person, *Heb.* 12.16. *which for one portion of meat sold his birth-right.*

CHAP. XXVI.

1. The Argument or Contents.

FIrst, in this Chapter is shewed the occasion of *Isaacks going to Gerar*: which was by reason of the famine. vers. 1. And Gods Commandement, vers. 2, 3. with the renewing of the promise made to *Abraham*, 4, 5.

Secondly, this Chapter treateth of *Isaacks* abode and dwelling in Gerar, with such things as there happened. 1. The question that arose about his wife, vers. 7• to 12. 2. The envy of the Philistims against *Isaack*, because hee prospered and waxed rich, vers. 13. to 18. 3. The contention betweene *Isaacks* servants and the Philistims concerning certaine fountaines, vers. 18. to vers. 23.

Thirdly, there is declared the departure of *Isaack* from Gerar, to dwell in Beersheba, and the covenant there made betweene him and *Abimelech*, vers. 23. to the end.

Page 244

2. The divers readings.

v. 3. & 18. my word shall be an helpe unto thee. C. I will be with thee, and blesse thee. caeter.

* v. 10. one of my stocke might have slept. S. C. one of my people might have lion. caet. heb. shacabh: thou mightst have brought upon us ignorance. S. this sinne. caet.

v. 11. he that toucheth this mans wife. H. this man or his wife. caet.

* v. 12. he found barly increased an hundred fold. S. he found an hundreth fold. caet.

v. 14. much tillage, *georgia*. S. a great family or houshold. caet. guabudah, *signifieth* both.

v. 17. in the brooke of Gerar. H.C. in the valley of Gerar. caet. nachal *signifieth both: a valley is more proper, because they digged there.*

v. 20, 21, 22. Heseck, Sit•ah, Rehoboth. G.T.P. contention, enmity, roomth, H.S.C.B.

v. 25. there *Isaacks* servants digged a well in the valley of Gerar. S.

v. 26. accompanied with his friend. C. with Ahuzzah his friend. caet.

v. 28. let the oath be confirmed that was betweene our fathers. C. let there be now an oath betweene us▪ caeter.

v. 33. he called it abundance. H. an oath. S. he called Shibah. caet.

v. 35. they were rebellious against Isaack and Rebeckah. C.B. they offended, or were a grieffe of minde. caet. heb. *bitternesse of Spirit*.

3. The Explanation of doubtfull questions.

QVEST. I. Whether this Abimelech were the same with whom Abraham had to deale.

Vers. 1. *AND there was a famine in the land, &c.* 1. This other famine in *Abrahams* time, was that fa|mine mentioned *chap. 12.* where *Abraham* went downe into Aegypt, *Mercer.* for *chap. 20.* when *Abraham* sojourned in Gerar, there is no famine spoken of, which *Pererius* supposeth to have beene the cause of *Abrahams* going thither. 2. This *Abimelech* might be either the same, with whom *Abraham* had to deale, who might bee now not above an hundred yeare old, or another King of that name: for the Kings of Gerar were called by the name of *Abimelech*, as the Kings of Aegypt, *Pha|raohs*: *Phicol* also might be the name of office, or the same man might serve the father and sonne, *Mercer.* 3. Therefore we need not with *Augustine*, *quaest. 75. in Genes.* to thinke this story to have beene done long before, and to be set downe by way of recapitulation: for it seemeth that *Abraham* was now dead: other|wise he should have beene constrained also to have sojourned for the famine: and *Isaack* was now toward an hundred yeare old: seeing he was 60. at *Esaus* birth, who in the end of this chapter, at forty taketh a wife, *Perer.* 4. *Isaack* went to Gerar, thinking not there to stay, but to goe downe to Aegypt, if the Lord had not otherwise charged him: for Egypt, by reason of the over-flowing of Nilus, which made the ground both fat and moist, was very fruitfull and fertile, *Pererius.*

QVEST. II. How and when God appeared to Isaack.

Vers. 2. *FOR the Lord appeared unto him, &c.* 1. Some think that God appeared unto him not by dreame, because it is not expressed, but by open vision, as *Cajetan*: but it skilleth not how God appea|red, certaine it is, that he had a vision. 2. The Lord appeared not so often to *Isaack*, as to *Abraham*, because the promises were to be but renewed and confirmed to him, *Mercer.* 3. It seemeth that this vision was shewed to *Isaack* before he tooke his journey, and purposed to goe into Aegypt: and that the Lord at the first named not the place, where he would have him stay, but onely in generall, *abide in the land which I shall shew thee*: as the Lord said to *Abraham*, *Genes. 12.1.* and that herein he had some particular direction afterward: so that the first verse is set downe by way of anticipation, *Mercer.*

QUEST. III. Why the Lord would not have Abraham goe downe into Aegypt.

Vers. 2. *GOe not downe to Aegypt.* 1. *Isaack* is forbidden to goe downe to Aegypt, not because he was consecrate unto God, and therefore was not to goe out of Palestina, as the Hebrews: for Ca|naan being now pestered with such wicked inhabitants, was no holier than other Countries. 2. But either the Lord did keepe him from Aegypt, lest he might have beene intangled with the pleasures of that coun|tre, *Calvin.* 3. Or corrupted with the vices of the inhabitants, *Mercer.* 4. Or rather because the Lord had purposed that *Iacob* and his seed should goe downe to Aegypt, and there be kept in servitude: the Lord would not have *Isaack* prevent that determined captivity: for when *Abraham* sojourned in Aegypt, God had not yet revealed so much to *Abraham* concerning the hard entertainment of his seed, which followeth afterward, *chap. 15.*

QUEST. IV. Of Abrahams obedience, and whether it were greater than Isaacks.

Vers. 5. *BEcause that Abraham obeyed my voyce, &c.* 1. *Augustine* concludeth from hence that *Abra|hams* faith and obedience was greater than *Isaacks*, because all is granted for *Abrahams* sake, *lib. 16. de civitat. Dei. c. 36.* *Abraham* indeed had the priority of faith and obedience, and therefore is call|led the father of the faithfull: but to make an unequall comparison of these three Patriarkes, whom the Scripture doth consort together, *Exod. 32.13. remember Abraham, Isaack,*

and *Iacob thy servants*, we have no warrant, they might be all excellent in their kinde. 2. Neither doe wee approve here the Hebrewes

collection, that *Abraham* kept all the rites and ceremonies of *Moses* law before it was given: many we grant he observed, as the Sabbath, offering of sacrifices, the difference of cleane and uncleane beasts, but not all: *Mercer*. 3. The Cabalists curious observations are not here worth the rehearsing: who by the ten words of this verse understand the decalogue: and by the first word of the verse, *guechebh*,* which noteth 172. they insinuate the yeares of *Abrahams* life, who all this time from three yeares of his infancy knew and worshipped God: and beside they say, there are just 172. words in the decalogue. 4. *Abrahams* obedience is expressed in these particulars: 1. In keeping Gods ordinances, that is, his spec^oall Commandements, as in leaving his countrey, in casting out the bond-woman, in sacrificing his sonne. 2. By *Commandements*, are understood the precepts of the morall law. 3. By *statutes* or *ceremonies*, circumcision, sacrifices, and such other rites: 4. By *lawes*, the documents of faith, and religion, wherein he exercised and trained up his houshold, *Mercerus*.

QUEST. V. Why *Isaack* stayeth in *Gerar*.

Vers. 6. *SO Isaack dwelt in Gerar*. 1. Though *Gerar* were a more bar^oen countrey than *Egypt*, and it is not unlike, but that the famine raigned and raged there also▪ yet God stayeth him there, that *Isaack* might have experience of Gods providence,* who was able even in a land of want to provide for him. 2. It is fit also he should stay in *Gerar* which belonged unto the land of *Canaan* promised, *Mercer*. 3. This verse is one of the 14. that consisteth only of three words.

QUEST. VI. *Isaacks* infirmity in causing his wife to dissemble.

Vers. 7. *She is my sister; &c. Isaack* falleth into the same infirmity which *Abraham* twice before committed, in giving counsell to his wife to dissemble.

1. Neither *Abraham* nor *Isaack* can bee excused, because they were Prophets, and did fore-see what should ensue: for all the actions of the Prophets were not propheticall: and this had beene to presume of Gods power, to faile in the meanes, and to trust for deliverance from God.

2. Neither doth this excuse *Abraham* and *Isaack* here, that he would specially provide for his life, because of the promised seed, for as he beleevved Gods promise, so hee needed not to have doubted, but that God by lawfull meanes would have preserved his life.

3. Neither, as *Lyranus*, because the Kings did not take their wives, till they had beene a yeare before prepared, as we read of the Kings of *Persia*, did *Abraham* thinke that within a yeares space God would provide: for this pompous custome of Kings came in afterward.

4. Neither can *Isaack* be excused, as *Augustine* thinketh, because *Rebecca* was indeed his sister, that is, his cousen German: for in saying she was his sister he denieth her to be his wife.*

5. Wherefore it must needs be confessed, that this was *Isaacks* weaknesse, as *Abrahams* before; not only in his dissimulation, which was the more *tolerable*, it tending not to the hurt of any other, though not *justifiable*, *Mercer*. But chiefly, because he doth as much as in him lieth, prostitute his wives chastity, and bring her into danger: and so *Ramban* confesseth that *Abraham* before herein grievously offended. But *Isaacks* offence is greater, for that he could not take heed or be warned by domesticall examples, *Muscul*.

QUEST. VII. How Isaack sported with Rebeccah.

Vers. 1. *HE saw Isaack sporting or playing.* 1. The Hebrewes thinke that *Abimelech* saw *Isaack* carnally knowing his wife: and so they expound that of *Ismael*, *Gen.* 21.8. where the same word *met/sachek* is used, that *Ismael* sported, that is, lay with other women: thus thinketh *Lyranus*. 2. But it is more like that *Isaack* used some familiar gesture and signe of love, which was comely with his wife, * but not with his sister: and thus *Augustine* saith that holy men may sometime descend *ad foeminei sexus infirmitatem, to the infirmity of that sex*, and hee compareth it to the fathers playing with children, as *Aelianus* maketh mention of *Socrates* and *Agesilaus*, and *Architas Tarentinus*, how they used to sport and recreate them|selves with children: *lib.* 12. *de var. histor.* 3. *Augustine* further doth allegorize this sporting of *Isaack*: *Quid absurdum, si Propheta Dei carnale aliquid lusit, ut eum caperet affectus uxoris, cum ipsum Dei verbum caro factum sit, ut habitaret in nobis? What marvell if the Prophet of God did sport carnally, to please his wife, seeing the word of God became flesh to dwell with us?* But we need not so farre to fetch allegories, the historicall sense is plaine and full enough.

QUEST. VIII. Of the great increase that Isaack had of his seed.

Vers. 12. *AFTERward Isaack sowed in the land, &c.* 1. *Isaack* sowed not in any ground of his owne, which he had purchased, or bought with his money: for vers. 17. hee removeth and departeth from thence: but he hired ground for his present use, *Calvin. Mercer*. 2. Hee found an hundred measures, not in respect of others, or so much more than he expected, or than that ground was wont to yeeld, but an hundred measures for one which hee had sowed, *Perer*. 3. The Septuagint read an hundred of barley, mistaking the word, for *shegnarim* signifieth measures, or estimation, *segna*..... barley, *Mercer*. It was therefore wheat which he did sow for the use and sustentation of his family, or he had this increase gene|rally in all the graine which hee did sow. 4. Forrein writers doe make mention of greater increase. *Herodotus* saith, the countrey of the *Euhesperides* yeeldeth 100. fold, of the *Cynipians* 300. fold, *lib.* 4. *Pliny* writeth, that in *Byzacium* in *Africa*, for one bushell of seed they receive 150. of increase: ou• of the same place, the governour sent to *Augustus Caesar* 400. stalkes which came of one graine, *lib.* 18. *c.* 10. But these were most fruitfull soyles, that gave this increase in seasonable yeares: whereas this

Page 246

countrey was barren, where *Isaack* did sow, and in the time of famine: and therefore this increase was ad|mirable, *Perer*.

QUEST. IX. Of the valley of Gerar where Isaack pitched his tents.

Vers. 17. *Isaack departed and pitched his tents in the valley of Gerar, &c.* 1. Though the word (*nachal*) signifieth a valley, or brooke; yet it is not fitly here translated a brooke, as the Latine Translator readeth, and *Pererius* justifieth the same: for there was no need to digge wels where the water ran: neither is it like these pits were made to containe the water that came downe, as *Perer*. But in digging they sear|ched for water, and at the length found a spring, vers. 19. 2. Neither yet was it a fruitfull valley, where *Isaack* now pitched his tents: for then he needed not to have digged so many wels. 3. But it is like to have beene a dale, thorow the which the hasty raine that fell, did run: and so by reason of the sand and gravell, which was carried downe, it seemeth it was a barren plat, neglected of the inhabitants, wherein *Isaack* might dwell without envy, *Muscul*.

QUEST. X. Of the wels of water first digged by Abraham, and after by Isaack.

Vers. 18. *AND Isaack returned and digged, &c.* The meaning is not that *Isaack* returned to Gerar to dig the wels againe, which his father had digged before, as both the English translations read: for to returne to dig, is nothing else but to dig againe, as *Iunius* translateth. 2. Neither were these other wels, beside those mentioned vers. 15. as *Ramban, Mercer*. For wee doe not read, that *Abraham* ever dwelt in this barren dale of Gerar. 3. But as *Rasi* thinketh, these were the same wels before mentioned, which *Abraham* had first digged, and the Philistims stopped, and *Isaack* renewed them, calling them by the same names, vers. 33. this was done before he came from Gerar: and departing thence he diggeth new wels in the dale, and calleth them by new names, though some thinke he giveth new names upon new occasions, to the old wels, *Calvin. Mercer*. 4. He digged the wels of *Abraham* againe: both for more certainty to find water, and the labour was easier, and he had better right unto them, seeing his father possessed them before. 5.

Origen allegorizeth this story, comparing the Evangelists and Apostles to *Isaack* which revived the wels of doctrine, which the Patriarkes and Prophets had first digged: and by the fountaine of living water, he understandeth the true sense of the Scripture, which we should dig for: *hom. 12. and 13. in Genes.* 6. The Hebrewes also have devised here divers allegories: some, by these three wels, understanding the three Temples, the one built by *Salomon*, destroyed by the Chaldeans, the other reedified after the captivity,* and demolished by the Romans, the third they referre to the time of their Messiah, when they promise to their nation (*rehoboth*) that is, roomth and liberty: some by the wels renewed by *Isaack*, understand the Proselytes converted to the knowledge of God by *Abraham*, and corrupted by the Philistims, whom *Isaack* againe restoreth: *ex Mercer*. But these fabulous allegories are not much to be regarded.

QUEST. XI. How the Lord protecteth his, and is their peculiar God.

Vers. 24. *THE Lord appeared unto him the same night, &c.* 1. Whether God appeared unto *Isaack*, being awake, as *Lippoman*, or asleepe, as *Tostatus*, it is not certaine out of the text: *Isaack* had some infallible signe, whereby he was assured of Gods presence, *Mercer*. 2. The Lord calleth himselfe the God of *Abraham*, as being his peculiar God, in respect of Gods speciall care and protection of *Abraham*, and *Abrahams* singular faith and obedience toward God: like as the heathen had their nationall gods, which indeed were no gods: * the Assyrians worshipped *Belus*, the Egyptians *Isis*, the Tyrians *Baal*, the Athelnians *Minerva*, the Samians *Iuno*, the Lemnians *Vulcan*, the Romans *Quirinus*, &c. But the Lord Creator of heaven and earth is the peculiar God of *Abraham*, and of the faithfull, *Pererius*. 3. The Lord promiseth to be with *Isaack*, that is, to protect him: God protecteth his foure wayes. 1. By giving wisdome to foresee and prevent dangers. 2. By preventing the occasions, and delivering from the imminent perils. 3. By repressing the rage of Satan and his ministers. 4. By giving strength and patience to endure trouble, *Perer*.

QUEST. XII. Why Abimelech with the rest came to Isaack.

Vers. 20. *THEN came Abimelech, &c.* 1. Some thinke it was not the same *Abimelech* which made a covenant with *Abraham* so long before, well nigh 80. yeares, but his son bearing the same name. *Abimelech*, which signifieth, *my father the King*, might be a common name to all the Kings of Gerar: and so might *Phicol* (which signifieth, *the mouth of all*, bee a title proper to the Captaines of the Army) *Merc. Muscul*. But it is rather like that it was the same *Abimelech* (because of the same chiefe Captaine *Phicol*) who might bee now somewhat above 100. yeares old. 2. *Ahuzzah* was a proper name of one of his chiefe friends, not a nowne collective, betokening the college or company of his friends, as *Onkelos, Lyranus, Tostat*. 3. *Abimelech* commeth a farre journey, not of love or good will, but partly pricked in conscience, for the wrongs which he had offered to *Isaack*, *Chrysost. hom. 52. in Gen.* partly providing for their posterity, that *Isaack* would doe them no hurt, *Mercer*. 4. *Origen*, by these three that came to *Isaack*, understandeth the tripartite wisdome of the Gentiles, the *morall, naturall, rationall*,

which dissenting at the first from the Christian faith, were afterward reconciled to it: *hom. 14. in Genes.*

QUEST. XIII. Why Isaack made a feast to Abimelech and his company.

Vers. 3. *HE made them a feast.* 1. *Isaack* did this of a simple and sincere affection, that they might know there remained no grudge or purpose of revenge in his minde: for to invite unto feasts is a signe of remitting and forgetting of former wrongs: as *Augustus Caesar* did bid *Catullus* the railing Poet to supper, in token he had forgiven him, though *Alexander* dissemblingly brought *Philotas* to his table, to have the better opportunity to murther him: as *Absolom* served his brother *Ammon*. 2. Some thinke that the next morning the oath before betweene them made, was againe ratified: *Mer.* But it is more like, that the oath was deferred till the next morning, as being the fittest time for serious consultations: it was the Persians barbarous manner, in the midst of their cups to advise of their weightiest affaires, *Perer.*

QUEST. XIV. Wherefore the well is called Shibah.

Vers. 33. *SO he called it Shiba.* 1. Some interpret this word *abundance* or *saturity*, because of the plenty of water that was found, as *Hierome*, who findeth fault with the Septuagint, because they trans|late it, *oath*. But *sabang* signifieth to abound, not *shabang*, which is here used. 2. It is more like, that this was both the same well which *Abraham* digged, and the same name derived from the oath which was made betweene *Isaack* and *Abimelech*, as before betweene *Abraham* and *Abimelech*: for so this story saith, that *Isaack* gave them the same names which his father gave them, *vers. 18. Mercer. Calvin.*

QUEST. XV. Of the marriage of Esau.

Vers. 34. *WHen Esau was forty yeare old, &c.* 1. The Hebrewes thinke, that *Esau* till hee was forty yeare old, gave himselfe to a vitious and a licentious life, which may well be: and that to imitate his father, who was married at forty, he doth the like. 2. This his marrying into the flocke of Cal|naan, was *abdicationis praeludium*, a fore-runner of his casting off, and missing of the blessing, as it followeth in the next Chapter, *Calvin*. 3. *Tostatus* thinketh that in the forty yeare of *Esau*,* which was the hundred of *Isaack*, *Sem* died: but *Pererius* thinking to correct his oversight, falleth into a greater errour, referring the death of *Sem*, to the 50. of *Esau*, and 100. of *Isaack*: whereas they are both in a great errour, for *Sem* died in the 50. yeare of *Isaacks* life, 60. yeare before this time: which was 502. yeares after the floud.

QUEST. XVI. The evill qualities of Esau his wives.

Vers. 35. *THEy were a grieve of minde.* 1. Some read rebellious, of *marah*, to rebell, *sic Chald.* But it ra|ther commeth of *marra*, to be bitter. 2. And so were the wives of *Esau* bitter unto *Isaack* and *Rebeckah*: and a great offence of mind unto them, both in respect of their corrupt manners, and their di|vers profession, being given to idolatry, as the Canaanites were, *Tharg. Hierosol.*

4. Places of doctrine.

1. *Doct.* God maketh rich.

Vers. 12. *THE Lord blessed him. Gods blessing is given as a reason of Isaacks increasing and growing rich: whereupon Augustine noteth, Etiam ipsa bona temporalia nec dari posse, nec sperari debere, &c. nisi ab uno Deo:* That these temporall goods cannot be given or hoped for, but

from the only God, quast. 76. in Genes. *as the wise man saith*, Prov. 10.22. The blessing of the Lord maketh rich.

2. *Doct.* The soules of the righteous live with God.

Vers. 24. *I Am the God of Abraham.* *Abraham* was now dead, and yet the Lord professeth himselfe to be his God: whereby we are taught, that the soules of the righteous after this life, doe live with God: for as our Saviour saith, *He is not the God of the dead, but of the living*, Matth. 22.32. *Muscul.*

5. Places of confutation.

1. *Confut.* Against the breaking of covenants.

Vers. 15. *THE Philistims filled all the wels, &c.* Though that *Abimelech* had made a covenant with *Abraham* concerning the well, Gen. 21.30. yet after *Abrahams* death, they goe from the covenant▪ such are the enemies of the Church, of whom the Prophet speaketh, *Isa.* 33.8. *He hath broken the covenant: &c. he regardeth no man:* such are the Romanists, which hold, that faith is not to be kept with heretikes: as they brake the safe conduct granted to *Iohn Hus*, and *Hierome* of Prage, *Mercer.*

2. *Confut.* Of restoring the ancient doctrine with the ancient names.

Vers. 18. *HE gave them the same names which his father gave them.* The Philistims both stopped the ancient wels, and abolished the names, *Isaack* restoreth both: so the Church of Rome hath abolished both the true ancient doctrine of the Sacraments, as also taken away the name thereof: calling it by an idolatrous name of their owne invention, of the Masse, *Muscul.* We therefore with *Isaack* have restored the pure doctrine of the ancient primitive Church, together with the names, as the Communion, the Lords supper, the Lords day, &c. As the Prophet saith, *Aske for the old way, which is the good way, and walke therein*, *Ierem.* 6.16.

6. Places of morall observation.

1. *Observ.* Not to imitate our fathers infirmities.

Vers. 7. *HE said, she is my sister.* *Abraham* before had offended in the same kinde, and yet *Isaack* can|not take heed: so apt children are to imitate the infirmities of their parents, *Mercer.* But we should rather learne to decline from our parents errings, as the Prophet saith, *If he beget a sonne, that seeth all his fathers sinnes, &c. and feareth, neither doth the like, &c.* *Ezek.* 18.14.

2. *Observ.* The punishment of adultery.

Vers. 11. *HE that toucheth this man, or his wife, shall dye the death.* Thus by the light of nature they were taught, that adultery was a grievous sinne: and *Abimelech* pronounceth the sentence of death against such as should violate another mans wife: as the Lord had said before to *Abimelech*, *Thou art but dead, because of the woman which thou hast taken*, *Genes.* 20. vers. 3.

3. *Observ.* Adversity and prosperity tempered together.

Vers. 12. *ISaack sowed, &c.* Thus the Lord tempereth adversity and prosperity, sorrow and joy together: like as the night and day, summer and winter, doe one succeed another: *Isaack* after these grie|vous tentations, concerning his wife, is increased and blessed of God: likewise, vers. 20. when his servants had strived for two wels, they peaceably enjoy the third, calling it

Rehoboth, roomth: as the Psalme saith, *Weeping may abide in the evening, but joy commeth in the morning, Psal. 30.5. Muscul.*

4. *Observ.* Not good to make haste to be rich.

Vers. 13. *THE man waxed mighty, and still increased.* Isaack was not made rich at once, but hee increased by degrees: for the wise man saith, *He that maketh haste to be rich, shall not be innocent, Prov. 28.20.* Men should not therefore strive suddenly to be rich, but wait patiently for his blessing, *Perer.*

5. *Observ.* Envy for good things.

Vers. 14. THE Philistims had envy at him, &c. *They had no reason to envy at him, and to send him away, whom they saw to bee blessed of God. But as Chrysostome saith, Ita se habet invidia, nihil cum ratione operatur:* Such is the nature of envy, it doth nothing with reason: Bonis proximi magis quam propriis malis intabescit invidia: Envy rather pineth at other mens goods, than her owne evill, Hom. 52. in Gen. *Such was the envy of Cain toward Abel, that slew him* because his owne workes were evill, and his brothers good, *1 Ioh. 3.12.*

6. *Observ.* The Kingdome of God must first be sought.

Vers. 25. *HE built an altar, &c.* First Moses maketh mention of the building of an altar for the service of God, and afterward of the digging of the well: which sheweth, that first of all, things must be sought that belong to the worship of God: as our Saviour saith, *Seek ye first the Kingdome of God, and the righteousness thereof, &c. Calvin.*

CHAP. XXVII.

1. The Argument or Contents.

T His Chapter sheweth the purpose of *Isaack* intending to blesse *Esau*, vers. 1. to 5. and the disposing of the blessing to *Iacob* by Gods providence: and the preventing or dis|appointing of *Esau*, in the rest of the Chapter: where concerning *Iacobs* obtaining of the blessing, we are to consider, 1. The meanes, which was the counsell and device of *Rebeckah*, vers. 5. to 18. 2. The execution or putting of the same in practice by *Iacob*, vers. 18. to 27. 3. The successe which God gave unto it, *Isaack* giveth *Iacob* the blessing, vers. 27. to vers. 30.

In the rejecting of *Esau*, 1. his grieve and sorrow is expressed for the losse, vers. 31. to 37. 2. his importunity to receive a blessing of his father, which hee had, to vers. 41. 3. His hatred toward *Iacob*, because of the blessing, and his malicious purpose to take away his life, vers. 41. 4. *Iacobs* deliverance from his brothers cruelty, by departing into Mesopotamia, through the counsell of his mother.

2. The divers readings.

* v. 9. goe to the sheep, and bring two kids. S.C. goe to the flock: cat. tsun *signifieth a flock of sheep or goats.* two of the best kids. H. faire and tender. S. two kids of the goats: caeter. *that is, sucking kids.* T.

v. 13. It is told me by prophecie, that the curse shall not come upon thee. C. the curse be upon me: cat.

v. 23. his hairy hands did expresse the likenesse of the elder brother. H. his hands were rough or hairy, as his brothers hands: cat.

- v. 29. the sonnes of thy father. S. of thy mother. caet.*
- v. 33. he wondred. C. was afraid, and wondred beyond measure. H. he was in an ecstasis or trance. S. he was greatlly afraid. T.B.G.P. heb. charad. *to tremble*.
- v. 38. Isaack being pricked in heart, Esau cried out, &c. S. Esau lift up his voyce and wept. cater.*
- v. 39. the fatnesse of the earth shall be thy blessing. H. thy dwelling. cat.
- v. 40. it shall come to passe, that thou shalt put off his yoke.* S.H. when his sonnes shall transgresse the w•rds of the law, thou shalt take away the yoke. C. when thou hast mourned, thou shalt breake the yoake. T. when thou hast got the mastery, thou shalt breake his yoke. B.G.P. he. ro•h. *to beare rule, to mourne. I preferre the latter, see q. 13. following.*
- v. 41. Esau was angry. S. Esau hated Iacob. caet. heb. satam, *to hate*.*
- v. 42. doth threaten to kill thee. H.S. lie in wait to kill thee. C. •oth comfort himselfe against thee, by killing thee. cae•nacham, *to comfort*.
- v. 43 flye to my brother Laban in Haran. caeter to Mesopotamia to my brother Laban in Aran. S.*

3. The Explanation of doubtfull questions.

QUEST. I. Of the cause of Isaacks blindnesse, and of his age.

Vers. 1. *Isaack was old, and his eyes dimme:* vers. 2. *I know not the day of my death, &c.* 1. *Isaacks* blindnesse neither was caused by the smoke of the sacrifices, which *Esaus* wives off•red to their idols, as the Hebrewes: nor yet was he by any extraordinary worke of God smitten blind, although God dispolsed of his blindnesse so, that thereby his purpose tooke place concerning *Iacob*: but *Isaack* was now very old, being of 137. yeares: and blindnesse is incident to old age, as other infirmities of the senses, as of the hearing, the taste, as *Barzillai* confesseth to *David*, 2 *Sam.* 19. *Moses* example, whose eyes were not dim, at 120. yeares, *Deut.* 34.7. is extraordinary. 2. *Isaack* thinketh his end at hand: not as the He|brewes thinke, because he was within five yeares of his mothers age, that is, 123. Whereas *Sarah* died at 127. for *Isaack* was now 137. yeares of age, *Iacob* being now 77. yeare old, at what time hee went into Mesopotamia, as is shewed before, *qu.* 19. *in chap.* 25. But *Isaack*, who lived after this 43. yeares, doth daily meditate of his end, *Mercer. Perer.* 3. Though *Isaack* was blind and weake in his eyes, yet it seemeth his body was of a strong constitution, seeing he was able to eat of wild flesh, which is of harder digestion, *Pererius*.

QUEST. II. Wherefore *Isaack* biddeth *Esau* prepare him meat which he did love.

Vers. 4. *Make me some savoury meat, that my soule may blesse thee, &c.* 1. Some thinke, that it was the manner of those dayes, that the eldest, before he received his fathers blessing, did performe some service: *Lryan*. But this no where appeareth in Scripture. 2. Some thinke, <◇> this was done, that *Esau* might seeme to deserve his fathers blessing: *Thom. Anglic.* But spirituall blessings, such as *Isaack* be|stowed upon *Iacob*, cannot be merited by temporall service. 3. *Gregory* compareth the Jewes to *Esau*, which sought by their owne workes to please God: the Gentiles to *Iacob*, that found a more compendious way by faith, *Hom.* 6. *in Ezechiel.* 4. Some by *Esaus* portion of meat, to the which a spirituall bles|sing is promised, doe signifie the duty of the people, in paying temporall things, for receiving spirituall. 5. *Rupertus* by *Isaack* promising a blessing for a temporall meat, shadoweth forth such Bishops in the Church, as doe for temporall

rewards sell spirituall blessings. 6. But *Isaack* blind in eyes, and blind in affection, doth herein shew his partiall love to *Esau*: the Lord in his secret providence over-ruling this action, and disposing this occasion to the effecting of his owne purpose.

QUEST. III. Why *Isaack* preferred *Esau* for the blessing before *Iacob*.

Vers. 4. *THat my soule may blesse thee, &c.* 1. Neither is it like, as *Ramban* and other Hebrewes thinke, that *Rebecca* only knew the divine oracle concerning *Iacob*, and had not yet communicated it to *Isaack*. 2. Nor yet that *Isaack* understood the oracle otherwise than *Rebecca* did, that *Esau* was preferred for the birthright, because *Iacob* held him by the heele, and would have hindred his first comming out, but could not. 3. But *Isaack* rather of a carnall affection, forgetting what sentence God had given before of his two sonnes, doth favour *Esau* for some temporall regard, and so we read, that the Prophets of God were deceived till they received further direction from God, as *Samuel* in the choyce of *David*, 1 *Sam.* 16. *Mercer*. 4. Yet this equality is observed, that both the parents doe not affect the one, and altogether neglect the other: but as *Ambrose* saith, *Mater deferat affectum, pater iudicium: mater circa minorem tenera pietate propendat, pater circa seniore naturam honorificentiam servet*: The mother sheweth affection, the father judgement: she tenderly affected toward the younger: the father giveth the honour of nature to the elder, *lib. 2. de Iacob c. 2. Perer*.

QUEST. IV. Why *Iacob* is bidden to bring two kids.

Vers. 9. *BRing me thence two kids.* 1. Not as though *Rebecca* had her flocke by her selfe, as receiving two kids every day of *Isaack* for her dowry, as the Hebrewes imagine: 2. Neither, was one for meat, the other for the passeover, which was not yet instituted. 3. But hee brought two, that the daintiest morsels might be culled out of both, and that if the one were not dressed to *Isaacks* liking, the other might, *Mercer*. *Rupertus* by the two kids understandeth the profession of the two Testaments, the Old and the New: but this is forced.

Page 250

QUEST. V. Of *Rebecca*'s confidence.

Vers. 13. *VPon me be the curse, &c.* 1. *Iacob*, though in generall perswaded of Gods promise, that it should take effect, yet faileth in particular, doubtfull of the successe of this meanes. 2. And *Rebecca*, not of a womanly rashnesse, as *Aben Ezra* thinketh, thus saith, but looking to the truth of Gods promise, she doubteth not of the conveying of the blessing, *Mercer*.

QUEST. VI. What cloathes of *Esau* *Rebecca* tooke.

Vers. 14. *REbecca tooke faire cloathes of her elder sonne Esau, &c.* 1. I will let passe the allegories hereupon framed: as how *Ambrose* understandeth by these cloathes put upon *Iacob*, the Scriptures taken from the Jewes, and given to the Gentiles: and *Augustine* applieth it to Christ, who was cloathed with our sinnes, as *Iacob* with *Esau* his rough garments, *ex Perer*. 2. These faire cloathes were neither priestly garments, for the first-borne did not execute the priesthood while his father lived: neither were they *Isaacks* garments, which he had worne in his fathers house: much lesse those garments of skin, which were made for *Adam*, at the sight whereof the beasts did flye away: which afterward *Nimrod* did weare,* whom *Esau* slew, and tooke his garments: these are but Jewish fables: but it was the rayment properly made for *Esau*, which were rather in *Rebecca*'s custody, than in his wives, whom hee saw to bee displeasing to his parents, *Mercer*.

QUEST. VII. Whether *Iacob* offended in his dissimulation.

HEre further a question is moved, whether *Iacob* sinned in dissembling himselfe to be *Esau*: 1. Some excuse *Iacob* herein, because *Iacob non studio nocendi contextit fraudem*, did use fraud, but without a fraudulent mind, or desire to hurt, having respect to the promise of God, *Chrysost. hom. 53. in Genes.* 2. Some because *primogeniti benedictionem non per fraudem surripuit, sed sibi debitam accepit*, hee did not by fraud steale the blessing, but received it as due, *Gregor. hom. 6. in Ezech.* 3. *Augustine* excuseth *Iacobs* fraud, because it was done in mystery. 4. *Tostatus*, because *Rebecca, spiritu Dei mota*, being moved by the Spirit, perswaded *Iacob*. 5. Some make a difference betweene dissimulation or lying in words, which no way is lawfull, and dissembling in behaviour, which may bee excused: because words doe properly expresse the minde, the behaviour and gesture but accidentally, *Perer*. 6. All these wayes doe make *Iacobs* dissimulation some way excusable, but not simply justifiable: for although the will and purpose of God were thus brought to passe, yet there was some failing in the meanes; though the action in generall intendment was good, yet the execution wanted not particular error, *Mercer. Muscul.*

QUEST. VIII. Of divers kinds of dissimulation: and whether it be lawfull upon any occasion to dissemble.

BUt for the further explanation of this point: there are divers kinds of dissimulation: one is unlawfull, when as one dissembleth to anothers hurt, either in the breach of charity, as Merchants in buying and selling, or the hindrance of faith, and with offence, as *Peter* by his dissimulation caused the Gentiles to doe like the Jewes, *Galath.* 2. There are three kinds of dissimulation tolerable, and commendable. 1. When it is done for deliverance out of danger, without the hurt of another, as *David* by faining himselfe mad, escaped, 1 *Sam.* 21. after this manner, the Physitian by a prudent dissimulation deceiveth his patient for his health. 2. When one dissembleth to profit his brother, as *Ioseph* caused his plate to bee put into his bro|thers sakes mouth: whereby they were brought to know themselves: our Saviour made shew, as though he would have gone further, to try the humanity of the two Disciples. 3. When some common service is to be performed to the Church or Common wealth: of which sort are the stratagems and policies used in warre: by such meanes *Iosue* circumvented the men of Hai, and surprised their City, *Iosu.* 8. 4. There is ano|ther kind of dissimulation, which commeth by the extraordinary motion of Gods Spirit, as the Hebrewes pretending to borrow of the Aegyptians, robbed them. 5. *Iacobs* dissimulation may thus be excused, because Gods extraordinary worke was in it, though not his specia|l motion: it faileth in the other points: for it seemeth to tend to the hurt both of *Isaack*, deceiving him, and of *Esau*, depriving him of his bles|sing. 6. The reason why dissimulation in outward gesture, if it faile not in the end, is tolerable, is this: because the meaning of the speech is in the speaker, and therefore if he tell a lye, he cannot bee guiltlesse: but the meaning of the gesture is in him that doth interpret it to his owne understanding, so that the par|ty is freed: and if *Iacob* only had dissembled his habit, and not in his speech, in saying he was *Esau*, his fault had beene the lesse or none at all.

QUEST. IX. Whether *Iacob* lied unto *Isaack*, and in lying sinned.

Vers. 19. *I Am Esau thy first-borne*: divers have laboured to excuse *Iacob*, and to cleare him of the sinne of lying: 1. Some thinke that *Iacob* indeed lied to his father, but that therein he sinned not: because some kind of lye is by them approved: of this opinion is *Origen*, who saith that a man, *cui necessitas incumbit •entiendi, sic uti debet mendacio, ut condimento: which is urged to lye, may sometime use a lye as a sause*: likewise *Cassianus: Ita mendacio utendum, quasi ei natura insit elebori: A man must use a lye as the Physitians use elleborus*, that is, in case of extremity onely: which opinion they seeme to have borrowed from *Plato*, who alloweth Magistrates (though not private men) *hostium, vel civium causa mentiri*, to lye to de|ceive the enemy, or to profit a citizen: *lib. 3. de publie.* But the Scripture condemneth all kinde of lying: for the Apostle saith, *No lye is of the truth*, 1 *Iohn* 21.22. that is, of God: but the Devill is the father of lying:

and when hee speaketh a lye, hee speaketh of his owne, *Iohn* 8.44. therefore the true Virgins and servants of Christ are thus described: *In whose mouth there is found no guile, Apocal.* 14. 5. Beside, that which is evill of it selfe in the kinde thereof, cannot any wayes be good: a lye is contrary to the order of nature,* which hath given unto man the voyce and words to expresse his minde and the meaning of the heart: Now for authority, against *Plato* we may set *Aristotle*, who saith, that a lye is in it selfe evill and wicked, *lib.* 4. *Ethicor.* c. 7. and *Pythagoras* was wont to say, that in these two things wee are made like unto God, in telling the truth, and bestowing of benefits: *Aelian.* *lib.* 12. Against *Origen* and *Cassianus* we may oppose *Augustine*, who condemneth all kind of lying, even that which is called *jocosum*, a lye in sport: *libr. cont. mendacium*, and *Gregory*, who upon those words of *Iob* 27.3. *As long as my breath is in me, &c. my lips shall speake no wickednesse, nor my tongue utter deceit:* inferreth, that *omne mendacium est iniquitas, every lye is iniquity, ex Perer.*

2. Some thinke that *Iacob* lied to his father, but that he sinned not, because hee did it by the revelation and counsell of God: so *Chrysostome* saith, *Ne considera, quod mendacia erant, &c. Consider not that they were lyes, which Iacob told, but that God willing to have the prediction fulfilled, dispensed and disposed all things: hom.* 53. in *Genes.* Of the same opinion are *Gabriel Biel* in 3. *distinct.* 38. and *Petrus Aliacens.* *Familiari consilio spiritus excusantur: They are excused by the familiar counsell of God, 1. Senten. qu.* 12.

Contra. 1. If God did perswade *Iacob* to lye, then hee should be the author of lying, and so of sinne: 2. This will shake the credit of the Scriptures and holy writers, if it bee granted that God inspireth lies. 3. Neither doth it appeare, that this counsell was of God, but of *Rebecca's* owne device.

Vers. 8. *Heare my voyce my sonne, in that which I command thee.* 4. If *Iacob* had received any revelation from God, he would not have beene so doubtfull as hee was to enterprize this matter. 5. God indeed orde|red and disposed of this meanes, and made it worke to effect his owne purpose: but God disposeth of many things to a good end, which he ordained not, neither commanded.

3. Some thinke that *Iacob* lied not at all to *Isaack*, and therefore sinned not: * 1. *Augustine* excuseth *Iacob's* speech by the mysticall sense: where he saith, *I am Esau*, he saith, if it be referred to *Iacob's* person, it is a lye: if to *Iacob's* body, that is, the Church, it is true: for as the Scripture saith, *Many shall come from the East and West, &c. and sit downe with Abraham, Isaack and Iacob in the kingdome of heaven, and the children of the kingdome shall be cast out, Matth.* 8.11, 12. and so the younger taketh away the birth-right of the elder. 2. *Theodoret* saith *Iacob* was *Esau*, because he had bought his birth-right. * 2. So *Thom. Anglic.* that as Christ said *Iohn Baptist* was *Elias*, not in person, but in office and vertue, so *Iacob* saith he was *Esau*, in regard of his prerogative and birth-right. 4. Some excuse *Iacob*, that he should call himselfe *Esau*, which signifieth made or perfect, signifying that he was the making, that is, the sonne of *Isaack*, and the first borne by the decree of God, *Perer.*

Contra. 1. A mysticall or figurative sense in Scripture is not to be admitted, where the historicall may without any inconvenience be received, as here it may; for to grant that *Iacob* might fall into this infirmity, is no absurdity, seeing holy men in Scripture are detected of greater faults; and Saint *Peter* is reproved of Saint *Paul* for his dissimulation, *Galath.* 2.

2. *Iacob* saith not only, I am thy first borne, but *Esau* thy first borne, *vers.* 19. and as *Cajetan* noteth, hee saith, he is *Esau*, v. 24. without the addition of the first borne; therefore the second answer is not sufficient.

3. The example of *Iohn Baptist* is not alike, for there they which heard our Saviour, did know that hee meant not *Elias* person, but some other similitude in respect of his office and gifts; but here

Isaack under|standeth *Iacob* to speake of the person of *Esau*, and therefore biddeth him come neare, that he might feele him; they which excuse this fact of *Iacobs* by that of *Raphael* to *Toby*, who said he was *Azarias* the sonne of *Ananias* the great, would justifie one lye by another.

4. *Esau* was so called, for that he was perfectly borne: and therefore *Iacob* could not in that sense name himselfe *Esau*; and though he had, yet he had deceived *Isaack* who inquireth still after the person of *Esau*.

5. Neither, because *Isaack*, after he perceived the fraud, was not angry with *Iacob*, neither did revoke the blessing pronounced; or because the Scripture saith, that *Iacob* was a plaine or simple man; or for that God appeared afterward to *Iacob*; doth all this prove, that *Iacob* committed not a lye; as *Thomas Anglic.* objecteth. For 1. God casteth not off his because of some infirmity, neither doth an action awry de|rogate from a mans uprightness and simplicity, and it is confessed, that God over-ruled this action, and disposed of it according to his owne purpose, as God can turne and apply evill actions to a good end: yet all this cannot exempt *Iacob* from dissimulation.

6. Though this speech of *Iacob*, *I am Esau thy first borne*, could find some excuse, yet the other can hard|ly be made good; *I have done as thou badest mee*, and *eat of my venison*; * for neither had *Isaack* given the charge to *Iacob*, but to *Esau*; neither was that flesh, which *Iacob* brought, got in hunting; some would have it understood of some other thing that *Isaack* had given to *Iacob* in charge: some say that *Iacob* re|spected his fathers generall intention, which was to employ his first borne in that service, and to give him the blessing, and that first borne was himselfe, *Cajetan*. But who seeth not, how farre fetcht these inter|pretations are; for it is cleare that *Iacobs* speaketh of his fathers bidding in action, not in intention; and yet he intended as he spake, to blesse *Esau* and not *Iacob*; *Perer.* himselfe confesseth, that these two last speeches of *Iacob* can very hardly be excused from untruth, howsoever he thinketh the first may: in *Gen. 27. Numb. 57.*

Wherefore the best solution of this question is, that *Iacob* told an officious lye to his father: 1. As is evi|dent by his three speeches; *I am Esau thy first borne*, and *I have done as thou badest mee*, and *eat of my veni|son*: for none of all these are true. 2. Yet was not this dissimulation of *Iacob* either injurious to *Isaack*, for

he in this his error perceived the purpose of God, and was content the blessing should stand; no yet pre|judiciall to *Esau*, who in effect lost nothing due unto him, but only the right by this meanes was restored to *Iacob*. 3. God useth *Iacobs* infirmity, and maketh it to serve his owne purpose: this lye then of *Iacobs*, though in respect of these circumstances it be extenuated, yet is not justified, nor yet to bee drawne into example: of this opinion are our best writers, *Calvin*, *Muscul*, *Mercer*, *Luther*; and of the other side, *Lyra|nus*, *Tostatus*, *Cajetan*, *Lippoman*.

QUEST. IX. Of the midwives excuse made to Pharaoh.

HEre because the example of the midwives, which made that excuse to *Pharao*, in preserving the child|drens lives, is some what like to this of *Iacob*, I will briefly shew what is to be thought thereof.

1. *Gregory* thinketh, they lied, saying to *Pharaoh*, *The Hebrew women are lively, and are delivered before the midwife come at them*, *Exod. 2.19.* and therefore they only received a

temporall reward: it is said the Lord made them houses, & *ulterius, quod expectarent mercedis suae pramium non haberent: and therefore should looke for no further reward, lib. 18. moral. Contra.* But it is further added: *The midwives feared God:* and the Scripture pronounceth *them blessed, that feare the Lord, Psal. 112.1.* And none are blessed without the assurance of everlasting life.

2. *Thomas Aquinas* saith, that in respect of their feare and reverence of God, they were everlastingly rewarded: but for that externall act of lying, they received onely a temporall reward, *In 2.2. qu. 100. ar. ultim. Contra.* But the act of lying is simply evill, and therefore is worthy of no reward: God prospered the midwives, not for their dissembling, but because they feared God, and refused to destroy the infants.

3. Some commend the midwives for their disobeying of *Pharaohs* cruell edict, but blame them for their dissembling, *Genevens. annot at.*

4. But seeing the Scripture commendeth this fact of the midwives, I thinke rather that they spake the truth, and that the Lord gave extraordinary strength to the Hebrew women in this extremity, to be delivered with speed, because of the danger. As for that reward, in building of them houses: it is to be referred rather to the increasing and propagation of the Israelites, than to the midwives: as the 20. verse sheweth, *God prospered the midwives, and the people were multiplied, Iun.*

QUEST. X. How divers examples in Scripture may be defended from lying.

NOW, that we may know how to discerne of such examples in Scripture, which are produced by those which defend lying; whether they are to be thought to have lyed, these rules must be observed: 1. It is one thing to conceale the truth, another to lie: as *Abraham* did hide the truth, when he said *Sarah* was his sister. 2. It is one thing to lie, another to speake figuratively: as it is said, the seed of *Abraham* should be multiplied as the sand of the sea, *Gen. 21.* 3. A sentence may be uttered in a mysticall or allegoricall sense, without any lye or untruth: as our Saviour saith, *I will dissolve this temple, and build it in three dayes, Ioh. 2.* hee spake of the temple of his body. 4. Though divers holy men and women be commended in Scripture, we must not thinke that straightway all they did or said is commendable: but as their doings were imperfect, so in their sayings also they might erre, *Perer.*

QUEST. XI. How *Isaack* was deceived in all his senses.

Vers. 20. *How hast thou found it so quickly? &c.* 1. Two things gave occasion of suspition to *Isaack*, to enquire whether it were *Esau* his sonne: the voyce of *Iacob*, and his so soone returne. 2. And *Isaack* was thus inquisitive, because he intended to blesse *Esau*, whom he affected, because he was serviceable and obsequious, and provided his fathers diet, and therefore intended to bestow his best blessing upon him, *Perer.* 3. He mistrusteth his sight, because it was dimme, and his eares being heavy, and thinketh to try out the matter by his feeling, as *Thomas* would not beleieve, till he had first felt Christs side. The Hebrewes say *Isaack* used beside the sense of tasting in his meat, and of smelling the odour of the garments, and so used all his senses, *Mercer.* 4. Yet God did astonish and dull all his senses, to shew that mans purpose cannot stand against the counsell of God, and partly that *Isaack* thereby might bee rebuked for his preposterous love to *Esau*, *Calvin.*

QUEST. XII. Why the Lord suffered *Isaack* to be deceived.

Vers. 23. *For hee knew him not.* 1. *Isaack* though hee suspected somewhat, was put out of doubt by his feeling, and smelling, by that opinion he had of *Iacobs* simplicity, and for that hee thought he had spoken in secret to *Esau*, without any others privitie. 2. It pleased God that *Isaack* should be thus deceived, (beside the reasons before alleaged) that we might know, *Nullum hominem plenam habuisse scientiam, &c. That no man ever had a fulnesse of knowledge but Christ,*

Hierom. epist. 125. And *Gregory* here|by thinketh the calling of the Gentiles to be prefigured: as it is in the Psalme, *A people which I have not knowne, shall serve me, Psal. 18. hom. 6. in Ezech. 3.* It seemed good also unto God, that the blessing should be conveyed to *Iacob* by this meanes: 1. That the manifold wisdome of God may appeare, in bringing his purpose to passe by divers meanes and wayes. 2. That his provident care toward *Iacob* might hereby bee made manifest. 3. And the Lord would worke it this sodaine way, rather than by revelation to *Isaack*, le^t *Esau* a furious man, if his father had willingly given away the blessing, should have been incensed against his parents, *Pererius*.

QUEST. XIII. Why *Isaack* compareth his sonne to the smell of a field.

Vers. 27. *The smell of my sonne is as the smell of a field, &c.* 1. *Isaack* by the present smell of *Esau*s gar|ments, which savoured of the field, taketh occasion, as by an externall signe to utter a spiri|tuall blessing, *Mercer*. And as every man borroweth similitudes from his trade, as the mariner, the sou|dier, and such like; so here *Isaack* blesseth by the similitude of the field wherein *Esau* was exercised: as *Hierome* noteth of *Amos*, who beginneth his prophecie thus, *The Lord shall roare from Sion, Amos 1.2.* because he being a field-man, kept the woods where the Lions roared. 2. The field is commended for three things, pleasure in the variety of flowers to the eye, sweetnesse of the fragrant odours to the smell, abundance and fruitfulness of corne, wine, oyle, to the taste; who knoweth not the pleasant savour of the fields in the spring, of the corne in harvest, and of a vineyard in the time of vintage, *Perer*. 3. *Gregorie* by the smell of a field garnished with divers flowers, understandeth the variety of gifts, and the graces of Gods spirit in the Church: *Ambrose* maketh *Iacob* this field replenished with divers vertues. 4. Some thinke that these garments kept this savour which they had in paradise, being supposed to be the same that *Adam* did weare; but these are but Jewish fables: they were either perfumed garments, or *Re|beckah* might of purpose make them sweet: or it is most like they savoured of the fresh springs and flowers, it being now Spring time, (as *Aben Ezra* thinketh) thorow the which *Esau* was accustomed to walke.

QUEST. XIV. The meaning of *Isaacks* blessing upon *Iacob*.

Vers. 28. *GOd give thee of the dew of heaven.* 1. *Isaack* doth not only pray, as *Iosephus* setteth it downe, or wish well to his sonne, as *R. Levi*, but this speech is a certaine prophecie and declarati|on of the blessing which should fall upon *Iacob* and his posterity, *Luther. Mercer*. 2. Here are foure bles|sings contained, 1. Of abundance: 2. Of victory: 3. Of domesticall preeminence: 4. Of outward pro|sperity, *Cursed be he that curseth, &c. Perer*. 3. He maketh mention of the dew of heaven, especially in regard of the drie and thirsty Countrey of Canaan, where they have no raine but twice in the yeare, in seed time in the moneth of October, and in May which is called the latter raine; and therefore the earth was chiefly moystened with dewes, *Perer*. By his brethren and sonnes of his mother the posterity of *Esau* is understood, which *Isaack* unwittingly pronounceth of *Esau*; for *Iacob*, whom he blesseth, was yet unmarried. 4. But this blessing was not fulfilled in *Iacobs* time, who rather was subject to his brother *Esau*, yet in his posterity, to the which *Iacobs* faith looked, it came to passe: for the Idumeans were ser|vants to the Israelites. 5. This benediction is diversly allegorized. *Gregory* by the dew of heaven under|standeth the contemplative life; by the fatnesse of the earth, the active. *Theodoret*, the divinity and hul|manity of Christ; *Rupertus* by the dew, interpreteth the grace of Gods spirit: by the fatnesse of the earth, the opening of the heart.

QUEST. XV. Of the cause of *Isaacks* feare.

Vers. 33. *Isaack was stricken with a marvellous great feare.* 1. Not as the Hebrewes fable, because hee saw *Esau* accursed for ever, seeing hell wide open to receive him. 2. Neither as *Cajetane*, did it proceed of a strife in *Isaacks* minde, betweene his love toward *Esau*, and Gods will revealed concerning *Iacob*: for *Isaack* is resolved the blessing shall stand. 3. And it is more than to marvell, as the Latine text addeth, *Vltra quam credi potest admirans; Marvelling beyond measure.* 4. But *Isaack* feared and was troubled, (being as in a trance and *ecstasie*, as the Septuagint and *Augustineread*, wherein the will of God was revealed to him) because he had beene so grossely deceived, in not remembring how the Lord had cho|sen *Iacob* before *Esau*, *Calvin*. And this feare was as a stay and bridle to *Isaack* not to reverse the blessing pronounced, *Iun.*

QUEST. XVI. How *Isaack* saith *Iacob* came with subtilty.

Vers. 35. *THy brother came with subtilty, &c.* 1. We need neither with *Tostatus* to excuse *Iacobs* fraud and craft, that herein he offended not at all: 2. Nor with *Lippomanus*, to justifie *Iacobs* deceit, who maketh three kinds of fraud: one *eruditionis, of instruction*, as was the thrusting of *Iosephs* cup into *Benjamins* sacke: another *noxiae deceptionis, of hurtfull deceit*, as the Prophet of Bethel deceived the man of God, 1 *King.* 13. The third, *inspirationis divinae, by divine inspiration*, as this of *Iacobs* was: so he maketh foure kinds of simulation or dissembling; *una providentiae, one of providence*, which *Iosua* used against *H•i: altera doctrinae, the other of doctrine*, as Christ made as though he would have gone further: *tertia calliditatis, the third of deceit*, as the devill can transforme himselfe into an Angell of light: *quarta significationis, the fourth of signification*, as this was of *Iacob*: for as is shewed before, *Iacobs* infirmity in this dissimulation (though it pleased God to use the same to effect his purpose) cannot be wholly defended. 3. Nor yet will we strive about the word, as *Lyranus* saith (*mirmah*) sometime signifieth prudence, wisdome, as the Chal|dee translateth: and in the civill law, there is a title, *de dolo mal•, of evill craft*; whereby it may bee galthered, that all deceit is not evill. 4. Neither yet will wee aggravate *Iacobs* oversight with some, who thinke, that for this lie made to *Isaack*, his sonnes lyed unto him concerning *Ioseph*, which they note as a punishment. 5. But we take the word as it properly signifieth, for deceit and fraud: though *Isaack* to please his sonne committeth some oversight in transferring the fault upon *Iacob*, *Iunius*. 6. And yet though there were a fraud, and *error personae, error of the person*, which is sufficient to

disanull other civill contracts: yet for as much as God ratified the blessing thus pronounced ignorantly by *Isaack*, the sentence was to stand, *Perer.*

QUEST. XVI. *Esau* falsly chargeth *Iacob*.

Vers. 36. *WAs he not justly called Iacob?* 1. *Esau* doth cavill at *Iacobs* name, which was not given him in respect of any such supplanting, but because he held *Esau* by the heele. 2. Hee lyeth in saying, he tooke away my birth-right, for *Esau* sold it unto him, and confirmed it with an oath, *Mercer*. 3. Neither did hee take away his blessing for having the birth-right, the blessing did justly bellow unto him: for the birth-right and blessing could not be divided and separated, *Mercer. Iun.*

QUEST. XVII. Why *Isaack* had but one blessing.

Vers. 38. *HAs thou but one blessing?* 1. True it is, that principall blessing which carried with it the spirituall promises in Christ, was but one, because Christ is one: *Esau* by joyning him|selfe to *Iacob* might have be•ne partaker of this blessing, but apart by himselfe hee could not, because

without the Church there is no salvation, *Mercer*. 2. For this cause *Ismael* was excluded *Abrahams* house, that the blessing might remaine in *Isaack*: so *Esau* is excluded, and *Iacob* made the heire of blessing. But *Iacob* gave a blessing to all his children, because they all belonged to the visible Church; yet the more principall blessing was promised unto *Iudah*, of whom the Messiah should come. 3. Though there be no speciall mention of any such blessing given by *Abraham* to *Isaack*: yet it is not like that *Abraham* was wanting therein: and the manifest promises so often renewed concerning *Isaack*, the ejection of *Ismael*, and sending away of all the rest of *Abrahams* children,* might stand in stead thereof. 4. Though the blessing of all parents, specially such as feare God, be effectually toward their children: yet the ancient Patriarchs and Prophets, that were the founders of the people of God, had speciall prerogative in blessing, as *Isaack*, *Iacob*, *Moses*, &c. *Perer*. 5. *Esau* doth not desire a peece onely of the blessing, *Isaack* having made mention of two blessings, vers. 37. his preeminence over his brethren, and abundance of wheat and wine: the Hebrewes thinke that *Esau* yeelded the preeminence, but desired the other to be given him: neither doth he desire to be partaker with his brother in his blessing, or to have some other blessing given him, as *Perer*. But he coveteth the whole blessing, both envying that his brother should be preferred before him, *Philo*. and of a lightnesse of minde, thinking that the blessing might be reversed, *Mercer*.

QUEST. XVIII. Of *Esau*s teares, that they found no repentance.

Vers. 38. *Esau lift up his voice and wept*, &c. 1. Whereas the Apostle, *Heb*. 12. saith hereupon, that *Esau* found no place of repentance, though he sought it with teares: it is not understood of *Esau*s repentance, as *Thom. Aquin.* expoundeth: which because it was rather for a temporall losse, than for his sinnes, tooke no place. But the Apostle meaneth, that *Isaack* repented not of that which he had done to *Iacob*, notwithstanding *Esau*s teares: in like sense the gifts of God are said to be without repentance, *Rom*. 11.29. that is, God doth not repent to change his decree, *sic Beza, ex nostris, Cajetan, Perer*. 2. Where the Apostle saith he was rejected, he meaneth from the greater blessing which belonged to the birth-right and inheritance; for *Esau* obtained of his father the smaller blessing. 3. *Esau*s teares proceeded of envie toward his brother, not of any true sorrow: for he doth not acknowledge any fault in himselfe, but layeth all the fault upon his brother, vers. 36. and beside, he upon this hated his brother, and purposed to kill him, vers. 41. which is not the fruit of true repentance; and therefore it is no marvell that it was not accepted with God, *Calvin*.

QUEST. XIX. Of the blessing which *Isaack* gave to *Esau*.

Vers. 39. *Behold the fatnesse of the earth*, &c. *Isaack* indueth *Esau* also with a temporall blessing, but with some restraint. 1. First here is omitted, *plenty of wheat and wine*, which was given before to *Iacob*; whereby is signified, that *Esau*s Countrey should not abound with such plenty as *Iacobs*, *Perer*. 2. In *Iacobs* blessing it was added, *God give thee of the dew of heaven*: but here no mention is made of God: so the meaning is, that *Iacobs* posterity should depend upon God for these externall blessings, so should not *Esau*s race, *Mercer*. 3. There is a spirituall blessing pronounced to *Iacob*, they shall be blessed that blesse thee, which is omitted here. 4. Where the Prophet saith, *I hated Esau, and made his mountaines waste*, *Malach*. 1.3. Idumea was a desart and barren Countrey in respect of Canaan; yet in it selfe it was not void of some fatnesse and fruitfulnessse, as here *Isaack* promiseth, *Calvin*.

QUEST. XX. Of *Esau*s subjection to *Iacob*, and the casting off of his yoke.

Vers. 4. *By thy sword shalt thou live*, &c. 1. That is, both *Esau* should get his living by the sword, *Mercer*. and his posterity, the Idumeans, should bee a savage and cruell people, *Calvin*. 2. He should serve his brother, which came to passe in their posterity seven hundred yeares after this propheticie, in *Dauids* time, who subdued Edom, and put garrisons there, 2. *Sam*. 8.14. *Ambrose* noteth this for a benefit, that *Esau* was made *Iacobs* servant; *Intemperanti profecit sobrium*, &

prudenti imprudentem stultuit obedire: He set the sober over the intemperate, and appointed the foolish to serve the wise, lib. 2. de Iacob. c. 3. 3. Thou shalt get the mastery: some translate, when thou hast mourned, and referre it to that heavy chance, when the idolatrous King of Moab sacrificed the King of Edoms sonne, and not long after the Edomites shook off the yoke of the Israelites, sic Iun^a in hunc locum: which reading is better: for the word here used eu hiphel, signifieth to mourne, or to be humbled, as Psal. 55.2. I mourne in my prayer: the Edomites after

they had served Israel some foure hundred and fiftene years, in the dayes of *Ioram Iehosophats* son, they departed from *Iuda*, and made them a King of their owne, 2 *King*. 8.20. and in this liberty they continued eight hundred yeares, till the time of *Hircanus*, who subdued them, and made them to be circumcised. But after this *Herod* the sonne of *Antipater*, an Idumean, obtained to be King of the Jewes: so that in him also after a sort the Edomites got the mastery over *Iudah*, *Perer*.

QUEST. XXIII. Of Esaus purpose to kill Iacob.

Vers. 41. *THE dayes of mourning for my father, &c.* 1. That which joyned and reconciled *Ismael* and *Isaack*, the death and buriall of *Abraham*, doth encourage *Esau* to kill his brother, *Muscul*. 2. Yet it was but a fained mourning which he would afford his father, seeing he purposed to slay his brother, *Calvin*. 3. He would not doe it so long as his father lived, lest he should accurse him, and deprive him of all blessings: so he refrained for feare, not of conscience, *Mercer*. 4. He onely maketh mention of mourning for his father: it should seeme that he little regarded his mother, whom he ought equally to have revered, *Perer*.

QUEST. XXIV. How Rebecca knew of Esau his bloody purpose.

Vers. 42. *IT was told Rebeckah.* 1. Though it be said that *Esau* thought in his minde to kill *Iacob*, yet it is like that hee could not conceale or dissemble his murderous heart, but uttered it in the hearing of his wives, or some other, by which meanes it is more like it came to *Rebeckahs* knowledge, than by revelation, as *Augustine* thinketh: because the words are, it was told or reported to *Rebeckah*, *Mercer*. 2. She called *Iacob*, or sent for him, who (as the Hebrewes thinke) had hid himselfe for feare of his brother. 3. *Esau* his hatred was such, that he could not be satisfied nor comforted but by the death of *Iacob*, thinking then to recover his birth-right againe.

QUEST. XXV. Of Rebeckahs counsell given to Iacob to escape away.

Vers. 44. *TARrie there a few dayes, &c.* 1. Yet *Iacob* stayed twenty yeares, a longer time than *Rebeckah* supposed: of which long stay the frowardnesse of *Laban* was a cause: some thinke because of these words it is said of *Iacob*, when he had served seven yeares for *Rachel*, *they seemed unto him but a few dayes, &c.* *Gen.* 29.20. yet not his mothers words, but the love of *Rachel* made that time seeme so short, *Mercer*. 2. She thinketh that *Iacobs* absence, and the continuance of time, would allay *Esaus* implacable wrath: some mens anger is soone kindled, and as soone abated: such *Aristotle* calleth *Acrechiólous*, extreme chollericke men: others doe keepe wrath long, whom he nameth *Picrochiólous*, of their bitter choller; and such was *Esau* his anger. 3. *Rebeckah* promiseth to send for *Iacob*, which the Hebrewes thinke she performed, in sending her nurse *Deborah* to him, which died in *Iacobshouse* after his returne, * *Gen.* 35.9. 4. She feareth to be deprived of them both in one day, not because, as the Hebrewes thinke, as they were borne together, they died together: but lest that if *Esau* killed *Iacob*, she knew Gods justice would overtake the other, *Mercer*.

3. Places of Doctrine.

1. Doct. We must be cloathed with Christs righteousness.

Vers. 15. *She cloathed Iacob, &c.* Like as *Iacob* being apparelled with faire perfumed garments was accepted of his father: so we cannot be pleasing unto God unlesse we be cloathed with the righteousness of Christ: as the Apostle saith, *Not having mine owne righteousness, but that which is through the faith of Christ, Calvin. in vers. 27.*

2. Doct. The Patriarks by temporall blessings were stirred up to seeke for spirituall.

Vers. 28. *God give thee of the dew of heaven, &c.* The Fathers rested not in these temporall blessings, but thereby as by certaine degrees were to ascend higher, and be brought to the meditation of heavenly things, *Mercer.* As the Apostle sheweth, *If they had beene mindfull of that Countrey from whence they came out, they had leasure to have returned, but now they desire a better, that is an heavenly, Heb. 11.16.*

3. Doct. Election not of works, but of grace.

Vers. 30. *Then came Esau from hunting.* If *Esau* and *Iacobs* works be compared here together; we shall see that *Esau* doth nothing but praise-worthy: he obeyeth his fathers minde, taketh great paines to hunt for flesh, he carefully maketh it ready: but contrariwise *Iacob* dissembleth, hee offereth Kids flesh for venison, maketh himselfe *Esau*, deceiveth his father: and this difference is set forth to this end, to shew that election standeth not by works, but is of grace, *Calvin.* As Saint *Paul* saith, *That the purpose of God might remaine according to election, not by works, by him that calleth, Rom. 9.11.*

4. Doct. The efficacie of the blessing dependeth not upon the minister, but the word of God.

Vers. 33. *I Have blessed him, therefore he shall be blessed.* Though *Isaack* ignorantly had pronounced the blessing upon *Iacob*, yet it remained effectually and of force: so they which blesse and pronounce remission of sinnes in the name of God, though they be weake men, and compassed with infirmities, yet their sentence shall stand, being agreeable to the will of God: the force thereof dependeth not upon their ministry, but upon the word of God; *Whatsoever ye binde in earth shall be bound in heaven, &c. Matth. 18.18. Calvin.*

Page 256

5. Doct. The Jewes supplications, why not heard.

Vers. 38. *He lift up his voice and wept. Esau,* because he sought a blessing apart to himselfe, and scorned to associate himselfe to *Iacob*, to whom the promise was made, could not prevaile with his teares: so the Jewes, notwithstanding their prayers, fastings, howlings, lamentations powred forth unto God, are not heard, because they refuse the true Messiah, and seeke a way by themselves to goe unto heaven, *Luther.*

6. Doct. The meanes which serve under Gods providence must not be neglected.

Vers. 43. *Arise and flie to Haran, &c. Rebecca,* though she was fully assured that *Iacob* should have the blessing and inheritance, yet she is carefull to use the means, and not immediately to depend upon Gods providence: whereby we are taught, that as we are not to relie upon the meanes which the Lord setteth before us for our deliverance, and for the perfitting of his good pleasure toward us, yet we must not neglect them: our Saviour promised to be with his Disciples

to the end of the world, yet hee wisheth them, if they be persecuted in one City, to flie to another, *Matth.* 10.23.

5. Places of Confutation.

1. *Confut.* Saint Peter reproveth for his dissimulation.

Vers. 19. *I Am Esau thy first borne, &c.* *Pererius* well collecteth, that it is not necessary to exempt *Iacob* here from a veniall sinne, seeing that Saint *Peter*; who was not inferiour in grace and knowledge, is noted for his dissimulation, and thereof reproveth by Saint *Paul*, in 27. *Gen. Numer.* 46. contrary to the opinion of *Hierome*, who would excuse *Peter* from all fault, and thinketh that all that discourse was but a set match betweene them: to this opinion the Rhemists seeme to incline, *Galath.* 2. *Sect.* 9. but it is confuted by *Augustine*, *Epist.* 19. who discusseth this point at large with *Hierome*; saith he, *Qua fronte in altero reprehendit, quod ipse commisit: With what face could Saint Paul have reprehended that in another, which he did himselfe:* if so this had beene a set match betweene them, *Epist.* 11.

2. *Confut.* Against the authority of the booke of *Tobie*.

Pererius would excuse this dissimulation of *Iacob*, saying, *I am Esau, &c.* by that of the Angell, who to *Tobie* inquiring of his tribe and kindred, answered, I am *Azarias* of *Ananias* the great, *Tobie* 5.12. for as this speech was figurative, that the Angell was not the sonne of *Ananias* so called, but of the *grace of God*, which is signified by that word: and so *Iacob* meaneth that he was not *Esau* in person, but in respect of his prerogative: *Contra.* Thus he hath shaped a defence of one lie by another: for the Angell saith, he was of *Ananias*, and of thy brethren: he meaneth then that *Ananias*, which was of kindred to *Tobie*; And this is one reason which impaireth the credit of this Booke, because the Angell is brought in lying, which is not the use of the holy Angels in the Canonickall Scripture.

3. *Confut.* Sacraments depend not upon the intention of the minister.

Vers. 23. *Wherefore he blessed him, &c.* The blessing which *Isaack* pronounceth loseth not his force by his ignorance or wrong intention, who purposed to blessed *Esau* and not *Iacob*, but upon the promise and word of God: whereby is confuted that point of popish doctrine, that the sacraments depend upon the intention of the minister; as though it were in mans power to frustrate the institution of God, *Calvin.* The Apostle saith, *Shall their unbeliefe make the faith of God without effect, Rom,* 3.3. neither shall the unbelieving or not rightly intending minister frustrate the force of the Sacrament.

4. *Confut.* Against the error of the Chiliastes.

Vers. 28. *God give thee of the dew of heaven, and the fatnesse of the earth.* Upon this place, with the like, *Tertullian* foundeth his error, which is called of the Chiliastes, that Christ should reigne with the Saints a thousand yeares here upon the earth: *Vtriusque indulgentia exempla sunt: sicut idem justum est Deo ellic exultare famulos, ubi sunt ipsius nomine afflicti, &c.* here saith *Tertullian*, in *Isaacks* blessing upon *Iacob*, both are promised, the joyes of heaven and of earth: and it is just with God that his servants should there rejoyce, where they were for his name afflicted, *Lib.* 3. cont. *Marcion.* *Contra.* *Isaack* here prophesieth not of the state of the Church after this life, but in this world: unlesse they will say, that in the next life we shall have wheat and wine, which are here mentioned: neither doth it follow, that because they suffered in earth, they should there also bee rewarded: but as the Israelites were afflicted in Egypt, and recompensed in Canaan: so the faithfull for their travell and labour in the earth, shall finde rest in heaven.

5. *Confut.* Obedience for feare of punishment not commendable.

Vers. 41. *The dayes of mourning for my father will come shortly, &c. Esau* forbeareth a while from slaying his brother, not of any conscience, but for feare of his fathers curse & displeasure: we see then that obedience which is caused for feare of punishment, is but a forced obedience, nor of any acceptance with God, which notwithstanding is so much commended of the Papists, *Calvin*. Saint *Paul* saith, *Love is the fulfilling of the Law, Rom. 13.10.* they then which doe not yeeld their service of love, doe not keepe and fulfill the Law.

6. Places of Morall observation.

1. *Observ.* The meditation of death profitable.

Vers. 2. *I Know not the day of my death:* The ignorance of the time of our end ought to stirre us up to watchfulnesse, and to make all things strait with God and the world: as here *Isaack* resolveth to hasten the blessing of his sonne, because of the uncertainty of his end, *Muscul.* for our Saviour exhorteth us to watch, because we know not when the Master of the house will come, *Mark. 13.35.*

2. *Observ.* Parents curse how much to be feared.

Vers. 12. *SO shall I bring a curse upon mee, and not a blessing, &c. Iacob* is afraid to purchase his fathers curse, whereunto the Scripture attributeth much: we read how heavie *Noahs* curse was upon *Cham:* *Augustine* reporteth a strange story of a woman of Caesarea in Cappadocia, who after the death of her husband, receiving wrong at the hand of her children, which were ten in number,* seven sonnes and three daughters, accursed them all: whereupon presently they were all stricken with a shaliking and trembling of all their parts, and for shame they dispersed themselves into divers Countries; of which number, two, *Pallus* and *Paladia*, a brother and sister came to Hippo, *Lib. 27. de Civit. Dei, cap. 8.*

3. *Observ.* God must be sought and fled unto in time.

Vers. 34. *Blesse me also my father, &c. Esau* came too late for the blessing which was bestowed before: and he coming out of time, (another having prevented him) could not obtaine it, no not with teares; we must seeke the Lord therefore in time, and enter in while the doore is open, lest if we stay till the doore be shut upon us, we remaine without; so the Prophet saith, Seeke the Lord while he may be found, call upon him while he is neare, *Isay 55.6. Calvin.*

4. *Observ.* Outward blessings common to the just and unjust.

Vers. 39. *The fatnesse of the earth shall be thy dwelling, &c. Esau* is blessed with temporall gifts, as the fatnesse of the earth, as *Iacob* was before; so that wee see that these externall blessings of the world are granted as well to the ungodly as the righteous; as our Saviour saith, *That God sendeth raine upon the just and unjust, Matth. 5.45. Perer.* Which teacheth us that we should not much care for these outward things, but desire the best and more principall gifts.

5. *Observ.* Persecution for righteousness sake.

Vers. 43. *Flee to Haran, &c. Iacob* is constrained to flee and shift for himselfe because of the blessing▪ so while the faithfull doe seeke for the Kingdome of heaven, and spirituall things, they must make account to finde hard entertainment in the world, *Calvin.* But Christ hath given us a comfort; *Blessed are they which suffer persecution for righteousness sake, Matth. 5.10.*

6. *Observ.* Gods promises to be expected with patience.

FURther, whereas *Iacob* which hath the blessing, is driven from his fathers house, and is constrained to serve twenty years under an hard master: and *Esau* in the meane time had the rule of his fathers house, prospered and became a mighty man: and yet for all this, neither *Rebeckah* nor *Iacob* despaired of Gods promise, or doubted of the blessing: it teacheth us, that although the wicked doe for a while flourish in the world, we should not doubt but that God in his good time will performe his promise toward his, *Mercer*.

7. *Observ.* Injuries must first be forgotten, and then forgiven.

Vers. 45. *Till thy brothers wrath be turned away, &c. and he forget, &c.* The forgetfulnesse of wrongs bringeth forth forgiveness: but where injuries are remembred, they are hardly remitted, *Muscul*. We must therefore forget, and then forgive: as *Ioseph* did forget all the wrongs that his brethren did unto him, and considered how the Lord turned it to his good, *Gen.* 50.20.

8. *Observ.* Wives must not exasperate or provoke their husbands.

Vers. 46. *I Am weary of my life for the daughters of Hoth.* *Rebeckah* as a wise and discreet woman, not willing to grieve her husband, concealeth from him the malicious hatred of *Esau* toward *Iacob*, and pretendeth another cause of sending away *Iacob*, namely, to provide him a wife from her owne kindred, and not to match into so wicked a race as *Esau* had done, *Mercer*. By which example women should learne, that as their husbands ought not to be bitter to them, so they againe should not exasperate their husbands with quicke words, or froward deeds: as *Sarah* obeyed *Abraham*, and called him Lord, 1 *Pet.* 3.6. she did with milde and dutifull words seeke to please him.

CHAP. XXVIII.

1. The Argument and Contents.

FIrst, *Isaacks* charge to *Iacob* concerning his marriage, and his blessing, are set forth, *vers.* 1.5. 2. *Esau* his hypocrisie, who to please his father taketh a wife from *Ismaels* house, *vers.* 6. to 10. 3. Gods providence is declared in a vision to *Iacob*, how the Lord promised to bee with him, and to conduct him, *vers.* 10. to 16. 4. *Iacobs* feare, devotion, and vow, are expres|sed, *vers.* 16. to the end.

2. The divers readings.

* v. 2. Into Mesopotamia of Syria. H.C. Mesopotamia. S.B. Padan of Syria. T. Padan Aram. G.P.

v. 4. Which God promised to thy grand-father. H. which God gave to Abraham. cater.

v. 5. Rebeckah his mother. H. the mother of Iacob and Esau. cater.

v. 8. Proving that his father did not willingly looke upon the daughters of Canaan. H. Esau saw that the daugh|ters of Canaan displeased, or seemed evill in the sight of Isaack his father. cater.

* v. 9. Melech the daughter of Ismael. H. Mahalath. caet.

v. 13. The Lord leaned upon the ladder. H. the glory of God stood upon it. C. the Lord stood above it. cater.

v. 13. Feare not. S. *the rest have not these words.*

v. 14. For thee and for thy children shall all the kindreds of the earth be blessed. C. in thee and thy seed. cater.

v. 16. In truth the glory of God dwelleth in this place. C. truly the Lord is in this place. cat.

v. 17. This is no common place, but a place wherein God is pleased, and over against this place is the gate of heaven. C. this is no other but the house of God, and gate of heaven. cat.

* v. 19. It was called Lemmaus. S. it was called Luz. cat.

v. 20. Because the Lord is with me. T. if God will be with me. caet. if the word of God will be my helpe. C. heb. Cim. if, because.

3. The explanation of doubtfull questions.

QUEST. I. Why Isaack biddeth Iacob goe into Mesopotamia.

Vers. 2. *ARise, get thee to Padan. Aram.* 1. *Isaack* herein followeth the counsell of *Rebeckah*, to send *Iacob* into Mesopotamia; being perswaded it came from God, as *Abraham* was bidden before to heare the voice of *Sarah*, *Iun.* 2. Though *Abraham* would not suffer *Isaack* to goe into that Countrey, yet *Iacob* is commanded by his father: both because by this means he should escape the danger threatned by his brother, and for that there was no such feare, lest *Iacob* should not returne, seeing there was of that kindred already planted in Canaan, and therefore his wives that he should marry would be the more willing to come with him: but *Isaacks* case differed in both these points. 3. *Isaack* reneweth the same blessing in effect which he had given before to *Iacob* for his further strengthening, lest *Iacob* might have thought that the blessing which he had obtained by craft was of the lesse force.

QUEST. II. Why Rebeckah is said to be the mother of Iacob and Esau.

Vers. 5. *Iacob and Esaus mother.* 1. Neither as *Rasi*, is it hard to ghesse wherefore *Esau* is added. 2. Not (as *Ramban*) because she is called *Iacobs* mother before, is she now said to be the mother of both, to avoid suspicion of partiality. 3. Nor yet because as the Hebrewes imagine, *Iacob* and *Esau* were twins, and lay wrapped in the same skinne, contrary to the ordinary course. 4. Or to assure *Iacob* of deliverance from danger, seeing he went to his uncles house, to whom they were both alike deare. 5. But *Esau* is added to make way for the story following, where mention is made of *Esau*, according to the manner of the Hebrew speech, *Iun.* 6. As also by the preferring of *Iacob* before *Esau*, it appeareth, that *Isaacks* judgement was altered, and that now he gave the preeminence to *Iacob*.

QUEST. III. Why Mahalath is said to be the sister of Nebaioth.

Vers. 9. *Sister of Nebaioth.* 1. *Nebaioth* is added, not for that he was her brother also by the mother, and the rest were not. 2. Nor yet onely because he was the eldest sonne, and most renowned amongst his brethren. 3. But he is named as the chiefe of *Ismaels* house, who was now dead, and the go|vernment committed to his eldest sonne *Nebaioth*: for *Iacob* was now 77. yeares old when he went into Mesopotamia, in the 63. yeare of whose age *Ismael* died, who was fourteene yeares elder than *Isaack*, and lived 137. yeares: and *Isaack* was 60. yeares elder than *Iacob*: so that *Ismaels* 137. yeare, doth fall into *Iacobs* 63. yeare: see more of this, *Quest. 20. in chap.25.*

QUEST. IV. Why Esau marrieth Ismaels daughter.

Vers. 9. *HE tooke unto his wives Mahalah, &c.* 1. Which was not as *Rupertus* thinketh, *Quo magis eos offenderet*, to offend his parents the more: for then he would have married againe from the

Canaanites. 2. Neither yet chiefly did he it for multiplication of his seed, that he might therein be equall to his brother, *Marlorat*. 3. But *Esau* chiefest intent was to please his father in this marriage, because *Ismael* was his fathers brother. But *Esau* tooke not a right course herein, seeing he both multiplied wives, and graffed himselfe into the flocke of him that was of the bond-woman, and belonged not to the covenant, *Mercerus*.

QUEST. V. Whether Bethel where Iacob slept and pitched a stone, were the same City with Ierusalem.

Vers. 11. *HE came unto a certaine place*. The Hebrewes thinke that this place where *Iacob* rested was the Mount Moriah, where *Abraham* offered *Isaack*, where afterward also the Temple was built: of the same opinion are *Lyranus*, *Cajetanus*, and before them *Augustine*, *quaest.* 83. *in Gen.* But this conceit hath no ground at all, and many reasons make against it. 1. This place was neare to Bethel, but Bethel was farre from Ierusalem; as may appeare by *Ieroboams* act, who set up two golden Calves, one in Dan, another in Bethel, to the intent that the people should not goe up to Ierusalem to sacrifice, *1 King.* 12.29. 2. Ierusalem was the possession of the children of *Benjamin*, Bethel belonged to *Ioseph*, *Iud.* 1.21, 22. therefore they were not the same City. If any object that there were two Cities called by the name of Bethel, as the Rabbines thinke, and that one of them is numbred among the Cities that fell to *Benjamin*, *Iosu.* 18.22. yet in the same place, *vers.* 28. Ierusalem is reckoned for another City of *Benjamin*s part: Ierusalem then and Bethel are still two Cities. 3. *Borchardus* which himselfe spent many years in viewing the land of Canaan, sheweth that Bethel could not be Ierusalem, because this stone which *Iacob* erected, and *Deborah*s monument were then to be seene, not at Ierusalem, but beside the towne called Bethel, *Perer*.

QUEST. VI. Why Iacob slept all night in the field.

Vers. 11. *HE came to a certaine place.* * 1. The Hebrewes fable that *Iacob* went from Beersabee to Char|ran in one day, as they affirme the like of *Abrahams* servant: and because in this verse the word *macho* is thrice named, some of them understand the three Temples that should be built, some the three principall feasts: but these things have no ground. 2. Some say that the Sunne did set miraculously before his time: *Iosephus* thinketh that *Iacob* durst not goe to the City because of the envie of the Inha|bitants: but the reason why he lay in the field all night, is because it was late before he came thither: *Ibi dormivit, ubi nox cum comprehendit*; There he slept, as *Chrysostome* saith, where the night overtooke him, *Hom.* 54. *in Gen.*

QUEST. VII. Why Iacob went so meanly furnished for his journey.

HE tooke of the stones and laid under his head. *Abraham* sent his servant with camels and other com|pany to attend him, with jewels of gold, but *Isaack* sendeth forth *Iacob* alone, with a staffe; where|of the reasons may be these: 1. I will omit the allegories of *Augustine*, who by *Iacob* going with a staffe to take a wife, understandeth Christ by his Crosse redeeming the Church, *Serm.* 79. *de tempor.* of *Ruper|tus*, who by *Iacobs* poverty setteth forth the small preparation of the Apostles, sent forth to preach the Gospell with a scrip and a staffe: or of *Gregory*, who saith, that in *itinere dormire*, to sleepe in the way with *Iacob*, is to sequester the minde from the cogitation of earthly things: and *caput in lapide ponere, est Christo menta inharere*; to lay the head upon a stone, is with the minde to cleave to Christ, *Lib.* 4. *Moral.* 2. But these indeed are the causes. *Theodore*t saith, *Vt manifestius divina providentia declararetur*, that Gods providence might more fully appeare toward *Iacob*: who himselfe thanketh God, that whereas he went but with his staffe, he returned with bands, *Gen.* 32.10. 2. Another reason is this, *Iacob* went secretly and not accompanied, *Vt melius fr|tris conatus declinaret*, that he might the better avoid the practices of

his brother, *Thom. Anglic.* 3. Beside it may be an example of labour, patience, and frugality to the servants of God; *ex Perer.*

QUEST. VIII. The divers expositions of Iacobs ladder.

Ver. 12. *Then he dreamed, and behold there stood a ladder upon the earth, &c.* 1. Some by this ladder understand the genealogie of Christ: Saint *Luke* setting forth the same by descending from *Adam* downward, Saint *Matthew* by ascending from *Ioseph* upward. 2. *Augustine* by God standing upon the ladder, understandeth Christ hanging upon the Crosse: by the Angels ascending, the Preachers handling mysticall doctrines; by the Angels descending, Preachers applying themselves to morall doctrine, *Serm. 79. de tempore.* 3. Some by this ladder interpret the Church, which is the gate of heaven, without the which there is no salvation. 4. Some by this ladder insinuate a Christian profession, in the which are divers degrees and vertues to rise by: by the Angels ascending, such are understood as are given to contemplation: by the Angels descending, such as follow an active and practicall life. 5. *Philo* sometime by this ladder describeth the soule of man: the head he maketh the understanding, the feet the affections: the ascending & descending is the discourse of the reason: sometime he expoundeth it to be the uncertaine state of the world, wherein as in a ladder, some ascend and are advanced, some descend and are dishonoured, *ex Perer.* 6. But the proper and literall meaning of the ladder is, to set forth Gods providence, both in generall, whereby he governeth all things in heaven and in earth, *Psal. 113.6.* The degrees of the ladder are the divers meanes which God useth: the Angels ascending and descending, are the ministering spirits, which God sendeth forth for the execution of his will: even the Heathen Poet *Homer* by the like similitude of a golden chaine, which *Iupiter* sent downe from heaven to earth, describeth the

Page 260

divine providence. And in particular, the speciall care which the Lord had of *Iacob* to protect him in his journey, is by this ladder exemplified. The ladder is the way that *Iacob* was to goe, the Angels ascending and descending, doe conduct him backward and forward: God standeth upon the top of the ladder, ruling all by his providence, *Iun.* For whereas foure things troubled *Iacob*, his departure from his parents, his leaving of his Countrey, his solitary journey, his poverty: the Lord doth give him spirituall comforts against them all: I will be thy keeper; I will give thee this land; he saw Angels ascending and descending to be his companions: and thou shalt spread abroad to the East and West, &c. *Perer.* 7. This ladder also in a mysticall signification betokeneth Christ, as he himselfe expoundeth, *Ioh. 1.51.* and specially in these points: 1. The two natures of Christ are expressed, who above is God of his father, beneath is man out of *Iacobs* loynes. 2. Christs office is described, who is the onely way and the ladder whereby wee ascend to heaven, *Calvin.* 3. The Angels ascending and descending, are the blessed spirits, which first ministered to the person of Christ, *Ioh. 1.51.* And secondly, doe minister for the good of his body, namely, the elect, *Heb. 1.14.*

QUEST. IX. How in Iacob all the world should be blessed.

Vers. 14. *Thou shalt spread abroad to the West, to the East.* 1. This is first understood of the possession of the large Countrey of Canaan, which was extended toward the foure parts of heaven: and secondarily it is referred to the spirituall posterity of *Iacob*, that should bee dispersed thorowout the world, *Mercer.* 2. Whereas it is said, *In thee, and in thy seed;* he sheweth how in *Iacob* all Nations should be blessed, because of him should come the promised seed, *Calvin.*

QUEST. X. What things were promised to Iacob.

Vers. 15. *I Will never forsake thee, &c.* 1. Because these promises made to *Iacob* in Christ, were not onely temporall, but spirituall; not onely concerning this life, but the next, 1 *Tim.* 4.8. *Iun.* 2. *Where/soever thou goest*, which is not to bee taken largely, but with this restraint, so long as hee walked in the wayes of God, the Lord promiseth to be his guide, *Muscul.* 3. *Till I have fulfilled all I have promised thee*: not onely these things which the Lord now spake, as *Mercer.* but which *Isaack* promised and pronounced unto *Iacob*, vers. 3, 4. *Iun.* yea and all those promises made to *Abraham* and his seed, were made likewise to *Iacob*, *Rasi.*

QUEST. XI. How the Lord is said to be in one place more than another.

Vers. 16. *The Lord is in this place, and I was not aware, &c.* 1. God in respect of his power and locall presence is every where alike: but in respect of some speciall declaration of his presence, he is more in one place than another, as in some apparition and vision: as the Lord bid *Moses* put off his shooes because the ground was holy where the Lord then appeared, *Exod.* 3. so in the Tabernacle where the Lord gave answers in the Poole of Bethesda, where the Angell stirred the waters, the Lord was present after a speciall manner: as he is also in the assemblies and congregations of his servants: and as here in this heavenly apparition to *Iacob*, *Perer.* 2. The Hebrewes imagine that *Iacob* for the space of foureteene yeares, while he was in *Ebershouse*, never almost lay downe, but watched, giving himselfe to meditation, and therefore reproveth himselfe now for sleeping: but that this is a fable, I have shewed before in *Gen.* 25. quest. 20. 3. *And I was not aware.* * So the Lord to the faithfull performeth more than they could conceive and expect, *Calv.* And the servants of God perceive not at the first that which in processe of time is revealed unto them, as it is said of *Samuel*, that at the first he knew not the Lord, neither was the word of God revealed to him, 1 *Sam.* 3.4. that is, in such familiar manner as afterward the Lord shewed himselfe in, *Gregor. lib.* 2. in 1 *Sam.* 4. *Bernard* excellently sheweth the difference of Gods presence: *Est in omni loco, &c. sed aliter atque aliter: apud homines males est puniens & dissimulans, apud electos operans & servans, apud superos pascens & cubans, apud inferos damnans & arguens, &c.* God is every where, but after a divers manner: he is among the wicked punishing, yet forbearing, among the elect working and saving, in hea|ven refreshing and dwelling, in hell condemning and reprovng, *Serm.* 6. *de Dedication. Eccles.* &c.

QUEST. XIII. Why *Iacob* called the place fearefull.

Vers. 17. *How fearefull is this place?* 1. Three things were here wrought upon *Iacob*; while he slept he had a vision, when he awaked he had the revelation and understanding of the vision, and beside a reverent feare came upon him, *Cajetan.* 2. Which feare was not in respect of any danger, from the which the Lord promised to deliver him, *Mercer.* nor yet such a feare as the wicked are stricken with all, but a reverent feare, such as the godly have when they enter into Gods presence, *Muscul.* 3. This place was not the Mount Moriah, as some think, where afterward the Temple was built, for Bethel and Jerusalem are far distant, as is shewed before, quest. 5. neither is here Bethel a name appellative, but proper, given to that Cilty which was called Luz before, vers. 19. but that fable of the Hebrewes, that the Mount Moriah removed from his place, * and went before *Iacob*, is ridiculous, *ex Mercer.* 4. He calleth it a fearefull place, and the house of God, both because God there appeared, and the heavens opened, and for that hee thought it a meet place to be consecrated to the worship of God, *Iun.* and it may well signifie the Church of God, where the Lord doth reveale himselfe to his servants, *Rupertus.*

QUEST. XIII. Of the stone which *Iacob* powred oyle upon.

Vers. 18. *HE tooke the stone that was under his head.* 1. These were neither twelve stones, according to the number of the twelve tribes, which did all grow into one, as the Hebrewes imagine: * neither were they many stones, as *Iosephus*: for though he gathered divers stones about his head, as *Iunius* collecteth out of the 11. vers. yet one was fittest for *Iacob* to rest his head on, and to reare for a pillar, *Mercer*. 2. The oyle did not fall from heaven, as the Hebrewes, nor yet is it like he had it from Luz; but it was such as he carried with him for his refreshing in his journey, and whereof there was great plen|tie in that Countrey, *Mercer*.

QUEST. XIV. Whether Iacob did well in setting up a pillar, and anointing it with oyle.

SEt up as a pillar; and powred oyle. 1. The word is *matseba*, a pillar, of *jat sab*, which signifieth to stand: three sorts there were of such pillars: some for religious uses, forbidden *Levit.* 26.1. some for morall, to put the people in minde of some benefit, as the twelve stones pitched in Jordan: some for evill uses, as *Absolons* pillar, which he set up to keepe a memoriall of him. 2. The Gentiles used superstitiously to powre oyle upon stones; but *Iacob* taketh not this usage from them: it is more like that Satan brought the Gentiles superstitiously to counterfeit those holy rites, which holy men consecrated unto God: and againe, the Gentiles did adore and worship such stones, as *Arnobius* confesseth of himselfe, when he was yet an idolater, when he saw a smooth stone anointed with oyle, *Tanquam inesset vis presens adulabar; affa|har; I did speake unto it, and flatter it, as though some present vertue were in it.* But *Iacob* ascribeth no di|vine vertue unto this stone, *Perer*. 3. Whereas they are forbidden to reare up any pillar, *Levit.* 26.1. this fact of *Iacob* was long before the promulgation of that law: and besides they are forbidden to erect any such pillar to bow downe unto it: they might set up stones and pillars for commemoration of some worl|thy fact, as *Iosua* pitched the stones in Jordan, but not for adoration: and so *Iacob* here doth set up this stone for a remembrance of this vision, as also he doth consecrate it with oyle, as peculiar for the service of God, for in the same place he afterward built an Altar to God, *Gen.* 35.7. but he was farre off from any sulperstitious opinion of this stone. 4. *Augustine* findeth out here a greater mystery, making this stone anoin|ted with oyle, a figure of Christ, who is so called of his anointing, *Lib.* 16. *de Civit. Dei, cap.* 38.

QUEST. XV. Whether the City of Luz were built at this time.

Vers. 19. *NOTwithstanding the name of the City was called Luz.* 1. There is another word (*alam*) which signifieth *certainly, truly*, which the Septuagint unskilfully joyne with Luz, and make of both one corrupt name, *Vlammaus*. 2. Some thinke that there was here no City at this time, but that Luz was built long after, *Calvin*. But the text it selfe sheweth, that at this time there was a City, and that *Ia|cob* being overtaken of the night, lodged abroad in the field, *Mercer*. 3. Neither yet as some thinke, did *Iacob* lodge in the City, for the towne would have afforded him a softer pillow: and whereas *Iacobs* saith, that God appeared unto him at Luz, *Gen.* 48.3. he meaneth not the towne it selfe precisely, but compre|hendeth under that name, the field where he lodged, that belonged unto the City Luz.

QUEST. XVI. Luz and Bethel, whether one City or divers.

HE called the name of the place Bethel, &c. A question is here moved, whether Luz and Bethel were all one City, seeing that the border of *Iosephs* inheritance, *Iosu.* 16.2. is said to goe from Bethel to Luz: for the solution whereof: 1. It is not like that Luz and Bethel were two Cities at the first, which being neare together were joyned into one, and two principall parts of the same City retained the names of Luz and Bethel, *sic Tostat. Lyran.* 2. Neither were there two Bethels, one in the tribe of *Ephraim*, another of *Benjamins* lot, as *Chimbi* thinketh, and *Genevens. in annot.* *Iosua* 18.13. for Bethel was bordering onely upon *Ephraim*, but within the lot of *Benjamin*, *Iosu.* 16.2. *Iosu.* 18.21. 3. Neither was this Bethel as some thinke, belonging first to *Ephraim*, and then fell to *Benjamins* lot: for no such thing appeareth, but that originally it was allotted to *Benjamin*, *Iosu.* 18.22. 4. Nor yet need we to say with *Pererius*, that Bethel is taken two wayes, strictly, for

the very place where God appeared to *Iacob*, excluding the City; and largely, as comprehending the City & all together. 5. But the truth is, that there were two Cities called by the name of Luz, one that ancient towne whose name was changed into Bethel, another afterward built by one that went into the land of the Hithites, which kept the name of Luz still, *Iud.* 1.26. and this is that Luz, spoken of in the place objected, *Iosu.* 16.2. *Masius* in 16. *Ios.* *Iun.* 6. This Bethel by the Prophet *Osee* is called Bethaven, 4.15. that is, *the house of iniquity*, because *Ieroboam* there set up his golden calfe, 1 *King.* 12. and not farre from Bethel was there a place called Bethaven, *Iosua* 7.2. which name, the other occasion concurring, was translated to Bethel, *Perer.*

QUEST. XVII. How Iacob voweth that the Lord shall be his God.

Vers. 20. *If God will be with me, &c.* 1. *Iacob* was farre off from conditioning with God, that he should no otherwise be his God, than if he performed these things. 2. Neither doth *Iacob* here utter his infirmity, as doubtfull of the performance of these things. 3. Nor yet doth he thus say, as though he thought the promise of God conditionall, that he would not otherwise be his God unlesse he performed these things, *Perer.* for God expresseth no condition in his promise. 4. Nor yet need we answer, that *Ia/cob* doth not vow the generall worship of God, whereunto he was bound by his profession, having relceived

Page 262

circumcision, but a speciall service, in consecrating that place to Gods service, and offering of tythes: or that it is lawfull for a man to tie himselfe by a new bond to performe that to God which he is other|wise bound to doe; as the Prophet *David* saith, *Psal.* 119.126. *I have sworne and will performe it, that I will keepe thy righteous judgements:* both these answers are true, though not pertinent to this place, *ex Perer.* 5. Wherefore *Iacob* doth not bring this forth as a condition, *If God will be with me?* this particle (*im*) is not here a conditionall, but a word of time, as it is taken, *vers.* 15. *untill, if,* that is, when I have performed, &c. so is it taken here, when God hath *beene with me, and kept me in this journey, Iun^a Mercer.* and the words following are not to be read, *then the Lord shall be my God:* but, *when the Lord hath beene my God:* so they are not parcell of the vow, which is complete in the 22. *vers.* but they are part of the realson of this vow, *Rasi, Iun.*

QUEST. XVIII. To whom Iacob voweth to pay the tenth.

Vers. 22. *I Will give the tenth.* 1. Some thinke that he payed the tenth to *Semor Eber:* but *Sem* died before *Iacob* was borne: and *Eber* also was dead many yeares before this, in the 19. yeare of *Iacob*, who is now supposed to have beene 77. yeare old. 2. Therefore this giving of tithe was nothing else but the consecrating of the tenth part of his goods to be bestowed in building of Altars, and in sacri|fices for the service of God: and such things as are devoted to religious uses, are truly said to be given unto God, *sic Cajetan. Mercer.* 3. Some Hebrewes referre this to the consecrating of *Levi* to the Priesthood: but (as *Aben Ezra*) not men, but cattell and beasts used to be tithed.

4. Places of Doctrine.

I. Doct. The ministry of Angels.

Vers. 12. *THE Angell of God went up and downe.* By this is expressed the ministry of the Angels, that are continually imployed for the good of the elect: they ascend to report our necessities, they descend to be ministers of Gods mercies; as the Apostle saith, *Are they not all ministring spirits, sent forth to minister for their sakes that shall be heires of salvation?* *Heb.* 1.14.

2. *Doct.* How Gods providence is seene in permitting evill to be done in the world.

Hereby also is set forth Gods providence that watcheth over all things; for the Lord standeth upon the top of this ladder, whereby is signified the administration and government of the world. Against which providence, whereas it is objected that many evill things are committed in the world, to the which the Lord is no way consenting; *Thomas Aquine* answereth, that although some defects are against the *particular* nature of things, yet they are for the good of the *universall*; and therefore as *Augustine* saith, *Deus non sineret malum esse in operibus suis, nisi sciret benefacere etiam de malis*: God would not suffer evill to be in his works, if he did not know how to turne evill into good. But it will be said, God ought to draw men against their will unto good. *Dionysius* answereth, *Non est providentia divinae violare naturam, sed est cujusque naturae conservatrix*: Gods providence doth not change or violate nature, but is the preserver of nature: leaving to things indued with reason to follow their owne will and inclination, *Lib. de Divin. nominib. cap. 4 par. 4.*

3. *Doct.* How God forsaketh not the elect finally.

Vers. 15. *I Will not forsake thee, &c.* Gods promises to his servants are so stable and firme in Christ, that they are sure finally not to be forsaken, as the Lord said to *Iosua*, *I will never faile thee nor forsake thee*, *Heb. 13.4. Calvin.*

4. *Doct.* Lawfull to vow.

Vers. 20. *IF God will be with me, &c.* By *Iacobs* vowing, both their error is condemned that take away the use of all vowes from Christians, and their superstition that vow not as they ought; *Iacob*, 1. directeth his vowes to God,* the papists vow unto Saints. 2. He voweth to testifie his thankfulness, they vow to merit. 3. He voweth such things as were in his power, as to pay tithes; they such things as are beyond their reach, as single life, where the gift is not. 4. *Iacob* voweth such things as God commanded, they vow things of their owne inventing, as to goe in pilgrimage, to fast with bread and water, to garnish Idols, and such like; concerning the which we may say with the Prophet, *who required this at your hands? Isay 1.2. Calvin.*

5. *Doct.* Signes called by the names of the things.

Vers. 22. *This stone shall be the house of God.* This stone was not Gods house, but a monument or signe of the place of Gods worship, for there *Iacob* to fulfill this vow, afterward at his returne built an Altar to God, *Gen.35.7.* Thus by a *metonymie*, that which is proper to the thing, is given to the signe, in which sense the bread in the Eucharist, is called the body of Christ, *Marl.1.*

5. Places of Confutation.

1. *Confut.* How the Angels are reporters of our prayers unto God, and yet no mediators.

Vers. 12. *Loe the Angels of God ascended and descended upon it.* Hence *Pererius* would gather, that the Angels descended from heaven to reveale unto us the counsels of God, and to execute his will, so their office is by ascending to report unto God our prayers, vowes, and necessities, *in Gen.25. numer. 23.*

We grant, that the Angels doe report unto God the affaires of the world, and the acts and gests of men, and so their supplications in generall: but this they doe as messengers, not as mediators. The Prophet *Zachary* sheweth a distinct office of the Angelicall spirits, and Jesus Christ, there called the Angell of the Lord: they returne this answer to Christ, *We have gone thorow the*

world, and behold, all the world sitteth still, and is at rest. But the Angell of the Lord, Christ the Mediator of his Church, steppeth forth and prayeth, *O Lord of hosts, how long wilt thou be unmercifull to Ierusalem! Zach. 1.12.* So then, though the Angels be witnesses of our devotion, and beholders of our teares and plaints, they have no office of mediation, neither have we any warrant to pray unto them.

2. *Confut.* Against the Platonists, that make three kinds of providence.

Vers. 12. *THere stood a ladder upon the earth, and the top reached to heaven.* Gods providence then descen|deth from heaven to earth: contrary to the opinion of the Platonists, noted by *Gregor. Nyssen. lib. 8. de provident. cap. 3.* who make three kinds of providence, the first of God, in taking care onely for things celestiall and spirituall, and the generall causes of other things in the world: the second they a|tributed to the second ranke of gods, who provided for all things betweene the Moone and the earth: the third they yeelded to the spirits who governed the actions of men. But the Scripture teacheth us, that all things in heaven and earth are ruled by Gods providence, in so much that a sparrow cannot fall upon the ground without the will of God, *Matth. 10.29.* as the Prophet *David* also saith, *Who is like unto the Lord our God, that hath his dwelling on high, who abaseth himselfe to behold things in the heaven, and the earth? Psal. 113.5, 6.*

3. *Confut.* Iacobs ladder doth not signifie the monasticall profession.

*PEreri*us interpreteth this ladder out of a counterfeit peece of *Bernard*, to be the discipline of Monal|sticall life, and namely, the way and rule of *Benets* order, whereby the founder of that order *S. Be|nedit* went to heaven, *numer.34. Contra. 1.* First then it is requisite, if this ladder signifieth Monasticall discipline, that he which first saw it, should have beene a professed Monke: but I thinke they will not say that *Iacob* was a Monke: the most speciall part of which profession consisteth in the vow of single life. 2. Christ himselfe standeth upon the top of this ladder, to whom the way and ladder is directed: he then that climbeth this ladder must ascend by faith in Christ; but the Monks thinke to climbe up to heaven by their merits. 3. *Iacob* was a figure of Christ, upon whom the Angels of God should ascend and descend, *Ioh.1.51.* it is great presumption then to put *Benet* in Christs place, that *Iacob* should bee a figure of him. 4. This ladder sheweth the way that every true Israelite of *Iacob* should ascend by: but every true Israel|lite and Christian is not a Monke.

4. *Confut.* Philo confuted concerning the ascending and descending of soules.

PHilo understandeth the ayre to be this ladder: *Basis terra, coelum caput; The earth is the foot of this lad|der, the heaven is the head or top:* the Angels are the soules, *Quas aer habet stellis pares, which the ayre is filled with, equall to the starres in number:* some of these descend into the bodies, some ascend: *Alia ad corpora recurrunt, Some returne to the bodies againe:* thus *Philo* Platonizeth, *Lib. de somniis.* In this device of *Philo* three notable errorrs are discovered: 1. The ayre is not the seat or region of soules, but the spi|rits of the just are in heaven where Jesus Christ is, and the holy Angels, *Heb. 12.22, 23, 24.* 2. The soules had no being before their bodies, that they should descend into them as from another place: *God formeth the spirit of man within him, Zachar. 12.1.* 3. Neither doe the soules once separated from the bodies, re|turne any more to cohabit in earthly and mortall bodies; *The spirit returneth to God that gave it, Ec|cles. 12.7.*

5. *Confut.* Against the Helvidians.

Vers. 15. *I Will not forsake thee till I have performed, &c.* The Helvidians, because it is said that *Ioseph* knew not *Mary* •|ll she had brought forth her first-borne sonne, *Matth. 1.25.* would gather thereupon, that he knew her afterward: they may as well conclude here, that after God had performed to *Iacob* that which he promised, that he did forsake him then, *Muscul.*

6. *Confut.* Temples have no inherent holinesse, but in regard of the use.

Vers. 17. *THis is no other but Gods house, &c.* This proveth not that Temples and Churches are more holy places in themselves, which is the opinion of the Romanists. 1. Their Temples being polluted with idolatry, are prophane and unholy. 2. Though before Christs comming the Lord chose his speciall place where he would have sacrifices offered, and not in any place beside, and so some places

were privileged with a legall kinde of sanctity, more than others: yet now since that Christ hath every where opened heaven to the prayers of the faithfull, that distinction remaineth not. 3. Even Bethel retained not an inherent holinesse, but in respect of the religious use: for after that it was by *Ieroboam* defiled with Idolatry, it was no more *Bethel*, the house of God, but *Bethaven*, the house of iniquity.

7. *Confut.* Against the anointing of Altars.

Vers. 18. *HE powred oyle upon the top of it, &c.* Hence *Rabanus* groundeth that superstitious use of anointing the Altar with oyle: *Altare post aspersionem aquae Chrysmate ungitur ad imitationem Patriarchae Iacob; The Altar after the sprinkling of water is anointed with Chrysme, after the imitation of the Patriarche Iacob, Lib. de institut. Clericor. cap. 45. Contra.* 1. The ceremonies of the law, which were figures and shadowes of things to come, are not meet ornaments for the Gospell, such were their *washings, anointings, sacrifices*, and other rites: they were shadowes of things to come, but the body is Christ, *Coloss. 2.17.* The body then being come, what need the shadow? 2. The same ointment that Christ was anointed with, his members also receive: but that was a spirituall unction, *Luk. 4.18. The spirit of the Lord is upon me, because he hath anointed me.* Of this anointing the Apostle speaketh: *You have an ointment from him that is holy, and ye have knowne all things, 1 Ioh. 2.20.* 3. But if *Iacobs* anointing must be a patterne, why doe they also sprinkle water, which he did not? *Iacob* also used profane and common oyle, such as he carried for his journey; but their oyle must be hallowed first and consecrated: *Iacob* here maketh no Altar, but setteth up a pillar for a monument: why doe not they by the same example powre oyle upon their Crosses and Pillars in the high-way?

8. *Confut.* Bethel become Bethaven, and Rome Babel.

Vers. 19. *HE called the name of that place Bethel.* Yet afterward when it was prophaned by idolatry, it was called by the Prophets *Bethaven*, the house of iniquity: we need not therefore marvel if that Rome, sometime the Church of God, bee now become *Babel*, the fountaine of corrupt doctrine, the place and seat of Antichrist: they cannot shew such warrant for the consecration of Rome, as the Scripture speaketh for Bethel, which of the house of God was made an habitation of filthy Idols; and so is Rome, *Muscul.*

6. Places of morall observation.

1. *Observ.* We must not amend one error by another.

Vers. 9. *Then went Esau to Ishmael, &c.* *Esau* in stead of correcting his former error, in taking him wives from the daughters of Canaan, committeth another, in matching into the stocke of *Ishmael*, that was also a stranger from the covenant: he thought he should please his father, though he did not thorowly reforme himselfe, if he came a little nearer: such is the reformation of hypocrites, they thinke they have done well if they can dawbe over their sinnes, and set some

colour upon them by a pre|tended reformation: as *Herod* did, *Who seemed to reverence Iohn, and when he heard him, hee did many things, and hea•d him gladly, Mark. 6.30. Mercer. Calvin.*

2. *Observ.* Patience and labour to be endured for vertue.

Vers. 11. *HE tooke of the stones of the place, and laid under his head. Iacob* is set forth unto us as a sin|gular example of labour and patience: who both lay hard, and fared coursly by the way. *Philo* noteth hereupon, *Non decet virtutis sectatorem vita delicata, &c. A delicate life becommeeh not a follower of vertue.* This example serveth to reprove those who place their whole felicity in this life, in dainty fare, lying in soft beds, and other such delicacies: which was the happinesse of that rich glutton, *Luk. 16.* Beside, this example doth teach us, that if we have the like hard entertainment in the world, wee should comfort our selves by the example of *Iacob, Calvin.* So Saint *Paul* saith, *I have learned, in what/soever state I am, therewith to be content: I can be abased, and I can abound, Phil. 3.12.*

3. *Observ.* We must alwayes be going forward in our Christian course.

Vers. 12. *THE Angels went up and downe.* None of them were seene to stand still upon the ladder, but were in continuall motion, either ascending or descending: which teacheth us, that in our Christian profession we should be alway going forward: *Qui non proficiunt, necessario deficiunt; They that goe not forward, goe backward:* the Angels either ascend or descend, *Perer.* The Wise man saith, *Hee that is slothfull in his worke, is even the brother of a great waster, Prov. 18.9.* He that buildeth not up in Chri|stian profession, pulleth downe.

4. *Observ.* Reverent behaviour to be used in the Church of God.

Vers. 17. *HE was afraid and said, how fearfull is this place? &c. Iacob* perceiving that God was present, and that the place where he was was Gods house, because the Lord had there shewed him|selfe, he doth stirre up himselfe to a reverent feare, as being in the sight and presence of God: which his example doth teach us how we ought to behave our selves reverently and humbly in the Lords house: *Bernard* well saith, *Terribilis plane lo•us, dignus omni reverentia, quem fideles inhabitant, quem angeli sancti frequentant, quem sua praesentia Dominus dignatur: A fearefull place indeed, and worthy of all reverence, where the faithfull inhabit, the Angels frequent, God himselfe vouchsafeth to be present: as the first Adam (saith he) was placed in Paradise to keep it: Ita secundus Adam versatur in Ecclesia sanctorum, ut operetur, &*

custodiat; so the second Adam is conversant in the congregation of the Saints, to be working there, and watch|ing over them: Bernar. serm. 6. de dedication. The Prophet *David* saith, *I will come into thine house in the multitude of thy mercies, and in thy feare will I worship toward thy holy temple: Psal. 5.7.*

5. *Observ.* To be content with our estate.

Vers. 20. *IF he will give me bread to eat, cloathes to put on, &c. Iacob* requireth not any superfluous or un|necessary thing, but onely needfull and sufficient provision: like as the Prophet prayeth, *Give me not poverty, nor riches, but feed me with food convenient, Pro. 30.8.* We learne hereby to be con|tented with a little, and not to covet abundance: there is a saying, *Cuiparum non est satis, nihil est satis: he that a little sufficeth not, nothing will suffice:* the Apostle saith, *Godlinesse is great riches, if a man be content with that he hath, 1 Tim. 6.6.*

CHAP. XXIX.

1. The Argument and Contents.

IN this chapter, first is declared the entertainment of *Iacob* into *Labans* house: where wee have, 1. his communication with the shepheards, *verse* 1. to 9. 2. his salutation of *Rachel*, *verse* 9, to 13. 3. his manner of receiving into *Labans* house.

Secondly, *Iacob* covenanteth with *Laban* for *Rachel*, and serveth first seven yeares, then *Leah* is given for *Rachel* by *Labans* craft, after he serveth seven yeare more to enjoy *Rachel*, *vers.* 16. to 30.

Thirdly, the issue and fruit of *Iacobs* marriage is expressed, the barrennesse of *Rachel*, and the fruitfulness of *Leah* in bringing forth unto *Iacob* foure sonnes: and the cause hereof is shewed, because *Leah* was despised.

2. The divers readings.

v. 1. to *Laban* of *Bathuel* the Syrian, the brother of *Rebeckah* mother of *Iacob* and *Esau*. * *S. the rest have not these words.*

v. 8. we may not. B. G. we cannot. caet. iacol. to can. *

till all the shepherds be come together. S. all the flockes. caet.

and wee doe remove the stone. H. they doe remoue. caet. *verse.* 9. while they spake. H. while hee spake. caeter.

v. 13. Having heard the causes of his journey. H. He told *Laban* all these words or things. caeter.

v. 21. the daies of my service are fulfilled. C. my daies are fulfilled. caet.

v. 22. great troupes of friends being called together. H. he called together all the men of the place. caeter.

v. 27. fulfill seven yeares for her. G. fulfill or passe over a weeke for her. caeter. so likewise, v. 28. fulfill a weeke of daies of this marriage. H.

v. 30. obtaining the desired marriage, he preferred the love of the second before the first. H. he went into *Rachel*, and loved *Rachel* more than *Leah*. caet.

v. 35. he called. T. she called. caeter.

3. The Explanation of doubtfull questions. *

QUEST. I. Of the three flockes, and the stone laid upon the wels mouth.

Vers. 2. *THree flocks of sheepe lay there, &c. there was a great stone upon the wels mouth, &c.* 1. I will omit the allegories that are here devised: the Hebrewes by the three flocks, understand the people, Levites, and Priests, three orders in Israel: others by the stone would have signified the doctrine of the Pharises, which was an impediment to the knowledge of the law. 2. They used to lay a great stone upon the wels mouth, not only to preserue men from danger by falling into it, but to keepe the water, that it might not be troubled or corrupted: for it seemeth, there was great scarcity of water in that country, *Mercer*.

QUEST. II. Of *Rachels* keeping her fathers sheepe.

Vers. 9. *Rachel came with her fathers sheepe*. 1. So was it the fashion of that country, to set their daughters to keepe their sheepe: as the seven daughters of *Reuel Moses* father in law did, *Exod.* 2.16. *Rachel* seemeth thereof to have her name, which signifieth a sheepe, *Muscul.* 2. *Rachel* was thus imployed, and *Leah* stayd at home, for that shee was the elder, and now marriageable, or because of her tender eyes, which might not endure the sunne, *Mercer.*

QUEST. III. Whether Iacob rolled away the stone alone.

Vers. 10. *HE rolled away the stone*: 1. Some thinke, that he with the rest did remove this stone, *In.* 2. But it is rather like that *Iacob* did it alone, being now a man of perfect strength,

Page 266

seventy seven yeares of age, whereas the other might be youths, and some maidens: as also *Iacob* calsting affection to *Rachel* might put forth his strength to shew her pleasure, and to insinuate himselfe, *Mercer.*

QUEST. IV. Of divers kinds of kissing and whether it were lightnesse in Iacob to kisse Rachel.

Vers. 11. *ANd Iacob kissed Rachel, &c.* 1. We reade of divers kinds of kisses: 1. one an unchaste kisse, such as harlots use, *Prov.* 7.13. 2. a modest kisse used among kindred, as *Isaack* kissed *Ia|cob*, *Gen.* 27. *Iacob* here kisseth *Rachel*. 3. a kisse of courtesie, as they used to salute strangers, and to entertaine them into their house, *Luk.* 7.45. Our Saviour saith to the Pharisee, *thou gavest me no kisse*. This kinde of kissing was much used among the Romanes, who used one to kisse another in the way, insomuch, that *Tyberius Caesar*, as *Suetonius* writeth, did forbid it by a publike edict. 4. They used also among the Romanes a kisse of triall, the kinsfolks used to kisse the women, to see if they had drunke any wine, which was not lawfull amongst them: as *Plinie* maketh mention of *Egnatius Mecennius*, that killed his wife for drinking of wine out of a tun, and yet he was by *Romulus* acquitted of the murder, *lib.* 14. *cap.* 14. 5. There was a fraudulent kisse, such as *Iudas* gave that betrayed Christ. 6. There was an holy kisse, which the Christians did use one to give to another in their holy assemblies, in token of love, before they received the sacrament: whereof Saint *Paul* speaketh: Greet one another with an holy kisse, 2. *Corinth.* 13▪ 12. *ex Perer.*

2. *Iosephus* misreporteth this story, that *Rachel* wept and fell upon *Iacobs* necke, whereas it was *Ia|cob*, *lib.* 1. *antiquit.* 3. Lest it might be thought a light part in *Iacob* to kisse a woman unknowne, I agree unto *Aben Ezra*, that here we must admit *hysteron proteron*, for first *Iacob* told *Rachel* who he was, as it followeth in the next verse, before he kissed her, *Mercer.* 4. *Augustine* allegorizeth this fact of *Iacob*▪ that as he first watered *Rachels* flocke before he kissed her, *sic nisi per aquam baptismi, &c.* so unlesse by baptisme the people of God obtaine remission of sins, *osculum accipere a Christo*, 1. *pacem ejus habere non meretur*, they cannot obtaine a kisse from Christ, that is, injoy his peace, *Aug. serm.* 80. *de temp.*

QUEST. V. Why Iacob wept.

Vers. 11. *Lift up his voyce and wept, &c.* *Iacob* weepeth for joy that he had so happily continued so long and painfull a journey,* not as *Esau* wept for grieffe, *Genes.* 27.2. The Hebrewes thinke that he wept, because he had no giftes to bestow upon *Rachel*, as *Eliezer* did upon *Rebecca*, *Gen.* 24. they further imagine, that *Iacob* came forth accompanied with servants, camels, and gifts, but that he was robbed of all be *Eliphaz Esaus* eldest sonne by the way, who yet spared his life: but these are tales. It is like that *Rebecca* sent *Iacob* away privily because of *Esau*, lest he should have lyen in waite for him. 3. So likewise they imagine that *Laban* came forth hastily to meet

Jacob, thinking that he had come as richly furnished as *Eleezer*, whom *Abraham* sent: and seeing no companie, at the last he kissed him, to trie if he had any pearles in his mouth: and finding nothing, that thereupon he saith, *thou art my bone and my flesh*, that he had no other cause now to give him entertainment, but that he was his kinsman.

QUEST. VI. Whether Leah were bleare-eyed.

Vers. 17. *LEah was tender eyed*. 1. Not faire eyed, as *Oukel's* translateth, as though *Leah* had nothing comely but her eye, but *Rachel* was all comely. 2. Not yet was she *lippis oculis*, bleare-eyed, as the Latine translateth, and *Tostatus* expoundeth, *fluebat crassus humor quotidie ex oculis, ut esset lippus*, 1. *similis lachrimanti, that there issued out of her eyes continually a thick humor, so that she was bleare-eyed, as if she continually wept*: the word is *raccoth*, tender: her eyes seemed to have beene dull and heavy, which made her pore-blinde, or to looke a squint, which is a great deformity in a woman. 3. This her infir|mity came not by continuall weeping, as the Hebrewes imagine, lest she should have beene given to *Esau* to wife: for it is like, that they had not yet heard so much as of the name of *Esau*: but this weake|nesse of her sight might proceed from her weake constitution, whose name may seeme to have beene derived of *laah*, which is to wax faint, or feeble, *Mercer*.

QUEST. VII. Why *Jacob* served seven yeares for *Rachel*.

Vers. 18. *I will serve thee seven yeares for Rachel thy younger daughter, &c.* 1. It was the use in these countries, as afterward among the Grecians and Romanes, for the husband to endowe his wife, and to give unto her or her parents and friendes some gifts. Among the Germans the espousals were not good if the husband gave not the wife her dowrie, *Tacit. de morib.*

German. the *Indilans* did use for a paire of oxen to buy their wives, **Strab. lib. 15.* the *Massilians* were not to give by way of dowry above 100 peeces of gold: the *Cretensians* halfe their goods: the ancient French gave as much as they received: the Saxons gave unto their wives parents, 300. shillings, *Perer*. 2. The like custome was in Israel, *David* espoused his wife for 100. foreskins of the Philistims, 2. *Sam.* 3.14. the Prophet *Osee* bought his wife for 15. peeces of silver, and an homer of barley, &c. c. 3.2. *Jacob*, because he had nothing to give, offered his service. 3. He himselfe setteth downe the time of 7. yeares, not as the Hebrewes think, because *Rachel* was now but 5. yeare old, and therefore he would stay till she were marriageable: it is not like, that a maiden of 5. yeare old could keep her fathers sheep: but *Jacob* knowing *Labans* covetous mind,

doth covenant for a reasonable time of service, *Mercer*. 4. *Laban* dealeth subtilly with *Jacob*, not simply promising *Rachel*, but saying *it is better*, * &c. for he had even now that crafty fetch to marry *Leah* first. 5. The 7. yeares seemed but a few daies to *Jacob*, not during the time of his service, because he comforted himselfe with the hope of his love, *sic Calvin*. they seemed not long in his judgement, but in his affection, *Perer*. but after the time was over, *Mercer*. 6. *Rupertus* hath here a fit allegorie, making *Jacob* a type of Christ, who came in the forme of a servant, and indured much travaile and labour in the daies of his flesh, to marry himselfe to *Rachel* of the Gentiles, yet first offering himselfe to *Leah* the Synagogue of the Iewes, *ex Perer*.

QUEST. VIII. Whether *Jacobs* love toward *Rachel* were inordinate.

Vers. 18 *Jacob loved Rachel*. 1. He loved her because shee was beautifull and comely: for of the three corporall blessings, strength, health, beauty, this hath the preheminance: *Plato* called it the principality of nature, *Socrates*, a tyranny not long, *Aristotle*, a greater commendation than all Epistles. 2. *Jacob* though he might herein shew some infirmity, he simply offended not, for to

desire beauty to be a provocation of lust, is unlawfull: but to affect it to this end, for more loving society and procreation of children, and where it is accompanied with vertue, all which here concurred in *Rachel*,^{*} is excusable: for as meat pleaseth better in a cleane dish, so vertue in comely persons is more amiable, *Hugo*. and some actions there are that without some delight cannot be so well affected: as eating of meats, learning of arts such is the matrimoniall society, *Augustine*: yea holy men may faile in some circumstances of vertuous actions, as in the zeale of justice, in the workes of charity, in the love of their spouses, which defects are excused by the lawfulnessse of the actions, and the exercise of other vertues, *Perer. ex Thom. Anglic.*

QUEST. IX. How Jacobs terme was ended.

Vers. 21. *GIve me my wife, &c. for my terme is ended.* 1. Not which *Rebeckah* his mother did set him, neither speaketh he of the terme of his owne yeares, that by reason of his age, he could stay no longer, to have any children, *Iun.* but he meaneth his seven yeares of service were expired. 2. It is therefore unlike, that in the beginning of the seven yeares this was done, as *R. Levi*▪ or before the seven yeares compleat, as *Ramban*: for *Laban* being an hard man, would remit nothing of the time agreed upon.

QUEST. X. Of marriage feasts, and why *Laban* made a feast.

Vers. 22. *Laban gathered together all the men of the place, &c.* 1. Not all, but many of the neighbours were called together: for thus in Scripture often generall speeches are restrained: *Genes. 41.57. all countries came to Egypt to buy corne*, that is, very many. 2. This company was called together, not to advise with *Laban*, how to deceive *Iacob*, as some Hebrewes thinke; for *Laban* was crafty enough of him|selfe, *Mercer*. but that *Iacob* before so many witnesses should not goe back from that marriage, where|in he should be deceived, *Calvin*. 3. This solemnitie of marriage though it be not of the substance there|of, yet for more honesty and decency▪ and for the ratifying of marriage, and to avoyd secret contracts, it is very fit to be used, *Tostatus*. 4. It was the laudable manner of those times, to make marriage feasts, as appeareth both in the old and new testament: *Iud 14.10. Sampson* made a feast at his marriage; our Saviour vouchsafed to be present at the marriage feast, *Iohn 2.* and this custome may very well be re|tained so it be used with moderation, that the concourse of unruly company be prevented▪ and excesse avoyded; therefore *Plato* prescribeth at marriage feasts, not above five friends of each side▪^{*} and as many kinsfolkes to be called together, but to be drunken with wine he counteth it *maxime alienum in nuptiis, to be least of all beseeming marriage*, *Perer.*

QUEST. XI. Of Labans fraud in suborning Leah.

Vers. 33. *When the even was come, he tooke Leah, &c.* 1. Their manner was to bring the spouse home at night, and covered with a veile, for modesty and shamefastnesse▪ which was the cause that *Iacob* knew not *Leah* at his first going in unto her; and it is like that she was silent all night, lest she should have beene discerned, and her silence he imputed to her modesty; some thinke that *Ia|cob* came not neare her, but continued all night in prayer, but it is unlike,^{*} seeing that *Iacob* had longed se|ven years for this marriage. 2. *Leah* cannot be here excused, who was in fault, yet drawn into it by her fa|thers counsell, and desirous also herselfe to be married to such a worthy man, *Perer.* and she might thinke that *Iacob* and her father were agreed. 3. But *Laban* was in the greatest fault, and therefore *Iacob* doth expostulate with him. 1. He is unjust of his promise in not giving *Rachel* betroathed to *Iacob*. 2. Hee dissembleth, excusing himselfe by the custome. 3. He offereth wrong to his daughter, to cause her to commit adultery. 4. And to *Iacob*, in thrusting upon him a woman whom hee desired not. 5. Though there were such a custome, he should have stood upon it in time, when *Rachel* was espoused: now the custome could not serve to violate the law of nature, to cause *Iacob* to commit adultery, being betroa|thed already to another, *Perer.*

QUEST. XII. Whether Iacob fulfilled seven daies or yeares before Rachel was given him.

Vers. 27. *FVlfill seven for her.* 1. Some understand this of seven yeares, for the word *Shebang* is sometime taken for seven daies, sometime for seven yeares, *Mercer. Vatab. Genevous.* but this is not like, for *Rachel* was given to *Iacob* first, and then he served seven yeares for *Rachel*, but

Page 268

if it should be taken for seven yeares, then *Iacob* should not have had his wife till these seven were fulfilled, *vers. 28. 2.* But it is better understood of daies, as *Hierome* expoundeth it: *ut septem dies pro nuptiis prioris sororis expleat, that he fulfilled seven daies for the marriage of the elder sister: Hieron. tradition. in Genes.* for it was the manner to keepe the marriage feast 7. dayes, *Iud. 14.15.17. Augustine* yeeldeth this reason, *valde iniquum fuisset Iacob fallaciter deceptum differre alios septem annos: it had beene most unjust to deferre Iacob so craftily deceived seven yeares longer, qu. 89. in Genes.*

QUEST. XIII. Iacobs multiplicity of marriage, no argument of his intemperance.

Vers. 29. *Laban also gave Rachel his daughter Bilhah, &c. Laban* gave unto both his daughters handmaids, both to attend and wait upon them, as also to be a solace and comfort unto them in a strange country whither they were to goe, *Perer. 2.* These afterward were joyned unto *Iacob* for procreation, beside either *Laban* or *Iacobs* intention: and in that *Iacob* had two wives and two concubines, it argueth not his intemperancie. 1. Because he intended onely to marry *Rachel*, & *praeter animi voluntatem Leam accidisse, and that Lea was given unto him beside his minde. 2. Iacob* also in this multiplicitie of marriage, chiefly propounded to himselfe the procreation and multiplying of his seed. 3. He took his maids, not of his owne minde, *sed ut conjugem placaret,* but to please his wives, that they might have children by them. 4. And againe it must be considered, *tunc temporis non datam fuisse legem, qua multiplices nuptias prohiberet, that there was at that time no law which did forbid multiplicity of marriage, sic Theodoret. qu. 84. in Gen. ex citat. Perer.*

QUEST. XIV. At what time Leahs foure eldest children were borne.

Vers. 34. *His name was called Levi, 35. shee called his name Iehudah.* 1. The Hebrewes fable, that *Michael* called from heaven to *Levi*,^{*} and gave him that name, and endued him with gifts fit for the Priesthood: and further, *Leah* now having borne three children, saith her husband should be joyned unto her, because she had borne her part of the twelve sons, which she as a prophetesse did foresee should be borne unto *Iacob*, of his two wives and two handmaids: but these are fabulous and vaine conjectures: they also in the name *Iehudah*, doe include *Iehovah*, the letter *Daleth* being added in the fourth place, because he was the fourth son: but these light collections are not to be stood upon. 2. Some think that these children began to be borne in the beginning of the first seven yeares, as *R. Levi*: but the text overthroweth that conceit, for *Iacob* went not into *Lea*, till he had ended his terme of seven yeares, *vers. 21.* Some thinke that these and the rest of the children were borne to *Iacob* in the last seven yeares, and the six yeares beside of *Iacobsservice*: but the story is otherwise, that all *Iacobs* children were borne before he entred into a new covenant to stay still with *Laban*, his two seven yeares being expired, *Genes. 0.25.* But it is more probable, that all *Iacobs* children, only *Benjamin* excepted, that was borne in the land of *Canaan*, that is, eleven sonnes and one daughter, were brought forth in the compasse of the last seven yeares: for it is not necessary to assigne their birth successively, one to be borne after another, but that their mothers might be with childe at once: and so it is not improbable, that foure women in seven yeares might bring forth 11. or 12. children, *Mercer.*

4. Places of doctrine.

1. *Doct.* God directeth even the least actions of his servants.

Vers. 1. *Iacob lift up his feet*: that is, he went cheerefully and willingly: and in that mention is made of so small an action, as the lifting up of his feet, we learne, that even the least and ordinarie actions of the faithfull are directed by the spirit of God, and guided by his providence, *Mercer*: as our Saviour taketh knowledge of *Nathaniels* sitting under the figge tree, *Ioh.* 1.48. so the Apostle saith, *that all things worke together for the best, to them that love God, Rom.* 8.28.

2. *Doct.* Men may hold the truth in generall, and yet faile in particular.

Vers. 15. *SHouldest thou serve me for nought?* *Laban* here speaketh reason, and seemeth to know what is just and right, but afterward he failed, and recompenced *Iacob* but meanely for his faithfull service: as *Iacob* complaineth, *Thou hast changed my wages ten times, Gen.* 31.41. Thus we see, that carnal men may hold generall principles a right, but when it commeth to their owne particular, then they are blinded with selfe-love, *Calvin*. So dealt *Herod* with *Iohn Baptist*: he did acknowledge him to be a just and holy man, yet to please his wives daughter, commanded him to be beheaded.

5. Places of Confutation.

1. *Confut.* Custome not to be pretended where greater enormities are admitted.

Vers. 26. *IT is not the manner of this place, to give the younger before the elder.* He pretendeth a custome in the lesse matter, in the meane time he transgresseth the custome and all good order in a thing of greater importance, in thrusting upon a man in the night one sister for another: thus after the like manner the Romanists object the custome of the Church against the marriage of Ministers, whom they call Priests;

and in the meane time they breake all good order, while for want of the due remedie, fornication and uncleane lust is suffered to be practised amongst them, *Muscul*.

2. *Confut.* *Iacobs* polygamie and marriage of two sisters, not justifiable.

Vers. 30. *SO entred he into Rachel also.* This multiplicity of wives which is called polygamie, is diversly excused. 1. *Augustine* saith, *Nulla lege prohibebatur, it was forbidden by no law: quan/d^o mos erat, crimen non erat: It was no fault, when the custome was so*: as in times past it was a shame for the Romans to have *talares tunicas, side garments*, but now every one of honest sort doth weare them, *Aug. lib.* 22. *cont. Faust c.* 47.

Contra. 1. Though there were no written law in those times, yet their owne conscience grounded upon the light of nature, and the faithfull tradition of the fathers, might have discerned it to be a fault: seeing that God in the beginning for one *Adam* made but one *Eve*, and *Lamech* of the wicked race is the first found in Scripture to have had two wives. 2. And though custome may be pretended for many wives, yet to marry two sisters there was no such custome, *Mercer*. 3. The example of long garments is nothing like: for it is a thing indifferent, which may be thought comely or uncomely, as time and place doth vary: but that which is simply unlawfull, and against the first institution, as polygamie is, cannot be borne out by any custome.

2. Some say that polygamie is after a sort against nature, yet so as it may be dispensed with, as it is like after the flood, to *Noah* this indulgence was given, *Perer. in* 29. *Gen. numer.* 31.

Contra. 1. If *Noah* had beene dispensed with for many wives, then had there beene greatest cause to have used that liberty: and if polygamie for propagation were tolerable, God might have preserved in the arke more than for every man one woman. 2. Against a written law and institution, as this is of having one wife, *Gen. 2.24. A man shall leave father and mother, and cleave to his wife*, not wives; a dispensation unwritten cannot be admitted.

3. Divers allegories are made of *Iacobs* two wives: *Augustine* by *Leah*, figureth the people of the Iewes, by *Rachel* the Gentiles. *Rupertus* saith contrary, that *Rachel* was a type of the Iewes, *Leah* of the Gentiles, *August. ser. 80. de tempor. Rup. in Gen. 29. Gregorie* by *Leah* interpreteth the active life, by *Rachel* the contemplative, *Homil. 14. in Ezech. ex Perer.*

Contra. 1. By the diversitie of these allegories it appeareth, they are mens collections, and humane devices, and therefore cannot excuse the transgression of a divine ordinance. 2. And though these allegories might be warranted by the Scripture, yet thereby is not the fact justified: Christs comming for the suddenesse thereof in Scripture is compared to the comming of a theefe; yet I trust thereby is not a theeves sudden approaching approved. 3. This then is the resolution of this question: 1. that *Iacob* shewed his infirmity in this not double, but quadruple marriage, yea and the same incestuous in the marriage of two sisters. 2. yet *Labans* fault was greater than *Iacobs*, who by his craft induced him unto it. 3. God in his deepe providence used this oversight of *Iacob*, as a meanes greatly to increase and multiply his seed. 4. *Iacob* and the rest of the Patriarkes, in their manners and generall example of life, * but not in some particular acts, such as this is, are to be imitated, *Mercer.*

6. Places of morall observation.

1. *Observ.* Education of children in labour.

Vers. 9. *Rachel came with her fathers sheepe, for she kept them.* Thus in that simple age did they bring up their children, not idly and wantonly, but in labour and houshold workes: *Laban* had many servants beside in his house, yet he setteth this faire damzell to keepe his sheepe: though this be not an example now to men of good sort and place, thus to imploy their daughters, for the particular; yet they should follow it so far to provide that their children bee industriously brought up, and not to give them the reines of licentious liberty. Thus we reade, that *Iames* and *Iohn* were with their father *Zebedeus* in a ship mending their nets, *Matth. 4.25.* hee trained them up in the workes of his owne vocation.

2. *Observ.* Service of kinsmen.

Vers. 15. *Though thou be my brother, shouldest thou serve me for nought? Laban* was willing to detain *Iacob* still, because he was a faithfull servant: which is a rare thing in kinsmen nowadaies, who thinke they may by authoritie helpe to consume their masters substance, if they bee of kinne unto him: while in the meane time they doe but loyter in their businesse, *Luther.* But Saint *Paul* giveth a rule for all servants, whether allied to their masters or not, *that they should be obedient unto them in singlenesse of heart, Eph. 6.5.*

3. *Observ.* *Iacobs* continent behaviour.

Vers. 20. *Iacob served seven yeares for Rachel.* 1. *Iacobs* singular continencie herein appeareth, that notwithstanding *Rachel* were continually in his sight, yet before the time came he governed his affection toward her: having the feare of God before his eyes, and being exercised in continuall labour with frugall diet, which might be a meanes to containe him in his chaste course, *Perer.* An example it may be to fellow-servants, to take heed of dalliance and unchaste behaviour.

4. *Observ.* Neglect of wife or husband, in scripture is counted hatred.

Vers. 31. *When the Lord saw that Leah was hated or despised, &c.* Yet was she not simply halted, for *Iacob* performed unto her matrimoniall duties, but lesse respected than *Rachel*▪ thus the Scripture counteth the neglect of wife or husband hatred: It is not then enough, not to breake forth into capitall hatred, but they must one be heartily affected to another, *Calvin.* *Husbands love your wives, as Christ loved his Church, and gave himselfe for it*▪ Ephes. 5.25.

5. *Observ.* God crosseth mens preposterous affections.

Vers. 31. *But Rachel was barren.* Thus the Lord useth to chastise and correct the preposterous affectiōns of his servants: as *Iacobs* love with *Rachels* barrennesse: as God did qualifie *Jonas* joy in delighting too much in the shadow of his gourd, by causing it to wither.

6. *Observ.* Wives must seeke to please their husbands.

Vers. 32. *Now my husband will love me: Leah* desireth nothing more than to please her husband, and to use all meanes to procure his love: so should wives seeke to content their husbands, and to forbear all things that might grieve them, *Calvin.* Therefore Saint *Peter* especially commendeth in women a meeke and quiet spirit, 1 *Pet.* 3.4.

7. *Observ.* As Gods blessings are multiplied, so our praises of him should increase.

Vers. 35. *Now will I praise the Lord:* She had praised the Lord before, at the birth of *Ruben*, saying, *The Lord hath looked upon my tribulation:* and of *Simeon*, *The Lord hath heard that I was hated:* but now upon the occasion of a new benefit, she praiseth him againe: which teacheth us, that as Gods mercies are multiplied toward us, so we should increase and goe forward in giving of thanks: as the Prophet saith, *Sing unto the Lord a new song, Isay*42.10. *Calvin.*

CHAP. XXX.

1. The Argument and Contents.

FIrst, in this chapter *Moses* sheweth how *Iacob* was increased with eight children, partly by his wives maids, partly by his wives: by *Rachels* maid two, vers. 4. to 8. by *Leahs* two, vers. 9. to 14. then by his wives, first by *Leah* three, and the occasion expressed, shee agreed with *Rachel* for her sonnes mandrakes, vers. 14. to 21. then by *Rachel* one, vers. 2•.

Secondly, how *Iacob* is increased in substance: where *Iacob* entreth into a new covenant with *Laban*, to have all the party-coloured and spotted sheepe for his walges, to vers. 35. then *Iacobs* device is expressed, how the strongest sheepe became spotted, vers. 36. lastly, the good successe that *Iacob* had in this devi•e, vers. 43.

2. The divers readings.

* v. 2. give me a sonne. S. give me sonnes or children. cat.

v. 3. Balaam my maid. H. Ballai. S. C. Bilha. cat.

I will be the nurse. C. she shall beare upon my knees. cat.

* v. 8. God hath heard my prayer: I desired that I might have a sonne, as my sister hath, and it is granted me. C. God hath compared me with my sister. H. God hath helped me, and I am compared with my sister. S. with the wrestlings of God have I wrestled with my sister, and have prevailed. caeter. heb. phathal, to wrestle.

* v. 11. happily. H. good lucke. G. happinesse commeth. C. P. I am happy a company commeth. T. G. ghadh, *signifieth both: the latter is the be•te•, as may appeare by the allusion, Gen. 49. gad, godad, Gad, an a•/my or troupe of men, &c.*

v. 14. apples of mandragoras. S. mandragoras. cat. flowres of love. T. dudaim of dodh, *beloved.*

* Rachel said to Leah her sister. S. Rachel said to Leah. cat.

v. 15. Rachel said, not so: S. Rachel said. cat.

v. 20. my husband will be with mee. H. will choose me, will dwell with me. cater. zabal, *to dwell.*

v. 24. the Lord hath given me another sonne. S. will give me. G. the Lord give me yet another sonne. cat.

v. 33. When the time of the agreement, *tempus placiti*, is come before thee. H. because my reward is before thy face. S. when thou comest to see my reward. T. C. it shall come for my reward before thy face. B.G.

v. 37. the chesnut tree. G. B. of the plane tree. cater. guarmon, *signifieth both, he pilled white strakes, leaving still the greene,* but the white appeared in the roddes, and that which was pilled was of a divers colour. S. and pilling the barke, the white appeared, where the places were spoyled: the whole places remained greene still, and thus the colour was made divers. H. he pilled white strakes in them, and made the white appeare in the roddes. C.T.B.G.*

* v. 40. and Iacob separated the flocke and put the rods in the troughs before the face of the rams, and the white and black were Labans, the rest Iacobs, the flocks being separated. H. & he put before the sheep the whitish ram,

and the parti-coloured among the lambs▪ and he separated his flocks by himselfe, and mingled them not with Labans. S. and hee set before the sheepe all that was spotted and blacke among Labans sheepe, and set the flockes apart, and did not mingle them with Labans sheepe. C. he turned the face of the flock• toward the party-coloured among Labans sheepe, so he put his flocks by themselves, and put them not with Labans. G. he turned the faces of the sheepe which were in the flocke of Laban, toward the ring-straked,* &c. T.B. and put them not with Labans. B. turned them not toward Labans. T. *that is▪ he turned Labans sheep toward the parti-coloured, that they might also bring forth such, but his owne sheepe he turned not toward Labans, which were of one colour, that they should not conceive lambs of one colour▪* Iun.

v. 41. in the first ramming time. H. in the time when the ewes conceived. S. in the time when the timely ewes conceived, or had heat. C. in the ramming or conceiving time of the strong or well bodyed sheepe. B. G. T. chashar, to joyne together: *whereof they are called well bodyed or strong sheepe.**

v. 42. When the ewes brought forth, he did not put them. S. when the ewes were feeble. B. G. when they were put together late, or in late ramming time. H.C.T.P. guataph: ^{*}*whereof is derived the word belhagnatoph, in bringing forth late*: the not marked were Labans, the marked Iacobs. S. the late brought forth, were Labans, the timely or firstlings, Iacobs. C.H. the feebler were Labans, the stronger or well bodied Iacobs. T.B.G.P.

v. 43. camels, asses and mules. S. camels and mules. c•t.^{*}

3. The Explanation of doubtfull questions.

QUEST. I. Whether Rachel envied her sister.

Vers. 1. *Rachel envied her sister*. 1. Some thinke that this was a kind of zeale, rather than envie, she grieved rather at her owne infecundity or barrennesse, than that her sister was fruitfull, *Perer*. 2. But the text is evident, that shee envied her sister: shee was offended, that her sister was fruitfull and she barren. Neither is there any inconvenience to yeeld to those holy women their infirmities, they were not Angels, *Merc. chavah*, signifieth both to envie, and strive with emulation or zeale.

QUEST. II. Of Rachels impatient and immoderate desire of children.

Glve me children or else I die. 1. She saith not so, as though *Iacob* of purpose had restrained his naturall force, as R. *Levi*. 2. Neither is it her meaning that *Iacob* should by his prayer obtaine children for her, as *Isaack* had done for *Rebecca*, for then *Iacob* would not have beene angry with her. 3. Neither did she thus say, as though she did not know that God was the giver of children, which she confesseth, *vers. 6. God hath given sentence on my side*. 4. But thus in her womanly heat she breaketh forth, as though the fault was in her husband, seeing *she should otherwise die*, either for grieffe, or that she might as good be dead, as beare no children, *Mercer*. and that her name by this meanes should die with her, *Perer*. 5. Three reasons made her so desirous of children. 1. Her envy for her sisters happinesse. 2. That she might be the more deare to her husband. 3. Because of the promised seed. *Perer*.

QUEST. III. Of the causes of barrennesse.

Vers. 2. *Iacob was angry and said, Am I in Gods stead, &c.* 1. There are naturall causes of sterility or barrennes: either some originall defects in the birth, as some are borne unapt for generation, or else it may come by diseases, sometime the constitution of the body is an impediment, as in fat bodies, where nature is turned into the nutriment of the body: *Aristot. lib. 2. de generat. animal. c. 2.* 2. There is a supernaturall cause of barrennesse, when it pleaseth God to restraints the wombe, as in the women of *Abimelecks* house, *Genes. 20.18.* Foure keyes to open and shut are in Gods hand, which the Lord hath not committed to any other, either Angell or Seraphim: the key of raine, *Deuter. 28.12. The Lord shall open his good treasure, the heaven to give raine*: the key of food, *Psal. 104.28. Thou openest thy hand and they are filled*: the key of the womb, the key of the grave, when the dead shall be raised: *Perer. ex Tharg. Hierosolym.* 3. *Plato* himselfe confesseth, that procreation was the gift of God: ^{*}*Quamvis in mortali animalante fiat, restamen divina est, & pregnatio & genitura ab immortalib. est: Generation, though it be done in a mortall creature, yet it is a divine thing procured by an immortal power: Plat. in Symp.*

QUEST. IV. In what sense Rachel saith, she shall beare upon my knees.

Vers. 3. *Shee shall beare upon my knees*. 1. Not as though *Rachel* should be her midwife or nurse, as *Onkel's*. 2. Or that by her example *Rachel* should the sooner conceive, as the Hebrewes. 3. But that as it followeth, *Rachel* might have children by her maid, for the children of the bondmaids were accounted as the dames: her meaning is, that she might dandle them upon her knees,

and play with them as mothers doe with their children: so is this phrase taken, *Isay 66.12. them shall ye sucke, ye shall be borne upon her sides, and be joyfull upon her knees.* 4. *Rupertus* doth fitly allegorize this saying of *Rachel*, *lib. 7. comment. in Genes. 36.* as they which *Bilha* brought forth were borne upon *Rachels* knees: so *qui per pr•dicationem invidentis au•ivit verbum, teneat in Catholica ecclesia verae perfectionem fidei, & ita nihil differet à legitimis fil•s:* so he that heard the word by the preaching of envious teacher•, holding the true faith in the Catholike Church, may differ nothing from the lawfull children of the Church, as the sonnes of *Iacob* shandaids received their inheritance, and had their l•t▪ amongst their brethren.

QUEST. IV. Whether *Ruben* brought unto his mother mandrakes.

Vers. 14. *Glue me of thy sonnes mandrakes, &c.* 1. It is most like that they were rather pleasant and sweet flowers, where with they used to strew their husbands bed, than that he•be which is called mandrakes, for these reasons: 1. *Ruben* was now but a child of 5. or 6. yeares old, and not above, (for he was borne in the beginning of the 7. last yeares) and therefore had no discretion to make choice of flowers for their vertue, but for their colour or smell. 2. It was now wheat harvest, in the spring time, which in those countries was in the beginning of May, when the Mandrake apples are not ripe: for so the Septuagint read, *Mandrake apples.* 3. The Mandrakes have a strong smell, which the Arabians call *Iabrochin* of the ranke savour of goats: whereas these herbs called *dudaim* are commended for their sweet smell, *Can. 7.13. The mandrakes have given a smell, and in our gates are all sweet things, Iun.*

*2. Whereas *Augustine* saith of the mandrakes, *Rem comperi pulehram, & suaveolentem, sapore in sipido: I found them to be faire in shew, sweet in smell, vnsavory in taste, lib. 22. com. Faust. c. 56.* he may speake of that kind of mandrakes, which grew in those hot countries in Africa, which might have a more fresh smell: but otherwise concerning the mandrakes knowne to us, *Plinie* a diligent searcher of the nature of herbes saith, *Odor ejus gravis, sed radicis & mals gravi•r, &c. sic noxi•vires, gravedinem afferunt ipso •lfactu: The smell is very strong, specially of the root and apple: the force thereof •ery hur•full: the very smell bringeth heavinesse, Plin. lib. 25. c. 13. Levinus Lemnius* confirmeth this by experience, that by laying of a mandrake apple in his studie, he became so drousie, that he could not shake it off till the apple was relmoved, *lib. de herb.*

*3. *Epiphanius* thinketh that the mandrake inciteth and provoketh either man or woman to lust: as it is held that they have vertue to cause women to conceive: and that *Rachel* desired them for that cause. 1. But *Augustine* refuseth this reason, because *Rachel* notwithstanding her mandrakes, conceived not. 2. Neither would *Leah*, having now ceased to beare, have given them away if they had any such vertue, *Mercer.* 3. *Galen* saith, that *Mandragoras* is cold in the third degree, *lib. 7. simplicium Medieament,* and therefore it is unapt for conception. 4. *Mathiolus* therefore saith it is a fable, that the root of Mandrakes representeth the shape of a man, and is good to make women to conceive, and thinketh that such roots, bearing such a shape, are made by art of couseners that goe about to deceive, *ex Perer.*

*4. Concerning the fashion and kinde of this herbe, *R. David* saith, that there are two sorts of them, the white is the male, the blacke the female: in them both three parts are most notable, the leaves, fruit, and root: *Dioscorides* saith, that the leaves of the female are somewhat lesse than lettuce leaves, greene and of a strong smell: the leaves of the male are bigger, and of a white colour: the apple of the female as big as an hasle nut, like to fruit of the service tree, of wan colour, of the male the apples are as bigge againe, of a saffron colour: the root is twofold, sometimes threefold, winding one within ano|ther, blacke without, white within, *Diosc•r. lib. 4. c.*

61. *Pythagoras* called it *anthropomorphon*, not because it perfectly representeth a mans shape, but hath some semblance of the trunk of a mans body without armes, *Mathiolus*.

*5. The properties of the *Mandragoras* are these: 1. By reason of the coldnesse thereof, it casteth them into a dead sleepe that eat or smell thereof: and therefore Physitians use it, when they cut or seare, to stupifie the sense. 2. If it be taken in the weight of a dram, it depriveth of the use of reason, *Dioscor*. 3. It is drunke against the venome of serpents, *Plin. lib. 25. c. 23*. 4. The seed thereof is good to purge the place of conception, and to stay the immoderate flux of the monethly course: and therefore it may *per accidens* helpe toward conception, especially in fervent climates and hot countries, *Perer. ex Avicenna. Lemnio*.

6. Some thinke then that these flowers were mandrakes, which is not like, as is shewed before; some take them to be lilies, as *Oleaster*; some for violets, as *Onkelos*: some for enchanted or love-flowers, but *Rachel* would not use any such: it is uncertaine what flowers they were, *Mercer*: it is more probable that they were *amabiles flores*, *amiable and lovely flowers* both for smell and sight, as *Iunius*, and the word *dudaim* well answereth thereto, being derived of *dodh*, *beloved*.

QUEST. V. Whether Iacobs wives gave the children their names.

Vers. 20. *Shee called his name Zebulun*. 1. Some thinke that *Iacob* gave the names and not his wives, *Iun. Genes. 29.35*. 2. Some that *Iacob* knowing his wives to have the gift of prophecie, as may appeare by the event, that answered to these names, in the severall blessings given unto them, *Genes. 49*. did suffer his wives to give them names. 3. But it is most like that *Iacob* consented with them in the imposing of these names, *Mercer*.

QUEST. VI. Of Dinah, whence she was so named, and when borne.

Vers. 21. *After that she bare a daughter, &c.* 1. Some thinke that *Iacob* had other daughters beside *Dinah*, but that is not like, seeing no mention is made but onely of *Dinah*, *Calvin*. 2. This name signifieth judgement or contention, which name might be given to *Dinah*, because of that contention which fell out with the Sichemites by reason of her, *Mercer*. 3. But whether this *Dinah* were *Iacobs* wife is uncertaine, and whereas the Hebrewes imagine, that this *Dinah* and *Zebulun* were borne at once, * and that *Dinah* in her mothers wombe was a male, but at the prayer of *Leah* was made a female, who pittied her sister *Rachel*, which as yet had borne no childe at all, lest she should have beene despised:

these are but idle and fabulous fansies, wherein these blinde Rabbines are so much exercised. 4. This *Dinah* was borne next before *Ioseph*: whom some affirme to have beene borne before *Gad*, *Asser*, *Issachar*, *Zebulun*, *Dinah*: But the course of the story will not beare it, for betweene *Ioseph* and *Benjamin*, *Iacob* had not any of his children borne.

QUEST. VII. Of the time of Iosephs birth and age.

Vers. 25. *As soone as Rachel had borne Ioseph, &c.* 1. Hence it is evident, that *Ioseph* was borne in the end of *Iacobs* 14. yeares service, for immediately upon the birth of *Ioseph*, *Iacob* consulted with *Laban* about his departure; but after this *Iacob* covenanteth to serve six yeares longer for his sheep, *Gen. 31.41*. these 14. yeares before the birth of *Ioseph* so me would have to prefigure those 14. yeares which *Ioseph* indured in Egypt, before he was exalted: for he was sixteen yeare old when he was sold into Egypt, & 30. yeares old when he stood before *Pharao*, *Mercer*. 2. Upon this account of *Iosephs* age, it further is collected, that *Ioseph* was 39. when *Iacob* was

130. for *Ioseph* was 30. when he came before *Pharao*, *Gen.* 41.46. then passed seven yeares of plenty, and two yeares of dearth, *Genes.* 45.11. when *Iacob* came downe into Egypt, who was then 130. yeares old, *Genes.* 47.9. If *Iacob* were 130. at *Iosephs* 49. then when *Ioseph* was borne, *Iacob* was 91. then 14. yeare before that, when *Iacob* went downe into Mesopotamia, he must be 77. and 7. yeares after, when he married his wives, he was 84. thirteene yeares after that when he had served 7. yeares more for his wives, and six for his sheepe, he was 97. yeares old, *Perer.*

QUEST. VIII. Laban whether he divined of *Iacob*.

Vers. 27. *I Have found by experience.* 1. The word is *nachash*, which the Septuagint translate, I have conjectured, *o••nisamen*, as *Augures* use to doe, and this kinde of conjecture was made by serpents: *nachsha* with double *cametz*, is a serpent, with double *patach*, it signifieth the conjecture made by serpents. 2. But this word also signifieth to know or learne by experience, as it is used, *Gen.* 45.5. *Ioseph* by his drinking cup, found in the mouth of *Benjamins* sacke, had experience of them, as his steward saith▪ 3. Therefore *Theodorets* observation is here unnecessary, that *Moses* setteth downe, *verba impiorum, the words of the wicked*, as they spake them, as here *Labans* divination, * as though he had divined by his idols. 4. As also hee giveth the like instance of *Leah*, that she should use the prophane word of fortune, *verse* 11. saying good lucke, *ghad*: which some take for *Iupiters* starre, some for *Mer/curie*, or *Mars*, alledging that place, *Isa.* 65.11. *They furnish their drinke offerings to Gad*: where it is more fitly translated a number, as the other clause sheweth, *they have prepared a table for the multitude*: and so is it to be taken here, a number commeth: 1. for so the name *Gad* answereth to *Iacobs* prophecie, *Gen.* 49.19. *Gad, gedadh*: *Gad*, an army shall overcome him, &c. he is therefore called *Gad*, because a company as an army of children was comming, as *Leah* imputeth the procreation of her children to the Lords blessing, *Gen.* 29.32, 33. therefore she was far off from imputing it to fortune, or to the stars, much lesse to give her child a superstitious and idolatrous name, which *Iacob* would not have suffered, *Calvin.*

QUEST. IX. How *Laban* blessed at *Iacobs* feet.

Vers. 30. *THE Lord hath blessed thee by my comming.* The Hebrew phrase is, *at my feet*. 1. which is not understood of *Iacob* going and comming about his businesse, but of his comming to *Labans* house, since which time God blessed him. 2. Some thinke that *Iacob* meaneth, that since his comming God had given *Laban* sonnes, whereas hee had none before, because *Rachel* kept his sheepe, *Mercer*. it may well bee that in fourteene yeares space *Laban* might also be increased with sonnes, which are mentioned afterwards, *Gen.* 31.1. but *Iacob* meaneth the increase of *Labans* wealth: *the little which thou haddest is increased*, &c. 3. Hence was taken up that proverb used in Africa: *homo bonipedis*, a man of a good foot, that is, whose comming is prosperous, who in the African language was called *Namphanio*: which name was given to a famous Martyr in Africa, derided by one *Maximus* a Grammarian, but defended by *Augustine*, *epist.* 44. *Si vocabulum interpretemur, non aliud significat, quam hominem boni pedis; If we interpret the name, it signifieth nothing else but a man of a good foot.* 4. *Rupertus* fitly applyeth this to Christ, shewing how that *ad Christi in•r•i•tum dives effectus est mundus, the whole world was enriched and blessed at the comming of Christ*, *Perer.*

QUEST. X. What kinde of colours the sheepe were of which were sorted out for *Iacob*.

Vers. 32. *SEparate thou all the sheepe with little spots, &c.* 1. There are three words used to expresse the party-coloured cattle, that should fall to *Iacobs* share; *nachod*, which signifieth that which is marked with small spots, and therefore it is expressed by another word, *baradh*, *Gen.* 31.10. spotted as with haile or ashes. The Septuagint translate in both places, *< in non-Latin alphabet >*, dispersed or sprinkled with spots. The other word is *talū*, that which is marked with great spots, as *Iosu.* 9.5. the same word is used to signifie peeced or clouted shooes: which where they are worne, are mended with patches, *Mercer.* to this kinde of great spotted, belongeth

gnaracadh, used *vers.* 35. spotted in the binding places or legges, for so *gnacodh*, and *nachod*, are compared together, *Genes.* 31.8. Therefore *Oleaster* is deceived, that taketh *nachod* for the great spotted, *talū* for the lesse spotted: this word *talū*, *vers.* 35. is translated by the 70. 〈 in non-Latin alphabet 〉 whitish, wherein there are white markes, as it is expressed, *vers.* 35. The third word is *chum*, not blacke as some read, for they belonged to *Laban*, nor *red*, or yellowish, but rather browne, as of a foot-colour; which is caused by smoake and heat, for so *chum* signifieth heat: the 70. read 〈 in non-Latin alphabet 〉 : all the sheepe and goats then either sprinkled, or ring-straked, or of a duskish colour, are separated for *Iacob*, *Mercer*.

*2. The Septuagint reade so, as though they which were parti-coloured among the goats onely should be his reward: but the 35. *verse* maketh the matter plaine, that the meaning is, that the spotted both among the goats and sheepe should be *Iacobs* part, *Pererius*.

3. Neither must these three colours be restrained, as though the darke or browne colour belonged to the lamb, the small and little spotted to the goats, as may seeme to be gathered out of the 32. *verse*: but the meaning is, that all either lambs, or goats of any of those colours should be divided from the rest: but the browne colour is given to the lambes as most usuall among them, the spotted to the goats for the same reason, *Mercer*.

4. Herein appeareth Gods providence toward *Iacob*, that whereas the white and blacke sheepe were most set by in Mesopotamia,* the particoloured in Palestina, (and therefore the shepherds are called *N^ochudim*, *Amos* 1.1. that is, keepers of spotted cattell, *Mercer*.) it so falleth out that *Iacob* being to returne into Canaan, is increased with that kinde of sheepe, *Perer*.

5. Concerning other greater cattell, *Iacob* also was very rich in them: he had camels and asses, *vers.* 43. yet those he had not from *Laban* in this bargaine, neither had he charge but only of the smaller cattell: these of the greater sort *Iacob* had by his owne purchase, and exchange for smaller cattell, *Perer*.

QUEST. XI. How *Iacobs* righteousness answereth for him.

Vers. 33. *MY righteousness shall answer or testifie for me to morrow, or hereafter, &c.* 1. As *yesterday* is taken for the time past, *Gen.* 31. 2. so *to morrow* is used for the time to come, a part for the whole: as the Apostle saith, *Iesus Christ, yesterday, and to day, and the same for ever.* 2. Some referre the words following to justice, *when it shall come for my reward before thee*, *Calvin*. But the better reading is in the second person, *when thou shalt come to my reward*, that is, to see and examine it: and the words, *before thee*, must be joyned with the first clause: *my righteousness shall answer for me, before thee*, *Mercer. Iun.* 3. He speaketh not of his righteousness in generall for the time past, but in this particular, for the time to come, as it followeth in this *verse*, that if he found any thing with *Iacob*, but particoloured according to the agreement, he should count it as theft. 4. And *Iacob* doth as it were answer a secret objection: it may seeme improbable, that whereas the cattell of one colour are given mee to keepe, they should bring forth particoloured: God that seeth my justice and innocency, shall give sentence on my side by an extraordinary blessing, *Muscul.* 5. *Iacob* doth not absolutely stand upon his justice before God, but onely urgeth his innocency and faithfulness, in his service toward *Laban*. In like manner *David* cleareth himselfe; *Iudge me O Lord according to my innocency, &c. Psal.* 7.8. *Muscul. Perer.*

QUEST. XII. Whether *Iacob* dealt fraudulently with *Laban*, concerning his particoloured sheepe.

BUt whereas *Iacob* saith, *my righteousness shall make answer for mee*, it may be questioned, whether this were a plaine and just part in *Iacob*, by the device of the pilled and straked rods, to deceive *Laban* and inrich himselfe? the solution of which question is this: 1. That *Iacob* did not this of his owne head, but by Gods direction, *Genes. 31.10*. But who knoweth not that God being Lord of all, may transerre the right of things from one to another, where no other inferior title or property is challenged: as God gave the land of the Canaanites the ancient possessors thereof, to the Israelites, *Calvin. Mercer*. 2. *Iacob* by this meanes doth recover but his owne, which was due unto him in a double right, both in respect of his 20. yeares service, all which time he served without wages: so *Iacob* saith, *yee know that I have served your father withall my might, but your father hath deceived mee, and changed my wages ten times, Gen. 31.6, 7*. As also in regard of his wives dowry, which complaine of their fathers hardnesse: *have we any more portion or inheritance in our fathers house, doth he not count us as strangers, hath he not sold us? &c. therefore all the riches which God hath taken from our father is ours and our childrens, Gen. 31.12.16*. It is lawfull therefore for one by his cunning and industry to recover his goods, which he cannot otherwise get, especially Gods direction concurring withall: as the Israelites borrowed of the Aegyptians their best things, which were but a due recompence for their long service. 3. The saying is, *volenti non fit injuria*, a wrong is not done to him that is willing withall. It was thus agreed betweene *Laban* and *Iacob*: and *Laban tractatus est prosuo ingenio, Laban is handled in his kinde, Calvin*. for hee thought by this meanes to have gained to himselfe, and to have sent away *Iacob* with nothing: and it was a thing very unlikely, that sheepe all of one colour (such as *Iacob* onely had in his keeping) should bring forth particoloured. 4. The meanes which *Iacob* used, was not artificiall or fraudulent, but naturall, not depending of mans skill, but Gods blessing: therefore *Iacob* chooseth that for his wages, which not by mans wit, but Gods working was to take effect, *Mercer*. Thus the author of this device, *Iacobs* right, *Labans* covetous and cousening minde, and the meanes being laid together, will cleare *Iacob* in this action of fraudulent and unjust dealing.

QUEST. XIII. Of the corrupt reading of the vulgar Latine.

Vers. 35. *ANd all that had white in them, and all that had blacke, &c.* The Latine text is here very corrupt, reading thus: *all the flocke of one colour, that is, of white and blacke, he delivered into the hands of his sonnes*: which reading is contrary to the originall, that saith, *the spotted onely with white, or particoloured and the duskish or blacke, were given to Labans sonnes to keep, and they which were of one colour to Iacob*. 1. The Romanists would justifie their vulgar Latine, some understanding by *Labans* children, *Iacobssonnes*, for they were *Labans* after a sort: but this cannot be, for *Ruben Iacobs* eldest sonne was not now above six yeares old, borne in the first yeare of the second seven: and therefore *Iacobs* children

were not being so young fit to guide the flocks, *Mercer*. and beside *Laban* might have thought that the father and sonnes might have conspired to deceive him. 2. Wherefore *Lyranus* and *Tostatus* misliking this first solution have devised another, that this is understood not of the first division of the flocks, when indeede none but the parti-coloured were committed to *Labans* sonnes, but of the second partition, after that the ewes had lambes, when *Laban* came to view which were of one colour, which of divers, and then he tooke the whole coloured sheep, as belonging to him, and gave them to the charge of his sonnes. *Contra*. 1. It appeareth not, but that after the first separation of the flocks, whereof some were committed to *Iacob*, some to *Labans* children, all those which were under *Iacobs* charge, together with their increase, continued with *Iacob* still, and he separated the party coloured from the rest, and the one was in view and sight of the other, *vers. 40*. whereas the flocks first divided were three daies journey asunder, *vers. 36. 2*. This

division mentioned, *vers.* 35. was the very same day, wherein this agree|ment was made, and therefore it was the first, not the second division. 3. If this were admitted, then the Hebrew text should be convinced of falsity, which readeth not, *the flocks of one colour*; but, *all that had white markes in them*: that is, were spotted with white.

3. Wherefore we doubt not rather to refuse the Latine translation as corrupt and divers from the He|brew, and the Septuagint, with the Chalde in this place; and approve rather the judgement of *Cajetan*, who giveth this censure of the Latine translators: *Scito prudens Lector; * quod universa haec pars textus us{que} ad finem capituli, apud latinum interpretem paraphrasis est, potius quam textus. &c.* Vnderstand discreet reader, that all this part of the text to the end the Chapter, with the Latine interpreter, is a paraphrasis rather than the text. And a little after he saith: *Antiquus interpres, nescitur, quo spiritu haec ita summaverit*: Wee cannot tell, with what spirit the old interpreter hath thus summed the text, *Cajetan. in hunc locum.*

QUEST. XIV. Of the divers meanes which Iacob used to make the sheepe to bring forth party-coloured.

Vers. 37. *Then Iacob tooke rods, &c.* Iacob used three industrious meanes to cause the sheepe to bring forth partycoloured: 1. He useth pilled and straked rods, and putteth them in the wat|ering places, at such time as the sheepe were in heat, that is, in ramming time. *Hierom* sheweth the cause: *Vt ex duplici desiderio, dum avidè bibunt, & ascenduntur a maribus, tales faetus conciperent, quales umbras arietum in aquarum speculo contemplabantur, tradition, in Genes.* That of a double desire, while both they drinke greedily, and were coupled with the males, they might be conceived with such young, as they saw the shadowes of the rams in the water: for the coloured rods made also the shadow of the rams to appeare party-coloured. 2. Another policie which *Iacob* useth is set forth, *vers.* 40. that he set the particoloured sheep before, and *Labans* whole coloured sheep behinde, and turned their face toward the parti-coloured; but his owne sheep that were of divers colours, he turned not toward *Labans*: and this he did not alwayes, but in ramming time, that *Labans* sheep by the sight of the parti-coloured might bring forth like unto them: this is the right meaning of the verse, which is corruptly translated by the Septuagint, and Latine: the Chalde also and *Genevens.* doe transpose these words, *among the sheep of Laban*, and joyne them with *the parti-coloured, &c.* whereas there were none such in *Labans* flocke: and therefore this clause must be inserted thus in the beginning of the sentence, *And turned the face of the sheep which were in the flocke of Laban, &c.* as the Bis. translation readeth, *sic Iun. Mercer. Vatabl.*

3. *Iacobs* third device is expressed, *vers.* 42. *Iacob* put the rods into the gutters onely, in the ram|ming time of the stronger sheepe, that is in the first season of their coupling, as *Oukelos* expoundeth, which is supposed to be in the spring, when the sheep were lively and strong, *Muscul. Mercer. Luther.* The weaker sheepe conceived in the autumnne, and then *Iacob* put not in the rods, not to deceive *Laban*, that when he came he should not see them, as *Kimhi* thinketh, for *Laban* used not to come to take a view of the sheepe in ramming, but in lambing time: but *Iacob* used thus to doe, that *Laban* might have some in|crease of his colour, although by this meanes the stronger fell out to be *Iacobs*.

QUEST. XV. Whether Iacobs device were by miracle or by the workes of nature.

THis device of *Iacob* by the sight of particoloured rods, to cause the eawes and goats to be concei|ved with young of the like colour. 1. Is neither to bee held altogether miraculous as *Chrysostome* thinketh, *non erat juxta naturae ordinem quod fiebat, &c.* it was not according to the course of nature that was done, but miraculous and beyond natures worke, *hom.* 57. in *Genes.* much lesse doe we receive the fabulous conceit of one *Hosaias* an Hebrew, that the eawes •onceived alone without the males, by the sight only of the rods in the water, *ex Mercer.* 2. Neither do we ascribe this altogether to the work of na|ture, although the cogitation and conceit of the minde be very much in the forming of shapes, and there|fore as *Plinie* noteth, *plures in*

homine quam in caeteri animalibus differentiae, there are more diversities of shapes among men, than bruit beasts, because of the variety of their conceits, *lib. 7. c. 12. Galen* writeth of a woman, that by beholding of a faire picture, by a deformed husband had a faire childe, *lib. de theriaca. Quintilian* writeth of a Queene that upon the like conceit brought forth an Aethiopian. *Hypocrates* maketh mention of a woman that being delivered of a beautifull childe, much unlike both the parents, should have beene condemned of adultery, but was freed by a learned Physitian that imputed it to a picture, which she had in her sight, *ex Perer*. The Hebrews report of an Aethiopian that had a faire child,* and a Ralbin being asked the reason thereof, shewed the cause to be a white table that was in her sight, at the time of conceiving. The like report is, that a woman brought forth a mouse, because a mouse chanced to run before her, when she was with childe, *Mercer*. The like operation hath the object of the sight in bruit beasts

for this cause, the fashion is in Spaine to set before the mares when they are horsed, the most goodly beasts of that kinde, *Muscul*. The like practice is used by the Dove-masters, that they may have a brood of faire pigeons, *Isydor. libr. 12. Etimolog*. Although then that nature had her worke, yet we cannot say that nature wholly did it. 3. Wherefore God wrought here together with nature, and that after an extraordinary manner: first, because this devise was revealed vnto *Iacob* by the Angell of God in a dreame, *Genes. 31.11*. Secondly God gave a rare effect to this devise that it failed not, whereas if it had beene according to the ordinary worke of nature, there might have beene some change and alteration: and it is well noted by *Valetius*: that both the male and female concurred in the same imagination and fantasie of the parti-coloured, which was the cause that they alwaies brought forth of the same colour. *lib. desacr. philos. c. 11*.

QUEST. XVI. Of the naturall reason why the imagination should be so strong to worke upon the body.

NOW further, that we may see the naturall reason, why that *Iacobs* sheepe brought forth party-coloured. 1. That sheepe by drinking of certaine waters, doe change the colour of their wooll, *Aristotle* maketh mention: as there is a River in Assyria called Psychrus, of that coldnesse, which causeth the sheepe that drinke thereof to yeane blacke lambs: in Artandria there are two rivers, the one maketh the sheepe white, the other blacke: the river Scamander doth dye them yellow: *Aristot. lib. 3. de histor. animal. c. 12*. But this alteration is caused by the matter and quality of the water being received and drunke, whereas *Iacobs* sheepe conceived by the very sight. 2. The phantasie and affection is very strong to worke upon it owne body, sometime upon another: children have beene bewitched by the malicious sight of those that have intended them hurt, some by immoderate joy have presently dyed, as *Philippides* the Comicall Poet, for his unexpected victory of his fellow Poets: and a woman for the returne of her sonne, whom shee supposed to have beene slaine in the warres, in the extremity of joy, ended her life as the *Romane* histories testifie:* hence it is that the very sight of that, which goeth against the stomacke procureth vomit, some by the seeing of others blood have sounded: others for feare looking downe from a steepe place have tumbled downe, they which are stricken with sudden feare doe was pale in their face, their hands tremble, their voyce is taken away, and all the body is distempered: such is the operation of the conceit of parents in the conception of their children, which causeth such variety of shapes, of colour, gesture, *ex Mar. il. ficin. lib. 13. de Platon. Theolog. cap. 1. 3*. As we see by experience, that the imagination of the minde doth bring forth such effects in the body, so the reasons thereof may be yeilded to be these. 1. The power and dominion, which the soule hath over the body, the one is the moover and stirrer, the other the thing mooved: the soule is to the body as the workeman to his worke, which he frameth and fashioneth according to the *idea*, and conceit of the mind, and so it is in the conception and generation of children, *Tosta. q. 10. in c. 30*. 2. Another reason may be taken from the nature and

property of *imagination*, *Imaginari non est neque animi, neque corporis, sed conjunctim*, to imagine is not proper to the soule or body apart, but to them both together, as the rest of the affections of love and hatred and the like are: the mind then is like to that which it imagineth, and the body with the mind begetteth that which is like to it selfe, so it commeth to passe, that the likenesse, which the phantasie imagineth the body begetteth, *Valles*.³ A third reason is, from the nature and power of the seed, which as it floweth from all the parts of the body, and therefore worketh materially the similitude of the same parts, so also is it procured by the minde and phantasie and therefore expresseth also that quality in the birth, which was in the minde from whom it was sent, *Perer. ex Valles*.

4. Places of Doctrine.

Doct. 1. Abrahams seed begotten by the power of God.

Vers. 21. *GOd opened her womb, &c.* In that God made *Leah* and *Rachel* fruitfull, of whom came the promised seed, it sheweth that it was not the worke of nature, but the gift of God, *Muscul*. And as *Abrahams* carnall seed was propagated by God, so much more the Spirituall: *which are borne, not of bloud, nor of the will of the flesh, nor of the will of man, but of God, Iohn 1.13.*

Doct. 2. The children of the barren wombe most excellent.

Vers. 24. *SHe called his name Ioseph*: as the children of the barren are noted in Scripture to have beene most excellent, as *Isaack* of *Sarah*, *Ioseph* of *Rachel*, *Samuel* of *Anna*, *Iohn Baptist* of *Elizabeth*, *Muscul*. so also they which have beene begotten of spirituall barrennesse, that is converted from a sinfull life, have prooved most excellent instruments, as *Zacheus*, *Luke 19.* and *S. Paul* of a persecutor made an Apostle.

Doct. 3. Wives not to be married without consent of parents.

Vers. 26. *Glve me my wives and children, &c.* They were already *Iacobswives* and children, yet he craveth leave of his father in law that he may peaceably depart with them: this condem[neth] their preposterous course, that adventure to take away mens daughters, and make them their wives against the minde and without the consent of their parents, *Muscul*. whereas the Apostle leaveth the belstowing of the virgin in mariage, wholly to the disposition of the father, *1 Cor. 7.38.*

4. Doct. The house of God must be provided for by tithes and other revenues.

Vers. 30. *WHen shall I travell for mine house also?* As *Iacob* first served *Laban* for nought, contenting himselfe with the marriage of *Leah* and *Rachel*, but afterward hee expected wages, to provide for his house: so *Rupertus* doth fitly allegorize this place: at the first the Apostles preached the Gospell freely to win unto Christ *Leah* of the Jewes, and *Rachel* of the Gentiles: But now it is the ordi[nance] of Christ, that as *Laban* provided for *Iacobs* house, so the Church by the care of Christian magi[st]rates should bee endowed with tithes and revenues for the maintenance thereof: as the Apostle saith, *The Lord hath ordeined that they which preach the Gospell, should live of the Gospell, 1 Cor. 9.14.*

5. Doct. Married persons must take heed of brutish fantasies.

Vers. 38. *THen he put the rods which he had pilled, &c.* Seeing that the fantasie of the mind, procured by the object of the sight, or some other cogitation, in the time of conception, is of such force to fashion the birth: it becommeth men and women, not to come together with bestiall

appetites, and un|cleane imaginations, (for by such meanes, monstrous & mishapen births are often procured) but then chiefly to have holy thoughts, and cleane cogitations, *Mercer*. And that then most of all they may fulfill that saying of the Apostle: *That husbands dwell with their wives as men of knowledge*, 1 Peter 3.7.

5• Places of confutation.

1. *Confut.* Against the invocation of Saints.

Vers. 2. *AM I in Gods stead, &c.* *Iacob* thus answering *Rachel*, that called to him, to give her children, as though hee were God, may sufficiently confute the blindnesse of all those which invoke Saints, and call upon them for helpe: We may verily think, that if God so thought good, that they should make answer, they would say as *Iacob* did to *Rachel*, *Are we in Gods stead? Muscul.* And as our Saviour saith to the Jewes, *There is one which accuseth you, even Moses, in whom ye trust, Ioh. 5.45.* so the Saints, whom the Romanists superstitiously worship, will be their accusers.

2. *Confut.* Against the slander of the Maniches.

Vers. 16. *I* Have bought thee with my sonnes mandrakes: *Faustus* that wicked *Maniche* hereupon taketh occasion to open his blasphemous mouth, habuisse inter se veluti quatuor scorta certamen, quae|nam eum ad concubitus raperet: that *Iacobs* wives as foure strumpets did strive betweene themselves who should lye with him: *Augustine* here answereth, 1. Nulla ancillarum virum ab altera rapuit: none of them did strive to have their husband from another: but *Iacob* kept his turnes, and observed an order, when to goe in to his wives: for what need the one to have hired out the other, Nisi ordo esset alterius, &c. If it had not been *Rachels* turne, &c. 2. Ipsas faeminas nihil aliud in concubitu appetuisse, &c. It is certaine that these women co|veted nothing else but children, in companying with their husbands, and therefore being barren themselves, or ceasing to beare, they substituted their maids. 3. Si concupiscentiae, non justitiae fuisset servu|*Iacob*, nonne per totam diem in voluptatem illius noctis aestuasset, &c. If *Iacob* had not beene a servant of justice, rather than of his owne concupiscence, he would all the day long have thought upon the pleasure of that night, when he was to lodge with the fairer: this sheweth then, that *Iacob* being content to change the course, and to goe into her, which was lesse loved, was not a man given to fleshly concupiscence, but only sought the propagation of his seed: sic *August.* lib. 22. cont. *Faust.* c. 18.

6. Morall Observations.

1. *Observ.* To preferre the glory of God before love of wife and children, &c.

Vers. 2. *Iacobs* anger was kindled against *Rachel*. Though *Iacob* loved *Rachel* well, yet when hee seeth Gods glory to be hindred, he forbearth her not, but is incensed against her, which teacheth us, that we ought to preferre the glory of God before the love of parents, wife, or children, *Mercer*. As our Saviour saith, *If any man come unto me, and hate not his father, mother, wife, children, &c. he cannot be my Disciple, Luke 14.26.*

2. *Observ.* Not to rejoyce in evill.

Vers. 18. *GOd* hath given mee my reward, because I gave my maid to my husband, &c. Although *Leah* gave her maid to her husband of a good intention, only for procreation, yet because it was a breach and prophanation of holy matrimony, which God had ordained, shee offended rather therein, than was to expect a reward. Thus many times men flatter themselves in their sinnes, and thinke that they are rewarded of God, when they doe evill, *Calvin*. As *Micah* having made him house-gods, and entertai|ned a Levite, thus vaunted himselfe: *Now I know the Lord will be good unto me, because I have a Levite to my Priest, Iud. 17.13.*

3. *Observ.* Continency in marriage.

Vers. 16. *AND Leah said, come in to me, &c.* Both *Iacobs* continency here appeareth, that did not give himselfe to carnall appetite, without moderation, but observed certaine times, when he paid his debt unto his wives, *Perer*. As also the modesty of those matrons is manifest herein, who offered not themselves to goe in to their husband, but expected till he came in to them: *Muscul*. This is that which the Apostle saith, *That every one should know how to possesse his vessell in holinesse and honour, not in the lust of concupiscence, 1 Thessal. 4.5.*

4. *Observ.* The time appointed of God, not to be prevented.

Vers. 26. *GIve my wives and my children, &c.* *Iacob* though he knew, that he was to returne into his countrey, yet preventeth the time which God had appointed, for hee yet stayed six yeares longer: so many times the children of God through their haste, doe run before the time which God hath set: as *Moses* being ordained to be the deliverer of *Israel*, yet shewing himselfe before his time, was constrained to save himselfe by flying, *Mercer*.

5. *Observ.* Choyce to be made of good servants.

Vers. 27. *I Perceive the Lord hath blessed me for thy sake.* Thus also was *Potiphars* house blessed because of *Ioseph*, *Gen. 39.3*. Masters therefore should have a speciall care to make choyce of godly ser|vants, that God may blesse the worke under their hands, *Perer*.

CHAP. XXXI.

1. The Contents.

IN this Chapter, first we have *Iacobs* departure from *Laban*, with his wives, and children, and cattell: where wee have, 1. The occasion that moved *Iacob*, the murmuring of *La|bans* sonnes, and change of *Labans* countenance, *vers. 1, 2.* 2. The Commandement of God for *Iacobs* departure, *vers. 3.* 3. *Iacobs* consultation with his wives: first *Iacob* maketh report of his faithfull service, *vers. 6.* *Labans* churlish dealing, *vers. 7, 8.* of Gods blessing, *vers. 10. to vers. 14.* then his wives give their consent, *vers. 14. to 15.* and so *Iacob* departeth, he and his, *vers. 17. to 22.*

Secondly, there is described *Labans* pursuit, and expostulation with *Iacob*: where is set forth *Labans* accusation, and *Iacobs* recrimination. 1. *Laban* accuseth *Iacob* of two things, the secret carrying away of his daughters, *vers. 26, 27.* the stealing away of his gods, *vers. 30.* *Iacob* defendeth himselfe, in shewing the cause why he went a way secretly, *vers. 31.* in giving *Laban* leave to search for his gods, which hee doth, but findeth them not, by reason of *Rachels* excuse, to *vers. 36.* 2. *Iacob* againe accuseth *Laban* for his hard dealing, making profession of his great travell and faithfull service, and Gods blessing, to 42. then *Laban* yeeldeth himselfe, *vers. 43.*

Thirdly, there is declared in this Chapter, how *Iacob* and *Laban* make a covenant together: 1. The co|venant it selfe is expressed, *vers. 49. to 52.* 2. The ratification of it of each side by an oath, and ceremonies: *Laban* sweareth by the God of *Nahor*, 53. and together with *Iacob*, maketh an heape of stones, *vers. 47, 48.* *Iacob* sweareth by the feare of his father *Isaack*, 53. and offereth sacrifice, *vers. 54, 55.*

2. The divers readings.

* v. 1. And Iacob heard. S. T. and he heard, cater.

hath gotten all this substance. C. all this glory. caet. cabhor. glorie.

v. 5. the God of my father was with me. caet. the word of the God of my father was my helpe. C.

v. 7. your father hath lied unto me. C. hath mocked me. T. hath deceived me. caet. hatal, *signifieth all these*. hath changed my reward or wages often lambs: *so also* vers. 41. S. ten times or turnes, caeter. manah, a portion.

* v. 8. if he said, the white shall be thy reward, they brought forth white. H.S. if hee said, the particoloured, G. or ring-straked. B. or spotted. C. or spotted in the legs. T. gnàcadh, to binde, *whereof commeth the word here used, that signifieth them that are spotted in the binding places, that is, the shankes and the legs*.

v. 10. of divers colours. H. sprinkled as with ashes. S. spotted or party. B.G.C. spotted as with haile: heb. baradh, *signifieth haile*. T.

* v. 13. I am the God which appeared unto thee in the place of God. S. I am the God of Bethel. cater.

v. 14. have we had as yet any portion? B. is there yet any more portion for us in our fathers house? caet. *for they could not say, that they had hitherto no part, seeing it followeth in the next verse*, vers. 16. all the riches which God hath taken from our father, is ours, &c.

* v. 15. and should he also devoure our money? T. should wee suffer him still to devoure that God hath given us? and hath eaten also our money. caet.

* v. 18. he tooke all his cattell and houshold stuffe. S. all his cattell and goods. cat.

Page 279

v. 20. and he would not confesse to his father in law. H. he concealed from Laban the Aramite. S. C. stole away the heart of Laban. B.G. he stole away from Laban, as v. 27. or deceived the heart of Laban. Tr.

v. 23. he tooke his sonnes and brethren. S. his brethren. caet. that is, kinsfolkes.*

v. 24. that thou speake nothing bitterly to Iacob. H. that thou speake not evill. S. that thou speake ought save good. B.G. that thou speake neither good nor bad: *that is, concerning his returning againe*. T. heb. from good to bad. P.C.

v. 29. it is in my hand through God. B. there is power in my hand. caet. cel, is the name of God,* it signifieth also strength.

v. 31. that I departed without thy knowledge, I feared, &c. I was afraid, and said,* lest thou wouldest have taken thy daughters. cat.

v. 32. the place where thou findest thy God, let it not remaine. C. with whom thou findest thy gods,* let him be slaine before our brethren. H. with whom thou findest, &c. let him not live. caeter.

and he found or knew nothing with him: *added by the Septuag.**

v. 36. so the sollicitude or care of the searcher was marked. H. Laban searched through all the house, and found not the idols. S.G. Laban tossed or handled all the tent. C.B.T. mashesh, to feele, to handle.

v. 38. were not barren. H.S.G. cast not their young. C.P.T.B. shacall, to be deprived of young.

v. 40. what was stollen, thou didst require of me. H. what was wanting of the number,* thou diddest require of me, I kept them by day and by night. C. of my hand didst thou require what was stollen by day or night. caeter.

v. 43. are mine and my daughters. S. are mine, &c.*

v. 47. Laban called it, the heape is witnesse, Iacob called it, the heape of witnesse. H.S. Laban called it legar sa|hadutha, Iacob called it Galeed. caet. gnal, is an hillocke or heape, gnedh, a witnesse: put together, gnalgndh.

v. 49. and Laban added, &c. H. and he called it a watch tower.* S.C. and he called it Mispah. G.B.T.

v. 54 and he offered sacrifice. H.S. Iacob offered sacrifice. caet. they did eat and drinke. S. they did eat. caeter.

3. The explanation of doub•full questions.

QUEST. I. How Laban had changed Iacobs wages ten times.

Vers. 7. *HE hath changed my wages ten times.* 1. Neither *Cajetan*sexposition is to bee received, that his wages was not so often changed, but it is (saith he) an hyperbolicall speech: for where the words may be taken properly, what need a figure to be admitted? 2. *Rasi* is in the other extreme, who talketh the word *monim*, here used, for ten peeces of coine, so that he would have his wages changed ten times ten times, that is, an hundred times. 3. *Hierome* taketh it literally, and so doth *Augustine*, that he was deceived twice every yeare, for the five last, the first not counted, because twice in every yeare in Italy, and likewise in Mesopotamia, the Ewes have young: as *Hierome* alleageth out of *Virgil*; *bis gravidæ pecudes*, •wes twice with young. 4. The Septuag. read, for ten times or turnes, *ten lambs*: which *Augustine* would justifie, because a lamb may be taken for the lambing time: as *arista*, an eare of corne, is taken for harvest: and so their meaning should be, that *Iacob* was deceived ten lambing times, q. 95. in *Genes*. But it is more like, that the Septuag. translated the word *monim*, 〈 in non-Latin alphabet 〉, money: which by the Scribes, was made 〈 in non-Latin alphabet 〉, by the addition of one letter: *ex Mercer*. 5. Wherefore I rather thinke, that here a certaine number is taken for an uncertaine: that neither lesse than ten times *Iacob* was deceived, nor yet just so many times: but that he was very often beguiled at *Labans* hand: as the Lord saith, *That the Israelites had tempted him ten times*, Num. 14.22. and *Iob* complaineth of his friends, that they had ten times reprovèd him, *Iob* 19.2. that is, often, *Mercer*.

QUEST. II. Whence Iacob had his first particoloured goats that he saw in a dreame.

Vers. 12. *SEe all the he goats leaping upon the she goats, that are particoloured, &c. That are particoloured*, must be referred to the he goats, not to the females, because *gnac•dim* is of the masculine gen|der: this difference is well observed by the Greeke and Latine translators, *Iun. Mercer*. and therefore our English translations are herein faulty, that apply it to the she goats. But here the question is, from whence *Iacob* had these particoloured goats, that leaped upon the females: 1. Neither had *Iacob* these particolou|red by miracle, as the Hebrewes affirme, that an Angell brought them from *Labans* flocke. 2. Neither did *Iacob* borrow them of other shepherds, for that had beene a fraud. 3. Neither did he put his owne partico|loured, after they were increased, to *Labans* white cattell: for then he needed not to have used the device of the rods, and beside it had beene a fraud. 4. Nor yet are they called particoloured, because they so ap|peared in the water, while they leaped upon the ewes, by reason of the pide and straked rods that were put into the gutters: 5 Nor yet are they so named in respect of the issue and effect, because they had parti|coloured lambs, as if the rams that leaped the sheepe had beene of that colour, as *Mercer*. 6.

But this vision is not to be referred to the beginning of this particoloured breed, but at once sheweth to *Iacob* the great increase of them like to be, that he should have particoloured both male and female of his owne, in such abundance, that they should ingender among themselves, and grow into flocks.

QUEST. III. Whether it were an Angell that spake unto *Iacob* in Bethel.

Vers. 13. *I Am the God of Bethel, &c.* 1. These two visions, though reported together to *Iacobs* wives, yet were not shewed at once to *Iacob*, but at sundry times: the one concerning the particoloured cattell, 6. yeares before: but the other for his returne, in the end of the 6. yeare, immediately before *Iacobs* departure from *Laban*, vers. 3. *Mercer*. 2. This Angell was not any ministring Spirit, which spake in the name of God, as some thinke, *Mer*. 3. But it was Christ himselfe, for here hee is called the God of Bethel: and in that vision, beside the Angels ascending and descending, the Lord himselfe stood at the top of the ladder, who spake to *Iacob*: Christ Jesus then was the great Angell of Gods presence, that appeared before to *Iacob* in Bethel, and now againe speaketh to him in vision.

QUEST. IV. Why *Rachel* is set before *Leah*, and speaketh first.

Vers. 14. *Then answered Rachel and Leah*: 1. *Rachel* is named before *Leah*, as before, vers 4. because she was *Iacobs* principall wife, the chiefe matron of the house; *Leah* was thrust upon him undesired: for this cause afterward in the forme of blessing, which they used toward *Ruth*, *Rachel* is preferred before *Leah*, even by the Bethlemites, that came of *Iudah*, of *Leah*, *Ruth* 4.11. 2. Hebrewes note this as a presumptuous part in *Rachel* to speak before her elder sister, and therefore they say, she died first: but the truth is, the singular number is here used for the plurall: and this answer, though it might be made by *Rachel*, was with the consent of both. 3. In that they say, *All the riches which God hath taken, &c. is ours and our childrens*, they doe somewhat obscure Gods blessing, as though God had given them but their due, in as much as they being *Labans* daughters, together with their children, had interest in his goods, *Calvin. Mercer*.

QUEST. V. Of the reasons that made *Iacobs* wives willing to depart.

Vers. 14. *Have we any more portion? &c.* *Iacobs* wives use foure reasons of their willingnesse to depart: three domesticall, and one divine. 1. Because they looked now for no more portion in their fathers house, than that which they had gotten, they had no reason to stay any longer: they say not, as some read, *Have we not yet any portion? &c.* for they had a great part by Gods providence out of their fathers substance, as they confesse, vers. 16. 2. *He hath sold us*: he hath beene unkind to us, setting us forth with no dowry, but selling us for 14. yeares service, and making againe and advantage thereof to himselfe. 3. They say, *Should he still eat up our money?* that is, should we remaine here still, and suffer him to devoure our substance? some doe otherwise read, *And hath eaten up our money*, referring it to the time past, that whereas he had sold them, for *Iacobs* service, the price or money, that is, *Iacobs* labour he took to himselfe, *Mercer*. But the other reading is better: which the particle *gam, etiam, also*, doth imply: should hee yet, or still, devoure, &c. 4. The divine reason, which they use, is from the Commandement of God, vers. 16. *Whatsoever God hath said unto thee, doe it*.

QUEST. VI. What the teraphim were which *Rachel* stole from *Laban*.

Vers. 19. *Rachel stole her fathers idols*: the word is *teraphim*: 1. Some by these *teraphim*, understand the Priestly ornaments and implements that belong to sacrificing: because *Ose* 3.4. the Prophet saith, the children of Israel shall remaine a long time without Ephod and Teraphim: *Hieron. epist.* 113. *ad Marcel*. But in this place the Prophet sheweth, that the children shall bee

without any forme of Church or common-wealth, even such, as when it was deformed with *teraphim*, worship of idols, *Iun.* 2. Some thinke that the *teraphim* were other pictures and resemblances, than of men, as *Aquilastransla* teth them, *morphomata*, figures, shapes: but that *teraphim* had an humane shape, appeareth, 1 *Sam.* 19. where *Mich•l* put an image in the bed, in stead of *David*. 3. Some thinke that the *teraphim*, was made of the head of the first borne child, which was embawmed and so kept, from the which by the working of the devill, they received answers, *Lyran*. But if *teraphim* had beene such a thing, it is not like *Rachel* would have stollen it away. 4. Some thinke that they were certaine images, which they consecrated for divination, from whence they received answers, *R. Kimhi*: and they did represent the head of a man, made of some kind of metall: such a head *Albertus Magnushad*, which *Thomas Aquinas* his scholler brake, *Tostat.* and hereupon they derive the word from the root, *raphaph*, which signifieth, *remisse*, *weake*, because the oracles which they gave, were many times uncertaine and false. It is true, that some *teraphim* were used for such purpose to consult withall: as *Zachar.* 10.2. *The teraphim have spoken vanity*: but yet all were not so used, as the *teraphim* which was in *Davids house*. 5. And yet upon this example it cannot bee gathered, that there were some *teraphim*, which were not idols: as *Ramban* inferreth, and *Perer. numer.* 4. for although *David* himselfe were farre from idolatry, and idols in *Sauls* time were publikely removed, yet there might be some reliques of superstition privately remaining: and this in *Davids house* might bee secretly kept by *Mich•l* without *Davids* knowledge, or it was as an implemēt not regarded, *Mercer.* 6. Wherefore it is most like, that these *teraphim* did resemble an humane shape, and that they were consecrated to superstiti|ous uses, as those idols of *Laban* were, which he therefore afterward called his gods, *vers.* 30.

QUEST. VII. Wherefore Rachel stole away her fathers idols.

IT is further questioned, wherefore *Rachel* stole away *Labans* idols. 1. Not as some thinke, that *Laban* should not consult with them, to know which way *Iacob* was gone: *sic Aben Ezra, Tostat.* for though *Laban* missed them presently, that is to be imputed to his superstition, who did often visit his

idols. 2. Neither did *Rachel* this, to revoke her father from idolatry, as *Rab. Salomon*, to whom give con|sent, *Basil, Nazianzene, Theodoret*, for then shee needed not to have beene ashamed of her fact: neither would *Iacob* so sharply have censured the fact to bee worthy of death. 3. Nor yet did *Rachel* steale them away being made of some precious metall, that it might be some recompence unto her for part of her dow|ry, *Perer. numer.* 7. for this had beene plaine theft. 4. Neither yet, as *Iosephus* thinketh, did *Rachel* carry away her fathers gods, that if he should pursue after them, *haberat, qu•confugeret, (◇) impetratura*, she might have recourse unto them, to aske pardon, and to appease her fathers wrath: for this had beene plaine idolatry. 5. Nor yet was this done by way of mystery: as *Gregory* collecteth: that as *Laban* found no• his idols with *Iacob*: *sic diabolus ostensis mundi thesauris, in Redemptore nostro vestigia •rena (◇) non invenit*: so the devill, having shewed the treasures of the world, did not finde in our Redeemer any foot|steps of terrene concupiscence, &c. 6. But it is most like that *Rachel*, though much reformed, and reclaimed from her fathers superstition by her husbands instruction, yet was somewhat touched therewith still: and therefore of a superstitious mind did take away her fathers idols: and hereof it was, that long after able, *Iacob* reforming his house, caused all the strange gods to be removed: *sic Chrysostom. hom. 47. in Genes. Mer|cerus, Calvin.*

QUEST. VIII. Whether Rachel were any thing addicted to superstitious worship.

BUt some are of contrary opinion, that *Rachel* was not a• all addicted to her fathers superstition: whose reasons are these: 1. Because *Rachel* did worship God, and prayed unto him, *Genes.* 29.22. God re|membred *Rachel* and heard her: and if she had purposed to worship these idols, she would not have used them so irreverently to have sate upon them, &c. *Theodoret. qu.* 89. in *Genes. Cont.* Though *Rachel* were a worshipper of God, yet she might have her imperfections: and some reliq• of superstition might remaine: *Iacobs* family professed the worship of God, and yet there were found amongst the• strange Gods, *Genes.* 35. 4. Neither is *Rachels* gesture to bee much regarded in such a necessity: rather her superstitious minde may therein appeare, how she was addicted to those images, seeing she sought excuses, to keepe them still: her manner of sitting was no signe of irreverence, but it served for an excuse, both to pacifie her fathers wrath, which she feared, and to with-hold those superstitious monuments still which she loved: 2. Where|fore it is more like, that *Rachel* was not free from all touch of superstition: both because she had beene a long time trained up under a superstitious father, and could not so easily forget her manner of education, though much qualified with *Iacobs* instruction: as also for that, wee reade that a good while after, such images and mammets were found in *Iacobs* house, *Gen.* 35. which are like to have beene these which *Ra/chel* had stollen from her father: sic *Chrysostom. ex ponti•i. Cajetan. Oleaster. ex nostris, Musculus, Mercer. Calvin.*

QUEST. IX. How *Iacob* is said to have stollen away *Labans* heart.

Vers. 20. *TH•s Iacob stole away the heart of Laban, &c.* 1. This word is not taken, as 2 *Sam.* 15.6. where it is said, that *Absolon* stole away the heart of the people from *David*: the meaning cannot be so here, for *Labans* heart was not toward *Iacob*. 2. Neither, because *Rachel* had stollen away his *tera|phim*, where *Labans* heart was: for *Iacob* yet knew not that. 3. Neither yet it is so said, because the hope of *Labans* heart was gone, *Iacob* being departed, who was so profitable to him. 4. But because *Iacob* gave no notice of his going, he is said to steale away his heart, that is, to deceive and disappoint him, and secret|ly convey himselfe away: It is therefore rather to bee read, *to steale away from his heart*: for so the word *ceth*, sometime signifieth, as *Gen.* 44.4. when they went out of the city, *jut••, ceth, hagnor.*

QUEST. X. What river it was that *Iacob* passed.

Vers. 21. *HE passed the river*; that is, *Euphrates*. 1. Sometime it is called the great river, *Iosu.* 1.4. sometime, *the river*, without any addition, *Iosu.* 24.3. and in this place. 2. For three causes is the river called great, and so much celebrated in Scripture. 1. For that it was the greatest river beside *Nilus* that was knowne to the Jewes. 2. For that it was one of the rivers of *Paradise*. 3. Because it was the bounds of that large land of *Canaan* promised to *Abrahams* seed, *Genes.* •5.18. *Perer.* 3. *Iacob* is said to passe the river, as declining the ordinary way, fearing lest *Laban* might overtake him, *Mercer.*

QUEST. XI. How the 7. dayes of *Labans* pursuit are to be accounted.

Vers. 23. *HE followed after him 7. dayes journey.* 1. These 7. dayes must not bee accounted from *Iacobs* first setting forth, as *Rasi* thinketh▪ for *Iacob* being three dayes journey from *Laban*, who was now gone to sheare his sheepe, vers. 19. which were removed 3. dayes journey from *Iacobs* flocke, *Genes.* 30.36. while the messenges went to tell *Laban*, *Iacob* was gone •. dayes journey: and so was in all six dayes journey before *Laban*: by this reckoning *Laban* should overtake *Iacob* in one day, from *Carras* to *Gilead*, which was not possible: *Laban* then overtooke *Iacob* the seventh day, after that he himselfe set forward, that is, 13. dayes after *Iacobs* departure, *Mus•ul. •.* Neither with 〈...〉 wee suppose, that *Laban* returned to *Carras* 〈◇〉 City, which was in the 〈◇〉 betweene the two ••ockes, as hee think|eth, to take his friends with him, and so to pursue *Iacob* for the City was not 〈◇〉 off from the place where *Iacob* kept his sheep•, whence hee sent for his 〈◇〉 into the 〈◇〉, vers. 4. and therefore it could be little lesse than 3. dayes journey from *Laban*▪ who is 〈◇〉 like, for 〈◇〉 haste and expedition, to take his journey from

the place, whither the 〈◇〉 was brought him. 3. Though *Iacob* was six dayes journey before *Laban*, he might well overtake him in seven dayes, 〈...〉 was encumbered with his

children and cattell, and could not drive fast, and for that hee had pitched his tents in Gilead, there pur|posing to refresh himselfe, supposing the danger and feare of *Labans* pursuit to be over, *Mercer*.

QUEST. XII. How *Laban* is charged neither to speake good or evill.

Vers. 24. *Take heed thou speake not ought save good, &c.* The Hebrew phrase is from good to evill. 1. Which is not to begin with good words and end with evill, as *Onkelos* seemeth to take it. 2. Nor yet is he forbidden only not to speak evil, as the Latine and Septuagint, with others. 3. But he is for|bidden to speak any thing at all, either good or bad, either faire words or soule, not simply, but concerning *Iacobs* returne againe into Mesopotamia: and so *Laban* accordingly forbeareth to speake any thing at all of that matter: the like phrase is used, *Gen.* 24.50. *Mercer. Iun.*

QUEST. XIII. When God appeared to *Laban*, and where he pitched his tents.

Vers. 25. *Then Laban overtooke Iacob.* 1. This vision, which *Laban* had, was not in the beginning of his journey as some thinke, but in the same night that he came to Gilead: for so he saith: *Yester|night, or the last night*, (for so the word *cemesh* signifieth) *the God of your Father appeared unto me*: when he was now purposed to bee revenged of *Iacob*, the Lord staid him. 2. They pitched their tents both in the same mount not farre asunder: some say *Iacob* was in the top of the hill, *Laban* in the bottome, some affirme the contrary, but this is uncertaine, *Mercer*. It is most like, that *Iacob* seeing *Laban* to approach, set himselfe in as good order as he could, doubting the worst, *Muscul*.

QUEST. XIV. How *Iacob* saith, let him not live.

Vers. 32. *With whom thou findest thy gods, let him not live, &c.* 1. Not, as though he should say, I will kill him with mine owne hand. 2. Neither by vertue of this curse, as the Hebrewes note, did *Rachel* afterward dye an untimely death: for *Iacob* knew not that she had them. 3. But either they are words of imprecation, whereby *Iacob* wisheth that God would shew his judgements upon him, that had committed that theft, *Mercer*. Or else he giveth power to *Laban*, even to take away their life, *Calvin*.

QUEST. XV. Of the divers takings of the word brother in Scripture.

SEarch before our brethren. 1. *Hierome* noteth, that the word *brother* is foure wayes taken in Scripture: 1. For them that are so by nature and properly, as *Iacob* and *Esau* were brethren. 2. For them of the same nation, as the Israelites were all brethren, *Act.* 7.26. 3. They that were of one kindred were called brethren: as *Abraham* saith to *Lot*, *Wee are brethren*, *Genes.* 13.8. 4. They that are of the same Christian faith and profession: 1 *Cor.* 5.11. *If any that is called a brother, &c.* 2. By brethren here wee understand not with *Hierome*,* *Iacobs* children, which were yet of small discretion: *Ruben* the eldest not being above 13. yeare old: nor yet some other of his wives kindred, that *Iacob* brought away with him out of Mesopotamia, for they had beene no competent Judges in this case: but the brethren were those whom *Laban* brought with him of his kindred, vers. 23. to whom *Iacob* referreth the judgement of this matter, *Mercer*.

QUEST. XVI. Of the order in *Labans* searching of the tents.

Vers. 33. *Then came Laban into Jacobs tent.* 1. Neither as *Rasi* thinketh, had *Iacob* and *Rachel* one tent: for the text sheweth, that *Laban* went first into *Jacobs* tent, and then into *Leahs*, and from thence to *Rachels*. 2. Though last mention bee made of *Rachels* tent, that is because there the idols were hid: *Laban* last of all searched the maids tents: and out of *Leahs* tent he went into *Rachels*, *Mercer*.

QUEST. XVII. Of *Rachels* excuse.

Vers. 35. *The custome of women is upon me.* 1. Not that women, while their monethly custome is upon them, are not able to rise: but many times they are beside that infirmity troubled with the head-ake, and are stomacke-sicke, and not fit to be disquieted. 2. As also they counted women in that case in times past uncleane, they would neither talke with them, nor suffer them to breathe upon them: which might be the cause that *Laban* answereth not a word to his daughter, but goeth presently out of her tent: hereof the word *niddah*, that signifieth an uncleane woman, is derived of *nadah*, which is, *to remove*, or send farre off: because women at that season were separated from the company of others, *Mercer*. 3. *Rachel* made this excuse, not either in detestation of the Idols, vouchsafing them no better place than the Camels litter, nor yet so much of love to keepe them, as of feare because of the present danger: in the meane time *Laban* by this excuse was blinded and deluded.

QUEST. XVIII. Whom *Iacob* meaneth by the feare of *Isaack*.

Vers. 42. *The feare of Isaack.* 1. *Iacob* neither meaneth that feare of *Isaack*▪ when his father would have offered him up in sacrifice, as some interpret, for that was but a naturall feare of death: for his patience and obedience was more commendable at that time than his feare. 2. Neither doth *Iacob* speake of his owne feare and reverence toward his father. 3. Nor yet of *Isaacks* feare or worship of God. 4. Or of *Isaacks* feare and care for the prosperity of his sonne *Iacob*; all these are here unproper to be mat|ched with the God of *Abraham*. 5. But feare is taken here not *actively*, but *passively*, for God himselfe, that is feared, *Calvin*. who sometime is called by names *effectivè*, in respect of the effect: so is God called our *strength*, our health, salvation; or *objective*, by way of object; so is God called our hope,

our love, our joy, our feare, because he is the object of all these, *Perer*. *Rasi* thinketh, that hee is called not the God, but feare of *Isaack*, because *Isaack* was yet living, and God doth not call himselfe by the living: but this is a false note, for *Gen.* 28.13. he is called the God of *Isaack*: some doe in this difference of names, note a distinction of the persons; and understand the God of *Abraham* to bee the father, the *feare* of *Isaack* to be Christ, of whom he was a speciall type. This collection may bee admitted, *Mercer*. So then by the feare of *Isaack*, *Iacob* meaneth the God whom *Isaack* feared and worshipped: having a re|ference to that feare also, whereby *Isaack* was restrained from revoking the blessing given to *Iacob*, *Gen.* 27.33.

QUEST. XIX. Of the Syrian name which *Laban* gave, and of the use of that language in the Scripture.

Vers. 47. *Laban called it Iegar-sahadutha, &c.* 1. *Laban* though he came of *Thare* the father of *Abraham*, in whose family the Hebrew tongue was preserved, yet dwelling among the Syrians, he learned both their language and manners, and therefore calleth this place by a Syrian name: but *Iacob* by an Hebrew, who most used himselfe to that tongue, and so did his wives, that gave their children not Syri|an, but Hebrew names, *Calvin*. 2. These Syrian words are only found in *Genesis*, and the rest of the books of *Moses*, and beside, one whole verse, *Ierem.* 10. and certaine chapters in *Ezra* and *Daniel*, after the Syrian dialect: which is an honour, as the Hebrewes note,

wherewith the Syrian language is dignified, in that it is inserted into the holy Scriptures, and therefore is not to be neglected, *Mercer*. 3. Whereas *vers* 48. it is said, *Laban* called it *Galeed*, (whereas *Iacob* gave it that name, not *Laban*) *Moses* reporteth the sense of the name, in the Hebrew tongue, which *Laban* gave.

QUEST. XX. Of the mountaine of Gilead.

Vers. 47. Iacob called it Galeed. 1. This name Galeed, or with some small change of points, called Gilead, is before mentioned, *vers. 25.* under that name, not as yet given unto that place, but now imposed by this occasion: which is interpreted, *an heape of witnesse*: so called of the heape of stones which was made as a witnesse of the league betweene *Iacob* and *Laban*. 2. There was one Gilead the sonne of *Machir* of *Manasses*, of whom came the Gileadites, *Numb. 26.29.* but he gave not the first name to this mountaine. 3. This mountaine Gilead is the greatest of all beyond Jordan, it is in length 50. miles: and as it is continued, and runneth along, it receiveth divers names: from Arnon to the City Cedar, it is called Galaad: then to Bozra, it is named Seir, afterward Hermon: and so reaching to Damascus, it is joyned to Libanus: and therefore as *Hierome* saith, Lebanon is called the head or beginning of Galeed, *Ier. 22.6. Perer.*

QUEST. XXI. Of the name Mispah, and of divers places so called.

Vers. 49. HE called it Mispah. 1. The Latine translator doth wholly omit this word, the Septuagint maketh it a name *appellative*, not proper, calling it *a vision*: which *Augustine* referreth to that vision, wherein by the way God appeared to *Laban*. But this Mispah was another proper name given unto the same place: of the word *tsaphah*, to behold, whereof the reason is given in this verse: *The Lord looke betweene me and thee.* 2. Of this Mispah, which signifieth a looking or watch-tower, the whole countrey is called the land of Mispah, under the hill Hermon, *Iosu. 11.3.* There were three other places of that name, a City in Juda, *Iosu. 15.38.* another belonging to *Benjamin*, *Iosu. 18.26.* a third in the land of Moab, *1 Sam. 22.3.*

4. Places of Doctrine.

1. *Doct.* Wives and husbands to be preferred before parents.

Vers. 17. Whatsoever God hath said unto thee, doe it. *Iacobs* wives are willing to leave and forsake their fathers house, and to goe with their husband: for so the Scripture saith, *Therefore shall a man leave father and mother, and cleave to his wife, Gen. 2.24.*

2. *Doct.* Office of carefull Pastors.

Vers. 38. The rams of thy flocke have I not eaten, &c. *Iacob* is an example of a vigilant and carefull Pastor: hee watched day and night to keepe his flocke, but hee made no spoile or halvocke of them: Such ought good pastors to bee, not to feed themselves, but the flocke, as *S. Peter* saith, *1 Pet. 5.2.*

3. *Doct.* Polygamy unlawfull.

Vers. 50. IF thou shalt take wives beside my daughters. *Laban* himselfe though upon a covetous mind hee thrust many wives upon *Iacob*, yet by the light of naturall reason condemneth the multiplying of wives: *Thou shalt not vex my daughters*: the taking then of other wives, is a vexation of them: this maketh against their obstinate blindness, that would maintaine polygamy: if they would appeale to *Laban*, he would be a Judge against them, *Calvin*. But our Saviour Christ the Judge of us all, hath given us a rule, *They two shall be one flesh, Matth. 9.2.* two then, not many can be made one flesh.

4. Doct. Of the blind and superstitious devotion of •dolaters.

Vers. 47. *THou hast searched all my stuffe.* Such is the blind rage of idolaters, as here we see in *Laban*: he leaveth no corners unsought: he giveth no credit to *Iacobs* protestation, nor yet sheweth any reverent affection to his daughters, but tosseth and tumbleth all their stuffe: and all this was, to find out his house-gods: such blind devotion was in *Micah*, that howled and cried after the children of *Dan*, because they had carried away his images, *Iud.* 18. Such foolish superstition reigneth at this day among the Romanists, that doe more cruelly punish the least wrong done to their dumbe idols, than which are offered to their brethren the living images of God.

5. Places of Confutation.

1. Confut. Against the worshipping of idols for remembrance.

Vers. 30. *THou hast stollen my gods.* *Laban* was not so blockish, to thinke that those idols were indeed his gods, or that his gods could be stollen away: for hee afterward speaketh of the God of *Abraham*, and the God of *Nachor*; vers. 53. but he calleth them his gods, because hee made them in the remembrance of God, or hee looked towards them when he prayed to God, *Vatab.* *Calvin.* This taketh away that vaine pretence of superstitious Romanists, who would excuse their idolatry, because they doe not worship the idols themselves, but them whose images and representations they are: for *Laban* here did no more, *Calvin.*

2. Confut. Images and idols, where they are adored, all one.

FURther let it be noted, that the word *teraphim*, images, is translated by the Septuagint and Latine in|terpreter, *idols*: yet *Onkelos* readeth, *tsalmanaia*, images, of *tselem*, which signifieth an image: whence is inferred, that an image and idoll is all one: contrary to the conceit of the Papists, that doe distinguish betweene the name of *images* and *idols*: which indeed being turned to a religious, or rather irreligious use, are all one.

3. Confut. Disparity of religion maketh not a nullity of marriage.

BESide, in that *Rachel* stole here fathers gods, it is evident that *Laban* was an idolater: yet *Iacob* refused not to marry his daughters: and this marriage was firme and sure: whereupon *Cajetan* noteth, *Hic quoque prudens lector habes, quod disparitas cultus non est ex naturali jure impediens conjugium: Here thou hast, discreet reader, that the disparity of religion is no impediment by the law of nature to marriage.* And he collecteth well: yet *Catharinus* another of that side, calleth it *impium dogma*, an impious opinion. *lib. 5. annot. in Cajetan.* But *Cajetan* opinion may be justified, both by example in Scripture: as *Moses* married *Sephora*, *Samson* *Dalila*, *David* *Maacha*, which were of idolatrous parents: as also by *S. Pauls* doctrine, who would have the beleiving partie not to put away his unbeleeving wife, *1 Cor.* 7.12. which sheweth that the marriage of such is sound and good, and not against the law of nature, though it be not safe nor convenient.

4. Confut. Antiquity no good rule for religion.

Vers. 53. *THE God of Abraham, the God of Nahor, the God of their father, &c.* *Laban* pretendeth anti|quity for his God, whom his father and grand-father worshipped, yea, and *Abraham* also, who at the beginning before his calling was given to the same superstitious worship. But *Iacob* sweareth by the feare of his father *Isaack*: hee riseth up no higher, neither to grandfather, nor grandfathers father, and yet he doubteth not, but that he worshipped God aright: wherefore antiquity is no good rule for religion: neither is it a warrant for us to be of the same religion which our fathers and grandfathers were of before us, *Calvin.*

6. Morall Observations.

1. *Observ.* Afflictions make us thinke of our heavenly Canaan.

Vers. 1. *NOw he heard the words of Labans sonnes, &c. Iacob*, if hee had not perceived some discontent|ment in *Laban* and his sonnes against him, would not so soone have bethought himselfe of his returning into Canaan: these crosses therefore and domesticall wrongs doe awake him and rouse him up, and bring Canaan to his remembrance: In like manner the Lord useth by afflictions and troubles to awake his servants, that otherwise would be drowned in the pleasures of this life, and so prepare them for their heavenly Canaan, *Calvin*. As the Prophet *David* saith, *before I was afflicted, I wont astray, Psal. 119.67.*

2. *Observ.* The wicked have no power to hurt the servants of God.

Vers. 7. *GOD suffered him not to hurt mee.* The wicked may band themselves, and bend their strength against the servants of Christ, but they shall have no more power to hurt them, or to prevaile against them, than shall be to Gods glory, and his servants good: *Calvin*. As our Saviour saith, *My father is greater than all, and none is able to take them out of my fathers hands, Ioh. 10.29.*

Page 285

3. *Observ.* The Lord delivereth in the time of extremity.

Vers. 24. *GOD came to Laban the Aramite in a dreame, &c. Laban* was now come to mount Gilead, where *Iacob* was, with a malicious purpose toward him: but the Lord stayeth him, being now ready to have done him some mischief: thus the Lord sheweth his power in the deliverance of his children, even in the time of greatest extremity, *Mercer*. Thus God turned *Esaus* heart, comming with a band of men against *Iacob*, *Gen. 33.* thus God delivered *David* from *Saul* in the wilderness of Maon, when *Saul* with his men had almost compassed him in, *1 Sam. 24.26.*

4. *Observ.* A good conscience a bulwarke against slanderous reports.

Vers. 30. *WHy hast thou stollen my gods?* this is the portion of the righteous in this world, to be slan|dered, and evill reported of: as *Iacob* here is made a theefe: thus we must be tried, *by ho|nour, dishonour, by evill report and good report, as deceivers, and yet true:* as the Apostle saith, *2 Cor. 6.8.* but a good conscience is a sufficient bulwarke against all such assaults of slanderous tongues: as Saint *Paul* saith, *As touching me I passe very little to be judged of you, or of mans judgement, nor I judge not my selfe, I know nothing by my selfe, 1 Cor. 4.2.*

5. *Observ.* Not to be forward to undertake for others honesty.

Vers. 32. *With whom thou findest thy gods, let him not live: Iacob* was too confident, and presumed too much of the innocency of his servants, and the rest of his family in this case: which teacheth us, that we ought not to be too ready to answer and undertake for the honesty and innocency of others, unlesse we be of a sure ground, lest it afterward turne to our rebuke, *Calvin*. As the wise man saith: *He that praiseth his friend with a loud voyce, rising early in the morning, it shall bee counted to him as a curse, Prou. 27.14.*

CHAP. XXXII.

1. The Argument or Contents.

T

His Chapter consisteth of two principall parts:

First, *Iacobs* feare of his brother *Esau* is expressed, *vers.* 7. with the occasion thereof, the message sent to his brother, and the returne thereof, which was full of suspition, *vers.* 3. to *vers.* 6.

Secondly, is shewed how *Iacob* was comforted against this feare: which comfort was of two sorts: *humane, divine*. Humane, either *religious* by faithfull prayer, which consisteth on *Iacobs* behalfe, of the confession of his unworthinesse, *vers.* 9, 10. on Gods behalfe, of the certainty of his promise made to *Iacob*, to *vers.* 13. or *politike*: *Iacob* divideth his company into two parts, *vers.* 7. he sendeth presents to appease his brothers wrath, *vers.* 14. to *vers.* 22.

The divine comfort was by the vision of Angels, *vers.* 1, 2. by wrestling and prevailing with an Angell: where these things are declared, 1. *Iacobs* wrestling and prevailing, *vers.* 24, 25. 2. His infirmity of halt[ing] upon the same, *vers.* 26. 3. The blessing of *Iacob* with the change of his name, to *vers.* 30. 4. The custome of the Israelites upon this accident of *Iacobs* halting, *vers.* 32.

2. The divers readings.

v. 1. looking backe he saw the tents of God pitched. S. *the rest have not this clause.**

v. 2. he called the name of the place, the Lords tents or hosts. S. Mahanaim. caet.

v. 10. let it suffice me by all thy righteousness and truth. S. my merits are lesse than all thy mercies. C. I am lesse or unworthy of all thy mercies. P.H.B.G. impar, unlike, or not answerable. T. chatan, *little*. I came alone over this Iordan. C. with my staffe. caet.

v. 25. he touched the breadth of his thigh. S. the palme or inward part of the thigh. C. the hollow of the thigh.* G. the hucklebone, acetabulum. B.T.H. caph. the hollow, or bowing: the sinew of the thigh, H.

v. 25. the sinew of his thigh withered. H. the bread of his thigh withered. S. the hollow was loosed. G. loosed out of joynt. B. moved out of his place. C. P. did hang. T. jachang, *signifieth both to hang, and to move*.

v. 30. he called the place the face of God. S. peniel. caet.*

I have seene an Angell of God, face to face. C. I have seene God face to face. caet.

v. 32. the sinew that withered. H.S.C. shrank. B.G.P. the borrowed sinew of the thigh. T. nashah. *signifieth to lend, and to remove.* the hucklebone borroweth certaine sinewes of the hollow bone that it turneth within.*

3. The explanation of doubtfull places.

QUEST. I. Whether this vision of Angels were sensible or spirituall.

Vers. 1. *The Angels of God met him.* 1. This is the third vision that *Iacob* had, the first was of the ladder, and the Angels ascending and descending upon it, as he went into Mesopotamia: the other of the particoloured rams leaping upon the ewes, while hee was in Mesopotamia: the third of the Angels now at his returning home. 2. But this apparition of the Angels, was not by a spirituall vision, and in dreame, as *Cajetan* and *Pererius*, but it was sensible and visible, for they appeared in the habit of heavenly souldiers: as the like apparition was shewed to the Prophets servant, 1 *King.* 6. *Mercer.* 3. The Hebrewes note, that *Iacob* knew these to be the same Angels, which he saw in vision to ascend and descend upon the ladder. 4. And whereas *Iacob* is not said to meet

them, but they to meet *Iacob*: therein appeareth the dig|nity and preeminence of the Saints, whom the Angels are ready to attend upon, *Mercer*.

QUEST. II. Whether two armies only of Angels appeared to Iacob.

Vers. 2. *HE called the place Mahanaim*, which word is of the duall number, and signifieth two armies: 1. Not as though God made one army, and the Angels another. 2. Or as though *Iacob* had at the first taken one company to be against him, the other with him, as some Hebrewes: for hee knew them at the first to be Gods Angels. 3. Neither were these two companies of Angels, the one that brought him out of Mesopotamia, the other that now received him into the land of Canaan, as *Rasi*: for these companies of Angels did all meet *Iacob*, and offered their protection. 4. Nor yet hath *Iacob* relation in this name to his hoast and company, that made one, and the Angels hoast, which was the other, as *Iunius*: for *Iacob* had no reason to name the place by his hoast. 5. But the duall number is here taken for the plurall: as the same word *Mahanaim* is used, *Cantic*. 6.12. so that *Iacob* saw not precisely two armies of Angels, one before, ano|ther behind, but he was compassed round with them: & beside the forme of the dual number is often applied to proper names, though no reason can be yeelded of it, as *Ephraim*, *Misraim*, & so may it bee here, *Mercer*.

QUEST. III. Of the message which Iacob sent to Esau.

Vers. 3. *Iacob sent messengers to Esau his brother*. 1. *R. Carus* thinketh that *Iacob* sent Angels of his mes|sage to *Esau*: for the word *malachim* signifieth the Angels, *vers*. 1. and generally messengers: but this is too curious: for if *Iacob* had sent Angels, hee would not have given them Commandement and in|structions, what to say, as he doth. 2. *Esau* was now removed from his father, before *Iacob* came, *Gen*. 36.6. and it may be he had thereof intelligence from his mother, *Calvin*. He being now growne rich, and see|ing his wives were an offence to his parents, but most of all desiring his owne liberty, might remove into the land of Seir: *Calvin*. The countrey being neere adjoyning to Beerseba, where *Isaack* dwelt, *Mercer*. 3. He sendeth to *Esau*, 1. Because hee must needs passe by his countrey; 2. And nameth himselfe his ser|vant, not thereby renouncing his blessing, but yeelding temporall subjection for a time, as *David* did to *Saul*, though he were even then the annointed King. 3. He maketh mention of his sojourning with *Laban*, not so much to excuse the matter; that he had not all this while sought to be reconciled to his brother, as *R. Carus*, as to report unto his brother, what the state and condition of his life had been, who as yet might be ignorant of it, *Mercer*. 4. He also speaketh of his cattell and riches, that *Esau* should not thinke that he sought unto him for any need, but only to have his favour.

QUEST. IV. Whether Esau came with 400. men, as an enemy or a friend.

Vers. 6. *THE messengers came againe to Iacob*. 1. Some thinke the messengers spake not at all to *Esau*, be|cause they were afraid, meeting him with foure hundred men: but it is not like that *Esau* had notice of *Iacobs* coming, but first from him by his Messengers. 2. Neither did *Esau* come thus accompa|nied to make ostentation only of his power, *Musculus*. 3. Or to give his brother more honourable enter|tainment, *Calvin*. *Mercer*. For he needed not then to have brought so many with him, and he would have sent him some kind message before. 4. Wherefore it is more like, that *Esau* prepared himselfe to be reven|ged of *Iacob*: as may appeare by *Iacobs* great feare, which was not without cause, and hereby also the power of God is more set forth, that could in the very way change the purpose and counsell of *Esau*.

QUEST. V. Of the divers takings of this word in Scripture.

Vers. 10. *With my staffe came I over*: the phrase is, *in my staffe*: this preposition *in*, is diversly taken in Scripture. 1. *In* is taken for *with*, as *Luk*. 1.75. *to serve him in holinesse*, that is, *with holi|nesse*: and so it is taken here. 2. *In*, for *by*, *Psal*. 63.11. *all that sweare in*, that is, *by him*,

shall rejoyce. 3. *In*, for *through*, noting power and helpe: *Act.* 7.28. *in him* (that is, by him) *we live, and move, and have our be|ing*. 4. *In*, for *to*, *Psal.* 136.8. *hee made the sunne, in potestatem, for, or to rule the day*. 5. *In*, for *because*, *Hos.* 5.5. *they shall fall in their iniquity*, that is, *because of their iniquity*. 6. *In*, for *against*, *Psal.* 44.5. *by thy name have we troden downe those that rose in nos*, against us. 7. *In*, for *in stead*: *Psal.* 31.2. *be unto mee, in domum refug*o*i*, for, or in stead of an house of defence. 8. *In*, for *among*: *Iohn* 1.16. *the word was made flesh, and dwelt in nobis*, among us. 9. *In*, for *with*: 1 *Peter* 5.2. *feed the flocke, qui in vobis*, which is in you, that is, with you, committed to your care. 10. *In*, for *of*: *Habbac.* 2.14. *woe to him that buildeth a towne, in*, that is, of *bloud*, 11. *In*, for *before*, or *at*: in the name of *Iesus shall every knee bow*, that is, at or before the name of *Iesus*, *Phi|lip.* 2.12. *in for under*, *Psal.* 91.1. *he that dwelleth in the secret, &c.* that is, *under*: *ex Perer*.

QUEST. VI. The cause of Iacobs feare.

Vers. 11. I *Fe*o*re him, lest he will come and smite me, &c.* Seeing that *Iacob* had the Lords promise for his safety, *Genes.* 31.3. *Returne into the land of thy fathers, and I will be with thee*: how commeth it to passe, that *Iacob* is so greatly afraid? for answer whereunto, I neither thinke with *Augustine*, *qu.* 102. in *Genes.* that *Iacob* feared not his owne deliverance, but that it should not bee without great slaughter; for even *Iacob* feareth concerning himselfe, *lest hee will come and smite me*. 2. Neither as *Lyranus*, was *Iacob* thus afraid, because hee was to goe thorow his brothers countrey, where hee and his might bee easily surprised; *Pererius* thinketh, that *Edom* was not in *Iacobs* way, being entred into the land of *Canaan* al|ready; but to goe unto *Beerseba* or *Hebron*, where *Isaack* dwelt, which was in the south part of *Canaan*, the way was by *Idumea*, which lay south to *Canaan*, *Mercer*. But this was not onely *Iacobs* feare: for *Esau* comming with 400. men, even out of his owne territory, had beene able to have spoyled *Iacob* and his company. 3. Nor yet did *Iacob* doubt of Gods promise, lest by reason of some sinnes which he might have committed in idolatrous *Labans* house, it should be suspended, as *Lyranus* againe thinketh; for Gods pro|mise was absolute, and renewed to *Iacob* at his departure out of *Mesopotamia*. 4. Neither was this only a sudden and involuntary feare, such as wise men naturally are subject unto upon a strange accident, as upon the noise of thunder, and some sudden evill message; but they doe recover themselves againe▪ whereas foo|lish men do continue in the same feare still, as *Epictetus* the Stoike distinguisheth of feare; but this was a iud|diciall and settled feare in *Iacob* as may appeare by his carefull preparation. 5. Wherefore we must confesse that *Iacob* sheweth his weaknesse and infirmity; that although looking to Gods promise hee had good confidence, yet turning himselfe to the present danger, he feared; *Iacob* while he prepareth himselfe, as the Hebrewes note, for three things, *for warre, for prayer, for gifts*, therein doth well; (for we must use all good meanes, at working under Gods providence,) yet in that he was perplexed with such a great feare, it was his infirmity, *Calvin. Mercer*.

QUEST. VII. What present it was that came to Iacobs hand.

Vers. 13. *HE tooke of that which came to hand*. 1. Not without any choyce, as we use to say, *that which commeth next to hand*; as *Muscul*. For it is not like that he would send a present of his worst cattell. 2. Some thinke he meaneth those cattell which came under his owne hand, which he had the keel|ping of himselfe; for so the pastorall charge is signified, sometime by the *feet*, *Genes.* 30.13. sometime by the *hand*, *Genes.* 32.16. and by the *rod*, *Levit.* 27.32. *sic Iun.* 3. But the plainer sense is, that he sent a present of such things which came into his hand, that is, were in his power: such as he had, he sent; he had no sil|ver or gold to send, but cattell, *Mercer*.

QUEST. VIII. Of divers kinds of gifts.

Vers. 13. *A Present for Esau his brother*; There are six sorts of presents or gifts. 1. Charitable gifts bestowed upon the poore, such as *Cornelius* gifts were, *Act.* 10. 2. Choyce gifts bestowed upon those whom we chiefly love; as *Abrahams* gifts to *Isaack*, and *Iosephs* to *Benjamin*. 3. Politike gifts, for the obtaining of friendship, such as *Felix* looked for at *Pauls* hand, *Act.* 24.27. 4. Covetous gifts, when by giving a little, one hopeth to obtaine a greater benefit, as the men of Tyrus and Sidon, by such gifts perswaded *Blastus Herods* chamberlaine to be a mediator for their peace, because their countrey was nourished by the Kings land, *Act.* 12.20. 5. There are *gratulatory gifts*, which one friend sendeth to another, to reljoyce with them, as the Jewes were commanded to doe, to testifie their joy for their deliverance from *Hamans* conspiracy, *Esther* 9.22. such a present did the King of Babel send to *Hezekiah*, after hee was recove|red from his sicknesse, *2 King.* 20.12. 6. There are gifts of honour, testifying reverence and subjection; such presents the three wise men offered to Christ; such are the religious gifts employed for the service and ho|nour of God. 7. There are gifts of pacification, to appease the wrath of such as are offended; of which kind is *Iacobs* gift here, *Muscul*.

QUEST. IX. Of the number and kind of the cattell which Iacob sent.

Vers. 14. *Two hundred she goats*. 1. The whole number of all the cattell which *Iacob* sent, was 550. and so many were the sacrifices in the law, which were offered the whole yeare, as the Hebrewes note: beside they observe that every word of this verse endeth in *Mem*, the like is found *Num.* 29. and these eight *mems* they will have to signifie the eight Kings of Edom, *Genes.* 36. before there were any in Israel. 2. Further, they observe that *Iacob* in great discretion, knowing the nature of the cattell, did thus sort out the male and female; allotting one he goat to ten she goats, and one ram to ten ewes; but of labouring cat|tell, one bullock to foure cowes; of camels which are more employed, for every female a male; * for so they count the camels with their colts, to be but thirty in all; fiftene female, and fiftene male Camels, which were the colts: of the asses, which were not so much used for carriage as the Camels, there are assigned for two females, one male foale. 3. The Hebrewes are yet more curious in setting downe the times of coupling and comming together of creatures; as for asses once in a weeke, camels once in 30. dayes; they prescribe also for men; for labourers twice in a weeke, for those that labour not, oftner; but these Rabbines, pressing these matters so farre, doe but bewray the *salacity* and wantonnesse of their nation; and therefore they may be better omitted: *ex Mercer*.

QUEST. X. Of the ford Iabbock.

Vers. 20. *HE rose up the same night*. 1. This is not the same night mentioned *vers.* 13. but the night fol|lowing; the day comming betweene was sent in sorting out the cattell which *Iacob* sent for a present to *Esau*. 2. This ford Iabbock is in the borders of the Ammonites, running betweene Philadelphia and Gerasa, and falleth into Jordan, *Hierom*: some would have it so called of *abuk*, which signifieth to strive or wrastle, because *Iacob* there wrastled with God, which word is used *vers.* 24. *Muscul*. But it rather commeth of *bakak*, which is, to *empty*, because it was emptied into Jordan: and in this place it should seeme that *Iacob* was neare to Jordan, * where the two rivers joyned: because he saith, *vers.* 5.10. *I came over this Iordan*, *Mercer*. 3. Whereas there is mention made but of *Iacobs* eleven children, whereas hee had eleven sonnes and one daughter *Dinah*: the Hebrewes thinke that *Iacob* locked her up in a chest; and conjecture that it fell out as a punishment to *Iacob*, that she was defloured of the Sichemites, because hee refused to give her to *Esau* to wife, * who might have brought him to some goodnesse: but these are fri|volous conjectures: *Dinah* is omitted, because of her sex: the Scripture is not so carefull to take account of the women: and beside she was the youngest but *Ioseph*, not above six or seven yeare old,

Mercer. neither was *Dinah* a mother of the Israelites, as these eleven were fathers, and therefore not so diligently remembred.

QUEST. XI. Iacobs sight not spirituall or in vision, but reall and corporall.

Vers. 24. *There wrestled a man with him to the breaking of the day.* 1. This wrestling of God in the like|nesse of a man with *Iacob*, was neither spirituall only, as *Hierome* seemeth to think upon these words of Saint *Paul*, *Ephes.6.12. We wrestle not against flesh and bloud, but against powers and principalities, &c.* 2. Neither was it done in dreame, as *R. Levi*, who thinketh that *Iacobs* thigh might be hurt upon some other occasion, as by the wearinesse of his travell, and the cold in the night: and that hee dreamed of the same hurt. But *Iacob* had little list to sleepe, being in such feare of his brother: likewise the continuance of the wrestling till the morning, the reall and sensible hurt of his thigh, the imposition of a new name, the te|stimony of the Prophet *Hosee*, *He had power over the Angell and prevailed, hee wept and prayed unto him*, 12.4. all these arguments doe evidently shew, that this was a corporall and reall wrestling. 3. Neither yet was it only corporall, but spirituall also: for *Iacob* did as well contend by the strength of his Faith, as by the force of his body, *Mercerus*.

QUEST. XII. It was a good, not an evill Angell that Iacob wrestled with.

Further, a question is moved, what manner of Angell this was, with whom *Iacob* wrestled. 1. *Origen* thinketh he did strive against some of the spirituall adversaries, such as Saint *Paul* calleth Principalities and powers, and spirituall wickednesses, *Ephes. 6.12.* and that he was assisted by a good Angell, 3. lib. *Periarch. Procopius* reporteth the opinion of some, that say it was the devill in *Esaus* likenesse, that stri|ved against *Iacob*, and that by the power of an Angell he overcame, who lest he should ascribe this victo|ry to his owne strength, smote him upon the thigh: the Hebrewes say it was *Sammael*, *Esaus* evill Angel, that contended with *Iacob* for the blessing. 2. But these are untrue and improbable assertions: 1. Here is mention made but of one that *Iacob* wrestled with. 2. Hee that he wrestled with, was the same that bles|sed him. 3. He that strived with him, was the same that touched his thigh. *Ergo*, it was a good, not an evill Angell: for an evill Angell would not have blessed him, *Mercer. Perer*.

QUEST. XIII. Whether it were a ministring spirit, or God Christ with whom Iacob wrestled.

NEither was this any of the ministring Angels, but Christ the Son of God, here called a man, because he so appeared. *Pererius* striveth to prove that it was an Angell, and not Christ. 1. *Hosea* calleth him an Angell without any addition, 12.4. but when Christ is called an Angell, some other word is added; as the Angell of the covenant, *Malach. 3.1. Cont.* In that place the Prophet sheweth, that by the Angell, we must understand God: for he saith, *He had power with God, and he had power over the Angell:* and further *he found him in Bethel:* the Angell, with whom *Iacob* wrestled, was the same that spake to him in Bethel, but he was God, *Gen. 31.13. I am the God of Bethel.* Neither alwayes is an *epithete* added, when Christ is called an Angell: as *Gen. 48.16. Iacob* saith, *The Angell which hath delivered mee from all evill blesse the children.* But this Angell without any other addition is else-where called *the God of Bethel*. 2. If at any time in the old Testament the sonne of God appeared, it is most like in mount Sinai, when the Law was given, which was the most famous and Noble apparition of all: but *S. Stevens* saith, *Yee have received the Law by the ordinance of Angels*, *Act. 7.53.* Angels then appeared, not Christ, *Perer. Cont.* The Angels then were ministring Spirits, giving attendance, and executing their office, at the delivering of the Law: but it is no good argument, the Law was given by the Angels, *Ergo* not by Christ: for *S. Paul* affirmeth both, *It was ordained by Angels in the hand of a Mediator*, *Galat. 3.19.* the *ministry* was of the Angels, the *authority* of Christ. 3. If Christ had appeared at any time, then there was greatest cause, when word was sent to *Ma|ry* of the incarnation of the Sonne of God, both because of the worthinesse of that mystery, and dignity of the person, to whom that message was brought, *Contra.* 1. It was not fit that the Sonne of God himselfe should be the

Messenger of his owne comming into the world: Princes use to send their Ministers and officers before, to bring tidings of their comming: and it was fit that this great Prince should send his Angels before, that it might appeare, that he was even Lord of the Angels. 2. There was greater reason, that the same Angell *Gabriel*, who was the first revealer of this prophetic to *Daniel*, concerning the Messiah,

<...>

<1 paragraph>

<...>

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QUEST. XV. How it is said, he could not prevaile against Iacob.

Vers. 25. *When he saw he could not prevaile.* 1. Not that either God gave unto *Iacob* greater strength to resist, than the Angell had to assault him, as some of the Hebrewes thinke, that it was *Esaus* Angell, and so had no greater power than God permitted him▪ for it was no such Angell, as is shewed before. 2. Neither as *Cajetane* thinketh, *Factum est ut Angelus assumeret corpus in* ◇ *mensura virium*, &c. It came so to passe that the Angell assumed a body in such measure of strength as should not be able to overcome Iac•b. 3. Neither as *Tostatus*; *Angelus* <...> *non posse superare*; The Angell fained that he could not overcome *Iacob*: for I have declared before, that it was Christ himselfe, and not an Angell that wrestled with *Iacob*. 4. Wherefore in that it is said, *when he saw*, here the Lord descendeth to our capacity: for he knew before the event of this combat, and what he had purposed to doe: the experience then of the thing is taken for Gods knowledge, *Calvin*. and the Lord with the blast of his mouth had beene able to have confounded *Iacob*. But he could not prevaile, &c. that is, the Lord did both fight in and against *Iacob*: he gave *Iacob* strength to resist: and so in *Iacob* he overcommeth, and *seipso* ◇ *est*, and, so is stronger than himselfe, *Calvin*. Thus in effect God could not prevaile against *Iacob*, because hee would not: he disposeth of his power according to his owne will and purpose: so the Angell said to *Lot*, *I can doe nothing till thou be come thither*, *Gen.* 19.22. and the Lord to *Moses* thus saith, *Let me alone*, &c. *Exod.* 32.10. Hereby the Lord sheweth how effectually the faith and prayer of his servants are, which as it were binde the Lords hands, and doe give us victory (in a manner) against himselfe.

QUEST. XVI. In what place of the thigh Iacob was hurt.

Vers. 25. *HE touched the hollow of his thigh.* 1. This was neither the inward or broad part of the thigh, as the Septuagint read. 2. Neither yet was the huckle-bone put out of joynt, as some thinke, for that could not be without great paine and griefe to *Iacob*. 3. But whereas the word is *cap*, which signifieth the *bowing* or *hollow*, and so is taken for the palme of the hand, and sole of the foot: here it properly betokeneth the hollow bone into the which the huckle-bone called *ischion* runneth: we may name it *acetabulum*, the pan of the huckle-bone: this hollow bone was not out of joynt, but it onely hanged by reason of the sinew or nerve that goeth out of the pan or hollow to the huckle-bone which was hurt, as it is expressed, *vers.* 32.

QUEST. XVII. How long Iacob continued in his halting.

NOW whereas *Tostatus* thinketh, that *Iacob* the next day was perfectly recovered of this hurt, to whom *Iunius* subscribeth, because *cap.* 33.18. it is said that *Iacob* came safe to *Sichem*▪ I thinke

rather with *Mercerus*, that *Iacob* was not perfectly recovered of this griefe and halting till his dying day▪ but that it remained, though not alwayes alike, for the remembrance of this thing: and it may so appeare the rather, for that presently upon this accident they did forbear to eat the sinew of the thigh which shranke: whereunto the halting of *Iacob* being continually in their fight might be a greater motive: and so this custome being taken up in *Iacobs* time, was retained of his posterity the Israelites. Further, in that he came safe to Sechem, thereby it signified his deliverance from the danger which he feared by his brother *Esau*, rather than the recovering of his hurt.

QUEST. XVIII. Wherefore it pleased God that *Iacob* should halt upon the hurt in the thigh.

And the hollow of Iacobs thigh was loosed. 1. *Augustine* by *Iacobs* feet, the one halting, the other going upright, understandeth two sorts of people among the Jewes; the unbelievers that halted in their faith, and beleevd not in Christ, and those which beleevd in him: *Iacob* overcoming signifieth the Jewes that prevailed against Christ in putting him to death; but in being blessed he signifieth those which

Page 290

worshipped Christ, and were blessed of him, *serm.* 80. *de temper.* 2. *Gregory* understandeth by the halting foot, the infirmity of the flesh, by the other, the vigour of the spirit; for so in the children of God, as our Saviour saith to his Apostles, *The spirit is ready, but the flesh* ◇◇ , *sic. Muscul.* 3. But the best appliication of the text is, that *Iacob* was stricken with this infirmity, that he should have an humble and lowly opinion of himselfe, not to ascribe this victory to his owne strength: So for the same cause Saint *Paul* confesseth of himselfe, *Lest I should be exalted* ◇◇ of ◇◇ through the abundance of revelations, there ◇◇ given unto me a pricke in the flesh, the messenger of Satan to b•ff• me, because I should not ◇◇ exalted above measure, 2 *Cor.* 12.7. To the same end was *Iacob* touched with this infirmity lest he might have beene ◇◇ much lifted up by these heavenly visions, and this great victory which he obtained, *Mercer. Calvin.*

QUEST. XIX. Why the Angell ◇◇ to depart because of the morning.

Vers. 26. Let me goe, for the morning appeareth. 1. Not as though the Angell was now to goe to the rest of the blessed company of the Angels, to sing their morning hymne unto God, as the Helbrewes imagine: for the Angels not onely in the morning, but at other times are exercised in praising of God. 2. But the Angell thus speaketh according to the custome of men, having now taken the forme and shape of a man, as though he had haste to other businesse, and leaving *Iacob* also to his affaires. 3. As also because the Angell would not have this vision deserved and discerned of others, seeing it specially concerned *Iacob*; and that *Iacob* should not be too curious in gazing and looking upon that humane shape wherein this great Angell Christ appeared, *Mercer.*

QUEST. XX. Why *Iacob* desireth the Angell to blesse him.

I Will not let thee goe unlesse thou blesse me. 1. Not as though this were *Esaus* Angell, and *Iacob* would have him to confirme the blessing, and consent unto it, for evill Angels blesse not. 2. Nor as some other Helbrewes, as though *Iacob* would have his antagonist acknowledge him to be the superiour, and to have the better: for *Iacob* perceiveth that it was an Angell, and therefore would not strive for superiority with him. 3. Neither doth *Iacob* desire to know his f•tum, or ◇◇ , as *Iosephus* saith, what should happen ••|to him in his whole life, for *Iacob* was not so curious. 4. But *Iacob* well perceiving that he with whom hee wrestled was greater than himselfe, desireth to

be blessed of him, for the lesse is blessed of the greater, *Heb. 7.7.* And *Hilarie* beside noteth, that *Iacob* acknowledged him with whom he wrestled to bee the Sonne of God, that should become man for us; *Tenes in l^octa tua hominem. sed hic tibi home Demest;* Thou doest grapple with a man, but this man is God, *lib. 5. de Trinitat.* and therefore *Iacob* desireth to be blessed of him, in whom all the world should be blessed.

QUEST. XXI. Of the name *Israel*, and the true derivation thereof.

Vers. 28. *THy name shall be no more called Iacob, but Israel, &c.* 1. He asketh *Iacobs* name, not because he knew it not, but that by *Iacobs* answer the Lord might take occasion of the change of his name. 2. Neither was he so called *Israel*, as that he should no more be named *Iacob*, for he is also afterward so called, but his name *Israel* is hereby declared to be the more excellent and worthy name, which was also given unto the whole nation of his posterity, *Mercer*. 3. The name *Israel*, 1. doth not signifie, *that hee stood against an Angell*, as *Iosephus* deriveth it, and *Hierome* therefore reprehendeth him: although *Iosephus* keepeth the sense of the name. 2. Neither is it interpreted, *a man seeing God*; for then *aleph* should be inserted in the beginning, and it should be expressed *Ishrael*, not *Israel*, with *shin* having a right point. This interpretation is also confuted by *Hierome*, though approved by divers of the ancient writers, as *Ori/gen*, *Basil*, *Nazianzen*, *Chrysostome*, with others. 3. Neither doth it betoken one that is *right*, or directed of God, as *Hierome* sometime is of opinion; whereupon he thinketh, that *Genesis* is called the booke 〈 in non-Latin alphabet 〉, of the right, that is, of *Abraham*, *Isaack*, *Iacob*, *comment. in Isay 44.* for then this word should be derived from *jashar*; and so we should say *Ishrael*, not *Israel*, *Mercer*. 4. But the Lord himselfe sheweth the interpretation of this name, *Thou hast prevailed with God*: and so to come of *Sara*, which is to prevaile, or have rule: so the Septuag. translate: 〈 in non-Latin alphabet 〉, thou hast had strength with God; and therefore should not doubt but that he might also prevaile with men, as before with *Laban*, so now with *Esau*.

QUEST. XXII. Why the Lord refuseth to tell *Iacob* his name.

Vers. 29. *TEll me I pray thee thy name, &c.* The Lord here, as also the Angell, *Iud. 13.* refuseth to tell his name. 1. Not for that as *Rasi* thinketh, the Angels have no certaine or fixed names, but which are continually changed according to their divers ministeries whereof they are named. 2. Neither as *Tostatus*, because the Angels have no proper names to be distinguished by, but are discerned one from another by their nature and essence: for this notwithstanding in Scripture, for our understanding, they are called by their names. 3. Nor yet because as some thinke, if the names of Angels were knowne, they would come at our call: this is but a fansie of Magitians, *ex Mercer*. 4. But the Lord doth not utter his name, thereby staying *Iacobs* further curiosity, and insinuating unto him, that his name, which is himselfe, is greater than could of him then he comprehended: and hereupon the Latine text, and the Septuag. adde, 〈 in non-Latin alphabet 〉, which is wonderfull; which words are supplied out of the 13. of *Iudges*, *Mercer*. And beside, the time was not yet come, whereby the Lord would make himselfe knowne by his name *Iehovah*, as unto *Moses*, *Exod. 6.3.* and therefore *Iacob* should content himselfe with that revelation of God, which the Lord vouchsafed unto him, *Calvin*.

QUEST. XXIII. What manner of blessing was bestowed upon *Iacob*.

Vers. 29. *HE blessed him there.* 1. This was neither as the Hebrewes imagine, that this Angell confir|med onely and ratified the blessing pronounced before by *Isaack*. 2. Neither yet, as *Thom. Anglieus*, was the imposition of this new name the benediction here spoken of. 3. But the Lord did ex|pressly blesse *Iacob*, most like in that forme and manner wherein he blessed *Abraham*, *In thy seed shall*

the Nations of the world be blessed, Luther. and more particularly, what this blessing was may be gathered out of the 35. *chap. vers.* 10, 11. whereas the imposition of *Iacobs* new name is repeated, so also it is like there in commemoration of the same blessing, *Mercer.*

QUEST. XXIII. Of the place called Peniel.

Vers. 30. Iacob called the name of the place Peniel. 1. As before *Iacob* to testifie his thankfulness, called the place Bethel, where he saw the vision of the ladder; so he calleth this place Peniel, that his posterity by that name might call to remembrance this heavenly vision in that place shewed to their father *Iacob*. 2. The Latine readeth Phaniel, but the word is Peniel, with *a*, not *e*, and without an aspiration: it is called here both Peniel and Penuel, which both signifie the face of God. 3. In this place afterward was builded a City called Penuel, whose tower *Gedeon* brake downe, because they denied him bread, *Iud.* 8.17. but it was reedified by *Ieroboam*, 1 *King.* 12.25. it was situate by Jorden, *Iud.* 8.4.8. and belonged to the tribe of *Gad*. *Strabomaketh* mention of a City joyned to Tripolis, called the face of God, where the mountaine Libanus endeth, *Lib.* 16.

QUEST. XXIV. How Iacob saw God face to face.

I Have seene God face to face. 1. Not that *Iacob* saw the majestie and essence of God, which never any mortall man hath seene. 2. Nor yet in respect of any outward figure or representation is he said to see him face to face, as *Thom. Aquin. p. 1. qu. 12. ar. 11.* for God is said to talke face to face with Israel, *Deut.* 5.4. and yet there was no image or representation seene, *Deut.* 4.15. 3. But *Iacob* saw him face to face, that is, more clearely and manifestly than at any time before, *Calvin.* or he saw him, *praesens praesentem*, he himselfe talked with God present: as God is said to speake to *Moses mouth to mouth, Num.* 12 *Mercer.*

QUEST. XXV. How Iacobs life was preserved after he had seene God.

And my life is preserved, &c. 1. It was the common opinion of those times, that they should not live after they had seene God: as *Iud.* 1.12. *Manoah saith, we shall surely die because we have seene God:* therefore they rejoyced, when after they had seene God their life was preserved: as *Iacob* doth in this place, and *Hagar, Gen.* 16.13. 2. But therein they were deceived, thinking when an Angell had appeared unto them, that they had seene the very Majestie of God himselfe, which cannot be seene of any mortall creature: and therefore the Lord saith to *Moses, No man shall see me and live:* that is, in this life: as the *Go|spell* also saith, no man hath seene God at any time, *Ioh.* 1.18. therefore *Augustine* saith, *Videri Deus in illa tantum vita potest, ubi ut vivatur, est huic mortali vita moriendum: God can be seene onely in that life, where to live, we must first die unto this life.*

QUEST. XXVI. Of the Jewes custome in not eating of sinewes.

Vers. 32. Therefore the children of Israeleat not of the sinew, &c. 1. This custome was not taken up of the Jewes of any superstition, which that simple age was not given unto, but of a reverent remembrance of this which befell *Iacob* according to the pedagogie and rudiments of that time, *Calvin.* 2. Neither did the Jewes abstaine from the eating of all sinewes, as *Rupert* thinketh, but onely of the sinewes of the hinder parts: and because they knew not where these sinewes he, they doe refrain from the eating of the flesh also of the hanch and hinder parts: which custome, *Iosephus* saith, remained till his time. 3. Whether *Iacob* were stricken in the right or left thigh is uncertaine: but it is most like in the right, where a mans strength chiefly lieth, and that he might better beare in minde this com|bat, *Mercer.*

QUEST. XXVII. The sinew why it is said to shrinke.

Vers. 32. *OF the sinew that shranke*. 1. It is a toy of some Hebrewes that would have this to be the sinew where the fore-skin is, for that could not have caused *Iacob* to halt, as *Aben Ezra* noteth, *Mercer*. 2. Some doe translate, *the sinew lifted up*, of *nasha*, because the thigh that halteth seemeth to be lift up: some derive it of *nashath*, which is to be wanting; as *Iunius* first translateth, *Nervum defectionis*, the short wanting or failing sinew, because it is shorter than his fellowes: but in his last addition he readeth, *Nervum mutuationis*, the borrowed sinew, of the root *nasha*, which is to borrow, because certaine sinewes are as it were borrowed out of the pan of the huckle-bone, and communicated to the round or whirle-bone. *Mercerus* deriveth the word of *nashah*, which signifieth to forget; as though this sinew or nerve had forgotten his place, and to doe his office. But the more received reading is the nerve or sinew, 〈 in non-Latin alphabet 〉, which shranke or waxed feeble: for so *nashah* also signifieth to remove, or give way: and so *vers.* 25. it is said the hollow of *Iacobs* thigh was loosed out of his place.

4. Places of Doctrine.

1. *Doct.* Not one Angell, but many appointed for every one of the elect.

Vers. 1. *The Angels of God met him*. *Iacob* then had many Angels to attend upon him and to guard him; therefore it is but a conceit, that every man hath one particular Angell appointed for his keeper, or that speciall Angels are assigned to Countreyes as their quarters; seeing that *Iacob* here hath many Angels, even an hoast and armie of them deputed of God for his protection, *Calvin*. as the Psalmist saith, *He shall give his Angels charge over thee, to keepe thee in all thy wayes*, *Psal.* 91.11.

Page 292

2. *Doct.* The parts of prayer.

Vers. 10. *I Am not worthy*. *Iacobs* prayer standeth of three parts, which are required also in our prayers. 1. His thanksgiving and commendation of Gods benefits. 2. His humility in acknowledging his owne unworthinesse. 3. His petition and request, *Mercerus*; so the Apostle joyneth together *giving of thanks, supplications, prayers*, *1 Tim.* 2.1.

3. *Doct.* We must trust in God and not refuse the meanes.

Vers. 13. *HE tooke of that which came to hand*. Although *Iacob* doubted not of Gods protection according to his promise, yet he wisely useth all the meanes which he could devise to seeke his brothers favour, by sending a present, and to provide for his safety; whereby we doe learne, that we must not immediately depend upon Gods providence, but carefully use the meanes which the Lord sheweth for our deliverance from danger, or confirmation in his promises: therefore *Aha* is said to grieve God, for that he refused to aske a signe of God for the better assurance of their deliverance, *Isay* 7.13.

5. Places of Confutation.

1. *Confut.* Against merits.

Vers. 10. *I Am not worthy, or lesse than all thy mercies*. *Iacob* ascribeth nothing to his merit or worthinesse, but acknowledgeth all to have proceeded of Gods mercie. Thus our Saviour teacheth his Disciples humbly to confesse of themselves; when you have done all that is commanded you, say yee are unprofitable servants, *Luk.* 17.10. *Muscul*. The popish doctrine then of merits is not agreeable to *Iacobs* faith. And if the benefits of this life cannot be merited, much lesse the Kingdome of heaven.

2. *Confut.* That Angels are not mediators or impetrators of grace and blessings.

Vers. 29. *HE blessed him there, &c. Theodoret* alleageth this as a reason that this was not an Angel, but the Sonne of God that wrestled with *Iacob*, because it belonged not to Angels, but unto God to blesse: *Pererius* taketh upon him to confute *Theodorets* reasons, affirming, that Angels though they blesse not as authors of any grace, yet a blessing may be asked of them as the impetrators and inter|cessors for the same at the hands of God; and therefore Saint *Iohn* wisheth *grace and peace to be given to him that was, and is, and is to come, and from the seven spirits which are before the throne, Apocal. 14.* that is, from the seven Angels: *In Gen. 32. numer. 18, 19.*

Contra. 1. Spirituall blessings are conferred either by the author thereof, which is onely God, or by the Mediator thereof, which is onely Christ, or by the ministers or instruments thereof, which may be as well Angels as men; for as *Isaack* blessed *Iacob*, and *Iacob* his sonnes, ministerially onely, as being Gods mouth to pronounce them; so Angels likewise may be messengers or ministers of Gods blessing, and not otherwise. 1. For every good gift commeth from God, *Iam. 1.17.* 2. Neither are the Angels to be sued unto for any spirituall or temporall blessing, but onely God; *If any of you lacke wisdom, let him aske it of God, Iam. 1.5.* and our Saviour saith, *Whatsoever yee shall aske the father in my name, he will give it you, Ioh. 16.23.* a promise is made to them that aske in Christs name, and not otherwise: neither doe we reade that any of the ancient Patriarks or Prophets became suters to the Angels for any blessing. 3. In that place in the Revelation,* by the seven spirits we must understand the holy spirit of God, with his manifold graces; for the seven spirits are the seven lamps of fire burning before the throne, *Revel. 4.5.* they are also the seven eyes of the Lambe, *Revel. 5.6.* the Angels are not the eyes, that is, the wisdom or knowledge of the Lambe, but the holy Ghost, which dwelleth in him bodily, *Coloss. 2.9.* that is, substantially, essen|tially: And whereas he urgeth that phrase, *Which are before the throne*, whereby a ministerie and service should be expressed, this collection is not sound; for both in *Daniel 7.13.* Christ is brought before the Ancient of dayes; and in the *Revelation 8.2.* he is the Angell that stood *before the Altar*: Neither in all Saint *Pauls* salutations doth he wish grace and peace from any other than *from God the Father; and the Lord Iesus*; nor yet Saint *Iohn 2. Epist. vers. 2.* this forme of benediction then here used must be expoun|ded by the like place of Scripture.

6. Places of exhortation.

1. *Exhort.* Prayer in extremity availeable.

Vers. 9. *MOreover Iacob said, O God of my father Abraham. Iacob* being driven to a great strait, tur|neth himselfe unto God by earnest prayer: and so indeed the prayers of the faithfull which are powred forth in their necessity, are much availeable with God, *Luther.* as it is in the Psalme, *Call upon me in the day of trouble and I will deliver thee, Psal. 51.15.*

2. *Exhort.* The hope of our celestia|ll inheritance to be preferred before all worldly things.

Vers. 14. *TWO hundred shee goats, &c.* The summe of *Iacobs* present which hee sent to *Esau* amounted to five hundred and fifty cattell of divers kinds, as is shewed before, *quest. 9.* hee spared no

to redeeme his quiet passage and returne into the land of Canaan, which was promised to him and his seed for an everlasting inheritance: which teacheth us that we should pre••rre <◇> heavenly inheritance be|fore all earthly and worldly possessions, *Calvin.* <◇> Saint <...> all things <◇> , and even as <◇> , that hee might win Christ, *Philip. 3.8.*

3. *Exhort.* With i•o•ce•y we must •oyne wisdom and prudence.

Vers. 13. *A Present for his brother. Iacob* as a wife and 〈...〉 for his owne safety. 1. He sendeth an humble message to his brother. 2. When that would not speed, he divideth his company into two parts, that if *Esau* did strike the one, the other might cope. 3. He sendeth a liberall present to make a way to insinuate himselfe to his brothers favour. Thus according to our Saviours rule, we should be as wise as Serpents, and innocent as Doves, *M•th.* 10.16. *Mercer.*

4. *Exhort.* Importunity in our prayers acceptable to God.

Vers. 26. *I Will not let thee goe till thou blesse me. Iacobs* importunity is striving and not giving over, both obtaineth victory, and procureth a blessing: so should we strive in our prayers with God, as Saint *Paul* saith of *Epaphras*, *Coloss.* 4.12. And *Moses* was so instant with God in his earnest prayers for Israel, that the Lord at his request suspended the judgements which hee had thought to have brought upon them because of their idolatry, *Exod.* 32. *Luther.*

5. *Exhort.* Against curiosity.

Vers. 29. *Wherefore now dost thou aske my name? Iacob* is reprov'd for his curiosity, that could not bee contented with this heavenly vision, and sensible apparition, glorious victory, and honourable name given unto him, but would enquire further as touching the Angels name. Wee learne then to bee contented with such measure of knowledge as it pleaseth God to reveale unto us in his word, and not curiously to inquire after hid matters, *Calvin.* The Disciples were reprov'd for gazing after Christ into heaven, *Act.* 2. neither shall it be any profit for us to exercise our selves in difficult and intricate questions.

6. *Exhort.* Not rashly to judge those which have defects or infirmities in their bodies.

Vers. 31. *HE halted upon his thigh.* We see then that the servants of God may have infirmities in their bodies, which are inflicted of God, not as punishments of their sinne, but corrections for their triall. If *Isaack* then were blinde, *Iacob* halting, *L•h* squint eyed, *Moses* 〈◇〉, *Maph•/sethlame*, wee ought not rashly to judge of those which have any infirmity or defect in their body, *Muscul.* It was the Disciples rashnesse, for the which they are reprov'd of Christ, to judge the blind man punished for his, or his parents sinne, *Ioh.* 9.2.

CHAP. XXXIII.

I. The Contents.

IN this Chapter is set forth, first, *Iacobs* meeting of *Esau*, and the manner thereof: Secondly, their departure each from the other. In the first part, on *Iacobs* behalfe wee have his *policie*, in placing of his wives and children in order, *vers.* 1, 2. his *humility*, in *gesture*, bowing himselfe seven times; in *speech*, hee calleth himselfe *Esaus* servant, *vers.* 5. and saith he had seene his face, as if he had seene the face of God, *vers.* 10. his *liberality*, in forcing his brother *Esau* to take his present, *vers.* 11.

In *Esau* we are to consider his *humanity*, in imbracing *Iacob*, *vers.* 4. his *courtesie*, in offering first to goe with *Iacob*, who excuseth himselfe by the tendernes of his children and cattell, *vers.* 13. then to leave some of his company with him, *vers.* 15, 16.

In *Iacobs* departure there is expressed his acts *domesticall*, in building an house for himselfe, and booths for his cattell, first in Succoth, then Sechem, *vers.* 17, 18. *politicall* or civill, in buying a parcell of ground; *religious*, in building an Altar, *vers.* 20.

2. The divers readings.

v. 5. Who are these with thee, and doe they appertaine unto thee? H. who are these with thee? * cat. the children which God hath given me. C.H.B. wherewith God hath beene mercifull to me. S. which God of his grace hath given. G.T.P. chanan signifieth to grant in mercy.

v. 7. When they had worshipped likewise. S.H.C. did their obeysance. B. bowed themselves. * T.P.G. *and so doth the Latine translate also, vers. 6. hebr. shacah, to bow: as Isay 51.23. bow downe that wee may goe over. Ioseph being bidden drew neare. T. Ioseph drew neare. c•t.*

v. 10. Be favourable to me. H. thou shalt blesse me. S. thou hast accepted me cater. *

v. 10. As though I had seene the face of a prince. C. the face of God. cat.

v. 11. God hath given me• all things. H. I have all things. S.G.C.P. I have of all things. T. or enough. B. all things. heb.

Page 294

* v. 12. I will beare thee company. H. let us goe the right way. S. I will goe over against thee. C. I will goe before thee. T.B.G.P. <◇> , before, against.

* v. 13. Kine with young. H.S.B.G. giving suck•. T.P.C. <...> , signifieth both.

v. 13. If they over-drive them they will die all in one day. H. if they over-drive them but <◇> day they will die. cat.

* v. 14. I will follow softly his foot-steps <◇> I see my children are able. H. I will be <◇> in the way, according to the leasure of that which walketh before me, and according to the foot of these little ones. S. I will lead <◇> easily, according to the pace of the family before me, and the pace of the children. C. I will <◇> a guide to drive those things gently that are before me for my com••ding. T. I will drive softly according to the pace of the cattell that is before me, and as the children shall indure. B.G. according to the foot or <◇> of the (worke) or drift that is before me. P. heb.

* v. 15. It is not necessary, I onely need this one thing, that I may finde grace in thy sight, my Lord. H. it is enough that I have found favour. &c. S. let me finde favour in the sight of my Lord. cater.

* v. 17. Iacob went to his tabernacles. S. to Succ••h cater.

v. 18. Iacob came to Salem, a City of the Sich••ites. H.S.B. Iacob came safe to the City Sichem. cater. Salem *signifieth both the name of a City, and perfect, sound.*

v. 29. Of Hemor• S. of the sonnes of Hemor. cater, for an hundred lambs. H.S.C. for an hundred peeces of mo|ney. T.B.G.P. chesitah *signifieth money stamped with that marke.*

v. 20. He called upon the mighty God of Israel. H.S. he sacrificed upon it before the mighty God of Israel C. he called it the mighty God of Israel. B.G. heb. he called it the Altar of the mighty God of Israel. T.

3. The explanation of doubtfull questions.

QUEST. I. The order of Iacobs company, and the reason thereof.

Vers. 1. *HE divided the children, &c. Iacob* doth dispose his company in order, not onely for decency and comelinesse sake▪ but both to move commiseration and pitie in *Esau*, when he saw the mothers with their children, as also to this end, that if he smote one company with the sword, the other might escape, and therefore he placeth the dearest unto him, *Rachel* with *Ioseph* in the last place, as furthest from danger, *Mercer*. 2. But whereas *Ioseph* of *Rachel*, is preferred before *Iudah* of *L••b*, it may be answered, that •s yet it was not revealed unto him that the Messiah should come of *Iudah*: and *Ioseph* also proved a most excellent man, *Calvin*. 3. *Iacob* goeth first himselfe ready to be offered up in sacrifice for the safety of the flocke, therein shewing himselfe an example of a good Pastor, *Calvin*.

QUEST. II. To whom Iacob bowed himselfe, and wherefore.

Vers. 3. *HE bowed seven times to the ground*. 1. He adored not or worshipped God in this inclining and bowing of himselfe, as some thinke, but he bowed himselfe to his brother, as the text sheweth, *Mercer*. 2. There were divers fashions used in bending and bowing of the body; sometime by bowing of the head, and inclining of the body, sometime by bowing of the knee, 1 *King*. 19.18. sometime by kissing the hand, * as *Iob*. 31.27. *If my mouth did kisse my hand*, that is, if I adore the Sunne when he shined: as this use is retained still in salutations to kisse the hand: sometime they bowed the body to the ground, as *Nathan* did to *David*, 1 *King*. 1.23. and *Iacob* in this place to *Esau*, *Perer*. 3. Neither doth *Iacob* by this meanes betray or give over his birth-right, in calling himselfe *Esau*s servant, but he is content to yeeld this temporall service to *Esau*, not doubting but the promise should be fulfilled in his posterity: for so indeed the Idumeans did serve the Israelites from *Dauids* time to *Ioram*, an hundred and twenty years, but the Israelites never served the Idumeans, *Mercer*.

QUEST. III. Whether Esau were in truth reconciled to Iacob.

Vers. 4. *Then Esau came to meet him*. 1. Some Hebrewes thinke that *Esau* did but dissemble his affection at this time. 2. But it is more like that *Esau*s heart was changed by the speciall worke of God; some doe gather so, because the word *vajecabechehu*, which signified, *He kissed him*, is pointed throughout, of which sort the Masorites note but fiftene: But it is otherwise collected, both by the circumstances here used, *Esau* runneth to meet *Iacob*, he embraceth him, kisseth him, and weepeth: as also we reade not of any hatred after this shewed to *Iacob*, but that they were perfectly reconciled, and both buried their father together, *Gen*. 35.29. 3. But whereas some inferre hereupon, that *Esau* being thus ready to be reconciled to *Iacob*, did follow his fathers precepts and doctrine, and therefore doubt not but that he was saved, it cannot be hence concluded; certaine it is that *Esau* posterity did wholly fall away from the worship of God, *Mercer*.

QUEST. IV. Why Ioseph is named before Rachel.

Vers. 7. *After Ioseph and Rachel drew neare, &c*. 1. *Ioseph* is not put before *Rachel*, that he might keepe her from *Esau* his rage and violence, lest hee might desire her being a beautifull woman, as *R. Salomon*: for *Ioseph* was but six yeare old, and therefore not able to preserve his mother from any such attempts. 2. Some thinke because *Ioseph* was *Rachel*s onely sonne, and dearly beloved of her, he is named first, *Mercer*. 13. But it is more like, that *Ioseph* being the youngest of all the rest, went before his mother, as mothers use to put their little ones first, and so he is named according to his place, *Iun*.

QUEST. V. Why Esau refused Iacobs present.

Vers. 8. *What meanest thou by all this drove? &c.* 1. The Hebrewes note, that *Esau* his questions are short; *Iacobs* answers large: because it is the manner of proud stately men to speake briefly, and hardly to bring forth halfe their words: and beside, *Iacob* often in his speech maketh menti|on of God, so doth not *Esau*. 2. *Esau* asketh not whose droves these were, as ignorant thereof, but be|cause he would in *Iacobs* presence take occasion to refuse the present, <◇> 2. It seemeth that *Esau* had not accepted of the present by the way which *Iacob* had sent before, no• as *Ramban* thinketh, as though the messengers were afraid of *Esaus* company, and so fled away: neither did *Esau* refuse it of hatred to his brother, for *Iacobs* prayer was heard, and it began presently to take effect: neither yet doth *Esau* in refusing the present, yeeld therein the birth-right to *Iacob*, but he deserteth the receipt thereof till he came to *Iacob*, that he might shew his brotherly affection frankly and freely, not purchased before, or procured by any gift or present, *Iun.*

QUEST. VI. How *Iacob* saith he had seene the face of *Esau* at the face of God.

Vers. 10. *I Have seene thy face, as if I had seene the face of God.* 1. *Iacob* flattereth not as some thinke, to insinuate himselfe to his brother, *sic Tostat.* but he speaketh from his heart. 2. Neither, as the Hebrewes, doth *Iacob* to terrifie his brother make mention of that vision wherein he saw the Angell face to face. 3. Not yet doth he meane as the Chalde readeth, that he had seene the face, as of some great or excellent man. 4. Not as *Augustine* conj•ctureth, by the name of God here doth hee understand such as the gods of the Gentiles were; *Sic non prajudicatur honori Dei; And so these words doe not prejudice the honour of the true God*, in that he resembleth *Esaus* face to the face of God, *quaest.* 105. in *Genes.* for *Iacob* was farre off from assuming into his mouth the name of the heathen gods. 5. But in the effect *Iacob* saith thus much, that he acknowledged this to be Gods worke, that *Esau* was thus reconciled toward him: and the friendly countenance of his brother hee taketh as an argument of the favour of God toward him, *Mercer. Calvin. Iun.*

QUEST. VII. By what reason *Iacob* perswaded *Esau* to accept of his present.

Vers. 11. *Take my blessing.* *Iacob* useth divers reasons to perswade *Esau* to take his present: 1. Take it of my hand, that is, who am thy brother, *Marlor.* 2. He calleth it a blessing, not in the *pas/sive* sense, as where with God had blessed him, but in the *active*, they used to blesse in the offering of their gifts: this therefore should be a signe of perfect reconciliation, that thereby they should take occasion one to blesse another, *Mercer.* 3. *It is brought the•*, that is, I have sorted it out, and appointed it for thee, let me not lose my labour. 4. *I have enough*, God hath blessed me: it shall be no hinderance unto mee if thou accept of my present, *Vatab.*

QUEST. VIII. Whether *Iacob* lied in saying he would goe to mount *Seir* to his brother.

Vers. 14. *Till I come to my Lord into Seir.* 1. Some thinke that *Iacob* did goe to *Seir* to his brother, though it be not mentioned in the story: but it appeareth by *Iacobs* excuse, that if he fealred to accompany his brother in the way, he had greater cause to feare his brother at home in his owne Countrey. 2. Some thinke that this was *officio s•m mendacium*, an officious lie, *Tostat.* and that *Iacob* pro|mised one thing, and purposed another, *Calvin.* But where the Patriarks acts may otherwise be defended, we should not easily yeeld them to be infirmities. 3. The Hebrewes make a mystery here; as where *Ia/cob* saith, *Let my Lord goe before, and I will follow*; they apply it to *Esaus* posterity, who had the govern|ment of Kings 600. yeares before Israel had any King: and in that *Iacob* promiseth to goe up to *Seir*, they referre the accomplishment thereof till the comming of Messiah, according to the prophesie of *Obadiah*, vers. 21. *The Saviours shall come vp to mount Sion, to judge the mount of Esau.* But it is evident that *Iacob* here hath no such mysticall meaning, speaking of his owne comming, in his owne person. 4. Wherefore it is rather like that *Iacob* did thinke to goe to *Seir*, and so purposed, but yet conditionally, if God would, or if he should see nothing to the contrary, *Iun.* As all such promises are hypotheticall and conditionall; and that upon better reasons he afterward changed his minde, or was otherwise

directed by the Lord, *Lyranus*. As Saint *Paul* purposed to goe into *Spaine*, but it is like that he was otherwise letted and came not thithither.

QUEST. IX. Whether Saint *Paul* according to his purpose were ever in *Spaine*.

ANd here by the way, though it be the opinion of divers ancient writers, as of *Cyrrillus*, *Athanasius*, *Chrysostome*, *Hierome*, to whom subscribe *Tostatus*, *Pererius*, that Saint *Paul* according to his determination was in *Spaine*: yet it is more probable, that being otherwise hindered hee arrived not there at all. 1. Because he purposed to passe by Rome into *Spaine*, *Rom.* 15.28. and to be brought on his way thitherward by the disciples of Rome, *vers.* 24. But when Saint *Paul* came to Rome, he remained as a prisoner in his house, having a souldier appointed to keepe him, and so continued two yeares, *Act.* 28.16, 30. therefore it is not like that he was at liberty then to hold his purpose. 2. Saint *Paul* being at Rome, if he were thence delivered, which is uncertaine, did visit the East Churches presently, *Heb.* 13.19. *that I may be restored to you more quickly*; and purposed to continue and remaine with them, *Philip.* 1.25. *This I am sure, that I shall abide, and with you all continue*. If he quickly and speedily returned to the East Churches, and continued with them, it is not like that hee went so farre West-ward. It was an usuall thing with

the Apostle to faile in these purposes, in disposing of his journeyes; sometime otherwise directed by Gods spirit, *Act.* 16.7. sometime letted by Satan, 1 *Thessalon.* 2.18. sometime upon better reason altering his owne purpose, 2 *Corinth.* 1.15, 23. he stayed his journey which he had determined to <...> like sort the Apostles determination to goe into *Spaine* might upon some other accident be changed. 4. Of this judgement is *Gelasius*, <◇> *ad Hispanos se promissit* ••urum, dispositione divinum <...> *patus ex causis, implore non potuit quod promittit*, C. 22. q. 2. c. 5. *Paul* promising to goe into *Spaine*, being occupied in other greater cause by the divine disposition, could not <◇> that which he had promised: to him subscribeth *Tho. Aquin. cap.* 15. *ad Roman.*

QUEST. X. Whether *Iacob* came to *Salem*.

Vers. 18. *HE came safe to Sechem, &c.* 1. Some reade, he came to *Salem* a City of *Sechem*•, <...> Sep|tuag. and Latine translator, and *Mercer*. but it were superfluous in the same place <◇> call a City by two names. 2. This *Salem* some would have to be *Silo*, as some Hebrewes: some take it <◇> •elrusalem, as *Iosephus*; some for *Melchisedecks* towne, as *Hierome*; where the ruines of *Melchisedecks* Palace were to be seene in his time: some will have this *Salem* to be that *Salem* spoken of, *Ioh.* 3.23. where *Iohn Baptist* baptized: * and that *Salem* and *Sichem* were names of that same City first called *Salem*, afterward *Sichem*, *Tostat*. But all these opinions are uncertaine. *Silo* and *Sechem* were two distinct places, *Iud.* 21.19. *Salem Melchisedecks* towne was *Jerusalem*, *Psal.* 76.2. *In Shalem i•his Tabernacle, his dwelling in Sion*: and if *Sichem* were the new name, *Salem* the old, it should in the Gospell be called by the new name rather than the old: and that *Salem* was a divers place from *Sechem*, called *Sychar*, is evident: for *Salem* was in *Judea*, *Ioh.* 3.23. and our Saviour leaving *Judea* came to *Sychar* or *Sichem*, *Iohn* 4.6. there might be then another towne beside *Jerusalem*, called *Salem*, but not the same with *Sichem*. 3. Wherefore the better reading is, that *Iacob* came safe and in peace to *Sechem*: not for that he was now healed of his halting, as the Hebrewes imagine: which in part remained still as a monument of that combat with the Angell: but he came same safe in respect of the danger which he feared from the hands of *Esau*.

QUEST. XI. Whether Iacob did well in buying a peece of ground of the Sichemites.

Vers. 19. *HE bought a parcell of ground, &c.* Although *Iacob* had a promise to possesse and inherit the whole land of Canaan, yet this purchase which he made did neither shew any mistrust in him, neither did he in so doing depart from his right. 1. He did it for his necessity of dwelling, as *Abraham* had done the like before for buriall. 2. The time of fulfilling the promise was not yet come, and therefore *Iacob* at this time, while the Canaanites were possessors of this land, doth not prejudice his right in buying this parcell, *Mercer*. 3. It was no great parcell of ground that he could buy for so little money, nor yet very fruitfull, being in the sight and view of the City, *Calvin*.

QUEST. XII. Whether Iacob bought his ground for money or lambs.

Vers. 19. *FOR an hundred peeces of money.* 1. Some read, for an hundred lambs; for the word *chesita* signifieth both money and a lambe, *sic Septuag. Latin. Oleaster*; and so they would have the word taken, *Iob* 42.11. where every one of *Iobs* friends gave him a lamb. But it is more like they gave him every one a peece of money, which was a greater gift, and more sutable to the other gift of an earring of gold. 2. Some of the Hebrewes affirme that the Arabians call money *chesita*, but the Scripture needeth not to begge or borrow words or phrases from them. 3. Wherefore it is like that this *k•sit* was a peece of money that was stamped with the marke or print of a lambe, and thereof was so called, *Iun.* as among us, Angels are so named of the stampe or print set upon the gold.

4. Places of Doctrine.

1. *Doct.* Honour to be given to evill magistrates.

Vers. 3. *Iacob bowed himselfe seven times.* It is lawfull then to yeeld externall honour to evill magistrates that are in authority, as here *Iacob* doth to *Esau*, *Mercer*. as *Saint Paul* saith, *Give to all men their duty, tribute to whom tribute, custome to whom custome, &c. honour to whom honour belongeth, Rom.* 13.7. And at this time there were none other but heathen rulers: *Mordechai* indeed refused to bow the knee to *Haman*, because it was more than a civill reverence which that proud man expected: and beside he was an Agagite or Amalekite, which was a Nation accursed of God, *Exod.* 17.14.

2. *Doct.* God turneth the heart.

Vers. 4. *ESau ran to meet him.* Thus wee see, that God is not onely a searcher of the heart, but a worlker and changer of it: as here *Esau* his heart is altered, of an enemie hee suddenly becom|meth a friend: wherefore the Wiseman saith, *That God turneth the hearts of Kings, as the vessell upon the waters is ruled and turned by the steares-man, Prov.* 21.1.

5. Places of Confutation.

1. *Confut.* Against humane inventions.

Vers. 20. *HE set up there an Altar.* *Iacob* inventeth not, neither bringeth in new ceremonies into Gods worship, but such as he had received from the instruction of his fathers, directed by the spirit of God: such was the building of Altars to sacrifice upon: by this the Romanists are reprov'd, which have thrust into Gods service so many humane inventions, *Calvin*. and so our Saviours rebuke falleth up|on them, *They teach for doctrines the commandment of men, Mark.* 7.3.

2. *Confut.* The sacred signes called by the name of the things.

Vers. 20. *HE called it the mighty God.* If this reading be received, we see that the signes are named by the things: as here the Altar is called of God, and *Moses* nameth his Altar, *The Lord is my banner*; *Exod.* 17.15. so the Prophet saith, the name of new Jerusalem shall be, *The Lord is there*, *Ezech.* 48.35. We need not marvell then if the bread in the Eucharist be called the body of Christ.

6. Morall observations.

1. *Morall.* To be contented with our estate.

Vers. 11. *GOd hath had mercy on me, therefore I have all things. So Saint Paul saith*, I have learned in what state soever I am, therewith to be contented, I can be abased, I can abound, &c. I am able to doe all things through the hope of Christ, which strengtheneth me, *Philip.* 4.13.

2. *Morall.* Gods worship to be advanced in families.

Vers. 20. *HE set up there an Altar. Iacob* having settled himselfe, and pitched his Tabernacle, hath a speciall care to set forward Gods worship, and doth consecrate as it were a Chapell and Altar to God: wherein *Iacob* may be an example to all housholders, that they should exercise and traine up their families in the service of God, and season all their worldly affaires with a relish of religion: as the Apostle saith, *I will that men pray every where, lifting up pure hands, &c.*

CHAP. XXXIV.

1. The Method and Contents.

FIrst in this Chapter is set forth the ravishing of *Dinah* by *Sechem*, with the occasion thereof, *vers.* 1. the sequele, he desireth her to be his wife, *vers.* 3, 4.

Secondly, the punishment is described, which was brought upon the whole City for this sinne: this punishment is devised, then executed: In the device, 1. We have the motive, the grieve of *Iacob*, and wrath of his sonnes. 2. The occasion, the offer of mariage by *Hemor* and *Sechem*, *vers.* 8, 13. 3. The device is propounded, *vers.* 13. to 18. assented unto by *Hemor*, *vers.* 18, 19. perswaded to his Citizens, to *vers.* 25. Then it is cruelly executed by *Simeon* and *Levi*, *vers.* 25, to 30.

Thirdly, there followeth the expostulation of *Iacob* with his sonnes, and their excuse, *vers.* 30, 31.

2. The divers readings.

v. 1. which she bare to *Iacob*: *this clause is wanting in the Latine translation.* *

v. 2. forced or ravished her. H. C. S. defiled her. G. humbled her. S. P. afflicted her. T. gn•vah, *to afflict.*

v. 3. he pleased his minde in *Dinah*. C. his heart clave unto *Dinah*. caet. dabach, *to cleave.*

v. 5. which when *Iacob* heard. H. *Iacob* heard, that he had defiled *Dinah* his daughter, caet.

v. 7. they were very angry. H. they were pricked and grieved. S. they were much moved and very angry. Ch. they grieved at it and were angry. caet.

v. 7. it shall not be so. S. P. he had committed an unlawfull thing. H. which thing ought not to be done: caet.

v. 8. the soule of my sonne Sechem cleaveth to your daughter. H. my sonne Sychem hath chosen from his heart your daughter. S. your daughter pleaseth the soule of my sonne.* C. P. the soule of my sonne longeth for your daughter. B.G. T. *casach, to love, to cleave▪ to please.*

v. 14. then spake unto them Simeon and Levi, the brethren of Dinah. S.*

v. 15. in this will wee bee confederate with him. H. we will bee like unto you. S. agree or consent with you: caet. jaath to consent.

v. 21. the land being so spacious and wide, wanteth tyllers. H. the land is large enough before them:* caet. the land is broad in her hands or wings. Heb.

v. 22. there is one thing, whereby this great good is differred. H. in this will they be like unto us,* to dwell with us. S. herein they will consent to dwell with us: caet.

Page 298

* v. 24. and they all assented. H. and unto Hemor and his sonne hearkened all that went out at the gate of the citie. caeter.

* v. 25. The third day, when the wounds are most grievous. H. *when they were in grieve:* caet.

* v. 29. their little ones and their wives they led captive. H. all their bodies and houshold-stuffe, and their wives they carried captive, and spoiled whatsoever was in the Citie *and house.* S. and all their goods they carried away, their children and wives, and whatsoever was in the houses: caeter.

* v. 30 you have made me odious. H. made me evill before the inhabitants. S. put enmity betweene mee and the Cananites, &c. Ch. caused me to stinke or to be abhorred: caet. baash, *to stinke.*

3. The explication of doubtfull questions.

QUEST. I. Of the age of Dinah, when she was defloured of Sechem.

Vers. 1. *Then Dinah.* 1. Neither is the opinion of *Alexander Polyhistor*, in *Eusebius* probable, that *Dinah* at the time of her rauishing was but ten yeeres old: for she was at this time mariagelable, and therefore above these yeeres: and whereas the same Author saith, that *Iacob* remained in *Se|chem* ten yeeres after hee came out of *Mesopotamia*, as *Euseb.* reporteth his opinion, *lib. 9. de praepar. Evangel.* it would follow that *Dinah* was borne in the land of *Canaan* in *Succoth*, where *Iacob* dwelt b|efore he came to *Sechem*, and not in *Mesopotamia*, contrary to the Scripture. 2. Neither is *Cajetan*uscon|jecture sound, that *Dinah* was but three or foure yeeres old, when *Iacob* came out of *Mesopotamia*: for all *Iacobs* children were borne in the second seven yeeres of his service for his wives, before the last six yeeres of service for his sheepe, as may appeare, *Gen. 30.25.* 3. Neither yet need wee with the *He|brewes* to affirme, that *Iacobs* children were borne every one at seven moneths: for admitting the ordi|nary time of nine moneths of childe-bearing: *Leah* beginning to beare in the eighth yeere, the first of the second seven, might have her first foure children in three yeeres: then allow a yeere of intermission, her other two sonnes, and one daughter, she might have in somewhat more than two yeeres. 4. Wherefore the truer opinion is, that *Dinah* was six or seven yeeres old at *Iacobs* departure from *Mesopotamia*, and that she was now fourteene or fifteene yeeres old, for *Ioseph* borne at the same time of *Rachel*, presently after this exploit are said to be seventeene yeeres old, *Gen. 37.2.* *Simeon* and *Levi* are supposed to have beene the one 21. the other 22. yeeres of age, or thereabout: so that the time of *Iacobs* abode in *Succoth* and *Sechem*, might be seven or eight yeeres, *Perer. Mercer.*

QUEST. II. Why Dinah is sad to be the daughter of Leah.

The daughter of Leah. 1. The Hebrewes note shee was her mothers right daughter, for as shee went forth to meet her husband to have him turne in unto her, * *Genes.* 30.16. so *Dinah* goeth forth to see and to be seene; and therefore it is added, *the daughter of Leah*, but this is too hard a censure for *Dinah*: this addition is annexed as answerable to the story before, *Gen.* 30.21. 2. Many other uncertaine collecti|ons the Hebrewes make here: some say that this *Dinah* was *Iobs* wife: some say she remained a widow in her brethrens house: some, that *Simeon* buried her in the land of Canaan: some, that she went downe into Egypt, (which is true,) and that her bones were transported into Canaan, *Mercer.* 3. *Iosephus* think|eth that the women of *Sichem* at this time kept a solemne feast, which was the cause that *Dinah* was so desirous to goe and see them, *Mercer.*

QUEST. III. Whether it were lawfull for the Hebrewes to give their daughters to the uncircumcised.

Vers. 14. *WE cannot doe this thing, to give our sister to an uncircumcised man, &c.* 1. Though *Abraham* had not any direct precept, as *Cajetan* thinketh, not to joyne in mariage with the uncircumcised: for both *Isaack* tooke *Rebecca*, *Iacob* *Leah* and *Rachel* to wife, which came of uncircum|cised parents. 2. Yet it seemeth that they would not give their daughters to the uncircumcised, though they did take of the daughters of the uncircumcised to themselves. 3. And it is further to be considered, that they speake not in this place simply of marrying with the uncircumcised, but joyning to be one peo|ple with them: which they could not doe with those which were uncircumcised.

QUEST. IV. Whether *Simeon* and *Levi* their cruell act may be in part or in whole excused.

Vers. 25. *AND the third day when they were sore, two of Iacobs sonnes, Simeon and Levi.]* 1. Some He|brewes excuse *Simeon* and *Levi* their fact, because *Hemor* and *Sichem* first went about to breake the covenant, thinking to spoile them of that they had: for thus they say, *Shall not their flocks and substance be ours?* vers. 23. *Contra.* 1. But it appeareth not that *Hemor* and *Sichem* went about any such thing: they thus speake either to perswade the people, who most respect their profit, *Mercer.* or they meane that by trading or having entercourse with them, they should in a manner possesse their goods, *Perer.* 2. But if it were so, onely *Hemor* and *Sichem* had beene guilty of the violating of this league, there was no cause to punish the whole Citie. 3. And although they had reason to revenge themselves, yet such a cruell massacre cannot be justified.

2. *Ramban* excuseth this fact, thinking that by the decrees of *Noah*, if the Magistrates punished not adultery, others might: but who seeth not what confusion and disorder this doctrine would bring in • that every private man should take upon him to bee a punisher of sinne. The Apostle saith, that

the power or magistrate beareth not the sword for nought, Rom. 13.4. It is peculiar then to him to exercise the sword.

3. *Philo* allegorizeth this story: by *Dinah*, which signifieth *judgement*, understanding the soule, by *Sichem* the sonne of *Hemor*, (which is interpreted an *Asse*) the brutish affections: from the which *Simeon* and *Levi* the sonnes of prudence deliver the soule, *Lib. de migration. Abrah.* But these allegories being devised onely, and not warranted by Scripture, cannot give any defence to such rage and violence.

4. Some doe but in part excuse *Simeon* and *Levi*; which may be considered on Gods behalfe, * and so the punishment was just: or on the behalfe of the *Sichemites*, who also for consenting unto that grievous sinne, were justly also punished: but on the behalfe of *Simeon* and *Levi*, because they did it craftily, this judgement was unjust, *sic Carthusian. in libr. Iudith*. But this allegation maketh nothing for the justifying of *Simeon* and *Levi* their enterprise, for God knoweth how to turne mens wicked acts to his glory: nei|ther did these furious men aime at any such end, but sought to satisfie their revengefull minde.

5. Some goe yet further; that this act was not unjust, *quoad rem*, in respect of the thing, because the *Sichemites* had grievously sinned; but *quoad modum*, they did it fraudulently, *Cajetan*. others say, *primum motum*, that the first motion to commit this slaughter was of God: but they in the execution did *modum excedere*, exceed measure, *Thom. Anglic. Cont*. But *Iacob* condemneth not onely the execution, but the very first device and counsell; *Into their secret let not my soule come, Gen. 49.6*. therefore the very first thought and device was evill, and therefore not of God.

6. Some proceed yet further, and altogether defend both their fact, and the manner thereof, calling their craft and dissimulation a prudent caution: their reasons are these; * 1. Because all the *Sichemites* were consenting unto that wickednesse, and therefore they deserved punishment. *Cont*. 1. It cannot bee gathered that all the *Sichemites* were consenting to the sinne of *Sichem*: their fault was, because of a car|nall minde for their owne profit they received circumcision. 2. And though the whole City had herein of|fended, yet *Simeon* and *Levi* had no such calling or commission to put them to the sword.

2. The place is objected, *Iudith 9.2*. where the Lord is said to have given unto *Simeon* a sword to take vengeance upon the strangers, that opened the wombe of the virgin: and *vers. 4*. Which were moved with thy zeale. *Contra*. Though *Simeon* and *Levi* were ministers of Gods justice upon the *Sichemites* for their sinne, yet they did it not without sinne: and therefore against this booke, which is no Scripture, where their zeale is commended, I oppose the sentence and censure of *Iacob*, who saith, *That they did it in their selfe-will*; therefore not by the motion of Gods spirit: and *Cursed be their wrath, Gen. 49.7*. but if they had done it in zeale, they were rather to be blessed.

3. They further reason thus; that if *Simeon* and *Levi* had committed such an unlawfull act, *Iacob* would have more sharply reprov'd them. *Contra*. *Iacob* partly considered the justice of God upon the *Sichemites*, for the outrage committed against *Dinah*, partly hee was moved with her complaint and moane for the losse of her virginity, partly he gave place for the time to the rage of his sonnes that were in their fury; and this was the cause of so easie a reprehension, *Mercer*.

4. But we reade of no restitution which *Iacob* caused to be made of the goods of the *Sichemites* taken away, which *Iacob* would have done if the act had beene unlawfull; for he saith, *He got it from the Amorite* (that is, the fields and possessions of the *Sichemites*) *by his sword and bow, Gen. 48.12*. *Contra*. 1. It is not unlike, but that many of the persons, as the women and children taken captive were returned, (for they could not all remaine in *Iacobs* house,) and together with them much of the goods. 2. The rest, together with the ground, though first unjustly had, it pleased God should remaine unto *Iacob*, as a recompence for the injurie done to his daughter, as the Hebrewes tooke of the Egyptians, jewels of silver and of gold, without any restitution thereof, in respect of their long and hard service; yet neither this fact of theirs, nor the other of *Iacobs* is here to be imitated, *Mercer*. 3. *Iacob* is said to get it with his sword, not as though he joyned with his sonnes in the action, or after consented unto it, but because he by force and armes was ready to defend the possession of that ground from the invasion of the Canaanites, whom God did strike with a feare, they attempted nothing against *Iacob* or his sonnes, *Gen. 35.5*. *Mercer*.

5. Wherefore the best solution of this question is, that although *Simeon* and *Levi* were ministers of Gods justice secretly working, yet both the act and the manner thereof, in respect of the

instruments and executioners was unlawfull. 1. Because they attempted this thing without the counsell or knowledge of *Iacob*, whom this wrong most concerned in the ravishing of his daughter: for *Iacob* saith, *Into their secret my soule enter not*, *Gen. 49.7*. 2. They dissembled, propounding a condition, as though they would enter into a league with them, and yet meant it not. 3. They make religion a cloake of their cruelty,* and abuse circumcision to that end, the ordinance of God: yet *Ioseph* somewhat to hide the nakednesse of the falthers of that Nation, in his narration omitteth to make mention of this craft. 4. They put the whole Ciltie to the sword, even those which were innocent. 5. They take them being sore upon their cutting and circumcising, when they were rather to be pitied. 6. They spare not *Hemor* and *Sichem*, who offered to make them satisfaction by marrying *Dinah*, and giving her dowry which they should set. 7. Then they spoile the City, not contenting themselves only with the goods, but they carried away the women & chil|dren captives. 8. As much in them lay, they brought *Iacob* and all his into danger to bee destroyed and overcome of the inhabitants. 9. They being reproved of their father, doe not acknowledge, but justifie their sinne, *Perer. Calvin*.

It appeareth then that *Simeon* and *Levi* diversly sinned in this cruell act: whereof *Iacob* giveth this cen|sure; *Simeon and Levi, brethren (in evill) the instruments of cruelty are in their habitations: into their secret let not my soule come: in their wrath they slew a man, and in their selfe-will they digged downe a wall:*

Page 300

cursed bee their wrath, &c. I will divide the• *in Iacob, &c.* ⟨◇⟩ 49.6, 7. In which ⟨...⟩ setteth downe their sinne, then the punishment. Their sinnes were these: 1. That in their ⟨...⟩ they devised mischief, and sought out how to be •venged, dealing ⟨...⟩ in their wrath. 3. They didst of a selfe will, of a ⟨...⟩ or good counsell. 4. They enterprised this ⟨◇⟩ without the counsell or advice of their father. ⟨...⟩ digged downe a w•ll to enter into ⟨◇⟩ and spoyle ⟨◇⟩ of ⟨◇⟩ good▪

Their punishment is, they are accursed: and the fruit of ⟨...⟩ are divided in ⟨...⟩ neither had *Simeon* any possession by himselfe, but intermingled with ⟨◇⟩ and *Levi* ⟨...⟩ among his brethren.* By this then it is evident; that *Iacob* wholly condemn•• ⟨...⟩ and in nothing approveth it. But whereas some would make this sentence of ⟨...⟩ and referre i• to the Levites, and Priests of *Levi*, and the Scribes, who were most of ⟨...⟩ are here accursed for putting Christ to death▪ It ⟨◇⟩ cleare that *Iacob* speaketh of an act done ⟨...⟩ denounceth th• sentence of ⟨◇⟩ and division against it. Now it is not like that the ⟨◇⟩ should goe before the fault. But *Simeon* and *Levi* were divided in *Iacob*, long before Christ came into the world, and was put to death by the Priests and Scribes.

4. Places of Doctrine.

1. *Doct.* Mariage not to be contracted with men of divers profession.

Vers. 14. *WE cannot doe this thing, to give our sister to an uncircumcised man, &c.* This, i• ⟨◇⟩ to the Apostles doctrine▪ *Be not unequally yoked with infidels, for what fellowship ⟨◇⟩ righteousnesse with unrighteousnesse, &c.* 2 *Cor.* 6.6. No league or friendship, much lesse mariage is to be ⟨◇⟩ or enterprised with men of a divers profession, *Calvin*.

2. *Doct.* Gods judgements may be just, when the ministers thereof are wicked.

Vers. 25. *THEy slew every male. Simeon and Levi*, the captaines and chiefe in this savage exploit, 〈◇〉 all the males that were men to the sword, for the children were carried away captive: this was a just reward upon the City for the sinne of *Shechem*, although the instruments and minister • 〈...〉 did evill. We see then that Gods judgements are just, when notwithstanding the meanes whereby they are executed cannot be justified: as the triall and affliction of *Iob*, as it proceeded from God was good, yet Satan the worker, or rather minister thereof, did it of malice.

5. Places of Confutation.

1. *Confut.* Mariage not without the parents consent.

Vers. 4. *Then said Shechem to his father Hamor, give me this maid to wife. Shechem* would not take a wife but by the consent and leave of his father; and this generally was the practice of those dayes: *Abraham* provided a wife for his son *Isaack*; *Laba* • gave his daughters in mariage to *Iacob*. This condemneth then the practice of the Church of Rome, where it is an ordinary thing for children to bee contracted and marry without their parents consent, *Muscul*.

2. *Confut.* Against election by works.

Vers. 25. *Simeon and Levi tooke either of them his sword. Simeon and Levi*, two fathers of the Israelites, and the one chosen out from his brethren to execute the priest-hood, we see what their doings and works were, they were guilty of much bloud. God chose them not then for their owne vertue or worthinesse, but for his owne mercy sake. So saith *Moses*, *The Lord did not set his love upon you, nor chuse you because, &c. but because the Lord loved you, Deut. 7.8.* So the Apostle concludeth by the example of *Esau* and *Iacob*, whom the Lord had chosen, and refused the other, before they had done either good or evill: *That the purpose of God might remaine according to election, not by works, but by him that calleth, Rom. 9.11.* This maketh against the doctrine of the Church of Rome, who ascribe election to the fore-sight of faith and works, *Rhemist. Heb. 5. serm. 7.*

6. Places of exhortation and morall use.

1. *Morall.* That fathers should not suffer their daughters to stray from home.

Vers. 1. *Dinah went to see the daughters of the Countrey. Bernard* hereupon this noteth: *Sita* 〈◇〉 *spectas, o* • *iouse non spectaris: tu curiose spectas, sed curio* 〈◇〉 *spectaris: thou beholdest idly or vainly, but thou art not beheld in vaine: thou art curious in seeing others and are more curiously seene thy selfe. We see what followed: Dinah's wanton and curious gazing upon others, gave occasion to the un|chaste and adulterous eye to lust after her: therefore it is not good to give maidens their* 〈◇〉 *, or to suffer them to wander from home, or sightly to behave, themselves, which hath beene, and in the occasion of much evill: so the Apostle chargeth that young women should be* *di* • *er* • *nt, chaste,* 〈...〉 *, Tit.* • • *Calvin.*

2. *Mor.* Sinne committed in the Church and among Christians the more grievous.

Vers. 7. *HE had wrought folly in Israel, &c.* Although no place have any privilege or exemption for sinne: yet it is most heinous to perpetrate and commit wickednesse in or against the Church of God: Adultery, fornication, uncleannesse, is odious even among the Gentiles: but it is most abominable among Christians: As the prophet upbraideth Ierusalem, *Sodome thy sister hath not done, neither she and her daughters, as thou and thy daughters, Ezech. 16.48.*

3. *Mor.* Fornication to be recompenced by marriage.

Vers. 3. *His heart clave unto her. Shechem* having forced *Dinah*, doth not then hate her, and cast her off, a *Ammon* did *Thamar* his sister: but his love is the more kindled toward her, and he desireth her for his wife: which example doth condemne the wicked lust of many, which having intised maids unto folly, seeke not to make satisfaction by marriage.

4. *Mor.* Spirituall love should bee more forcible then carnall.

Vers. 19. *The young man deferred not to doe the thing, &c. Shechem* to obtaine his love, spareth no cost, nor yet refuseth any labour: hee accepteth of the hard condition of circumcision: which teacheth that if carnall love be so forcible, our spirituall love toward Christ should be much more effectuell: that we should contemne all things in respect of him, and refuse no labour, nor spare cost to gaine Christ, as *S. Paul* counted all things dung to win Christ, *Philip.* 3.8.

5. *Mor.* Religion must not be professed for gaine, but for Religions sake.

Vers. 23. *Shall not their flocks and substance be ours?* They accept of circumcision, not of any love to the worship of God, but of a covetous mind for their owne profit, for the which cause God was angry with them. It is therefore a dangerous thing to dally with God, and to make religion a cloake for our covetous and carnall affections. *S. Paul* noteth some, *that thinke gaine to be godlinesse*▪ 1. *Tim.* 6.5. such are they which professe the Gospel, not for conscience, but for gaine and advantage, *Mercer.*

CHAP. XXXV.

1. The Contents.

IN this chapter first are declared such things as befell *Iacob* to *vers.* 23. then mention is made of his sons, their names, and number, and of the buriall of his father, *vers.* 23. to the end.

The things which concerne *Iacob* specially are set forth by the places where they were done. 1. In Sechem God appeareth to *Iacob*, and biddeth him goe to Bethel, *vers.* 1. then *Iacob* reformeth his house, and hideth their strange gods under an oake, *vers.* 2. to 5. then he taketh his journey prosperously. 2. In Bethel *Deborah* dieth, and is buried under an oake, *vers.* 7.8. And there God appeareth to him againe, and confirmeth the promise made: where *Iacob* builded an altar for a memoriall, *vers.* 9. to *vers.* 16. 3. Neere unto Ephrah *Rachel* dieth in travaile, *Benjamin* is borne, *Iacob* setteth up a pillar, to *vers.* 20. 4. In Migdal•eder *Ruben* lay with *Bilha*, *vers.* 21.22.

2. The divers readings.

v. 2. *Iacob*, his whole house being called together, said. H. *Iacob* said to his house, and all that were with him. * caeter.

v. 3. His word was my helpe in the way, which I walked. C. he was with me in the war, &c. caeter.*

v. 4. They gave *Iacob* the Idols of the people. C. strange gods, caet. the gods of strange people. •. *for* strange, *nechar, is put in the singular number, and so cannot be the substantive to gods, cel•be, which is in the plurall.*

under a terebinth. H. S. under an oake. caeter. •elab, *signifieth both.**

and he lost them to this day, and *Israel* went from Sechem. S.

v. 5. they durst not follow after them going away. H. they did not follow the sonnes of *Iacob*. caeter.

v. 8. she was buried in the plain[•] of the valley. Ch. under an oake. caeter, and he called the name of it the oake of mourning. H.S.B. *the valley of mourning*. C. Allon Bac^{•t•}. caeter. alun, *an oake*:
[•]elon, *a plaine*.

v. 11. I am thy God. S. I am God almighty. caeter. shadai. *heb*.

v. 13. and he went away from him. H. and the glory of God ascended in that place, where he spake with him. Ch. and God ascended from him in that place where he spake with him. caeter.

v. 15. he called the name of the place *Bethel*. H. Iacob called the name of the place, where God spake with him, ^{*}*Bethel*. caeter.

v. 16. Iacob pitched his tent beyond the tower of Hader. S. *this is transposed out of the 21. vers. and inserted here: which clause the rest have not.*^{*}

v. 16. He came in the spring to the ground, which leadeth to Ephrata. H. when he came neare to Cibrath, ^{*} to

Page 302

come to Ephrata. ^{*} S. there was a fields breadth or space of ground to come to Ephrata. C. T. B. about halfe a daies journey. G. about a mile. P. he. Cibrath; of Barah, to eat, *which signifieth a space of ground which may be gone before the time of the first eating or baiting*.

^{*} v. 21. He pitched his tents beyond the tower of the flocke. H.C. *the tower of Eder*. caet. Migdal. Eder. G.

v. 22. Israel heard it, and it seemed evil in his sight. S. and Israel heard it. caet.

v. 27. to Mamre a citie of the field. S. kiriah. Arbe. B. a citie of ◊◊ caeter.

3. The explanation of doubtfull questions.

QUEST. I. How the Lord spake to Iacob and when.

Vers. 1. *Then God said to Iacob*. 1. Whether God spake to *Iacob* by dreame or manifest [•]ision it is not expressed: whether way we take, there is no inconvenience: but it is most like that God spake to *Iacob* immediatly, as he used to doe to the patriarkes, without the ministry of prophets, *Mercer*. 1. This was some thirty yeares after God had appeared to *Iacob* in Bethel: for he had beene 20. yeares in *Labans* house, 8. yeares in Sichem, 2. yeares in his journey, so that he was now about 106 yeares old: whereupon *Ramban* thinketh, that God punished *Iacob* in the ravishing of his daughter, because he had forgotten his vow, and so long deferred it, *ex Mercer*.

QUEST. II. What strange Gods Iacob putteth away, and why so called.

Vers. 2. *PVt away the strange Gods, &c.* 1. These might be those idols which *Rachel* stole from *Laſban*, as also such as were taken in the spoyle of the city of Shechem, *Mercer*. 2. *Iacob* nei|ther winked at the superstition of *Rachel*, of a blind love toward her, as *Calvin*. neither need hee to bee instructed by revelation of this misdemeanour of his house, as *Rupertus*. *Iacob* was not such a stranger in his owne house, but that it might otherwise come to his notice. 3. They are called strange Gods, not because they estranged mens minds from God, or because they were the idols of devils, that were *alienissimi*, estranged in affection from men, *Perer*. or because they were *strange*, that is, unknowne Gods, that were not able to helpe in the time of adversity, *ut Hebr^{••}*:

but because they were the Gods of strange people from Israel: and so are the words truly translated, *the Gods of strange people, Iun.*

QUEST. III. Why Iacob did choose to bury, not to burne the idols.

Vers. 4. *ANd Iacob hid them under an oake, &c.* 1. This is not to be imputed to *Iacobs* infirmity, that burned not those idols, but buried them, as *Calvin*. 2. Nor yet did he burie them, that the matter thereof might afterwards serve for some profitable use: as some thinke that *David* found them, and imployed them toward the building of the temple, *histor. scholastic*. 3. Nor yet is it like that *Iacob* melted them into one lumpe, and after buried them in a deep pit, as *Tostatus*. 4. But it is more like that *Iacob* for haste of his journey, wanted opportunity to consume them with fire, *Cajetan*. or hee rather chose in silence to burie them, for feare further to offend and exasperate the Canaanites, *Mercer*. and hee did it in a secret and unknowne place, that his familie should not doat after them againe, *Iun.*

QUEST. IV. Why mention is made of the death of Deborah, Rebeckahs nurse.

Vers. 8. *DEborah Rebeckahs nurse died, &c.* 1. She is called *Rebeckahs*nurse, not because she suckled her, but was her bringer up and instructor. 2. *Deborah* was at this time about 180. yeares of age: for it was 170. yeares, since she came first with *Rebeckah* into Canaan, when shee may well bee supposed to have beene 50. yeare old, having the charge and government of *Rebeckah*. 3. It is very like that *Rebeckah* was now departed, for otherwise *Deborah* would not have left her so long as shee lived. 4. There is no mention of *Rebeckahs* death, not because she was buried obscurely and in the night, as the Hebrews imagine, *Isaack* being blind, and none to bury her but *Esau*: but it is the use of Scripture, to make rare mention of the death of women: in this place *Deborahs* death is recorded as an accident that fell out by the way, *Mercer*.

QUEST. V. How Deborah came to be in Iacobs company.

NOW whereas the question is moved, how *Deborah* came to be in *Iacobs* company. 1. Neither is it like, that after she had accompanied *Rebeckah* into Canaan, she went back againe, and was now desirous to goe and see *Rebeckah*, as *Chrysostome*: for shee was sent with *Rebeckah* to remaine with her. 2. Neither did she goe with *Iacob* at the first, when he went into Mesopotamia, as *Calvin*. for he was allone in Bethel. 3. Neither was she sent as a messenger to fetch *Iacob* out of Mesopotamia, as the Hebrewes: for he returned at Gods commandement, not at his mothers call. 4. Neither, as *Ramban*, is it to be supposed, that *Rebeckah* had more nurses then one. 5. But it is like, that *Deborah* was sent to meet *Iacob*, being returned, *Mercer*. or went to him of her owne accord, after *Rebeckahs* death, *Cajetan*.

QUEST. VI. Of the number of the visions wherein God appeared to Iacob.

Vers. 9. *Againe, God appeared unto Iacob, &c.* Not as though this were the second vision (in all) which *Iacob* had: but it was another vision beside that mentioned in the beginning of the chapter

where he is bid to goe up to Bethel: or it was the second time that God appeared unto him in Bethel: for otherwise, to count all the visions that *Iacob* had, this was in number the seventh. 1. God appeared unto him in Bethel, in the vision of the ladder. 2. When in a dreame he was shewed the parti-coloured sheepe, *Genes.* 31.11. 3. When the Lord bade him returne into his owne countrey, *Gen.* 31.3. 4. When the Angels met him, *Gen.* 32.2. 5. When the Angell wrestled with him. 6. When God bid him goe up to Bethel. 7. God appeared againe unto him in Bethel, *Perer*:

QUEST. VII. Whether the name of Israel is here new imposed, or but renewed.

Vers. 10. *Thy name shall be no more called Iacob, but Israel, &c.* 1. Neither is this the same vision which *Iacob* had when he wrestled with the Angel, (as *Oleaster*) because the same name is imposed: for the text saith, that God appeared againe to *Iacob*, vers. 9. that is, in Bethel. 2. Neither as *Hieromethinketh*, was the name of *Iacob* onely foretold then, and imposed now, *tradit in Genes.* as *Peters* name is *designed*, *Iohn* 1. but actually given him, *Matth.* 12.16. *Thom. Anglic.* for before this, *Iacob* is twice called by the name of *Israel*, *Genes.* 33.10. and *Gen.* 34.7. 3. Neither (as *Tostatus*, and *Lyranus* thinke) is the same name imposed in both places, but upon divers reasons: for in the first place hee is called *Israel*, because hee prevailed with God, and therefore much more with men, to signifie his fortitude in the active life: but here is named *Israel*, that is, *seeing God*, in respect of the contemplative life, the which he had now atchived: But there appeared no difference at all in the reason and signification of the name: for as there by the name *Israel* hee is comforted and fortified against *Esau*, so here against the Canaanites, that thought to have revenged the slaughter of the Sichemites. 4. Wherefore wee say, that the same name upon the like occasion is here imposed: and that this is but a repetition and confirmation of the other vision: and thereupon *Iacob* being confident, doth now more openly call himselfe *Israel*, *Mercer. Iun.* And so it is not unusuall in Scripture, to have the same promises often repeated: as those made to *Abraham*, of the multiplying of his seed, and possessing of the land of Canaan, which were often revived and renewed, as *Gen.* 15.17.22. *Perer.*

QUEST. VIII. How it is said thy name shall bee no more called Iacob.

FVrther, whereas the Lord saith, *thy name shall be no more called Iacob*, and yet hee is afterward called *Iacob*. 1. *Augustine* thinketh, that he was called *Iacob* in respect of this life onely, where he should wrestle (as his name signifieth) with many temptations: but hee was called *Israel* in respect of the life to come, *quast.* 114. *in Gen.* But this solution beeing mysticall, and this mutation of *Iacobs* name historicall, satisfieth not. Much like is the solution of *Tostatus*, that he was called *Iacob* in respect of his active life, but *Israel* for his contemplative: neither is this answer sufficient, to say he should be called by both names, but in a diverse sense: for the text denieth unto him the name of *Iacob* any more. 3. Nor yet doe wee approve the solution of *Cajetan. Vatab.* that for *vltra*, no more, put in, *tantum*, thou shalt not onely be called *Iacob*: for thus the text is forced. 4. *Pererius* thus interpreteth; not that he should be so much called by the name *Israel*, as have the thing thereby signified, as strength and power with God: as it is said of Christ, he should be called *Emanuel*, that is, God with vs: yet was not Christ so called, who was indeed God with vs: But this sense is not so proper, for *Iacob* was usually called by the name of *Israel*. 5. Therefore the meaning is rather this: that although the name of *Iacob* should remaine, yet the last was more honourable and excellent, and should obscure that other, *Muscul. Mercer.* 1. In respect of the author: the name *Iacob* was given by men, the name *Israel* by God: 2. In signification it was more excellent: *Iacob* signifieth a *supplanter*, because hee held *Esau* by the heele: but *Israel* is interpreted, one that prevailed with God: 3. The name *Israel* was given to the whole nation and posteritie of *Iacob*: who of *Israel*, were called Israelites, not of *Iacob*, Iacobites.

QUEST. IX. What Kings came out of Iacobs loynes.

Vers. 11. *Kings shall come out of thy loynes, &c.* 1. The Hebrewes specially referre it to *Saul* and *Isboseth* that were Kings of *Benjamin*, and to the tribes of *Ephraim* and *Manasses*. 2. But because that *Saul* and his house were rejected of God, and the kingdome of Israel was but an usurpation: it is specially to be applied to *David* and the other kings of Iudah, *Calvin.* 3. It may also be understood of the kings of the Gentiles converted to the faith, who spiritually were borne of *Iacob*, *Mercer.* 4. These nations that came out of *Iacobs* loynes, were the twelve tribes, that multiplied & increased as so many seuerall nations.

QUEST. X. How the land of Canaan is given to Iacob.

Vers. 12. *I Will give the land, &c.* 1. *Jacob* possessed this promised land in faith, his posteritie afterward actually entred into it. 2. The Hebrewes here understand an oath, that God sware unto *Jacob*, as *Moses* saith, *Exod.* 32.13. *Remember Abraham, Isaack, and Jacob, thy servants to whom thou swarest, &c.* but here no oath is expressed: the Lords word and promise includeth a secret oath: and that oath which the Lord expressly made to *Abraham*, concerned also his seed, *Mercer*. 3. The land is here promised to all *Jacobs* seed: but it was to *Abraham* restrained in *Isaack*, *Ismael* being excluded; to *Isaack* limited in *Jacob*, *Esau* excluded.

QUEST. XI. How the Lord is said to have ascended from *Jacob*.

Vers. 13. *GOd ascended from him, or over him in the place, &c.* 1. God in respect of us is said to ascend and descend (who otherwise filleth every place with his maiestie and presence) when he sheweth any visible signe of his glorie, as here to *Jacob*, *Mercer*. 2. The word is, *magnal*, over or upon him: whereupon the Hebrews note, that the righteous are as the Lords chariot, wherein he is as it were carried, *Mercer*. 3. This ascending of God, was truly fulfilled in Christ▪ who ascending in person to his father, drawleth vs by faith after him, and with his divine presence still comforteth his Church. *Calvin*. 4. Where it is added, *in the place where he talked with him, &c.* it sheweth the dignitie and prerogative of Bethel, which *Jacob*, for the same cause so much honoured: as also how familiar unto *Jacob* these heauenly visions were, that *Jacob* without astonishment could perceive the Lord ascending from him, *Mercer*.

QUEST. XII. What place Bethel was which *Jacob* the second time so calleth.

Vers. 14. *Jacob set up a pillar, &c.* vers. 15. *he called the name of the place Bethel, &c.* *Tostatus* is deceived, that thinketh this Bethel to be Jerusalem, another from that Bethel which *Jacob* so called before, when he went into Mesopotamia, because (saith he) hee went from Bethel to Bethlem, which is distant but foure miles from Jerusalem: but the other Bethel is remote from Jerusalem twentie miles: for it cannot be shewed that ever Jerusalem was called by the name of Bethel: and though Bethel were so farre off from Bethlem, that is no argument for this opinion: for the text sheweth not in what time *Jacob* came from Bethel to Bethlem, but onely that *Jacob* departed from Bethel, vers. 16. 2. Neither is this a rehersall of that which *Jacob* had done before in Bethel, as *Calvin*. but he erecteth a pillar againe, as a moniment of this second apparition: the other pillar which hee set before being either prophaned, or in the space of thirtie yeares defaced, *Iun.* 3. *Jacob* both buildeth an altar in this place to offer sacrifice unto God, vers. 7. and erected a pillar as a memoriall of this heavenly vision unto men, *Mercer*. 4. He confirmeth the same name Bethel which he had given it before: like as *Isaack* reneweth the name of Beersheba, *Gen.* 26. which his father had imposed upon that place. 5. He both calleth the place where the altar was, Bethel, vers. 7. as also the whole circuit of ground about it, where he reared the pillar, vers. 15. sic *Mercer*. *Cajetan*.

QUEST. XIII. How farre *Jacob* was from Bethlem, when *Rachel* traveled.

Vers. 16. *When he was a fields breadth from Ephrata, &c.* 1. Neither is the Hebrew word *Cibrath*, here vsed, a proper name of a place, as the Septuag. read: for they translate it otherwise themselves, *Gen.* 48.7. *hippodromum*, an horse race. 2. Neither can it be derived of *cabir*, which signifieth much, as *R. Menaham*, and *Oleaster*; as though a great part of their iourney were behinde: and as *Geneven*. translate halfe a dayes journey: for *Ramban* that had seene those places, saith, *Rachels* monument is not one mile from Bethlem: *Borcardus* not above the flight of an arrow. 3. Neither is it like to bee derived from the word *cebarah*, which signifieth a sive, as *Beres. Rab.* to betoken the spring time, when the ground is plowed, and as it were sifted: or as *Hierome* deriveth it from *barah*, to chose, and maketh *caph* not a radical, but a servile letter,

because it was now the *spring*, the choyce time of the yeare: for the word *kibrath* must needs be taken for a space of ground, 2. *King*. 5.15. where *Gehezi* followeth after *Naaman*. 4. But this word betokeneth a small space of ground: *Pegnin*• readeth a mile: the Chalde *stadium*, a race: the Septuagint, *hip podromum*, a horserunne or race: *Oukelos* as much ground as may be plowed in a day: and so it may either be derived from *kebarah*, as *Rabbi Leui*, to signifie the plowed, tilled, or sifted fields, which are not farre from the citie: or making the letter *caph* to be none of the radicals, it may be derived from *Barah*, which is to eate, as *Kimhi*: and may be taken for so much ground, as one may well goe before his first eating, that is, his break-fast, a morning walke.

QUEST. XIII. Why *Jacob* calleth his sonne *Benjamin*

Vers. 18. *Shee called his name Benoni: but his father Benjamin. Iacob* changeth the name of his sonne whom *Rachel* named the sonne of her sorrow, lest it might have brought still to his remem|brance the losse of his deare wife: he calleth him *Benjamin*, the sonne of his right hand: 1. Not for that he onely was borne in *Canaan* in the south part, which is at the right hand, if one turne his face to the Sunne rising, as *Rasi. Mercer*. 2. Nor yet because he was borne in *Bethlem*, within the tribe of *Iudah*, as *Ramban*. 3. Nor because he bare this heauey crosse strongly, as *Lyranus*. 4. Or to shew that he had strength to beget a child in his old age, as *Oleaster*. 5. But rather, to signifie how deare he should be unto him for his mothers sake, to be alwaies at his right hand, *Muscul. Iun.* as also *Iacob* alludeth to the name that *Rachel* had given: declining as little as might be both from the sound and sense: for *Benoni* signifieth the son of labour, or strength: & so consequently doth *Benjamin*, the son of the right hand, where the strength lieth, *Mercer*.

QUEST. XV. The causes of *Rachels* hard travel which procured her death.

Vers. 19. *Thus died Rachel, &c. Rachel* died in trauaile: 1. it is impertinent here and vnnesessarie to shew the cause of perillous & difficult trauaile: which may be caused, 1. Either by some defect in the wombe: 2. Or by the greatnes of the infant, or the indisposition thereof in the wombe, or some other want in that behalfe. 3. Or when the mother laboureth of some other disease. 4. Or the woman beeing long in trauaile. 5. Or be given to rest, and so not breathed: for *Aristotle* saith, that *exercitatio facit ut spiritum re•inere possint, in qua re facilitas partus conciliatur: exercise causeth that they hold their breath, which maketh the birth easie. Perer. ex Aristot.* wherupon *Pliniewriteth, oscitation•m in mulieribus lethalem, that yawning in*

Page 305

travaile to women is mor•all. 2. The Hebrewes thinke that *Rachel* being wearied in her journey came be|fore her time: but it is not like, that *Iacob* would have hastened his journey▪ if his dearest wife had beene so neare her time. 3. Neither hath it any ground, that God punished *Iacob* with the death of *Deborah* and *Rachel*, for the slaughter of the *Sichemites*, *Mercer*. 4. *Ruperius*, in that *Deborahs* death and *Rachels* is expressed, *Reb•ckaes* and *Leahs* death concealed, thereby resembleth the •ynagogue of the iewes, which he would have prefigured by *Deborah* and *Rachel*: for so their Synagogue did die and fall away, the church of the Gentiles revived and increased. But such allegories doe not much perswade, having no war|rant or ground in Scripture.

QUEST. XVI. Of the names *Ephratha* and *Bethlem*, why and by whom they tooke beginning.

Vers. 19. *EPhrath which is Bethlem.* 1. Some thinke that this place was called *Ephratha*, of *Caleb*• wife *Ephrata*, 1 *Chron*. 2.9. which *Caleb* was sonne of *Hezron*, and went downe with *Iacob* into *Egypt*: and afterwards it was called *Bethlem*, that is, the house of bread, after the famine in *Elimelech*, and *Ruths* time, of the abundance of corne, *R. Salomon. Lyran*. 2. *Tostatus* misliketh this o|pinion, because this *Caleb* that went downe into *Egypt*, must be 215. yeare old

and more, if he survived to returne with the Israelites into the Land of Canaan: at which time it is like Ephrata tooke the name: and beside, if the name Bethlem were given in *Elimelechs* time, how commeth it to be used by *Moses* so long before? But these reasons may be easily answered: for the name Ephrata might be given by the second *Caleb* after his grandfathers name: and divers names are inserted into this history, not knowne in *Moses* time, as the name *Dan*, *Gen.* 14.14. which were added by way of explanation, by those Prophets directed by the spirit of God, which disposed the Scripture into order, *Perer.* 3. But it is more likely, that this place had both these names of the fruitfulness of the ground: for so *Ephrath* is derived of *Pha/rah*, which signifieth to fructifie, and it was afterward called *Bethlem*, the house of bread, *Mercer.* but by whom these names and when they were imposed, is uncertaine.

QUEST. XVII. Of the tower of Ader where Iacob pitched his tents.

Vers. 21. *ISrael, &c. pitched his tent beyond the tower of Ader, or of the flocks.* 1. The Hebrewes, in this place, doe hold, that the temple was afterward built: because the Prophet calleth Sion the tower of the flock, *Micah* 4.7. but that cannot be: for this tower where *Iacob* pitched, was not far from Bethlem, about a mile, *Muscul.* but Ierusalem was further off, *Mercer.* yet this name was given to Sion, because the people assembled thither in flocks, or because of the flocks of sheepe thither brought to be sacrificed, *Perer.* 2. This tower was made for the safegard of the shepherds in that country, that used to watch their flocks by night: and *Hierome* well observeth this to be a type and prophecie of those shepherds, which in this very place watched their flocks at the birth of Christ; where afterward *Helena*, for a memoriall of the apparition of the Angels unto them, builded a temple, *Perer. Luther.*

QUEST. XVIII. Of the incest of Ruben with Bilha.

Vers. 22. *Ruben went and lay with Bilha his fathers concubine, &c.* 1. The Hebrewes to excuse the sinnes of their fathers, here imagine that *Ruben* did nor commit incest with *Bilha*, but only cast out her bed out of *Rachel*s tabernacle, where *Iacob* had placed it after *Rachel*s death: whereas the text is evident, that he slept with *Bilha*. In like manner they would excuse the offence of *Elie* his sons, that they did not lie with the women at the gates of the temple, but onely deferred their businesse, and so kept them longer from their husbands: contrary to the evidence of the history, *1 Sam.* 2.22. 2. *Iacob* though he might have used the sword in this case, yet leaveth the punishment to God: but for this sinne of defiling his fathers bed, *Ruben* lost his birthright, which was given to *Ioseph* in respect of his double portion, the principality to *Judah*, *1 Chron.* 5.1. 3. This was a very great sinne to commit uncleannesse with his fathers concubine, which was as his wife: such fornication as was not once named among the Gentiles, as the Apostle saith, *1 Cor.* 5.1. for *Antiochus* the sonne of *Seleucus*, being in love with *Strato* nice his mother in law, yet for shame concealed it, and fell into a most grievous disease. *Hippolitus* is famous in the tragedie, for resisting the unlawfull lust of *Phaedra* his mother in law. 4. Some thinke that after this time *Iacob* did refraine the company of his wives, but that is uncertaine, *Mercer.* It is most like, that he after this accompanied not with *Bilha*; as *David* served his concubines which *Absolom* went in unto, *2 Sam.* 20.3.

QUEST. XIX. Of the genealogie of the Patriarkes wherefore it is here set downe.

Vers. 26. *These are the sonnes of Iacob, which were borne him in Mesopotamia, &c.* 1. *Moses* setteth here downe together the number of *Iacobs* sonnes. 1. Because after this he had no more sonnes borne. 2. As also *Ruben* is counted among them, to shew that although he had fallen into this grievous sin, yet the Lord vouchsafed to count him among the Patriarkes. 3. As also to distinguish betweene *Iacob* and *Esaus* progenie, which *Moses* prosecuteth in the new chapter, *Mercer. Perer.* 2. *Dinah* is not rehearsed among them, because she made no tribe, *Mercer.* Neither useth the Scripture to set downe the genealogie of women, *Perer.* 3. The word is put in the singular number, *which was borne*, for the plurall, not for any such mystery as the Hebrewes note, to shew that they were all begotten by one man, or to shadow the birth of the Messiah: but it

is a property of the Hebrew speech, to use the singular for the plurall.* 4. All these are said to be born in Mesopotamia, whereas *Benjamin* was born in Canaan, as *Chrysostomethinketh*, for *Benjamin* was borne ten yeares after *Iacob* departed from Mesopotamia: but here by a *synechdoche*▪ according to the use of the Scripture, that is affirmed of all which agreed to the most, *Mercer. Perer. So Iohn*

20.24. *Thomas* is called one of the twelve, there being but eleven, *Iuda* having hanged himselfe: and so *S. Marke* calleth them the eleven, *Marke* 16.14.

QUEST. XX. At what time *Iacob* came to *Isaack* his father.

Vers. 27. *Then Iacob came to Isaack his father.* 1. Although now at the length, ten yeares after *Iacobs* returne into Canaan, hee came first to *Isaack* with his whole family, yet it is not unlike, but that *Iacob* went often over to see his father, they dwelling not farre asunder, *Mercer.* 2. Mention is not made of *Rebecca*, who is supposed at this time to have beene dead; which is thought also to be the cause of *Isaacks* being in Hebron, whom *Iacob* at his departure left in Beerseba: that *Isaack* remoo|ved thither to burie his wife there, *Muscul.* 3. *Iacob* neither came to *Isaack* so soone, as some He|brewes thinke, that he ministred 22. yeares to his father after his returne out of Mesopotamia: neither staid he away from him so long, as some gather, that is twenty yeares in Mesopotamia, and 23. yeares in Canaan, in all 43. yeares, *Muscul.* for *Iacob* could spend no fewer then 9. or .10. yeares in Canaan, be|fore he came to *Isaack*: seeing *Dinah* not above six or seven yeares old at *Iacobs* departure out of Me|sopotamia, was defloured at 15. or 16. yeares of her age, then being marriageable, before *Iacob* came at *Isaack*• and when *Ioseph* was 17. yeare old, he was then come to that land, where his father was a stranger, *Gen.* 37.1, 2. that is, to Hebron, where *Abraham* and *Isaack* were strangers, *Gen.* 35.27. and this was twelve or thirteene yeares before *Isaack* died, as shall appeare in the next question following.

QUEST. XXI. *Ioseph* sold into Egypt twelve yeares before *Isaack* died: yet it is set downe after.

Vers. 21. *The daies of Isaack were 180.* This is set downe by way of anticipation: for *Ioseph* was sold into Egypt, before *Isaack* died: as it is shewed thus. 1. *Iacob* when *Isaack* was 180. must be 120. yeare old, for he was borne in *Isaacks* 60. yeare. 2. Then at such time as *Ioseph* was 39. (for he was 30. when he stood before *Pharao*, and seven yeares of plenty, and two of famine were past, before his father came into Egypt) then was *Iacob* 130. and at seventeene yeare old, was *Ioseph* sold into Egypt. 3. If at *Iosephs* 39. *Iacob* was 130. then at *Iosephs* seventeene, *Iacob* must be an hundred and eight: then was *Isaack* but 168. wherefore it must needs follow, that *Ioseph* was sold into Egypt, twelve yeare be|fore his grandfather *Isaack* died: and that so long *Iacob* dwelt with *Isaack*: for it is not like, but that *Isaack* saw all *Iacobs* children before he died, and blessed them, and that *Ioseph* had seene *Isaack* before he was sold into bondage.

4. Places of Doctrine.

1. *Doct.* Of the distinction of the persons in the Trinitie.

Vers. 1. *Then God said arise, &c. and make an altar unto God, &c.* Although it be the use of the He|brew speach, to bring in one speaking of himselfe in the third person, as *Ierem.* 2.19, *Know that it is an evill thing, that thou hast forsaken the Lord thy God, and that my feare is not in thee:* yet not|withstanding, we may observe in this manner of speech a further mystery, as *Hillary* and *Augustine*, out of the place, where God said, build an altar unto God, doe prove a distinction

of persons in the Trinite. *Deus honorem deo postulat, God willeth honour to be given to God, Hillar: God the father, to God the sonne.*

2. *Doct.* Two parts of sanctification, the internall and externall.

Vers. 2. *Cleanse yourselves, and change your garments.* Here are two parts of their sanctification expres|sed: the internall as the principall in the clensing of their minds, the externall in the change of their garments: which served in those daies, to stir up their inward devotion. So the Lord said to *Mo/ses*, when he was to appeare in Mount Sinai, *Sanctifie them, &c. and let them wash their cloathes, Exod. 19.10.* But the inward sanctification was that, which the Lord had respect unto, *Ioel. 2.13. Rent your hearts and not your cloathes, and turne to the Lord.*

3. *Doct.* Gods promises most certaine.

Vers. 12. *I will give thee this land which I gave to Abraham.* Th•s land was onely promised to *Abraham*, and yet it is said to be given: Gods promises then are so certaine, <◇> they were already fulfill|led, *Muscul.* so the Prophet saith, *The Lord of hosts hath sworne, surely as I have purposed, so shall it come to passe, &c. Isay. 14.24.*

4. *Doct.* The carefull buriall of the dead an argument of the resurrection.

Vers. 20. *Iacob set a pillar upon her grave.* The Gentiles did bestow superfluous cost upon the tombs of the dead, some thereby thinking to finde solace and comfort in their grieffe, some taking occasion thereby to commit idolatry. But *Iacob* maketh a memoriall of *Rachels* sepulture, not onely to testifie his love, and to continue a remembrance of this vertuous matron, one of the mothers of Israel, unto posterity, but chiefly to expresse and professe his hope of the resurrection: for if there were no more hope of the bodies of the Saints, than of beasts, to what end should so much care be taken in com|mitting them in an honest and decent manner to Christian sepulture? *Calvin. Pererius.* Thus *Martha* confesseth her faith concerning her brother *Lazarus*, that was laid in his grave: *I know he shall rise againe in the resurrection at the last day. Ioh. 11.24.*

5. Places of Confutation.

1. *Confut.* Against the <...> of idolatry.

Vers. 4. IN that they gave to *Iacob* their earrings as consecrate to idolatry, and *Iacob* buried them under an oake: it teacheth us, that all the monuments of idolatry ought to be abolished: and that no• onely the Idols themselves are abominable, but all the <◇> which belong thereunto: such as are many in the Romane Sinagogue, who garnish their idols, with ringes, tablets, pretious stones and jewels, *Calvin.* all which things ought to be abhorred, as the idols themselves: as the prophet saith: *Yee shall poll••• the co•erings of the images of silver, and the rich ornaments of the images of gold, and cast them away as a monstrous cloth, Isay. 30.22.*

2. *Confut.* The Iewes called *Gojim*, that is, Gentiles.

Vers. 11. *MVltitude of nations, shall spring of thee.* For the twelve tribes, were as so many nations: the word is *Gojim*: which the Iewes approbriously call the Gentiles by: whereas in this place, they are called, *Gojim*, Gentiles, unlesse they will deny themselves to have sprung out of *Ia|cobs* loines, *Muscul.*

3. *Confut.* Against the superstitious choosing of places for burials.

Vers. 19. *Rachel died, and was buried in the way to Ephrath.* In that *Iacob* carried not *Rachels* body to be buried in Mamre, where *Abraham* and *Sarah* were buried: but interred her in the very way: wee see that it skilleth not in respect of the dead, where their bodies are laid, *Muscul.* That superstitious use then of the papists is reprooved, in transporting of bodies from place to place, and in col|veting to be buried in one place more than another, of a superstitious minde, as neare the altar, rather then further of, and in the Church of such an order of Friers, rather then in any other. Wheresoever the body is laid, we know that God shall find it in the resurrection: *even the Seashall* give up her dead, *Re|velat.* 20.13.

4. *Confut.* Gods election certaine and infallible.

Vers. 23. *R|uben, Iacobs eldest sonne.* Though *Ruben* had fallen into the most grievous sinne of incest, yet the Lord doth not utterly cast him off, but reserveth unto him a place and calling among the 12. Patriarkes. By this we learne, that Gods election changeth not, but whatsoever he hath decreed concerning any mans salvation shall stand, *Calvin.* For *the gifts and calling of God are without re|pentance,* *Rom.* 11.29. Yet must not this doctrine make us secure, to sinne presumptuously, trusting to Gods election: but as the Apostle saith, *We must worke out our salvation with feare and trembling,* lest we be circumvented of Sathan, and prevented of that which we vainly hoped for.

Confut. Against the errour of the Novatians.

THis example of *Ruben*, notwithstanding his fall, restored to his patriarchal dignity, doth further confute that error of the Novatians, who denied pardon to those which were fallen, and refused to receive them into their society and congregation, *Calvin.* We see that our Saviour Christ, when *Perer* had thrice denied him, yet vouchsafed to receive him to mercy, and to confirme him in his Apostleship.

6. Places of morall observation.

1. *Observ.* Amendment of life delivereth from dangers.

Vers. 2. *THou said Iacob, put away the strange Gods, &c, Iacob* being in great danger, doth purge and cleanse h^os houshold, so the next way to finde deliverance, and to obtaine ptotection from God, is to amend our life, and to renew our hearts, and to turne every man from his evill wayes, *Perer.* Heereupon *Balaam* gave that wicked counsell to put a stumbling blocke before the Israelites, to cause them to sinne, that they might run into Gods displeasure, and be out of his protection.

2. *Observ.* The people must shew themselves willing to be reformed.

Vers. 4. *THEy gave unto Iacob all the strange gods.* Herein appeareth the singular and prompt obedi|ence of *Iacobs* houshold, who are contented to put away their idols, iewels and caterings, wherein they had so much before delighted, *Mercer.* which eacheth, that the people should shew them|selves ready and willing to be reclaimed from their superstitions and corruptions of life: as we read, that the souldiers and people came unto *Iohn* and asked him, *Master, what shall we doe?* *Luk.* 3.

3. *Observ.* God striketh feare into mens hearts.

Vers. 5. *THE feare of God was upon the cities.* Thus God is able to command the affections of men, and to smite them with feare, where otherwise there is no apparent cause of feare, as here the strong and populous cities of Canaan are afraid of *Iacob*: So *Rahab* confessed to the spies, *the feare of you is fallen upon us,* *Iosu.* 2.9. Thus God is able to deliver his Church, whereas no other meanes are at hand, by terrifying the hearts of the enemies thereof.

4. *Observ.* It is lawfull and commendable to mourne moderately for the dead.

Vers. 8. *Iacob* and his company made such lamentation for the departure of that godly matron *Deborah*, that he called the place the *place of lamentation*. It is not then unlawfull to mourne for the dead, nay it is an uncomly thing to shew drie cheekes in the funeralls of parents, wives, and children, as some doe. S. *Paul* forbiddeth not to mourne for the dead, but not as they that have no hope, 1. *Thessal.* 4. *Muscul.*

5. *Observ.* Our *joyes* in this life are mixed with sorrow.

Vers. 19. *Thus died Rachel.* *Iacob* doth not so much rejoyce for the birth of *Benjamin*, as he hath occasion of griefe offered for the losse and death of deare *Rachel*; thus the Lord seeth it to be good to temper our joy with sorrow; and therein we see the mutable and changeable condition of this life, which affordeth no perpetuall and constant joy, *Perer.* And therefore amidst our joyes, it is good to arme our selves against sorrow; as *Iob* in the midst of his prosperous estate, did looke for adversity; saying, *The thing which I feared is now come upon me, Iob 3.25.*

6. *Observ.* One affliction followeth after another.

WE see further, that *Iacobs* life was a continuall warfare: still one temptation followed in the necke of another. 1. *Dinah* was ravished. 2. *Simeon* and *Levi* put the city to the sword. 3. *Deborah* dieth. 4. Then *Rachel* his beloved wife. 5. Then *Ruben* commiteth incest. 6. *Ioseph* is sold into Egypt. 7. *Isaack* dieth. 8. *Benjamin* is also taken from him to goe into Egypt. Thus many are the temptations and tribulations, wherewith the Lord trieth his children, *Calvin.* We learne, that while we live here, we should prepare our selves for crosses and afflictions: and when we are escaped one, to looke presently for another. This was *Iobs* case, when one messenger followed at the heeles of another, bringing him evill tidings, *Iob 1.*

7. *Observ.* Godly women may die in childbirth.

Vers. 18. *As shee was about to yeeld up the ghost, &c.* The Hebrewes note three women in Scripture, that died in travaile; *Rachel* the wife of *Phinehes* the sonne of *Eli*, and *Michol David* wife, because it is said, she had no children till the day of her death: but this is a simple conjecture; the meaning is, that she had no children at all, *Mercer.* But we see by this example, that even godly women may have *Rachels* lot to die in travaile: and therefore such are not to be discomfited, if it please God that they so end their daies.

8. *Observ.* Great blemishes sometime fall out in the Church of God.

Vers. 21. *Ruben lay with his fathers concubine, &c.* It need not then seeme strange, if such blemishes fall out sometime in the Church of God, and families of Saints; as *Ruben* here committeth incest in *Iacobs* house, and it seemeth *Bilha* the mother of two tribes in Israel, was consenting thereunto; so among the Corinthians, a young man had his fathers wife, 1 *Cor.* 5.1. *Mercer.*

CHAP. XXXVI.

1. The Method and Contents.

IN this chapter, the externall state and happinesse of *Esau* is set forth: first by his polygamie and marriage of many wives: with the fruits thereof, his children, and the *adjunctes* thereunto, his riches, vers. 1. to vers. 8.

Secondly, by his genealogie: where his children and nephewes are rehearsed, and described. 1. By their nativitie, of what wives he had them, *vers.* 8. to 15. 2. By their dignity, *vers.* 15. to 20.

Thirdly by the estate of his country, where first the old inhabitants, the *H•rites* are described, *vers.* 20. to 32. then the new inhabitants the Edomites, first gover|ned by Kings, *vers.* 31. to 40. then by Dukes againe, *vers.* 40. to the end.

2. The divers readings.

* v. 2. Eliba, Sebagon. S. A•libama. Sibeon. cat.

v. 5. Ieul, Ieglom. S. Iehus Iaalon. cat.

v. 6. all the bodies of his house. S. the soules of his house. caet.

he went out of the land of Canaan. S. into another country. H. C. G. P. into a country away. B. into the region (*of Seir*) T.

* from his brother Iacob. H. from the face of his brother. S. B.G.P. because of his brother. C. before the com|ming of his brother. T. from the face of his brother, heb.

* v. 8. Iacob dwelt in the land, where his father dwelt in Canaan. S.

v. 11. K•nez and Ch•ra. H. Kenes. cater.

v. 13. Zaresome. S. Zerach, Sammah. cat.

v. 14. The sonnes of Libemas, the daughter of Enam, S. of A•libamah the daughter of Ana: caeter.

Page 309

v. 21. Leson, Asar, Riso•. S. Dishon, Ezer, Dishan. caeter.*

v. 24. as she fed. B. as he fed. caeter.

this is that Ana that found Eanomin in the desart. S. that found giants in the wilderness. C. hee waters. H. that found mules. T. B. G. P. ieen•m, miles. cat.

when he found the yoakes, *hupozugia*, of his father Sibeon. S. when he fed his father Si•cons asses. cater,* cha|morim, asses.

v. 32. Balac the sonne of Beor. S. Bela the sonne of Beor. cat.

v. 39. Arath the sonne of Barad regarded in his stead. S. Adad. H. G. Hadar. cat.*

the name of his citie, Phogar. S. Pha•. C.H. Pan. G.B. Pahn. T. P. sic heb

the daughter of the goldsmith. C. of Mezoab. cater.*

v. 40. Duke Gola. S. Al•ba. H. duke Alua. cater. *gnaluah*.

v. 41. duke Ol••. S. duke Ela. caet.*

v. 43. duke M^obdiel. cat. H. Magdiel, duke Zaphoim. S. duke Hiron. caet.*

3. The Explanation of doubtfull questions.

QUEST. I. The order of time of the things set downe in the chapter.

Vers. 1. *NOw these are the generations of Esau.* 1. These things which are declared in the chapters following, from 35. to 41. are set downe out of their place, as all going before the death of *Isaack* who saw his sonne *Esa* married, and greatly encreased: he knew of the incest of *Iudah* with *Thamar*; and of *Iosephs* selling into Egypt, *Luther*. 2. For *Esau* was 120. yeares old, when *Isaack* died at 180. therefore the history of this chapter was before *Isaacks* death, *Perer*. 3. The selling of *Ioseph* into Egypt was 12. yeares before *Isaacks* death, as is proved, Quest. 21. of the former chapter: who is thought to be delivered out of prison the same yeare that *Isaack* died, thirteene yeare after he was sold by his brethren, *Mercer*.

QUEST. II. Of *Adah* *Esaus* wife.

Vers. 2. *ADah the daughter of Elon.* 1. This *Adah* is not the same, before called *Iudith* the daughter of *Beer*, *Gen.* 26.34. as some Hebrewes: which they would have first so called because she professed God, but afterward being given too much to the decking of her selfe, she was called *Adah* of *gnadi* a iewel or ornament. But this *Adah* is the other called *Basemath*, which is there said to be the daughter of *Elon* the Hittite: for it is no rare thing in Scripture for men and women to be called by di|vers names: as *Maacah* the daughter of *Absalom* the mother of *Abjah*, 1. *King*, 15.2. is called *Micajah* of *Vriel*, 2. *Chron.* 13.2.

2. Concerning *Aholibamah* the second wife of *Esau*.* 1. these are neither other wives beside those which *Esau* married before, as *Ramban* thinketh, who maketh *Esau* to have had 5. wives in all: for the Scripture maketh mention but of three wives that *Esau* had: and here it is therefore said, not *that hee tooke wives*, but *his wives*, as having relation to those which were his wives before: so that this *Aholibamah*, is the same which is called *Iudith* before. 2. Shee is said to be the *daughter of Anah*, not the *sonne*, (as the Greeke and Latin readeth) but *daughter of Sibeon*: for the word is *bath*, not *ben*: neither is it meant that *Anah* was the daughter of *Sibeon*, as some reade: for *Anah* was *Sibeons* son, *vers.* 14. a man not a woman: nor yet as the Hebrewes fable,* this *Aholibamah* is said to be the daughter of *Anah* and of *Sibeon*, two brothers, as begotten in incest, or of *Sibeon* the father of *Anah*: But this is added by way of distinction, because there were two called *Anah*: one brother to *Sibeon*, *vers.* 20. ano|ther sonne of *Sibeon*, *vers.* 24. this *Aholibamah* was daughter to *Anah* sonne of *Sibeon*, and so also is said to be the daughter, that is, niece of *Sibeon*, *Iun.* *Mercer*. 3. And whereas her father is before called an Hittite, but here an Hivite: that is, because the Hivites were the greater nation, and comprehended also the Hittites, *Iun.* or the one may be understood of the father, the other of the grand|father, *Mercer*.

3. *Basemath*, that is, the same before called *Mahalah*, *Gen.* 28.9. first so named, because she was sick|ly, of *chalah*, to be sicke, afterward *Basemath*, of a pleasant smel, *Ramban*. others will have her so named,* for offering incense to idols, *Rasi*. but the derivations of names are uncertaine: it appeareth, that the daughter of *Ismael* whom *Esau* married was called by two names, *Iun*.

QUEST. III. Whether this *Eliphaz* were one of *Iobs* friends.

Ves. 4. *ADa bare unto Esau Eliphaz.* This is not like to be that *Eliphaz*, which was *Iobs* friend, though he might be of his posterity, for these reasons: 1. that *Eliphaz* is called a *Teman*^ote: but *Te|man* was one of the sonnes of this *Eliphaz*, who is not like to have taken denomination of his sonne, *Mer|cer*. 2. this *Eliphaz* could not be much lesse than 70. or 80. yeare old, when *Isaack* died at 180. for *Esau* 60. yeares younger than *Isaack*, married at 40. yeares: then *Eliphaz* his first borne was not much more then 100. yeares younger than *Isaack*. And by this it would follow, that

Iob, that lived with *Eliphaz*, should have beene many yeares before the departure of Israel out of Egypt, which is uncertaine, *Muscul*.

QUEST. IV. Why Aholibamah the second wife is last named.

Vers. 5. *AHolibamah* bare *Leu^h*, &c. *Aholibamah* is set after the other two wives, whereas *Esau* married her before he took *Ismaels* daughter. 1. Some thinke, because she was the last of the three that bare him children: but that is not like, that she began to beare, after 36. or 37. yeares, having

Page 310

many children. 2. It is more like, that *Aholibamah* had children before, which died, and therefore they are not rehearsed. 3. But the most like conjecture is, that the other two are named first, because they <◇> but each of them a sonne: *Aholibamah* is named last, because she had divers sonnes, and therefore *Moses* was to insist longer in her generation: or else, seeing the Scripture doth often invert and change the order of time in history, we need not much stand upon this point, who are first or last named, *Mercer*.

QUEST. V. Corah how he is said to be the sonne of Esau by Aholibamah, and the sonne of Eliphaz.

Vers. 5. WHEREAS *Corah* is named among the sonnes of *Aholibamah*, vers. 5. and yet is numbred also among the sonnes of *Eliphaz* of *Adan*, vers. 16. 1. neither for solution of this doubt, need wee with the Hebrewes, to imagine that *Corah* was the sonne of *Eliphaz*, by *Aholibamah* *Esau*s wife, who committed incest with her: for then the Scripture would not before have set him downe as the sonne of *Esau*. 2. *R. Levi* thinketh, that when *Aholibamah* was dead, *Eliphaz* brought up *Corah* the youngest sonne of *Aholibamah*, among his owne children, and so he is reckoned with the rest of *Eliphaz*.sonnes: but in this case, the Scripture would not have altered, sometime making *Corah* the sonne of *Esau*, sometime of *Eliphaz*. 3. Therefore we thinke rather, that there were two of this name, one brother to *Eliphaz* by *Aholibamah*, the other *Eliphaz* sonne, or nephew: as in this chapter, there are two *Anahs* mentioned, the one brother, the other sonne of *Sibeon*, vers.20.14. *Mercer*. And further, whereas *Co|rah* is not reckoned in the first place among *Eliphaz* sonnes, vers. 11.12. yet afterward he hath his place among the Dukes of *Eliphaz*, vers. 16. it is like he was the nephew rather than the sonne of *Eliphaz*, who was famous among the rest, and therefore is named among the honourable dukes of *Eliphaz*, *Iun*.

QUEST. VI. When Esau departed from Iacob into mount Seir.

Vers. 6. *WEnt into a country away from the face of Iacob*▪ &c. 1. This can neither be understood of *Esau*s first departure, after *Iacob* was gone into Mesopotamia: for *Esau* could not be said to goe away from *Iacobs* face, he being absent: and to say, that *Isaack* reserved a double part for *Ia|cob*, as the first-borne, and sent *Esau* away, it would have exasperated him so much the more. 2. Nei|ther yet was this the first time of *Esau*s going to dwell in Seir, after *Iacobs* returne: for *Iacob* sent messen|gers before to *Esau* into the country of Seir, from whence he came with 400. men, *Gen*. 32.3. And that ex|position is somewhat rackt, to interpret for [*from the face of Iacob*] before his comming, *Iun*. for in the next verse the reason of *Esau*s departure is yeelded, for that they (not *Isaack* and *Esau*, as *Iun*.) but *Esau* and *Iacob*, whereof immediate mention before was made, could not dwell together by reason of their substance. 4. therefore the right solution is, that *Esau* first dwelled in the country of Seir, while *Iacob* was in Mesopotamia, removing from his father, either upon displeasure, for the losse of his birth-right, or because of the unquietnesse of his wives, that were an offence to his parents: or for that he was allied by marriage to the Hivites that dwelt in Seir: for *Aholibamah* was the daughter of *Anah*, of *Sibeon* the Hivite, *Gen*. 36.2.24.

Muscul. But as yet *Esau* had not removed all his goods and substance to mount Seir, which he had not full and peaceable possession of, before the Hivites were thence expelled, *Ramb*••. And afterwards *Esau* returned from thence to visit his father, and having performed his last duty, in the buriall of *Isaack*, he then finally departed altogether, *sic August. Mercer.*

QUEST. VII. The cause of *Esaus* departure from *Iacob*.

Vers. 7. *THEir riches were great, and they could not dwell together.* These then were the causes of *Esaus* departure from *Iacob*. 1. As it is here expressed, their substance was so great, that they could not inhabit together: not as though the land of Canaan were not sufficient for both: but that corner in Hebron, where they inhabited as strangers, was too scant for their great flocks of cattell, *Mercer.* 2. Beside *Esau* had a minde to mount Seir, as fitter for his study and trade of life, who was given to hunting, *Perer.* and for that his wives were of that country, and he had dwelt sometime there already. 3. But most of all Gods providence herein appeared, to separate these brethren, both for the commodious and quiet dwelling of *Iacob*, who would continually have incurred the offence of his brother: as also herein the Lord provided for *Esaus* posterity, that they should not dwell in Canaan, lest with the rest of the Canaanites they might have beene destroyed by the Israelites, to whom that land was promised, *Perer.*

QUEST. VIII. How the generations of *Esau* are said to be borne in mount Seir.

Vers. 9. *THEse are the generations of Esau, father of Edom in mount Seir, &c.* 1. Edom is the name also of *Esau*, but here it is taken for the Idumeans, the posterity of *Esau*, *Calvin.* 2. Whereas before these sonnes here rehearsed were said to be borne in Canaan, *vers. 5.* we must either understand, not that these generations were borne, but dwelt in Seir, *Muscul.* or it must be referred not to the sons of *E/sau*, which are againe rehearsed, but to his nephewes, his sonnes children, which might be borne in Mount Seir, *Mercer.*

QUEST. IX. Of *Thimna* the mother of *Amalek*.

Vers. 12. *THimna was concubine to Eliphaz.* 1. Neither was this *Thimna* *Eliphaz* daughter which he had by the wife of *Seir*, as the Hebrewes imagine, which afterward was his concubine. 2. Neither had *Eliphaz* a sonne called *Thimna* by this *Thimna.* beside *Amalech*: because, 1 *Chron.* 1.36. *Thimna* and *Amalek* are numbred among *Eliphaz* sons: for there, *Thimna* the mother is set before *A/malek* her sonne, because he was borne to *Eliphaz*, of his concubine, and therefore *Iunius* inferreth •ell, by way of explanation, the sonne of *Thimna*, *Amalek.* 3. Yet *Thimna* and *Aholibamah* mentioned *vers.*

40.41. are the names of men, who were so called by the names of the first mothers of that nation, *Iun.* 4. This *Thimna* then was the daughter of *Seir* the Sister of *L•an*, *verse 2•.* which being a little one, might be brought up with *Eliphaz* his sonnes, and afterward become his concubine, *Mercer.* 5. *Ama/lekis* here shewed to come of *Eliphaz* by his concubine *Thimna*, to shew a difference betweene the right sonnes of *Eliphaz*, and his bastard sonne *Amalek*, of whom came the Amalekites whom God comman|ded to be destroyed, whereas the Idumeans God would have to be preserved, *Mercer.* 6. Whereas *vers. 16.* *Amalek* is counted among the sonnes of *Eliphaz* by *Adah*, whereas his mother was *Thimna*, it is like that *Adah* made him her adopted sonne, and so he is numbred with the rest, *Luther.**

QUEST. X. Of *Seir* the Horite, of whom the mount Seir was so called.

Vers. 20. *These are the sonnes of Seir the Horite, &c.* 1. For the name *Seir*, which signifieth hairie, both *Esau* was so called, *Gen.* 25.25. and this *Seir*, who first gave the name to mount *Seir*, before *Esau* came thither: some of the Hebrewes thinke, the place was so called *Seir*, of the apparition of devils, who shewed themselves as hairy men, such as the Faunes were imagined to be. But it is more like that the place tooke denomination of this *Seir*, which there inhabited before *Esau*, *Mercer.* 2. Horite is not here an *appellative*, but a *proper* name, it signifieth, *free, noble*, and they were the same with the Hivites: as *Sibeon* the sonne of this *Seir* the Horite, is called an Hivite, *Gen.* 36.2. *Iun.** These were the ancient inhabitants of Mount *Seir*, surprised sometime by the foure kings of the East, *Gen.* 14.6.

QUEST. XI. Whether Anah first found out the generation of mules in the wilderness.

Vers. 24. *This is that Anah that found mules, &c.* 1. The Septuagint make it a proper name, reading, *ieemim*, not knowing as it should seeme, what to make of it. 2. The Chaldee, interpret it Giants, that *Anah* found, that is, overcame gyants in the wilderness: in which sense the Lord is said in the psalme to finde out his enemies: but then it should be *eemim*, with *al•ph*, not *ieemim*. 3. *Oleaster* doth reade, he found out *maria*, sea or salt water in the wilderness: but then the word should be *iamim*. 4. *Hierome* translateth hot waters: for so saith he the word signifieth in the Punicke language: but we must not fetch the originall of an Hebrew word from another tongue. 5. Wherefore the best reading is, he found mules: that is, first coupled divers kinds together, the *•e* asse and the mare, of whom came the mules: thus the word is best interpreted, though it be only found in this place, both because the circumstance of the place giveth it: for hee kept his fathers asses: as also the thing may bee noted for the strangenesse of it, being a mixture of divers kinds against nature: and therefore the mules ingender not: and forbidden also by *Moses* law, *Levit.* 19.19. *Thou shalt not suffer thy cattell to gender with other kinds, sic Musul.* *Mercer. Iun. Rupert. Lyran. &c.* But *Pererius* misliketh this opinion though with no great reason.

QUEST. XII. Of Dishon and Aholibamah.

Vers. 25. *The children of Anah were these, Dishon and Aholibamah, &c.* 1. This *Anah* is not the same which in the verse before is said to have found out the mules, but he is the fourth son of *Seir* named before, *vers.* 20. for the generation of *Seirs* seven sonnes is set downe in order. It seemeth then, as there were two called *Anah*, one the brother of *Sibeon*, *vers.* 20. the other the son of *Sibeon*, *vers.* 24. so there were two women of the same name *Aholibamah*: one the daughter of *Anah*, *Sibeons* brother here mentioned: the other the daughter of *Anah*, *Sibeons* son, the wife of *Esau*, *vers.* 2. so that this *Aholibamah* is not the same with the other, as *Iunius* with some other Hebrews thinke. 2. So *Dishon* here is the sonne of *Anah*, the fourth sonne of *Seir*:^{*} there is another *Dishon* also brother to *Anah* the fift sonne of *Seir*, whose generation is expressed, *verse* 27. there is a third *Dishon* or *Dishan*, brother to this last *Dishan*, the 7 sonne of *Seir*, who is called *Dishan*, *vers.* 21. with this difference: the first *Dishon* is written *Dishon*, with *van*, without *jod*: the second the seventh sonne of *Seir*, *Dishan*, with *j•d* without *van*: the third the sonne of *Anah*, without either *jod* or *van*: although this difference bee not alwayes kept: for *vers.* 26.28. they are both called *Dishan* with the same letters.

QUEST. XIII. Of the number and time of the kings of Edom.

Vers. 31. *These are the kings that reigned in the land of Edom, &c.* 1. The Hebrews are somewhat curious, who against these eight Kings of the Edomites, set as many kings of Iudah, *Saul, Isboseth, David, Salomon, Rehoboam, Abia, Asa, Iehosapha•*, during whose time there was no king in Edom: but in the reigne of *Ioram*, *Iehosaphats* sonne the Edomites rebelled, and made themselves a king, 2 *King.* 8.20. that king of Edom in the time of *Iehosaphat*, was no absolute king, but a Viceroy, deputed by the Iewes, 1 *King.* 22.47. Beside they note, that Edom had 8. kings, because *Iacob* 8. times calleth *Esau, Adonai* Lord, *Mercer.* 2. He meaneth not those kings of Israel, which succeeded after *Saul*, as *Mercer.* for there were many more kings in Edom, before

Saul was elected their king: though I deny not, but *Moses* by the spirit of prophecie, did foresee, that there should be kings in Israel; as he describeth the duty of a king, *Deut.* 17.3. *Moses* then meaneth, before there was any certaine forme of government, or supreme magistrate in Israel, that is, till his time, who is said to be as a king, *Deut.* 33.5. *sic Aben Ezra. Iun.* though learned *Mercerus* mislike this opinion.

QUEST. XIV. *Bela* the sonne of *Beor*, neither *Balaam* nor *Balac*.

Vers. 32. *BEla the sonne of Beor*. 1. This neither could be *Balaam*, that troubled Israel, as some thinke, who neither was a king, nor yet an Idumean, but a Syrian. 2. Nor yet *Balac*, as the Sep|tuagint reade, who was the sonne of *Zippor*: not of *Beor*, and king of the Moabites, not of the Edomites, *Mercer*: and this *Bela* being the first king of the Edomites, was long before the time of *Moses*.

Page 312

QUEST. XIV. Of what country and kindred *Iob* was.

Vers. 33. *IObab the sonne of Zerah of Bozrah*. 1. This neither was *Iob* that famous man for his patience, whose book is canonicall, as thinketh *Tostatus*: and it is affirmed by the Septuagint in the end of *Iob*, that he was this *Iobab* the sonne of *Zerah*, the sixt from *Abraham*: for there is great difference in the names, *Iob* is written with *aleph*, in the beginning: but *Iobab*, without *aleph*, *Mercer*. Againe, *Iob* dwelt in the land of *Huz*: but this *Iobab* was of *Bozrah* in the confines of *Moab* and *Idumes*: neither can it be gathered that *Iob* was a king, though hee were a man in authority for his wisdom and justice. 2. Some affirme *Iob* to be a Canaanite, and apply that place, *Numb.* 14.9. where it is said of the Canaanites, *their shield is gone from them*, unto *Iob*, who while he lived, by his righteousness delivered Canaan, *R. Salomon*. 3. *Cajetan* thinketh that *Iob* was an Arabian of Arabia-Petr^a: But it is not like that *Iob* so ver|tuous a man came of cursed *Cham* the father of the Canaanites and Arabians: and all the rest of *Iobs* friends were either of, *Abraham*, *Nachor*, or *Esu*, whom hee calleth his brethren. 4. Neither was *Iob* of the posterity of *Nae* or *Abrahams* brother, which is the opinion of *Hierome*, *Lyrano*, with some others: for though *Huz* were one of *Nahorss*sonnes, yet it is more like that the first *Huz* the sonne of *Aram* of *Sem*, *Genes.* 10.22. gave denomination to *Iobs* country: and as *Elihu* one of *Iobs* friends was a Buzite of *Nahor*, *Iob.* 32.2. so *Bildad* was a Shuite of *Abraham* by *Keturah*, *Eliphaz* a Temanite of *Esau*, therefore that concludeth not that he descended of *Nahor*. 5. Nor yet doe I thinke, that *Iob* was of the posterity of *Esau*, which is the common opinion of *Chrysost.* *Augustine*, *Theodoret*, and of the new writers, *Mercer. Perer.* with others. 1. For though the daughter of *Edom* be said to dwell in the land of *Huz*, *Ier.* 4.21. because *Edom* had so farre extended their habitation: yet they were two divers and distinct coun|tries in themselves, as may appeare, *Ierem.* 25.20, 21. where *Huz* and *Edom* are named asunder. 2. And what though *Eliphaz* one of *Iobs* friends be a Temanite of *Esau*, so was *Eliu* a Buzire of *Nahor*. 3. Neither is it like that *Huz* the sonne of *Dishan* the Horite, that dwelt in the land of *Seir*, before the Edomites, *Genes.* 36.28. gave that name unto *Iobs* country, which is *Tostatus* opinion: but of the first *Huz* of *Aram*, as is before said, was that country so called, *Iun.* 4. I thinke it therefore more probable, that *Iob* came of *Abraham* by *Keturah*; as *Bildad* the Shuire was of *Shuah* *Abrahams* sonne by *Keturah*, whom with the rest *Iob* calleth his brethren: And these sonnes of *Keturah*, are said to be sent into the East country, *Genes.* 25.6. and *Iob* is said to be the greatest of all the men in the East, *Iob.* 1.3. *Abraham* also had a greater care to instruct his sons, and to command them after him to keepe the way of the Lord, for which care the Lord himselfe commendeth him, *Gen.* 18.19. than either *Nachor*, or *Esau* had: and therefore it is not unlike but that *Iobs* great knowledge was the fruits of *Abrahams* instruction propagated to his posterity.

QUEST. XV. In what time Iob lived.

Concerning the time wherein *Iob* lived. 1. He was neither so ancient as *Iacob*, which seemeth to bee the opinion of *Philo* who thinketh that *Dinah Iacobs* daughter was *Iobs* wife: for *Eliphaz* the *Telmanite*, of *Teman*, of *Eliphaz*, of *Esau*, the third from *Esau*, one of *Iobs* friends, will make him after *Iacobs* time. 2. Neither was *Iob* in the time of *Moses*, which must be the opinion of *Hierome*, who maketh *Eli•u* to be *Bala•m*. 3. Much lesse lived he in the time of the judges, as *Gregorie* thinketh: for at such time as *Iob* lived, who is commended for offering sacrifice, the sacrificing priesthood was not instituted. 4. Wherefore it is probable, that *Iob* lived in the time of the Israelites being in Egypt, after the death of *Ioseph*, before the birth of *Moses*, when Sathan compassed the earth, and it was a rare thing to finde a righteous man: for *Moses* is held to be the writer of the booke of *Iob*: and as *Eliphaz* of *Teman*, of *Eli•phaz*, of *Esau*, of *Isaack*, of *Abraham*, was the sixt from *Abraham*, so might *Iob* be in another line.

QUEST. XVI. Of Baal-hanan the seventh king of Edom.

Vers. 38. *BA•l-hanan the sonne of Achbor, &c.* In that the city or country of this Baal-hanan is not expressed, as of the rest. 1. Some thinke it is omitted, because he was of the same city, of the which was the king next before named. 2. Some, because he had many adversaries, and therefore had no certaine place. 3. Some, as *Ramban*, that *Hanan* was his citie, and so he is called, *Baal-hanan*, that is, Lord of Hanan. 4. But it may be, that he was not so famous as the rest, and therefore his citie is not no|ted, *Mercer*.

QUEST. XVII. Of Mehetabel the wife of Hadad.

Vers. 39. *MEhetabel the daughter of Matred, the daughter of Mezab•h▪ &c.* 1. Some thinke that *Matred* was her father, *Mezabah* her mother. 2. Some, as *R. Levi*, will have her the naturall daughter of *Matred*, and the adopted daughter of *Mezabah*. 3. Some thinke that *Mezabah* was the name of the place, otherwise called *Medeba*, or with *Ptolome*, *Medava*, *Iun*. but this seemeth to be some|what coact and strained: that she should be called the daughter of such a citie or towne. 4. Therefore she is said to be the daughter of *Matred* her father, not mother; and daughter, that is, niece of her grand-falther, as *Aholibamah* before is said to be the daughter of *Anah*, and daughter, that is, niece of *Sibeon*, *Mercer*. 5. *Mezabah* signifieth *golden waters*: it might be that he was enriched by such waters, where gold was gathered; *Matred* also is interpreted one that is diligent or conversant in his worke: of the word *tared*, from whence some thinke the name *Mithridates* to be derived, *Mehetabel*, that is, *doing wel or giving un|to God*, of the same signification with the name *Theodos••*, *Mercer*.

QUEST. XVIII. Of the Dukes of Edom.

Vers. 41. *DVke Timna, &c. Duke Aholibamah.* 1. As the principality of Edom began with Dukes, and rose to Kings: so it returneth to Dukes againe, who did not one succeed another, as the Kings, but they were all rulers together, in divers places of Edom, after the death of *Hadad*, in *Moses* time, 1 *Chron.* 1.51. 2. These are not here the names of women, as thinketh *Aben Ezra*, that first the Dukes are named that came of *Timna*, then those which came of *Aholibamah*; neither are they the names of men, *Iun*. but rather of the places, called by the names of their first mothers, where these Dukes had their seat, *Mercer. Muscul*.

4. Places of Doctrine.

1. *Doct.* The prosperity of the wicked of short continuance.

Vers. 32. *THese are the Kings that reigned, &c.* The wicked are soone raised to honour, and are quickly cast downe againe: as *Esaus* posterity was speedily advanced to a Kingdome, but it continued not long; *Iacobs* seed, though a long time kept under in affliction, yet at the last obtained a firme and permanent Kingdome: such is the condition of the elect; though of a long time their happinesse appeareth not, yet when it breaketh forth, it hath a durable continuance; but the prosperity of the wicked soone fadeth away; therefore they are said to be set in flippery places, and they are as a dreame when one awaketh, *Psal.* 73.18.20. *Mercer.*

2. *Doct.* Alteration of states in the hand of God.

FURther, whereas first the Horites dwelt in mount Seir, and had divers Dukedomes and Principalities there: and after them the Edomites were first Dukes, then Kings, then Dukes againe; wee see that the alteration of states, transplanting and changing of Kingdomes, is in the Lords hand; it is God *that maketh low, and maketh high, Psal.* 75.7. *Muscul.*

5. Places of Confutation.

1. *Confut.* Outward prosperity, no sure note of the Church.

Vers. 32. *THese are the Kings that reigned in Edom, &c.* There were divers Kings in Edom, before any reigned in Israel; yet was not Edom the Church of God, but Israel; prosperity then and outward glory is no sure note of the true Church, as the Papists make it, *Luther.* For then *Moses* would not have chosen to suffer affliction with the people of God, and have refused the glory, pompe and pleasure of *Pharaohs* Court, *Heb.* 11.25.

2. *Confut.* Against the Iewes, that Magdiel is not Rome.

Vers. 43. *DVke Magdiel:* the Hebrewes take this for Rome, because they thinke that the Romans came of the Idumeans; but they have no reason for it; spiritually indeed the Romanists, and all other enemies to the Church of God may be counted Idumeans; But otherwise there was no affinity betweene Rome and Idumea, being so farre distant; Magdiel was a place in Edom, as Timna and Teman and the rest were; It signifieth, *annuntians Deum*, praising or confessing God; in which sense it were happy for Rome, now spirituall Babylon, if she could truly be called Magdiel.

6. Places of morall observation.

1. *Observ.* God blesseth the seed of the righteous, for their fathers sakes.

Vers. 15. *THese were the Dukes of the sonnes of Esau, &c.* As *Ismael* was temporally blessed for *Abrahams* sake, so was *Esau* for *Isaacks* sake: his posterity was renowned and honourable. Thus the Lord often vouchsafeth temporall and outward favours even to the degenerate seed, for their righteous forefathers sake: as the Lord would not take away the whole Kingdome from *Rehoboam*, that *David* still might have a light in Jerusalem, *1 King.* 11.36.

2. *Observ.* The wicked void of naturall affection.

Vers. 20. *THese are the sonnes of Seir the Horite, &c.* *Esau* was by marriage allied to this *Seir*, for hee married *Aholibamah*, nee to *Sibeon* the third sonne of *Seir*, *Gen.* 36.2.20. yet the children of *Esau* chased away the Horims, and destroyed them, and dwelt in their stead in mount Seir, *Deut.* 2.12. whereby it is evident that the wicked are void of naturall affection, and that affinity is not much regarded among them, when they are bent upon their owne preferment and commodity: as *Laban* pursued after *Iacob* and his daughters, purposing to have done him some harme, but that the Lord staid him, *Gen.* 31.29.

THE SECOND BOOKE OF THE SECOND TOME OR PART OF GENESIS: Containing the notable
History of the life, acts, and vertues of honourable *JOSEPH*.

HEB. 11.12.

By faith, Ioseph, when he died, made mention of the departing of the children of Israel, and gave
commandement of his bones.

AMBROS. Lib. 1. Officior. cap. 17.

Ioseph humilis fuit usque ad servitutem, verecundus usque ad fugam, patiens usque ad carcerem,
re|missor injuriae usque ad remunerationem:

Ioseph was humble even unto service, shamefast unto flight, patient unto prison, a remitter of
wrongs unto reward.

[illustration]

VERITAS ❀ FILIA ❀ TEMPORIS

[printer's or publisher's device]

LONDON, ¶ Printed by the Assignes of THOMAS MAN, PAVL MAN, and IONA•MAN. 163•■

**TO THE RIGHT HONOVABLE The L. Cecill, Vicount Cranborne, Earle of *Salisbury*, principall
Secretarie to his excellent Majestie, and Chancellour of the Vniversitie of Cambridge, and of his Majesties
most honourable privie Councill: Grace, mercy, and peace, from the Lord Iesus.**

Right Honourable, I present to your Honour, this last part of these my collections and Commentarie
upon *Genesis*: wherein to set forth unto us the worthy history of honourable *Ioseph*, his hu|miliation
first, and then his exaltation, together with his pati|ence, chastity, clemency, equity, with the rest of his
Princely vertues: A fit president for all noble persons to follow, and a per|fect patterne for men of honour
and authority to looke upon.

Ioseph was famous and renowned for many noble vertues, but most especially for these foure: his
chastity in himselfe, *piety* toward God; *fidelity* to his Prince; *clemency* toward his brethren.

First *Ioseph* is a rare example of *chastity*, who in his youthfull yeares, being a poore stranger and a servant, enticed often and allured by promises, and that by no meane wolman, but by his Lady the Mistresse of the house, and not ignorant of the danger, which might befall him for his refusall, yet chose rather with his *innocency* to lie in chaines of yron, than yeelding to *intemperancy* to weare chaines of gold: * this was his godly reso||lution, when hee was tempted, *how can I doe this great wickednesse and so sinne against God?* for he did very well know, that he which violateth wedlocke, doth sinne against

God the author thereof: wherefore the Apostle saith, * that the Lord will judge such himselfe: And *Ambrose* excellently concludeth this point concerning *Ioseph*, *Mag|nus vir Ioseph, qui adamatus, non adamavit; rogatus, non acquievit; comprehen|sus, aufugit: Ioseph was a worthy man, who being loved, loved not againe: being entreated, consented not: being laid hold on, stayed not.*

Secondly, *Iosephs chastity* is much more graced and commended by his *piety*: all his actions savour of godlinesse, and the feare of God as a sweet perfume doth give a pleasant scent to all his enterprises: before, when he was enticed, he had God in his mouth▪ when the two prisoners wanted an interpreter, he said unto them, *are not interpretations of God?* *Gen. 40.8.* when he stood before Pharaoh to interpret his dreame, he gave the glory to God, *without me shall God make answer for the wealth of Pharaoh, Gen. 41.16.*

Page [unnumbered]

when his children, *Manasseh* and *Ephraim* were borne, he remembred God: at the birth of the first he said, *God hath made me to forget all my labour:* and hee called the selcond *Ephraim*, and said, *God hath made me fruitfull in the land of mine affliction, Genes. 41.50, 51.* Afterward when *Ioseph* communed with his brethren, <◇> unknowne, he could not conceale his religion; *This doe and live (saith he) for I feare God, Genes. 42.18.* when he discovered himselfe to his brethren, he turneth himselfe unto God, sayling, *God did send me before for your preservation, Genes. 45.5.* Th•• <◇> *Ioseph* did shew himselfe twice noble indeed, by his unfained piety, and godly sincerity: Much like herein was devout *Daniel*, who being one of the three chiefe Governours of that great Monarchy of the Persians, did thrice every day upon his knees pray and praise his God, *Dan. 6.10.* Thus should all prudent Governours doe, to honour him, by whom they are honoured, and to crave wisdome of the Author and Fountaine of wisdome. *Hierome* giveth this counsell to a noble Matron: *Cum claritate generis morum suavitate con|tendas, cum nobilitate corporis animi virtute nobilior proficias, magisque illa nobilitate glorieris, quae filios Dei, & cohaered•s Christi facit, &c. non est quod si|bi quis de nobilitate generis blandiatur, si ex meliore parte famulus sit: Hieron. ad Demetriad. With the greatnesse of thy stocke, strive by goodnesse of manners: to|gether with noblenesse of bloud, increase in the true nobility of mind: count that the best nobility, which maketh us the sonnes of God, and fellow heires with Christ: it availeth not to boast of highnesse of stocke, if thou be abased in thy bettter part.*

Thirdly, *Ioseph* is famous for his faithfull service toward his Prince, who when he had gathered up all the money, which was found in the land of Aegypt and Canaan, for the corne which they bought, did not store it up for himselfe, but laid it up in *Pharaohs* treasury, *Gen. 47.14.* wherein *Iosua* well imitated him, who in the division of the land of promise to the Tribes, reserved no part for himselfe: but when they had made an end of dividing, then the children of Israel with one consent cast him out a lot amongst them, *Iosua 19.49.* *Ioseph* then thought not to enrich himselfe by his office, as many officers now adayes, but he travelled more for the wealth of *Pharaoh*, than his owne gaine: in whom was not wanting that property which *Moses* father in law requireth in a Go|vernour, *to be a man hating covetousnesse, Exod. 18.21.* which point is touched well by *Ambrose: Ne praeeminentem virum thesauri possideant sui, & pecuniis ser|viat, * qui praeest liberis: That a great person should possesse, rather than bee possessed of his treasure, neither be commanded of money, who is a commander of men.* Neither was *Ioseph* so devoted to his Princes profit, that he neglected the poore commons, but was a father also unto them: that

whereas he had bought themselves and their land for *Pharaoh*, hee both releaseth them of their bondage, and taketh only the fift part of the increase of their land, whereas the whole belonged to *Pharaoh*: and by this means,* as *Ambrose* saith, *they lost nothing of their profit, that gained a perpetuity: for it was better to part with some of the fruits, than to forgoe the whole*. Such a prudent moderation well beseemeth wise Governours, to be such honourable mediators betweene Prince and people (wherein this kingdome, God bee thanked, wanteth not ex|amples) as that the royall dignity of the one may be *preserved*, the others poore estate piltied, that the people may say unto them, as the Egyptians did to *Ioseph*, *Thou hast saved our liues*: for as *Amb.* well saith, *they thought it no sale of their right, but a safe|ty of their estate*.

Lastly, *Ioseph* most wisely did temper severitie and clemencie, justice and mercy

Page [unnumbered]

together: first he dealt roughly with his brethren, charged them to be spies, imprisoned them, caused *Simeon* to be bound, laid theft to their charge: but afterward he lovingly embraced them, wept over them, and was afoster father unto them: * *O tormenta mise|ricordiae! cruciat, & amat: O the torments of pittie! hee vexeth, and yet loveth them*: So mercie and judgement tempered together, make a sweet harmony,* as *David* saith, *I will sing mercie and judgement*: such a song did *Ioseph* sing; * *His wrath asswaged, which appeared, and was not: his mercie prevailed, which was, and appeared not*. So Magistrates doe well sometime with *Ioseph* to use threats, and speake roughly, where is cause: but I well hope, that *Iosephs* irefull words, and *pretended threatnings*, will end toward his brethren, with mercifull deeds, and *extended embracings*. We praise God for your Honours mercifull government: let them first taste of your mercie, that teach you to shew mercie. The Egyptian priests under *Pharaoh*, by the hand of *Ioseph*, were maintained in the time of dearth: I doubt not but your Honour under our peerelesse *Pharaoh*, will doe your best, that the Ministers of the Gospell be stolred with maintenance, where they have it not, much more bee suffred to enjoy that they have: *Ioseph* remitted his brethrens trespasses, that had taken away his parti|coloured coat: and although some of our brethren would have certaine ceremonies, which may seeme as the coat of this Church) removed, yet *Iosephs* brotherly connivence may heale up that breach. Toleration and forbearance toward friends and brethren in such matters, may well beseeme *Ioseph*: But your Honours constant resolution (therein con|curring with his excellent Majestie) against all toleration of contrary religion, or giving countenance to such, is most honourable, and joyous to all faithfull hearts: If they differed from us only in some externall rites, and were beside peaceable and profi|table men, they might have some reason to desire and expect to be tolerated and borne with; according to that conclusion of the Toletane Councel: * *In una fide nihil officit Ec|clesiae sanctae consuetudo diversa, &c. In the Church the unity of faith is not hin|dred by the diversitie of rites*. But seeing they dissent from us in substantial and funda|mentall points of faith, and so are enemies to the Church, and depend upon a forreinē Prelate for their direction, and so are dangerous to the state, your Honours resolution is most Christian, to shew no *connivence* in this case, much lesse to give *protection*, but to use against such all *providence* and *circumspection*: for Christ and Belial, Dagon and the Arke, light and darknesse cannot dwell together. God give your Honour courage, strength, and zeale, notwithstanding the malice and envie of idolatrous Romanists, to hold on this happie course, that with *Ioseph*, *though archers shoot at you, your bow may abide strong, and the hands of your armes be strengthened by the hand of the mightie God of Iacob*.*

Now lastly, I wish unto your Honour *Iosephs* portion, that according to his name,* first *Iosephs* vertues, then *Iosephs* honours, may be added unto you in this life, and his ever|lasting inheritance afterwards in the heavenly Canaan, through the great mercies of our gracious God, and infinite merits of our blessed Saviour Christ Iesus, to whom bee praise for ever.

CHAP. XXXVII.

I. The Method.

FIrst, in this Chapter are set forth the causes of the envy and hatred of *Iacobs sonne* against *Ioseph*. 1. His complaining of them to his father, *vers.* 2. 2. *Iacobs* extraordinary love and affection toward *Ioseph*, *vers.* 4. 3. His two dreames, of the sheaves, *vers.* 7, 8. of the starres, *vers.* 9, 10. whereby was prefigured his prehelminence over his brethren.

Secondly, the fruits and effects of their envy are declared, their hard dealing toward *Ioseph*, with the occasion thereof, and the sequele. 1. The occasion was ministred by occasion of *Iosephs* sending to his brethren by *Iacob*, *vers.* 13. to 19. 2. Their hard dealing appeareth, first in consulting to kill *Ioseph*, but that *Ruben* otherwise turned them, *vers.* 20, 21. secondly, in casting of him into a pit, while they themselves did eat and drinke, not regarding the affliction of *Ioseph*, *vers.* 23. to 26. 3. In selling of him to the Madianites, at *Iudah* his motion, who sold him afterward to *Potiphar*.

Thirdly, the sequell and issue is this: first, they dissemble with their father, making him beleeve, that *Io/seph* was torne of the wild beasts: then they are causes of *Iacobs* great sorrow and grieve that mourned for his sonne, *vers.* 34, 35.

2. The divers readings.

- v. 2. when Ioseph was sixteene yeere old. H. seventeene. caeter.*
- v. 2. hee accused his brethren of a bad crime. H. Ioseph brought their accusation. C. evill saying or report. B.G. evill fame. T. dibbah, *signifieth infamy, slander, reproach*.*
- v. 5. who hated him so much the more: *all have but the Septuag.*
- v. 13. Israel said to him. H. Israel said to Ioseph. caet.
- v. 14. and Israel said to him. S. and he said. caeter.
- v. 20. into an old pit. H. into one of these pits. caeter.
- v. 21. endeavoured to deliver him. H. delivered him out of their hands. caeter.
- v. 22. this he said to deliver him. H. that he might deliver. caet.
- v. 28. for twenty peeces of gold. S. twenty peeces of silver. caet.
- v. 36. to Potiphar, Pharaohs Eunuch. H.S.B.G. one of Pharaohs courtiers. T. Princes. C.P. saras, a Prince, an Eunuch: *it is like he was not an Eunuch being married*.

Pharaohs chiefe cooke. S. chiefe captaine. C.H. chiefe steward. B.G. master of his guard.* T. chiefe of his slaughter men. P. tabach, *signifieth to kill, to put to death.*

3. The explanation of doubtfull questions.

QUEST. I. What generations Moses here meaneth.

Vers. 2. *These are the generations, &c.* 1. Some by generations expound the events, and things that hap|pened to *Iacob* and his posterity: *sic Vatab:* but the word *toldoth* will not fitly beare that sense. 2. Some referre these generations to *Ioseph*, as the principall among *Iacobs* sonnes, in whom the image of *Iacobs* inward vertues and outward countenance did more appeare, than in any of the rest, *Rupert.* but then he would have said, *generation*, not *generations*, in the plurall. 3. Others, as *Ramban*, *Cajetan*, send us to the 46. chapter following, wherein *Iacobs* posterity is rehearsed and numbred: and understand those genera|tions here to bee spoken of: but that genealogy following ten chapters after, cannot conveniently have dependance of this place. 4. Therefore, I thinke rather, that we are to looke to the 35. chapter, where in the end *Iacobs* twelve sonnes are rehearsed: and then (a briefe catalogue of *Esaus* of-spring comming be|twene) the story returneth to *Iacob* and his generations: *Iun.* Among the which *Moses* insisteth upon *Ioseph*, as the most worthy.

Page 322

QUEST. II. Ioseph sold into Egypt while Isaack was alive.

Vers. 2. *When Ioseph was 17. yeare old, &c.* 1. Whereas the death of *Isaack* is mentioned before, c. 35. when hee was 180. yeare old, and *Iacob* 120. who was but 60. yeare younger then *Isaack*: this storie of *Iosephs* selling into Egypt when he was but 17. yeare old, must needes goe be|fore *Isaacks* death, 12. or 13. yeare: for if *Iacob*, when *Ioseph* was 39. that is, 30. yeare old when he stood before *Pharao*, and nine yeare more, that is counting 7. yeares of plentie, and two of famine, if *Iacob* were then 130. *Gen.* 47.9. then at *Iosephs* seventeene, *Iacob* exceeded not 108. yeares: But hee was 120. when *Isaack* died, and then was *Ioseph* 31. yeare old or there about. 2. Now where it is added, *being yet a childe*:* 1. Neither need we with *Ramban* to transpose the word, and ioyn it with his yeares: and reade thus, *when Ioseph was a child of 17. yeares*: for the order of the text will not beare it to be so trans|posed. 2. Neither is that the best reading to say, *and the child was with the sonnes of Bilha, &c.* a• B.G. doe reade: but with a parenthesis thus (*being yet a child.*) 3. which is added, not to signifie his age ex|pressed before: nor yet that he was as a servant and minister to his father and brethren, as the word ••/guar sometime signifieth: as *Iosua* is called *puer Mosis*, *Moses* boy, *Iun.* but to declare the simplicitie of his mind, that he did not of malice accuse his brethren, *Mercer.* and the puritie of his affection, that at those yeares could not abide sinne, *Rupert.* and crueltie of his brethren, that dealt so hardly with him being a child, *Chrysost.* And beside, his age is mentioned, to shew how long a time *Ioseph* continued in miserable captivitie: full 14. yeares, from 17. till he was 30. for so old he was when he stood before *Pharao*, Per••

QUEST. III. Why Ioseph keepeth with the sons of the handmaides.

Vers. 2. *With the sonnes of Zilpah and of Bilhah.* *Ioseph* keepeth sheepe with the sonnes of *Iacobs* concubines, rather than the other. 1. Not because as *Rasi* thinketh, the sonnes of *Leah* despised the sonnes of the handmaides, and therefore *Ioseph* ioyneth himselfe unto them, not scor|ning them: for then these sonnes of the handmaides would haue beene the readiest to have delivered *Ioseph*: whereas *Ruben* and *Iudah* the sonnes of *Leah* were his best friends. 2. Therefore *Iacob* com|mitteth *Ioseph* to their custodie, because the other brethren of *Leah* could not well brooke the sonnes of *Rachel*, whom *Iacob* loved better then their mother, *Ramban.* and

beside *Rachel* beeing dead, *Ioseph* was as *Bilhas* sonne, and her children were as *Rachels*, and so brethren to *Ioseph*, as both by father and mothers side, *Muscul*. he kept companie also with *Zilphas* sonnes, because it seemeth the sonnes of the handmaides sorted together.

QUEST. IIII. What sin it was whereof *Ioseph* accused his brethren to his father.

ANd *Ioseph* brought to their father their evil saying. 1. The other brethren accused not *Ioseph* to thei• father, as the Septuagint in some translations reade: but *Ioseph* accused them, whereupon they hated him. 2. Neither did *Ioseph* only complaine of the handmaides sonnes, as *Cajetan*. though it may be thought that their servile nature was most prone to euil, but of the rest also, for they all hated him, *Iun*. 3. That which he complained of was not, 1. Either any wrong done to himselfe, as *Vatablus*. 2. Not of any particular sinne, as the Latin translator readeth: as either of the sinne of Sodomitrie, as *Rupertus*. 3. Or of the incest of *Ruben*, as *gloss. interlinear*: for *Ruben* afterward was *Iosephs* best friend. 4. Or of that horrible sinne of bestiall copulation, as *Tostat. Thom*. it is not like that *Iacobs* sonnes, though licentious enough, were so filthye geuen. 5. Or that they did eate raw flesh, contrarie to the precept of *Noah*, as the Hebrewes. 6. But I rather thinke, that he brought to *Iacob* their evil fame, or report, as the word signifieth: that is, complained generally of their evil life, for the which they were infamous: as either their contention among themselves, or defiling themselves with the daughters of the heathen, or such like, *Mercer. Perer*.

QUEST. V. Whether *Ioseph* did well in accusing his brethren to their father.

NOw, lest *Ioseph* might be thought to have dealt uncharitable with his brethren, in accusing them to his father: for this is one of the titles giuen unto Sathan, who is called an accuser of the brethren, *Apocal*. 12. 1. It is to be considered, that *Ioseph* might first privately admonish them, before he told his father, although it be not in the scripture directly expressed, *Tostat*. 2. Or it may seeme, that *prae/moniti• non fuit necessaria, cum crimen esset publicum*: admonition was not necessarie, where the crime wa• publike, *Thom*. 3. Or *Ioseph* did perceive that his admonition would not prevaile, but that they would have hated him the more: as the wise man saith, *Reproove a scor•er, and hee will hate thee*, *Prov*. 9. and in this case one may forbear private admonition, as *Augustine* well noteth: *Si vel opportuni•s •mpus querit, * vel metuit •e deteriores efficiantur*; if either hee watch a fitter time, or bee afraid they should wax worse, in such cases to refraine, and not for feare of displeasure, or any temporall losse, it is, *consilium charitatis*, a charitable consideration. 4. It may be observed, that *Ioseph* did not publish or divulgate abroad to every one his brethrens sinnes, but only informed his father: for otherwise, as *Augustine*, *Si coram omnibus •is arguere, non eris corrept•r, sed prodit•r, &c. If thou wilt reproove before all what th•• knowest by thy brother, thou shalt not bee a reproover, but a betrayer, s•r*. 16. *de verb. domin*. 5. *Ioseph* did not accuse his brethren of a mali•ous minde, being yet in a manner but a childe, but of a desire to haue them amended: for, as *Augustine* saith, *Debemu• amando corripere, non nocendi •viditute, s•d studio c•r/rig•ndi*, Wee must reproove in lov•, not in a desire to hurt, but a studie to correct.

QUEST. VI. Whether *Iacob* loved *Ioseph* chiefly because he was borne in his old age.

Vers. 3. *ISrael* loved *Ioseph*, because he was the sonne of his old age. 1. We need not with *Rupertus*, to under|stand this mystically, by *Israels* old age, his perfection of vertue, and that therefore he loved *Io/seph* best, because he did imitate his fathers vertue. 2. Nor yet with *Onkel•s*, and *Paul. Burgens*. doe we re|ferre it to *Ioseph*, that he was the childe of old age, that is, a wise, sober, and grave childe, for this is coact and strained. 3. But indeed *Iacob* loved him, because he had him in his old age, being then 91. yeare old, when *Ioseph* was borne: *Benjamin* was younger

than *Ioseph*, but then not above foure or five yeares old, and therefore not so capable of his fathers love, as *Ioseph*, who began now to shew his vertue and good dis|position: the rest also of *Iacobs* sonnes were borne in his old age, all within the compasse of seven yeares▪ and he was 84. yeare old when he began to have children • yet *Ioseph* was the youngest of them, and the first borne of his beloved *Rachel*; much desired and longed for on both sides before he was borne, and therefore best beloved when he came. 4. Now the reason • why children borne in old age are best belo|ved of their parents, are these. 1. Because they are the last borne, * and the aged parents looke for none after-sembling his mother *Rachel*. *Iosephus*: his heroicall and princely mind, which appeared in his dreames, a ward, *Phil*. 2. And are most likely to be the longest livers, and so to continue their fathers name, *Cajetan*. 3. Or for that the aged parents are delighted with the pratling and sport of young children, *Oleaster*. 4. Or they are alwayes at hand, and in their fathers eye, *Ramban*. 5. Or the parents doe it in wisdom, to make most of the youngest, because they are least able to shift for themselves. Other causes there might bee of *Iacobs* affection to *Ioseph*: as the comelinesse of his body resembling his mother *Rachel*, *Iosephus*: his heroicall and princely minde, which appeared in his dreames, a prophecie of his honourable estate after|ward; *Philo*. His vertuous and godly disposition: but these causes are concealed, lest they might have increased the envy of his brethren, *Chrysost*.

QUEST. VII. Of Iosephs particoloured coat.

Vers. 3. *HE made him a coat of divers colours*: the word is, *passim*, peeces: 1. Some doe read, a side gowne or coat, as *Aquila*, and *Gregory* doth thereby understand his constancy and perseve|rance. 2. Some reade, *tunicam manicatam*, a sleeved coat, *Symmach*: but the word will beare neither of these interpretations. 3. Neither yet was it made of divers kinds of threads, for that was forbidden by the law, *Levit*. 19.19. whereas in *Davids* time, *Thamar* did weare such a garment, of the same name, *passim*. 4. Neither yet was it a white silke garment representing the Priesthood, as some thinke. 5. Nor yet of di|vers peeces put together, for that had beene no such precious garment. 6. But it was a coat of divers colours, as the Septuag. translate, *poik•lon*, which seemed as though it had beene of divers parts and pee|ces, *Mercer*. *Iun*.

QUEST. VIII. The difference betweene envy and hatred.

Vers. 4. *THEy hated him*. 1. There is great difference betweene hatred and envy: 1. Men are hated for evill: they are envied for some good thing, as prosperity, riches, wisdom: 2. Hatred is of some particular matter, envy hath a generall object, for any thing that happeneth well to a man. 3. Ha|tred may sometime be just, as to hate the wicked; envy is never just. 4. Hatred may be conceived against bruit beasts, as a man hateth a serpent or a tode, but envy is only against men. 5. Envy ceaseth when men from a prosperous state fall into misery, but even men in misery may bee hated. 6. Hatred is, where wee have received hurt, but they are often envied of some, whom they never hurt. 7. Whom men hate, they will harme, if they can: but sometime a mans gifts are envied, against whom no hurt is intended. 2. Beside these differences betweene envy and hatred, envy hath these peculiar properties. 1. Envy rejoyceth in ano|ther mans fall. 2. He that is envied many times fareth the better, as *Ioseph* did. 3. An envious man hu•teth himselfe most, and him nothing that is envied. 4. An envious man dissembleth in his outward behaviour, making outwardly a shew of friendship, bearing malice in his heart: such was *Ioa•* toward *Abner*, while he embraced him with the one hand, he killed him with the other. 5. An envious man, as *Gregory* noteth, sheweth himselfe to be of a base mind: for in that he envieth another, he bewrayeth his owne wants, not having that which hee envieth in another. 3. The remedy against this devouring sinne of envy, *Basil* pre|scribeth, *Si nihil rer•m human•rum magnum, aut vehementer expet••dum putemus*: * to thinke no humane thing to be of any great reckoning, or much to be desired▪ and then shall wee neither envy the rich for his riches, nor the honourable person for his honour, nor any other for any worldly gift. Againe, the wise man saith, *Ne comedas cum homine invidio*, eat

not with an envious man, or a man that hath an evill eye, *Prov. 23.6.* lest that by conversing with such, we learne of their qualities, *Perer.*

QUEST. IX. Of Iosephs dreame, why doubled.

Vers. 6. *HEare the dreame which I have dreamed, &c.* 1. *Ioseph* hath two dreames shewed him, both ten|ding to the same end, to declare the certainty of his exaltation above his brethren: as *Ioseph* afterward saith to *Pharao*, that had two dreames likewise, foreshewing the same thing, *Gen. 41.32.* *The dreame was doubled the second time to Pharao, because the thing is established with God.* 2. *Iosephus* is decei|ved, that saith, *Iosephs* brethren found no fault at the telling of the first dreame, whereas the text is other|wise: they said nothing at the rehearsing of the second, referring it to the judgement of their father, to whom *Ioseph* told it againe, whom his father rebuked in the presence of their brethren, and therefore they spared their reprehension, or *Moses* thought good to omit it, *Mercer.* 3. Some doe apply those parables

Page 324

to Christ, making him the sheafe of corne, to whom all the Patriarks and Prophets do stoope, *Rupert.* some also further make *Ioseph* a type of Christ: * 1. In that hee uttered dreames, as the other parables. 2. Christ spake of his exaltation, as *Ioseph* of his. 3. Christ was hated for his parables, s *Ioseph* for his dreames, *Perer.*

QUEST. X. Of the divers kinds of dreames.

FURther it is to be considered, that dreames are divers waies caused. 1. Some dreames arise of the fullnesse of the bellie and excesse of drinke, such are the dreames of Epicures and drunken persons. 2. Some come of emptinesse and want: as when an hungrie or thirstie man dreameth of meat or drinke, *Isay 29.8.* 3. Some are wrought by the illusion of Sathan. 4. Some partly by the illusion of Sathan, partly by mans owne imagination, *Eccles. 5.3.* *A dreame commeth by the multitude of businesse.* 5. Some dreames are sent by divine revelation: such were those of *Ioseph.* 6. Some proceed partly of our owne serious cogitation, part|ly of divine revelation: such were *Nebuchadnezsars* dreames: as *Daniel* saith to him: *O king, when thou wast in thy bed, thoughts came upon thee, &c. Dan. 2.29.* *Perer. ex Gregor.*

QUEST. XI. Ioseph not worthy of rebuke.

Vers. 10. *His father rebuked him, &c.* 1. *Ioseph* did herein nothing worthy of reprehension the nei|ther told these dreames of any vanitie of minde, nor of childish simplicitie, but as the dreames were revealed of God, * so he moved *Ioseph* to declare them. 2. *Iacob* did not herein dissemble in seeming to rebuke *Ioseph* for the contentment of his brethren. *Iun. Calvin.* but he did indeed rebuke *Ioseph*, as not yet perceiving the mysterie of these dreames, yet presently came to himselfe, and considered more deeply of them, as it followeth, vers. 11. *His father noted that saying, Mercer.*

QUEST. XII. How Iosephs mother being dead, is said to fall downe unto him.

Vers. 10. *SHall, and thy mother, and thy brethren, come indeed and fall on the ground? &c.* 1. Neither is it like, that *Rachel Iosephs* mother was alive at this time, as thinketh *Oleaster, Cajetane*• for *Rachel* was dead before *Iacob* came to Hebron, and as yet while *Rachel* lived *Benjamin* was not borne, of whom shee died in travaile: so that then there could not be an eleven brethren beside *Ioseph*, which are signified by the eleven starres. 2. Neither was this fulfilled in *Iosua*, who was of the tribe of Ephraim of *Ioseph*, to whom indeed the Sunne obeyed by standing

still, as some Hebrewes: for *Iacob* understandeth not the Sunne literally, but figuratively of himselfe: and so *Ioseph* also aplieth these dreames to himselfe and his brethren, *Genes.42.9.* 3. Neither yet is it so fit to understand *Bilh• Ra/chels* maid, who was *Iosephs* reputed mother. *Ramban* thinketh it improper, that a concubine should be resembled to the moone. 4. And it is more unfit with *Rupertus*, to drive this storie to an allegorie, that by the Sunne we should understand the Saints in heaven, and by the Moone the militarie Church in earth, that all bow unto Christ prefigured in *Ioseph*. 5. Neither doth *Iacob* speake *ironically*, hereby shewing the vanitie of *Iosephs* dreame, as though his mother should be fetched out of her grave, to doe him ho|mage, as *Lyran. Perer.* for *Iacob* himselfe noted these things, and held the dreames not as vaine, but as serious matters. 6. Wherefore the name of mother, is to be understood of her which was then mother of the family, whether *Leah* or any of the other then living, *Mercer*.

QUEST. XIII. How *Iacob* and *Iosephs* mother did obeysance to *Ioseph* in Egypt.

BUT a further question here ariseth, how this was fulfilled, that *Iosephs* father and mother revered *Ioseph*. 1. For *Iacob*, the case is plaine: not that he personally worshipped *Ioseph*, as some doe expound that place, *Genes. 47.31. He worshipped toward the beds head:* for *Iacob* there did not worship *Ioseph*, but praised God: nor yet did *Iacob* then onely reverence *Ioseph*, when he sent presents unto him as unknowne by his sons into Egypt. *Per.* but *Iacob* did reverence *Ioseph* not in bowing or humbling himselfe unto him, but in acknowledging and reverencing in him that high place, to the which the Lord had called him. 2. *Iosephs* mother is said to reverence him, not only because he was of her posteritie in *Benjamin* honoured: or in respect of the possibilitie or likelihood, that even his mother, if she had been in Egypt, as his brethren were, before *Ioseph* had discried himselfe, might have fallen downe before him: it is not unlike, but that either *Leah* or some other, that was the mother of the family, went downe into Egypt with *Iacob*, though it be not expressed, because the women in that account are not numbred, and so together with the rest might doe obeysance to *Ioseph*.

QUEST. XIV. Of Sechem, where *Iacobs* sonnes kept their sheepe.

Vers. 12. *THEy went to keepe their fathers sheepe in Shechem.* 1. This was not another Shechem beside that Citie which *Simeon* and *Levi* put to the sword, as some Hebrewes think: for though it be a good space distant from Hebron, they might raunge thither, to finde out pasture for their Cattell, as *Laban* and *Iacob* kept their flockes three dayes journey asunder: neither need they to be afraid of the inhabitants, because of the blood shed in that place, seeing that Shechem was now become *Iacobs* pos|session, and the feare of him fell upon the cities round about. 2. This Shechem was a notorious place, for divers accidents there done: in this place *Simeon* and *Levi* committed that bloodie exploit: there *Ioseph* was sold, there *Ieroboam* divided the kingdome, 1 *King. 13.25.* in Dothan, not farre from thence, the Prophet *Elizeus* was, when the king of Aram sent a great hoast to take him, 2 *King.6.13.* 3. It is evi|dent by this place, that Salem is not a proper name of a place, and the same with Shechem, as some doe

reade, *Gen. 33.18.* for here *Iacob* sendeth *Ioseph* to Sechem, to see if they were *shelem*, in safety, or in peace.

QUEST. XV. What man it was that did meet *Ioseph* being out of his way.

Vers. 17. *THE man said, they are departed hence, &c.* 1. This was a man, and not the Angel *Gabriel*, as the Hebrewes imagine: for it appeareth he was one that knew his brethren, and was present, when he heard them say, they would goe to Dothan. 2. Neither need we curiously with

the He|brewes, to refer this their departure to the inward disposition of their minde, that they were departed from all brotherly affection toward *Ioseph*: the words are plaine enough, that he meaneth their changing of place, *Mercer*.

QUEST. XVI. Why they call Ioseph dreamer.

Vers. 19. *BEhold this dreamer commeth. The Word is Lord or master of dreames.* 1. They either so call him, because dreames were usuall with *Ioseph*, *Mercer*. 2. Or for that, as the property of envious men is, they doe aggravate the matter beyond the truth, and make it more than it is, *Thom. An|glic.* 3. Or they so called him, as the author and inventor of dreames, *Vatab.* 4. As also in respect of the matter, or object of the dreames, which made *Ioseph* Lord over his brethren, *Iun.*

QUEST. XVII. Of the consultation of Iosephs brethren to kill him.

Vers. 20. *COme let us kill him, &c.* 1. The Hebrewes imagine, that they had purposed to destroy him, while he was a far off, by setting dogs upon him to worry him: but it seemeth that this was their first consultation, to kill him, and to cast him into a pit, *Mercer*. 2. Their excuse was ready to say some evill beast had devoured him, for that country abounded with wilde beasts, as Lions, *1 King* 13. the man of Iudah was slaine by a lion; and bears, *2 King.* 2.42. children that railed upon the Prophet were rent asunder of them. 3. Herein, as *Prosper* well noteth, the Patriarkes conspiring *Iosephs* death, were a figure of the Iewes that took counsell to put our blessed Saviour to death. 4. But although they herein sustained the person of the Iewes in figure, they are not excused from sinne, as *Ambrose* seelmeth to insinuate; *Subierunt personam peccatoris populi, ut gratiam acciperent Redemptoris; certe culpam abolevi-gra•ia, &c.* They did beare the person of the sinfull people, to receive the grace of the Redeemer; certainly grace hath blotted out the fault: their fault was no doubt remitted, but first we must yeeld the same to have beene committed.

QUEST. XVIII. Of Rubens counsell for the delivering of Ioseph.

Vers. 21. *BVt Ruben, when he heard it, &c.* 1. *Ruben* is said to have delivered *Ioseph*, because by his counsell he hindered the purpose of his brethren that would have killed him, *Iun.* 2. *Iosephus* setteth downe divers reasons, which *Ruben* should use to dissuade his brethren from this bloody enterprise: 1. In respect of God, from whom nothing could be hid. 2. In regard of their father, whose great grieffe and so•row by this meanes should be procured. 3. And concerning *Ioseph*, that they should consider he was but a child, and therefore to be pittied: he was their brother, and therefore to be spared. 4. And for themselves▪ to remember what a great sin they should commit in shedding innocent blood: and that only envy toward their brother, was the beginning of this mischief intended, *ex Perer.* 3. It is like that *Ruben* might use other perswasions: but *Moses* only expresseth that principall reason, that they should not shed blood: whereof the Lord gave an expresse law to *Noah*, after the flood, *Mercer*. 4. Here|in appeareth the hypocrisie of the rest, that thought they were free from blood, if they did not shed it with their owne hand, though they otherwise caused *Iosephs* death, as by starving or pining him in a pit, which was far worse than if they had presently killed him: and hereupon *Ramban* untruly noteth, that he sinneth not so grievously, which procureth anothers death, as hee which with his owne hands sheddeth his blood. 5. *Ruben* in giving this advice, to let downe *Ioseph* into a pit, had no purpose that there he should die, but as the text is, to deliver him to his father: by this meanes he might thinke to be reconciled to his father, whom he had before offended by his incest, *Calvin.* The Hebrewes thinke, that for this compassion of *Ruben* he deserved afterward to have a Prophet of his tribe, namely *Hosea*: and to have one of the cities of refuge in his lot and division, *Mercer*.

QUEST. XIX. Of Iosephs party-coloured coat which his brethren spoyled him of.

Vers. 23. *THEy stript Ioseph out of his coat, &c.* 1. They neither left him naked, as *Aben Ezra* thinketh. 2. Neither did they take away from him two coats, as *Lyranus.* 3. Neither is it certaine,

where|ther our Saviour Christs coat were like unto *Iosephs*. 4. They tooke from him this party-coloured coat, which was his upper garment, not so much for desire they had to the garment: but because it was a tolken of his fathers love, *Mercer*. As also with an intent to shew it to their father, thereby to colour and conceale their fact, *vers.* 32. *Iun.*

QUEST. XX. Of Iosephs letting downe into the pit.

Vers. 24. *THEy cast him into a pit, &c.* 1. It seemeth it was an old broken pit: for there was no water in it: such as *Ieremie* speaketh of, alluding to the fashion of that country: *they have digged them pits, broken pits that can hold no water, Ier.* 2.13. 2. It is not like, as *R. Salomon* conjectureth, that this pit was full of serpents and scorpions: for then, as *Ramban* noteth, they must needs haue acknowledged a miracle in the preservation of *Ioseph* among serpents: as of *Daniel* among the lions. 3. It may be, though no water were in the pit, yet it was full of mire, such as *Ieremie* was let downe into, *Ierem.* 38. *Perer.*

QUEST. XXI. Of the spices and balme which the Ismaelites carried.

Vers. 25. *LAden with spicery, balme, and mirrhe.* 1. The word *necheth*, is the same which the Arabi|ans call *Nuketa*, that is, spices, sweet druggs: yet elsewhere it is taken generally for pre|cious things: as 2 *King.* 20.13. *Hezekiah* shewed to the king of Babilons servants, his house *Nechothe*,

Page 326

of precious things, *Oleaster, Iun.* though *Mercerus* interpret it, *Domum aromatum*; House of spices. 2. The word *tseri* is not wax or rosin, as *Oleaster*; although the Latine word *cera*, and *rasina*, and the Greek word *rheténe*, (the letters somewhat transposed) come somewhat neare the sound of the Hebrew word: but it is better interpreted *balme*, as *Iun.* whereof there is great store in Gilead, *Ierem.* 8.22. rosin was neither so rich a merchandise to be transported so farre, nor so precious for curing of diseases; as the Prol|phet there noteth. 3. The last kinde of merchandise is called *Lot*, which cannot signifie the Chessnut, as derived from the root *Lut*, which signifieth to wrap in, or cover, as *Oleaster*; for this had beene no such precious merchandise to carry so farre: and *Exod.* 30. it is reckoned among the sweet spices whereof the perfume there prescribed was made: but it is better translated *ladanum, Iun.* which commeth somewhat neare the Hebrew word: the Chalde and Septuagint reade *stacte*, which is the same that *ladanum*, the gumme of the myrrhe or Cypres tree.

QUEST. XXII. Why the Ismaelites are also called Midianites.

Vers. 28. *SOld Ioseph to the Ismaelites:* Which are also called Midianites, *vers.* 28. and Medanites, *vers.* 36. which were three divers people, the first of *Ismael Abrahams* sonne by *Agar*, the second of *Midian* by *Keturah*, the third of *Medan Abrahams* sonne by *Keturah* also: these three are indifferently taken for the same people in this place. 1. Not for that they were distinct Nations, but grew to be one peo|ple, as *Augustine*. 2. Or because they all came of *Abraham*, and had the same father, *Thom. Anglic.* 3. Or because *Agar* and *Keturah* are supposed to be the same, *Histor. Scholast.* which is an untrue surmise. 4. Neither are we to imagine with some, that *Ioseph* was thrice sold, first to the Ismaelites, then to the Midianites, and lastly to *Potiphar*, as *Rasi*: for *vers.* 28. at the same instant *Ioseph* was sold both to the Is|maelites and Madianites. 5. Wherefore these merchants are named as well Midianites as Ismaelites, both because they did traffike together, and the company consisted of both sorts, *Mercer*. as also because the Ismaelites and Midianites dwelt in one Countrey of Arabia together: and therefore *Oukelos* readeth, *vers.* 25. for

Ismaelites, Arabians: and for this cause the Kings of Midian are called Ismaelites, *Iud.* 8.24, 26. because of their cohabitation together, *Iun.*

QUEST. XXIII. Of the price which Ioseph was sold for.

FOr twenty peeces of silver, &c. These were twenty sicles of silver, which are in value 23. s. 4. d. starling: for every common sicke weigheth two *drachmaes*, that is • 4. d. starling: the fourth part of an ounce: so that foure sicles make a doller, *Iun.* 1. Wherefore it was neither so small a summe, as *Bahai* gheseth, who would have these to be twenty *denarii*, which make but five sicles: 2. Nor so much as *Iosephus* rec|koneth, who would have *Ioseph* sold for 20. *min*••, pounds: every *mina* or pound weighing 100. *drachmaes*, that is, 58. s. 4. d. starling. 3. The Septuagint also are deceived, that for peeces of silver reade peeces of gold: 4. Neither was *Ioseph* sold for 30. silverlings, as some translations did reade in *Augustines* time: because they would make the type & body, the selling of *Ioseph* and of Christ to agree in the *summe*, who was sold for 30. pence: but it is not necessary that the type should be answerable in every particular cir|cumstance. 5. The Hebrewes thinke that the ordinary price of servants was 30. sicles, but that they abal|ted ten because they sold *Ioseph* in secret: but it appeareth otherwise in the law: where the price of re|demption of the male from five yeares to twenty, is twenty shekels, *Levit.* 27.5. But in this place they had no respect to any custome or law, but according to their number they set the price of 20. shekels, for every one of them, which were ten in all, two shekels: for *Benjamin* was very young, not above foure or five yeare old, and could not give consent: and *Ruben* afterward gave consent unto them, *Mercer*.

QUEST. XXIV. Of the counsell of Iudah to sell Ioseph into captivity.

Vers. 26. *Iudah* said, what availeth it if we slay, though we keepe his bloud secret, &c. 1. They were resoll|ved already not to lay violent hands themselves upon *Ioseph*, but to suffer him to perish in the pit, and yet *Iudah* so accounteth of it as if they should slay him themselves. 2. *Iudah* was moved by the spirit of God to deliver *Ioseph* from this second death: yet he sheweth his hatred, in that he giveth counsell to make a bond-slave of him, which was a bad as death. 3. *Iudah* by this meanes thinketh to avoid three inconveniences, first the shedding of his bloud; secondly, to take him from his father who was so affected toward him; thirdly, to prevent the honour which *Ioseph* dreamed of. 4. The Hebrewes thinke, that for this compassion in *Iudah*, afterward *Daniel* of that tribe, was delivered from the Lyons: but it is certain, that upon this occasion of selling *Ioseph* into captivitie, the Israelites afterwards went downe into Egypt, and were afflicted with a long and hard bondage. 5. In the meane time while they were making their bargaine, *Ioseph* did intreat his brethren with many prayers and teares, *Gen.* 42.22. but they would not heare him, *Mercerus*.

QUEST. Where Ruben was when Ioseph was sold.

Vers. 29. *RVben* returned to the pit. 1. *Ruben* was absent when *Ioseph* was sold: some thinke, to mini|ster to his father according to his course: some, to mourne alone by himselfe for the sinne committed with his fathers concubine: But it is most like that he went about some other way to the pit to have taken *Ioseph* thence secretly, and therefore *Iosephus* thinketh that *Ruben* came thither in the night, *Mercer*. 2. *Philo* thinketh that after *Ruben* understood that his brethren had sold *Ioseph*, he utterly misli|ked it, making them worse than theeves; for they prey upon strangers, but these upon their owne brother, *lib. de Ios*•*ph.* but it is more like that *Ruben* did rest satisfied after he understood that they had not killed him; and consented unto them, *Mercer*. 3. Before he knew what was done he cryed out, *Whither shall I goe?* both because he was the first-borne, and therefore should bee most blamed for the losse of *Ioseph*, *Muscul.* as also for that he had so lately offended his father before for his incestuous act, *Iun.*

QUEST. XXVI. Of the sprinkling of Iosephs coat with blood, and the deceiving of Iacob.

Vers. 31. *THEy tooke Iosephs coat, and killed a kid, &c.* * 1. *Ioseph* thinketh that they brought *Iosephs* coat themselves, but the text is otherwise, vers. 32. they sent it: but *Iosephus* ghesseeth right, that they sent the coat rent and torne, as though indeed some wilde beast had devoured *Ioseph*: and they dipped it in a kids blood, which (they say) is most like unto mans blood. 2. *Iosephus* also is deceived in that he thinketh that *Iacob* had some knowledge before of *Iosephs* captivity, but now changeth his minde, thinking surely that *Ioseph* was devoured: for from whence could *Iacob* have any knowledge what was befallen *Ioseph*, but by his brethren, who were sure to keepe it secret from their father, *ex Perer*. 3. *Rulpertus* hath also a strange opinion, that *Iacob* was not so simple when he saw the bloody coat, to thinke that a beast had devoured every part of *Ioseph*, nothing to remaine but his coat: but that he did surmise that his brethren had killed him: but durst not tell his sonnes of it, because he saw them so maliciously bent: for *Iacob* sheweth the contrary by his owne words, that he gave credit to their report, that an evill beast indeed had spoiled *Ioseph*, vers. 33. and if *Iacob* had so thought, hee would not have spared by his fatherly authority to rebuke his sonnes to bring them to repentance. 4. It is like that afterward when it was knowne to *Iacob* that *Ioseph* lived, that his brethren confessed the truth to their father and acknowledged their fault, but that *Iacob* seeing how God had turned *Iosephs* captivity to the good of them all, therein considering Gods providence, spared to rebuke them: as *Ioseph* upon the same reason did forbear his brethren, *Gen. 45.7*. 5. *Simeon* and *Levi*, as they were most cruelly given, * as it appeareth by the destruction of the *Sichemites*, are thought to have bin the principall actors against *Ioseph*: which may be the cause that afterward *Simeon* was bound by *Iosephs* commandement: so the Hebrews thinke that *Iudas* that betrayed Christ was of the tribe of *Simeon*, as the Priests and Scribes were of *Levi* that put him to death. And as *Iudah* here might have counsell to deceive *Iacob* with the blood of a kid, so hee himselfe was deceived of *Thamar* about a kid, *Mercer*.

QUEST. XXVII. The greatnesse of Iacobs sorrow for Ioseph.

Vers. 34. *HE sorrowed for his sonne a long season, &c.* Many things increased the sorrow of *Iacob* for his sonne *Ioseph*. 1. Because he imagined that *Ioseph* was devoured of some beast: *Ne frustum quidem superest, quod sepulchro infiratur*; There was no part of him left to be committed to buriall. 2. The very sight of the torne and bloody garment did augment his griefe: as the very sight of *Caesars* garment wherein he was killed, moved the people to be revenged upon those that murdered him: and *Iulia* the wife of *Pompey* when she saw his garment sprinkled with blood, at the sight thereof swooned away and died, *Perer. ex Dion*. 3. *Iacob* continued twenty two or twenty three years mourning and lamenting for *Ioseph*: for now he was seventene yeare old, but when *Iacob* heard tell that he was living in Egypt he was 39. yeare old: for he was 30. yeares of age when he stood before *Pharaoh*, and after that seven yeares of plenty were past, and two yeares of famine. 4. This extremity of griefe caused *Iacob* outwardly to testifie the same: first, by the renting of his cloaths, which afterward did grow into use and custome, to shew the great sorrow and indignation of minde: as *Caleb* and *Iosua* rent their clothes, *Numb. 14.6*. when they heard the murmuring of the people: and *Paul* and *Barnabas* when the people would have offered sacrifice unto them, *Perer*. Secondly, *Iacob* putteth on sackcloth, which was a ceremonie used in the East Countreyes to testifie their humility, as *Benhadads* servants presented themselves before the King of Israel with sackcloth about their loines, and ropes about their necks, suing for pardon, *1 King. 20. Perer*.

QUEST. XXVIII. Who were those sonnes and daughters that comforted Iacob.

Vers. 35. *THEN all his sonnes and daughters rose up, &c.* 1. These were not properly *Iacobs* daughters, as the Hebrewes imagine, that with every sonne *Iacob* had a daughter borne, which they afterward married: for such marriages, the world being now multiplied, were not in use among the faithfull, *Mercer*. 2. Neither could *Iacobs* sonnes, (the eldest not exceeding twenty

four or twenty five yeares, not above seven yeares elder than *Ioseph*) have daughters of that age able to comfort their father, as *Musculusthinketh*: they were therefore *Iacobs* sonnes wives that were his daughters in law. 3. Neither did *Iacob* refuse to bee comforted, because as the Hebrewes thinke, where wee know certainly of the death of our friend we cease mourning, but not where it is uncertaine whether they be dead or no: for *Iacob* did perswade himselfe here that some wilde beast had devoured *Ioseph*: but the greatnesse of his griefe would admit no consolation, *Mercer*. 4. We see the hard and cruell hearts of *Iacobs* sonnes, that willingly did suffer their father to continue in this griefe; and that with fained words they seemed to comfort him, concealing the truth, *Luther*. 5. So it is added, *his father wept for him*; not *Isaack*, who indeed was yet living, as some thinke, *Aben Ezra*, *Iun*. But *Iacob* mourned for *Ioseph*, his brethren mourned not, but the father sorroweth for his sonne, *Muscul*.

QUEST. XXIX. Potiphar how he is said to be an Eunuch.

Vers. 36. *TO Potiphar an Eunuch of Pharaohs*. 1. This *Potiphar* was not indeed an Eunuch or gelded man, as the Septuag. readeth, 〈 in non-Latin alphabet 〉, for he had a wife, and a daughter married afterward to *Ioseph*. 2. Neither for the same cause can that conceit of *R. David* have any likelihood, that *Potiphar* was an Eunuch in part, as retaining still the nerve or sinew, though not the other instruments of generation. 3. Neither is there any ground of that tradition of the Hebrewes, that God caused *Potiphars* privie parts to wither and drie up, because he thought to abuse faire *Ioseph* to his filthy lust. 4. But whereas Eunuches were at the first used by Kings and Princes to wait upon their Queenes, *Esther* 2.14. and so were as the Chamberlaines, and neare unto their persons, as *Harbonah* was to King *Assuerus*, *Esther* 7.9. Hence the name of Eunuch was taken generally to signifie a Courtier, Prince, or great man toward the King: as the word is used, *2 King*. 8.6. The King commanded an Eunuch, or one of his Princes,

to restore unto the Shunamite her lands: and in this sense is *Potiphar* called an Eunuch, that is, one of *Pharaohs* princes or courtiers, as the word *Sarassignifieth*, *sic Chal. Mercer. Iun.* with others.

QUEST. XXX. What officer *Potiphar* was to Pharaoh.

Pharaohs chiefe Steward or master of the guard. 1. For we neither readeth with the Septuag. *Pharaohs chiefe cooke*, although the word *tabach* be sometime used in that sense, *1 Sam.* 9.23. which reading *Iosephus*, *Philo*, and *Ambrose* follow. 2. Neither yet was he *Pharaohs* chiefe steward as some readeth, *B.G.* 3. Nor the chiefe captaine of his souldiers, as both the Chalde and *Hierometranslate*. 4. But seeing the word *tabach* signifieth to kill, and so the word is indifferently applyed both to Cookes and Butchers that are the slaughter men of beasts, and to souldiers that kill men in battell, and executioners that put men to death that are condemned by the law: It appeareth that this *Potiphar* had the chiefe charge of those that were adjudged to imprisonment or death, as *Pharaohs* two officers, his chiefe Baker and Butler were committed to his charge, *Gen.* 40.3. and so may be well thought to be the chiefe Marshall or Captaine of the Guard unto *Pharaoh*, *Iunius*, *Mercerus*.

4. Places of Doctrine.

1. Doct. The father is as the Sunne, and chiefe in the house.

Vers. 9. *The Sunne, Moone, and Stars did reverence unto me, &c.* *Ioseph* by the Sunne and Moone understandeth his father and mother. The father then of the house by Gods ordinance as

the Sun, from whom the wife as the Moone, the children as Stars must receive their light and direction in every family, *Muscul.* for the Apostle saith concerning wives, *If they will learne any thing, let them aske of their husbands at home*, 1 *Cor.* 14.35. and concerning the rest the same Apostle saith, *Having children under obedience, with all honesty*, 1 *Timoth.* 3.4.

2. *Doct.* The Prophets did not forsee all things but what was revealed unto them.

AGaine he dreamed, &c. Ioseph, as *Bernard* well noteth, did by the spirit of prophecie foresee his exlaltation: yet his humiliation and captivity was not declared unto him, though this was nearer than the other, *tractat. de gradib. humilitat.* Whereby we see that the Prophets did not foresee all things, neilther had they a propheticall spirit residing with them, whereby to foretell what they would, but they onely knew those things which it pleased God to reveale unto them: as the Prophet *Ieremie* at the first did not perceive the falshood of the Prophet *Hananie*, that prophesied of their returne from captivity after two years, but wished that it might fall out even so, till the word of God came unto him, *Ier.* 28.6.12.

3. *Doct.* True obedience followeth not the words, but the minde of the commander.

Vers. 7. *IOseph went after his brethren, and found them in Dothan, &c.* Yet his father sent him onely to seeke them in Sechem, *vers.* 12. *Ioseph* sheweth his prompt obedience in not strictly tying him|selfe to his fathers words, but fulfilling his minde: *Iacob* spake but of Sechem to *Ioseph*, but he knowing that it was his meaning that hee should seeke out his brethren, followeth after them to Dothan, that hee might finde them out, *Muscul.* by which example we are taught what kinde of obedience is most ac|cepted with God, not to keepe onely the letter of the law as the Scribes did, whose corrupt glosses our Saviour confuteth, *Matth.* 5. but to observe the true meaning and sense thereof.

5. Places of Confutation.

1. *Confut.* The Latine text corrupt and not justifiable.

Vers. 2. *When Ioseph was seventeene yeares old.* The Latine text readeth most corruptly, *When Io|seph was sixteene yeare old*; which reading *Perer.* would justifie by these reasons; 1. The Latine text understandeth sixteene yeares complete, the Hebrewes seventeene yeares now but begun. 2. He thinketh that the Latine translator set downe divers things whereof no reason can bee given, not without the secret instinct of the spirit, *Pererius disput.* 1. in *Gen. cap.* 37.

Contra. 1. It is the manner of the Hebrewes when they set downe a number of yeares, to make the ac|count by full and complete yeares, as is manifest by the phrase here used, *He was the sonne of seventeene yeares*, now he cannot be the sonne or birth of so many yeares before they are expired; the father must be before the sonne: so is this phrase used, *Gen.* 17.25. where *Ismael* is said to bee the *sonne* of thirteene yeares, (that is, so many complete) when *Abraham* was 99. yeare old, for *Ismael* was borne when *Abraham* was 86. yeares old, *Gen.* 16.16. And bee it granted that the Latine might agree in sense with the Hebrew, yet it is too great boldnesse in a translator to change the number, to put downe 16. for 17. 2. Now to say that the Latine interpreter did this not without the instinct of the spirit, is in effect to say that the Hebrew writer had not the instinct of the spirit; or that the instinct of the spirit is contrary to it selfe, if both he that writeth *sixteene*, and he that numbrell *seventeene yeares* in the same place, and of the same person, were moved by the same spirit: But the Latine translator was led by the same spirit to write here 16. for 17. which moved him, *Gen.* 8.4. for the 17. day of the moneth, to write the 27. day which is a manifest errour, and so is this here. Hence then appeareth the grosse blindnesse of the Tridentine chap|ter, which maketh the Latine translation authenticall without acception.

2. *Confut.* A concubine not simply or properly a wife.

Vers. 2. WHEREAS *Zilpah* and *Bilha* are here said to be *Iacobs* wives, *Pererius* noteth that *Iacobs* concubines were *simply* his wives, though not his *principall* wives, as *Rachel* & *Leah* were, *Perer. in Gen. 37. nume. 9. Contr.* The Scripture maketh a manifest difference between a wise & a concubiner

for the concubine was still under the government of the wife, as *Hugar* after she was given to *Abraham* is still called *Sarabs* maid, *Gen. 16.* and the sonne of the concubine did not inherit as the sonne of the wife; yet sometime she that was properly a concubine, is called improperly a wife, as *Zilpah* and *Bilha* here, either because the principall wives being dead, they succeeded in their place, or for that their sonnes were privileged to be co-heires with the sonnes of *Leah* and *Rachel*, which was not usuall but onely for the sonnes of the principall wives to inherit. See more of this, *quaest. 8. in Gen. 25.*

3. *Confut.* Against free-will.

Vers. 4. *THEY could not speake peaceably unto him.* So our Saviour saith to the Pharises, *How can you speake good things, seeing you are evill? Matth. 12.34.* Hence is confuted the popish doctrine of free-will, that a man of his owne power is apt to chuse that which is good. *Iacobs* sonnes abounding with malice, could not speake peaceably to *Ioseph*; nor the Pharises being a generation of vipers, could speake well of Christ: for an evill tree cannot bring forth good fruit, *Matth. 7.18. Muscul.*

4. *Confut.* Our election unto life not by works.

Vers. 6. *HEare this dreame, &c. Ioseph* obtained this great favour with God, to have the preeminence over his brethren, not by any merit or worthinesse in himselfe, but of Gods meere grace and favour toward him: for as yet *Ioseph* had not shewed his faithfullnesse and chastity in *Potiphars* house. The purpose of God then to exalt *Ioseph*, revealed in these dreames, went before any merit of *Iosephs* part, *Calvin.* So also Gods free and gracious election, in setting us apart to everlasting salvation, is without all respect of works in us, as the Apostle teacheth, *That the purpose of God might remaine according to election, not by works, &c. Rom. 9.11.*

5. *Confut.* Against the Sadduces, of the immortality of the soule.

Vers. 21. *LET us not kill him, or verbatim, smite his soule.* Hence the Sadduces did inferre, that the soule is not immortall, because it may be smitten and killed: But *Augustine* answereth this objection, *That here by the word soule, the life is understood, the effect, by the efficient;* as in *Iob, where Satan is forbidden to touch his soule, that is, his life;* for otherwise concerning the nature and substance of the soule, it cannot be killed, according to the words of our Saviour, *Feare not those, which after they have killed the body, cannot kill the soule, Matth. 12.*

6. *Confut.* Sheol in this place not taken for hell.

Vers. 35. *I Will goo downe into the grave mourning, &c. 1.* The word *sheol* here used, is neither to bee translated *gehenna*, hell, the place of torment after this life, as the Chalde and some Hebrewes; for *Iacob* did not suppose that *Ioseph* was in hell, or that he should goe thither. 2. Neither is it taken here for *Limbus patrum*, the dungeon of darknesse, where the soules of the fathers remained till Christs coming, as *Perer.* and other popish writers: for that place of rest and joy where *Lazarus* was in *Abrahams* bosome, could be no part or member of hell, where there is no joy to be found. 3. Wherefore it is better translated the grave, and cannot be otherwise in this place understood, as even now shall appeare.

But because *Pererius* here fighteth with his owne shadow,* and goeth about to prove that *sheol* in the Scripture is not alwayes taken for the grave, but sometime for hell properly, as though the protestants so affirmed, that the word was never found used for hell: I will first set downe the divers acceptations of the word *sheol* in Scripture. I find therefore that this word is used in foure severall senses. 1. It is talken for *hell* metaphorically, that is, for the deepe plunging in extreme sorrow, misery, and danger, as *Psal. 86.13. Thou hast delivered my soule from the nethermost hell.* 2. It is taken for the locall place of hell properly, as *Proverbs 15. Hell and destruction are before the Lord.* 3. It signifieth the grave, *Prov. 30.16. The grave and the barren wombe* are reckoned among those things that are never satisfied: where *Pererius* will have the word taken for hell, not the grave; for the grave, saith he, is soone filled and satisfied: it holdeth not above one body. *Contr.* 1. This is a very childish answer, seeing the Wise man speaketh not of any one particular grave, but of the condition of the grave in generall, which is never satisfied with dead bodies, but receiveth more still: as in the same place, saying, *The earth cannot be satisfied with water;* he meaneth not any severall peece or lumpe of earth, which may be soone drenched with water, but of the quality & nature of the earth in generall. 2. So that in this sense the grave is rather *sheol*, than hell, because it is more craving: for to hell goe none but the wicked, but the grave receiveth the bodies of all both good and bad. 4. *Sheol* is taken to signifie the lower, deepe, and remote parts of the earth, as without any relation to the place of punishment, as *Psal. 139.8. If I ascend into heaven thou art there, if I lie downe in hell, thou art there also, sic Mercer.*

7. *Confut.* Against *Pererius* exposition of that place, *Psal. 16.10.*

FURther, whereas *Pererius* allegeth that place, *Psal. 16.10. Thou wilt not leave my soule in hell,* to shew that *sheol* is taken for hell: it shall not be amisse by the way to examine the sense of this place, where|of there are three expositions.

First, some by *soule, nephesh*, understand the dead body, as it is taken, *Levit. 21.1. Let none be defiled among the dead;* the word is *nephesh*, soule. *Genebrard* a popish writer thus confuteth this opinion, deny|ing that *nephesh* in this place taken for the body, but by a *metonymie* it signifieth the exequies and fu|nerall duties performed to the soule of the dead.

Contra. Though we also approve not the former exposition of *nephesh* in this place; and that reverend man that so translated, *Act. 2.* hath himselfe in that point altered his translation,* in his last edition of his annotations upon the new testament: yet *Genebrard* had no reason to deny the word to bee so taken, *Levit. 21.1.* for 1. beside that the Israelites had no such custome to use any suffrages or exequies for the soules of the dead, and therefore *nephesh* can signifie no such thing. 2. The defiling was by

touching the dead, *Levit. 22.4.* or by going to the dead, *Levit. 21.11.* but the soules of the dead cannot be touched, neither could the suffrages for the soules, but the presence of the bodies pollute them. 3. The Levites are forbidden to defile themselves with the dead, saving their fathers and mothers, and other of their neare kindred, *Levit. 22.2.* But it is not like that they should have beene forbidden to pray, or offer suffrages for any but their owne kindred; yea the high Priest is forbidden to defile himselfe for his father and mother, *vers. 10.* Let them say also that he was forbidden to pray for the soule of his father and mo|ther, if any such thing had beene in use then: therefore *Genebrards* exposition is vaine, and without any good ground.

Secondly, *Pererius* and other of that sort, doe take *hell* here for that locall place and region of soules, where they imagine the fathers to have remained before the comming of Christ: and

Pererius best reason is, because the Prophet maketh a manifest distinction between the soule and body of Christ, and hell, and the grave, saying, *Thou shalt not leave my soule in hell, nor suffer thy holy one to see corruption*, *Perer. in cap. 13. numer. 100.*

Contra. 1. Here is no distinction of divers parts, but an explanation of the same thing in divers words, according to the use of Scripture: so that what is first said somewhat darkly, *Thou wilt not leave my soule in grave*, is afterward more plainly declared; that is, *Thou wilt not suffer thy holy one to see corruption*. 2. That such locall place of hell cannot be here understood, may appeare by these reasons out of the text it selfe; 1. That place where Christs soule was not left, and it was impossible he should be holden of it, God loosed the sorrowes of, *Act. 2.24.* but God loosed not for Christ the sorrowes of hell, which he felt not after his passion, *Ergo*, Christs soule was not left in hell. 2. The not leaving of Christs soule in hell, was the cause why his flesh did rest in hope, *vers. 26, 27.* the not leaving of his soule in the locall place of hell caused not his flesh to rest in hope, but the not leaving of it in the grave, and the not seeing of corruption: for their soules which are left in hell shall also returne to their bodies, and bee raised together with them, *Ergo*. 3. That hell where Christs soule is not left, is the place where corruption is to be seene; for so one clause of the sentence is expounded by the other: but in hell there is no corruption, *Ergo*. 4. *Dauid* when he said, *Thou shalt not leave my soule in hell*, spake of Christs resurrection, *Act. 2.31.* but the not leaving of Christs soule in the infernall hell, concerneth not the resurrection of Christs body, *Ergo*, *Dauid* meaneth not that hell.

The third exposition therefore is, which I preferre before the rest, that Christs soule, that is, his life or person should not be left in the grave: and so this place of the Psalme may bee expounded by the like, *Psal. 89.48. What man liveth and shall not see death? shall hee deliver his soule from the hand of hell, or the grave?* here the Psalmist himselfe expoundeth hell to be death, where the soule, that is, the life, lieth as it were hid and buried, as *Psal. 88.3. My life draweth neare to the grave, sic Paul. Fag. annotat. in Chaldaic. paraphras. in Pentateuch.*

8. *Confut.* Iacob goeth mourning to the grave, not to hell.

BUt whereas *Pererius* yet further in this place concerning *Iacobs* descending, &c, would have hell and not the grave understood, for all goe not downe to the grave: and *Iacob* did thinke that *Ioseph* was not in the grave, being supposed to be torne of wilde beasts: the contrary shall now appeare.

1. This is a friuolous objection, for the grave is not onely a pit or a hole made for the dead, but any place where the body falleth to dust and corruption: as *Iob* describeth it, *chap. 17. vers. 13. The grave shall be my house, vers. 14. I shall say to corruption thou art my father; vers. 16. They shall lie together in the dust:* thereof even *Ioseph* also, though he had beene torne of wilde beasts, and rotted upon the earth, should have had his grave. 2. In saying all goe not to the grave, he manifestly contradicteth the Scripture, as is before alleaged, *What man shall deliver his soule from the hand of the grave? Psal. 89.48.* 3. Hell in the old Testament is not taken otherwise than for a place of torment and punishment: but neither *Iacob* nor *Ioseph* went to any such place. 4. This hell *Iacob* went unto with his gray head or haire, *Gen. 42.38.* but the grave, not hell, is the place for gray haire. 5. Lastly, that *sheol* here signifieth the grave, it is the opinion of *Ab. Ezra*, whom *Eugubinus*, *Cajetanus*, *Oleaster*, *Vatablus* follow: and among the Protestants, *Fagius*, *Mercer*, with others.

6. Places of morall observation.

1. *Observ.* That parents be not partiall in their loves toward their children.

Vers. 4. Iosephs brethren hated him, because they saw that their father loved him. *Ambrose* noteth this to have beene an over-sight in *Iacob*, for preferring one of the brethren before the rest: who if he in *Ioseph* loved and preferred his vertue should rather have concealed his affection: for as hee well saith, it is no marvell if brethren fall out for houses and land, when *Iosephs* brethren

hated him for a coat, *Ambr. lib. 2. de Ioseph*. Wherefore parents may learne how inconvenient a thing it is to bee partiall toward their children, and by immoderate love toward some, to exasperate and provoke the rest: which the Apostle giveth warning of, *Fathers provoke not your children to wrath, Eph. 6.4*.

2. *Observ.* A pitifull man will first offer himselfe to them that are in misery.

Vers. 15. *What seekest thou?* Herein appeareth the great courtesie and humanity of this stranger, that seeing *Ioseph* wandering in the field, first moveth the question to him, and bringeth him into his way, *Muscul.* which teacheth us, that we should offer our helpe to them that are in error and misery, and not expect till we be by much suit and earnestnesse importuned: therefore a mercifull man is described to have a good eye, *Prov. 22.9*. whose eye first pitieth, and preventeth his care: this condemneth

Page 331

their hard hearts, that are so farre off from offering their helpe to their brethren that they stop their eares against the complaint of the poore.

3. *Observ.* Gods will even by mens resistance doth take more speedy effect.

Vers. 20. *Then will we see what will become of his dreames.* Gregory here hath a good note, *Inde voluntatem Dei peragunt, cum immutare contendunt*; Men often doe most of all fulfill the will of God, when they seeme most to strive against it; as *Iosephs* brethren, by consulting to kill, and afterwards in selling him, thought to have prevented his dreames: but all this wrought in the end for *Iosephs* preferment and advancement, *Greg. lib. 6. moral.* thus the Apostle saith, *All things worke together for the best to them that love God, Rom. 8.28*.

4. *Observ.* Dissention among the wicked profitable.

Vers. 21. *But when Ruben heard, &c.* Ruben onely dissented from his brethren, and so *Ioseph* was delivered: the dissention then among the evill is often profitable to the servants of God: as the division betwene the Sichemites and *Abimeleck* was a meanes to bring that tyrant to his end, *Iud. 9*. and *Paul* escaped by that contention which arose betwene the Pharisies and Sadduces, *Act. 23. Perer.*

5. *Observ.* Against the security of sinners.

Vers. 25. *Then they sate them downe to eat bread.* Such was the security of *Iacobs* sonnes, that while *Ioseph* mourned in the deepe cave without hope of life, they gave themselves to eating and drinking: as the Prophet *Amos* noteth the security of sinners, alluding to this example; *They drinke wine in bowles, but no man is sorry for the affliction of Ioseph, Amos 6.8*. and the Wise man saith, *It is a pastime for a foole to doe wickedly, Prov. 13.23*.

6. *Observ.* Sin in the end bringeth no profit, but shame and confusion.

Vers. 26. *Then Iudah said, what availeth it if we slay our brother? &c.* Like as *Iudah* dissuadeth his brethren from this cruell murder, because they should in the end reape no advantage by it: so every man that is tempted to any sinne should so reason with himselfe, that no gaine is like to come unto him by the sinfull act of adultery, theft, lying, extortion, or such like, but shame and confusion in the end, and the displeasure of God, as the Apostle saith, *What fruit have you of that whereof you are now ashamed? 16.21. Muscul.*

1. The Method or Argument.

T His Chapter hath three parts; the first concerneth the marriage of *Iudah*, with the birth of his three sons, from *vers.* 1. to 6. The second sheweth the wickednesse of *Iudah* his two eldest sons, *Er* and *Onan*, from *vers.* 6. to 10. The third declareth the incest of *Iudah* with *Thamar*: 1. The occasion thereof, because *Iudah* kept not promise in giving unto her *Selah* his youngest sonne, *vers.* 11.26. 2. The manner thereof, the dis|guising of her selfe, and taking a pledge of *Iudah*, from *vers.* 14. to 24. 3. The sen|tence of *Iudah* against her, with the discovery of his sinne, *vers.* 24. to 27. 4. The birth of *Phar*•s and *Zarah*, with the manner thereof, *vers.* 27. to the end of the Chapter.

2. The divers readings.

v. 1. Whose name was Iras. S. Hirah. cat.*

v. 2. Whose name was Sabath: *the Septuag. make it the name of the woman, using the feminine gender.* S. whose name was Suah. cat. *that is, Iudahs wives fathers name.*

the daughter of a merchant. C. of a Canaanite. cat. *cenagnan signifieth also a merchant.**

v. 5. She ceased to beare. H. Iudah was at Chezib when she bare him. cat. *cazab signifieth to lie or deceive: the Latine translator so readeth, because she deceived Iudahs expectation in bringing forth no more.*

v. 8. Ioyned to her. H.C. take her to wife. S.B. doe the office of a kinsman to her. G.P. marrie her in the bro|thers right. T. *so the word jabam signifieth.*

v. 9. He shed his seed upon the ground. H.S. corrupted his way upon the ground. C. spilled it upon the ground.* B.G. corrupted it by shedding upon the ground. T. heb. *shacath, to corrupt.*

v. 12. Many yeares expired. H. after many dayes. S.C.T.P. in processe of time. B.G.

v. 12. Suah Iudahs wife. S. the daughter of Suah, Iudahs wife. cat.*

after his grieffe receiving comfort. H. being comforted. S.C. having left mourning. G.B. comforted himselfe T. P. heb.*

v. 14. Did decke herselfe in the gates of Enan. P.S. sate downe in Petath-Enaim. C. in an open place. B. in a crosse way, in bivio. T.C.H. heb. in the doore of the eyes. T.B. *not* in the doore of the fountaines,* as P.G. gneen, *signifieth both an eye and a fountaine.*

v. 14. And had not taken him for her husband. H. she was not given unto him to wife. cater.*

v. 15. She had covered her face, lest she should be knowne. H. and he knew her not because shee had covered her face. cat.

v. 16. He went in to her. H. he turned to the way toward her. cat.*

* v. 18. Thy bracelet. H.S.B. thy cloake. H.P. kercheffe or napkin, sudarium. T.C. he. pethil, *signifieth both*.

* v. 20. By the hand of his shepherd the Adullamite. H.S. by the hand of his neighbour. G. of his friend, caet. regneth, *a shepherd*: regnah, *a friend*.

a kid out of the flocke. B.H. a kid from the goats. S.C. a kid of the goats. G.P. *that is*, a sucking kid. T.

v. 23. She cannot challenge $\langle \diamond \rangle$ of a lie. H. lest we be mocked. S.C. lest we bee ashamed. B.G. contemned. P.T. heb. Buz, *to contemne*, *despise*.

* v. 29. Why is the partition, maceria, broken, because of thee. H.S. how great strength is in thee, that thou shouldest prevaile? G. wherefore hast thou rent a rent upon thee? B. how hast thou broken the breach upon thee? G. how hast thou broken through, the breach is thine or upon thee? T.B. heb.

3. The explanation of doubtfull questions.

QUEST. I. Why this history of Iudah his incest is inserted.

Vers. 1. *AT that time Iudah went downe from his brethren, &c. Moses* inserteth the story of *Iudah* and of his line. 1. To shew the prerogative of that tribe of whom our Saviour should come after the flesh, *Marlorat*. 2. To set forth the great humility of Christ, that vouchsafed to take his flesh even of such a generation as was at the first propagated by incestuous birth, *Calvin*. for in Christ there was all riches of grace, who needed not to be made noble by his stocke, nor yet were the infirmities of his progenitors any disparagement to him. All precedent slips and errours in them were cleansed and purified in his holy and unspotted conception. 13. This narration of *Iudahs* incest doth serve to abate the pride and insolencie of the Jewes, who boast so much of their petigree; and they are not ashamed to tell our Saviour to his face, that they were not borne of fornication, *Ioh. 8.41. Perer*. 4. This story hath some coherence and similitude with that which followeth in the next chapter, though the event is not like: for here *Thamar* soliciteth *Iudah*, there *Potiphars* wife *Ioseph*; but *Iudah* sheweth his incontinenzie, *Ioseph* his chastity, *Mercer*.

QUEST. II. At what time these things were done here reported of Iudah

BUT at what time this historie was done, here recorded, some question there is: 1. Neither is this narration wholly set downe by way of *recapitulation*, as *Augustine* thinketh, *quaest. 128. in Gen.* as though it went before *Iosephs* selling into Egypt: for *Iudah* was not above foure or five yeares elder than *Ioseph*: for *Iudah* was the fourth sonne of *Leah*, and hee and *Ioseph* were borne within the compasse of seven yeares, *Gen. 31.31*. Now *Ioseph* being seventene yeare old when he was sold into Egypt, *Iudah* then not exceeding 22. yeares, could not have sonnes marriageable, as *Er* and *Onan* were. 2. Neither is *Pererius* opinion to be received, that all this fell out after *Ioseph* was sold: for from that time till *Iacobs* going downe to Egypt, when *Ioseph* was 39. yeare old, are but 22. yeares, in which time *Iudah* could not bee a grand-father as he was: for his sonne *Phares* had two sonnes, *Ezron* and *Hamul*, that went downe with *Iacob* into Egypt. And to say that either of these two sonnes were borne in Egypt, is to contradict the Scripture that saith, they went downe into Egypt with *Iacob*, *Gen. 46.26*. or to say that *Iacobs* going downe must be taken for all the time of his life and abode in Egypt, which was seventene yeares, is to speake improperly, and to pervert the course of the story. 3. Wherefore the best solution is, that part of this chapter was fulfilled before *Iosephs* captivity, part followed after; and *Iudah* must be supposed to have taken a wife at twelve or thirteene, *Mercer*. *Iunius* thinketh at seventene yeares, (I would rather take fourteene or fifteene yeares betweene both; *) and *Er* must be about ten yeares of age when *Ioseph* was sold, *Iun.* who also tooke a wife at the like age of twelve or thirteene yeares, *Mercer*. which will fall out about the twenty five or twenty six yeare of *Iudahs* age: then *Er* and *Onan*

might die in one yeare, *Selah* might be expected some three yeares, *Perer*. then the yeare following might *Thamar* have her two twins, about the thirty yeare of *Iudah*; *Pharez* keeping the same time of marriage might have his two sonnes, but very young, when *Iacob* went downe to Egypt, in the 44. yeare or thereabout of *Iudahs* age. *Iuniu* thinketh that *Iudah* begat *Pharez* at the age of thirty foure, and was fifty yeares old when he went downe into Egypt: but that cannot be, for *Iudah* was not above five yeares elder than *Ioseph*, who was then but 39. yeares old: for *Iudah* was *Leahs* fourth son, who together with *Ioseph* were borne in the second seven yeare of *Iacobs* service with *Laban*. 4. And lest it might seeme strange that *Iudah* and his sonnes were married and had children so young; this is not affirmed without the like president in Scripture: for wee finde that *Ahaz* father to *Hezekiah*, was but eleven yeares old when hee was borne; for *Ahaz* was but thirty six yeares old when hee died, 2 *King*. 16.2. and *Hezekiah* immediately succeeding in the kingdome, was 25. yeare old, 2 *King*. 18.2. It cannot be said that there was an *interrognum* betweene them, that the kingdome lay void a certaine space: for in the twelfth yeare of *Ahaz* over *Iudah*, began *Hoshea* to reigne in Samaria nine yeares, 2 *King*. 17.1. and *Ahaz* reigned sixteene yeares, 2 *King*. 16.2. Now in the third yeare of *Hoshea* began *Hezekiah* to reigne, 2 *King*. 18.1. If then in those dayes when mans age was much shortned, his nature decayed, and strength abated, they had issue so soone, it is not improbable but that such untimely mariages might be in use in *Iudahs* time, when their life was longer, and their strength greater. 5. But where it is said, *About that time Iudah went downe*: it must not be referred exactly to that particular season which went immediately before, but indefinitely understood of the whole course of that history of *Iacobs* children after their returne out of Mesopotamia, while *Iacob* dwelt in Sechem, where he remained eight yeares: which I rather thinke with *Mercer*. than that this

was done after *Iacob* was come to *Isaack*. *Aben Ezra* sheweth the like, *Deut*. 10.7. where it is said, that at the same time when the children of Israel departed from Gudgodah, *The Lord separated the tribe of Levi*: whereas *Levi* was separated the second yeare after they came out of Egypt, but they departed from Gudgodah in the 40. yeare: wherefore these words *the same time*, must be referred to the whole time of their peregrination in the wilderness, not to that particular time of departing from Gudgodah. And so likewise in this place, *ex Mercer*. Or further, these words *about that time*, may be understood by a *synecdoche*, the part being taken for the whole: because some of these things here recorded (though not all) might fall out in that instant, or not long after, as the strange death of *Er* and *Onan*, and the incest of *Iudah*, which might happen about the 24. yeare of *Ioseph*, *ex Mercer*.

QUEST. III. Why *Iudah* went downe, and whither.

Vers. 1. *Iudah went downe*, &c. 1. That is, he descended into some lower Countrey, it may bee out of Sechem: not as some Hebrewes, that he was fallen from his greatnesse, because he gave counsell to have *Ioseph* sold, and was the cause of his fathers long grieffe, *Mercer*. 2. What was the cause of his going from his brethren is not expressed, whether for detestation of the horrible murther committed by *Simeon* and *Levi* upon the Sichemites, or for the abundance of cattell which he had. But it is like that he often came and went to his brethren, as appeareth by the story of *Iosephs* selling into Egypt, whereunto *Iudah* advised: he also went downe with his brethren into Egypt for corne. * 3. This Adullam was a towne in the tribe of *Iudah*, whither afterward *David* did flie, 1 *Sam*. 22.1. *Hierom* saith, that in his time there was a village of that name some ten miles from *Eleutherepolis*, *Muscul*.

QUEST. IV. Of *Iudahs* oversight in marrying a woman of the Canaanites.

Vers. 2. *Iudah saw the daughter of a man called Suah.* 1. This was not the name of *Iudahs* wife as the Sep|tuagint readeth, *vers.* 12. but of his wives father. 2. Neither was this *Suah* a merchant as the Chalde paraphrast readeth, and the Hebrewes follow the same, to cover the infirmities of their fathers: although the word *Covagnan* sometime be used *appellatively* for a merchant, *Prov.* 31.24. But he was a Canaanite: as we readeth the like of *Simeon*, that he had his sonne *Saul* by a Canaanitish woman, *Gen.* 46.10. *Mercer.* 3. No marvell then if *Iudah* matching into the cursed stocke of *Canaan*, whose land was promised to *Abraham* and his seed, which *Iudah* could not be ignorant of, had no good successe in his children the fruits of this marriage, who also were accursed of God, *Calvin.* 4. *Iudah* saw this woman, he tooke her and went in to her; all was done in haste: so that his affection carried him headlong, his judgement did not guide him, *Muscul.*

QUEST. V. Er and Onan whence and upon what occasion so called.

Vers. 6. *Iudah tooke a wife to Er his first-borne.* 1. Though *Iudah* tooke him a wife without the consent of his father, yet he will not have his sonne so to doe, *Muscul.* 2. Whence he is called *Er* it is not certaine: some will have it to signifie *watchfull.* *Augustine* doth interpret it *pelliceus*, to have his name of skinne or leather, such as *Adam* was cloathed with, in token of his transgression, *lib.* 22. *cont. Faust. cap.* 84. *Isaack Carus* will have all these three sonnes to be named from *Iosephs* calamity: *Er*, because *Ioseph* was in a manner desolate, or destroyed, of *gnariri*: *Onan*, of the griefe of their father: *Shelah*, of the error which *Iudah* committed in selling of *Ioseph.* *Ramban* thinketh *Onan* to be so called of the paine of his mother in travell, as *Rachel* called *Benjamin Ben-oni*; and *Shelah* of his mothers error, in ceasing to beare afterward. But if it bee lawfull to use conjectures, I thinke upon what occasion soever they had these names given at the first, that the event answered their names; for *Er* was solitary without children; *Onan* had a lamentable end, and about *Shelah* *Iudah* committed a great error with *Thamar.* 3. *Iudah* gave *Er* his name, the mother named the other two: not that as the Hebrewes note, the father did alwayes name the first-borne, the mother the rest: for as we saw before in *Iacobs* sonnes, sometime the father, sometime the mother indifferently gave the name, but not without the consent of the father, *Mercer.* 4. Concerning *Thamar*, some Hebrewes would have her the daughter of *Se*, the high Priest *Melchisedeck*,* because *Iudah* judgeth her to be burned, according to the law of the Priests daughter committing fornication, *Levit.* 21.8. but seeing *Sem* died ten yeare before *Iacob*, (he lived not to the 50. yeare of *Iacobs*, as *Mercerus*) it cannot be that *Thamar* a childe-bearing woman should bee his daughter, *Iacob* being at the least an hundred yeare old. It is like she was a Canaanitish woman, *Luther.* and a vertuous woman, that did leave and forsake the idolatry of her Countrey to worship the true God, *Perer. ex Philone.*

QUEST. VI. Of the sinne of Er what it was.

Vers. 7. *Now Er was wicked in the sight of the Lord.* 1. The wickednesse of *Er* was not as *Augustine* supposeth, in being given to oppression or cruelty, *lib.* 22. *cont. Faust. cap.* 34. but it is like to be the same sinne of unnaturall lust which *Onan* committed, as may be gathered both by the likenesse of the punishment, as by the phrase, that he was wicked in the sight of God, as it is said of the Sodomites, *Gen.* 13.13. his sinne was not secret, as *Tostatus*, but it was a sinne very hainous and grievous against the order of nature, and institution of God: for he abused himselfe, and spoiled his seed, not because he would not have any issue by a Canaanitish woman, as *Mercer.* for then he needed not to have married her; but rather as the Hebrewes conjecture, that hee might long enjoy the beauty and favour of *Thamar*; which would be impaired by bearing of children, or some such like cause. 2. So then this sinne was against nature, which is diversly committed: either alone, when men doe vitiously procure and provoke their seed;* or with others, either of a divers kinde, as with bruit beasts, or with the same kinde but not the right sex, as with the male, or with the right sex that is the female, but not in due manner, which was the sinne of *Er* and *Onan.* 3. This sinne of *Er* was against the order of nature, using the act of generation for pleasure

onely, and not for generation: it was against God, whose institution he brake; against his wife, whom he defrauded of the fruit of her wombe; against himselfe, in preventing his issue; against mankinde, which should have beene increased and propagated,* *Perer.* 4. Yet *Onans* sinne was not lesse than *Ers*, as *Au/gustine* thinketh, who maketh *Er* of that sort of wicked men that doe evill to others; *Onan* of that kinde that doe no good to others: but herein *Onan* exceedeth the wickednesse of *Er*, both because he was not warned by his brothers example; as *Daniel* reproveth *Belthasar* because his heart was not humbled by the fall of *Nebuchadnezer* his father, *Dan.* 5.22. As also for that *Onan* committed this sinne of envie against his brother, to whom hee should have raised seed, whereas *Er* did it not of envie, but of an immoderate desire of pleasure, *Perer.*

QUEST. VII. Whether in any case it were lawfull by Moses law for one to marry his brothers wife.

Vers. 8. *IVdah said, &c. goe in to thy brothers wife.* Here a question is moved, whether it were lawfull by *Moses* law for the brother to marry his brothers widow, to raise up seed to his brother.

1. *Philo* thinketh that it was not onely lawfull among the Israelites, but that it was the custome so to doe among the Canaanites, and that the Judges of the Countrey did give *Thamar* to *Onan*, after the death of his brother *Er*, but the contrary is evident out of the text; for *Iudah* and not the Judges of the Countrey gave *Thamar* to *Onan*: And I thinke rather that it was a custome received among the fathers, and afterward confirmed by *Moses* law, than any usage learned of the Canaanites, whose fashions they were not to imitate. 2. Neither doe I thinke with the Hebrewes, that *Iudah* was the first that brought in this kinde of marriage, though hee be first mentioned, but that he had received that custome from other of the fathers. 3. Wherefore it seemeth that *Moses* gave liberty to the next brother to take the wife of his brother that departed without issue, and not to the next removed kinsman onely that was without the compasse of the Leviticall degrees: and so some expound that law, *Deut.* 25.5. *sic Genevens.* upon that place: *D. Fulk. in 6. Mark. annot.* 2. But the other sense approved by *Mercerus*, *Calvin*, *Iunius*, which understand it of the naturall brother, seemeth more probable for these reasons: 1. Because the first president of such marriages is taken from this place,* where one naturall brother succeedeth another in taking his wife. 2. The word used in the law, *Deut.* 25.5. *jabam*, signifieth not to doe the office of a kinsman, but of a brother; for the word is used first in this place where it so signifieth; from hence then the originall sense of the word must be taken. 3. The words of the law are, *If brethren dwell together*; now naturall brethren and such as are properly so called, are more like to dwell together than kinsmen removed, who in a large sense are so called brethren. 4. This law is so interpreted in the Gospell, where it appeareth by the Sadduces question of seven brethren that successively tooke the one the others wife, *Matth.* 22. that it was so practised. 5. It is the opinion of *Philo* and the Hebrewes, as we heard before, who are best acquainted with their owne lawes, that naturall brethren used so to doe.

4. Now the objections on the contrary part are easily answered. 1. It is objected that *Levit.* 18.16. the brother is forbidden to marry his brothers wife. *Answ.* This is a particular exception from that generall law, that unlesse in this case onely to raise seed to the brother, it was utterly unlawfull to take the brothers widow; which was not to uncover her shame, but rather to take away her shame in that shee remained childlesse by his brother, and it was honourable to the dead in reviving his memory. So wee see in other cases that the Lord made some particular exception from his generall lawes: As the making of the Cherubims over the Arke was an instance against the second commandement; the Israelites robbing of the Egyptians against the eighth commandement; *Phinehas* killing of the adulterer and adulteresse against the sixth commandement.

2. *Ob.* The practice of this law, as appeareth, *Ruth* 4. where *Boaz* not a brother but a kinsman talketh the wife of the dead, sheweth the meaning thereof. *Answ.* We deny not but where there was no brother nearer, there the next kinsman further off did the duty of the brother; and so was it practised upon *Ruth*.

3. *Ob.* *Iohn* Baptist simply reproveth *Herod* because he tooke his brothers wife, *It is not lawfull for thee* (saith *Iohn*) *to have thy brothers wife*, *Mark*.6.18. *Answ.* It is certaine that *Herods* brother had issue by his wife *Herodias*, whose daughter danced before *Herod*; and therefore in this case it was not lawfull: so that *Herod* tooke not *Herodias* for any such purpose to raise seed to his brother, but of an immoderate lust.

4. *Ob.* Why then should it not be lawfull still in this case to marry the brothers wife dying without issue? *Answ.* This law of *Moses* was partly ceremoniall and typicall, in preserving the right of the first-borne, whereby was prefigured the spirituall birth-right in the Messiah, which never should have end: partly politicall, in maintaining the distinction of families in their tribes: whereof the ceremonie is now abolished, which onely concerned that people, *Iun. in Deut.* 25. vers. 5.

QUEST. VIII. Whether *Thamar* or *Iudahs* sinne was greater.

COncerning this act of incontinencie which *Iudah* committed with *Thamar*; 1. We refuse the opinion of *Rab. Simeon*, who altogether exempteth *Thamar* from any fault, because she onely desired issue for the hope of the Messiah to be borne of *Iudah*: for this mystery was not as yet revealed, *Perer.* 2. It is certaine that *Iudahs* sinne was greater than *Thamars*, both in that he brake promise with her concerning *Selah*, as also in that he companied with her not for any issue but carnall lust: though he were afterward preferred before his brethren, this no more excuseth his fault than if *Davids* adultery joyned with murther should bee defended, because hee was preferred before his brethren, of whose seed the Messiah should come. 3. *Thamars* sinne was lesse than *Iudahs*, yet a sinne, as *Augustine* noteth; *Non eam justificatam, sed magis quam se justificatam dicens; Iudah* saith, *She was not righteous, but more righteous*

Page 335

than he, *lib.* 22. *cont. Faust. cap.* 62. Yet her fault is extenuated by these circumstances, as *Ambrose* noteth: *Non alienum praeripuit thorum; She did not usurpe upon anothers bed:* she stayed till *Iudah* was a widower: she did it not of an inordinate lust, *Sed successionis gratia concupivit; She onely desired to have issue: Et ex ea familia quam delegerat; And by that family which she had chosen:* and further, after she knew her selfe to be conceived with childe, she put on her widowes garments againe, and so continued. 4. Yet *Thamars* sin in some respect was greater than *Iudahs*; because she wittingly committed incest with her father in law, but *Iudah* ignorantly, *Luther.* Notwithstanding all circumstances considered, *Iudahs* fault was the greater: and so he doth justifie her in respect of himselfe. 5. But whereas *Ambrose* further noteth, that shee stayed till *Selah*, to whom she was espoused, was dead, therein is an error: for vers. 14. it is given as a reason why *Thamar* attempted this thing, because *Selah was now growne*, and of age, *and she yet not given unto him:* he was then at this time alive. Beside, *Selah* is numbred among those sons of *Iudah* that went downe with *Iacob* into Egypt: and onely *Er* and *Onan* of *Iacobs* sonnes are said to have died in the land of Canaan, *Gen.* 46.12. *ex Perer.*

QUEST. IX. How it came to passe that *Iudah* discerned not *Thamar* by her voice.

Vers. 15. *HE judged her to be an whore, for she had covered her face, &c.* 1. Not as some reade, she had coloured or painted her face, whom *Aben Ezra* doth not without cause reprove. 2.

Nei|ther is this a reason why *Iudah* did thinke she was an harlot, because she was vailed, as *Iunius, Calvin.* for harlots use not to be so modest, but it is given as a reason why *Iudah* did not know her, *Mercer.* 3. And whereas it may seeme strange that *Iudah* did not know her by her voice, the reason is, that being wholly given over to lust, and intending no other thing, he greatly regarded not the sight of his eyes, or hearing of his eares, *Luther:* As also it was a just judgement of God upon him, to strike him with such a stupidity, as not to discern her, *Mercer. Geneven.*

QUEST. X. Whether Iud^h were a Iudge.

Vers. 24. *BRing her forth and let her be burnt, &c.* 1. *Iudah* giveth not sentence against *Thamar*, either as being appointed a Prince and Judge among the Canaanites, as *Tostatus, Cajetanus:* for it is not like they would suffer a stranger to be a Judge and ruler among them, as the Sodomites answer *Lot, Gen.* 19.9. neither as chiefe in the familie had he power of life and death over those of his charge, as some thinke: for neither doe we reade that any father of families did execute any such justice in their families: and *Iacob* was the chiefe father of these families; and therefore it is most like that *Iudah* giveth advice that *Thamar* should be brought forth to the place of justice, and proceeded against according to the custome and law of that Country, *Mercer. Iun.* 2. But whereas she is adjudged to the fire: * this was not because she was *Melchisedecks* daughter, the Lords high Priest, as the Hebrewes imagine, for he died ten yeares before *Iacob* was borne, who was now above 100. yeare old: and therefore *Melchisedeck* could not have a daugh|ter so young to beare children: neither was this punishment arbitrary in *Iudah*, and inflicted without law according to his pleasure, *Burgens.* for *Iudah* had no such authority there: nor yet as *Lyranus* and *Tosta/tus*, was she worthy of the fire, because she had committed not simple fornication, but adultery, because she was by law obliged to the third brother, and so in a manner espoused: for it was not adultery for the wi|dow of the brother to marrie with some other than the surviving brother: else *Naomi* would never have advised her daughters in law to get them other husbands in their owne Countrey, *Ruth.* 1.9. But I rather thinke that *Thamars* adultery was in this, that she had played the whore, whereas *Iudah* had betrothed and espoused her to *Selah:* and that *Iudah*, who never was minded to give *Selah* to *Thamar*, fearing lest he might die also, as is evident, vers. 11. was very forward to take this occasion to be rid of *Thamar:* that *Selah* might not marrie her. 3. But herein appeareth *Iudahs* too much rigour and injustice, * that before the matter was examined gave sentence: and was partiall (the truth being knowne) in his owne cause: and further, it was a savage part to put to death a woman great with childe, which is contrary both to divine and humane lawes: for it is written, *Deut.* 24.16. *The fathers shall not bee put to death for the children, nor the children for the fathers:* but if *Thamar* had now died the infant had died with her. The Romans had a law, that the execution of a woman with childe should be deferred till she had brought forth: the same also was practised among the Athenians, *Aeltan. lib.* 5. And therefore *Claudius* the Emperour is noted for his cruelty, that spared not to put to death women with childe, *Perer. ex Dion. lib.* 57.

QUEST. XI. Wherefore the Midwife useth a red threed, and what colour it was of.

Vers. 28. *THE midwife bound a red threed, &c.* 1. It is so rather to be read than with *Oleaster*, a twine or double threed: the word *sani* here used commeth indeed of *sanah*, that signifieth to *dou/ble*, which is rather to be referred to the double die and colour, than the double matter, *Iun.* *Tostatus* also is much deceived here, that taketh it not for a red, but a blacke colour twice died, *ex Perer.* 3. The Midwife tied this red threed as a marke of the first-borne, because he first put forth his hand: and the pur|ple colour very well agreeth to the birth-right or eldership, *Muscul.*

QUEST. XII. Whence Pharez was so called, and whereof he is a type.

Vers. 29. *HOW hast thou broken thy breach upon thee?* 1. *Hierome* is deceived, that of this word *pharatz*▪ that signifieth to breake or divide, thinketh the Pharises to have taken denomination: whereas they had their name rather of *Pharas*, which signifieth to disperse or separate: because

they were separate from other in profession of life, and their apparell, *Mercer*. 2. This story hath bin diversly allegorized by the fathers: some by *Pharez* understand the beleiving Gentiles, by *Zarah*, the Israelites: and by the red threed, their bloody circumcision & sacrifices, *sic Iren. Cyril*. Some contrariwise will have *Phares* to signifie the Jewes, *Zarah*, the beleiving Gentiles, *Chrysost*. 3. But this *Phares* is more fitly a type and

figure of Christ, who hath broken downe the partition wall, and hath broken the power of hell and death, *Mercer*. And by this strange and extraordinary birth, the Lord would have *Iudah* and *Thamar* admonished of the sin which they had committed, and to be humbled thereby, though he in his mercie had forgiven it, *Calvin*.

4. Places of Doctrine.

1. *Doct*. The difference betweene the apparelling of widowes and wives.

Vers. 14. *She put her widowes garment off, &c*. It seemeth that it was the use in those dayes for widowes to be knowne from wives by their mourning and grave apparell: in which case more is permitted to women that are married, whom the Apostle alloweth to adorne themselves with comely and sober apparell, without pride or excesse, 1 *Timoth*. 2.9. to please and content their husbands: but widowes having no husbands to whose liking they should apparell themselves, ought not to decke themselves to please other mens eyes, *Luther*.

2. *Doct*. Friendship ought alwayes to be joyned with pietie.

Vers. 20. *Iudah sent a kid by the hand of his friend*. This *Harah* *Iudahs* friend did performe an evill office, in being as it were a broker for *Iudah*; who should neither have requested any dishonest or uncomely thing of his friend, nor the other yeelded unto it: love, truth, and pietie, ought not to be separated, as Saint *Iohn* saith, *Whom I love in the truth*, *Epist*. 3.1. *Muscul*.

3. *Doct*. Adultery in former times punished by death.

Vers. 24. *Let her bee burnt*. We see that even among the Canaanites adultery was judged worthy of death: for *Iudah* inventeth no new kinde of punishment, but speaketh according to the law and custome of that Countrey: So the Lord himselfe said to *Abimelech* that had taken *Sarai* unto him, *Behold thou art but a dead man for this, &c*. *Gen*. 20.3. Now although this law as peculiar to that Countrey, bindeth not now neither in respect of the kinde of death (for by *Moses* law onely the Priests daughter if she played the whore was burned, *Levit*. 21.9. the rest were stoned:) nor yet in the inequality of the law: for the women offending were burned, the men escaped, as appeareth in *Iudah*, *Calvin*. whereas both adulterers and adulteresses are alike guilty: and though then there was greater cause of keeping their seed uncorrupt for preserving of their lives, and the distinction of families, in which respect it may be thought somewhat of the former rigour and severity may be abated: yet this example condemneth the security and connivence of magistrates in these dayes in the punishing of this sinne, when as faults of lesse nature are more severely censured than adultery. And whereas the president of our Saviour is urged by some for the mitigation of the punishment of adultery, * because he would not condemne the woman taken in adulterie, it doth not serve their turne: for this mercie Christ shewed, not to cleare or exempt the adulteresse, leaving her to the magistrate, but partly to shew that he came not to be a judge in such causes, as neither in other like businesses, as dividing of the inheritance, *Luk*. 12.14. partly by this example he would teach what is to be required in the person of an accuser, not to bee guilty of that crime whereof he accuseth others.

5. Places of Confutation.

1. *Confut.* That it is not lawfull upon any occasion to marrie the brothers wife.

Vers. 8. *GOe into thy brothers wife.* Because in this place, as also *Deut.* 25.5. it is permitted to natu|rall brethren to marry the wives of their brother deceased; *Bellarmino* inferreth that the Law, *Levit.* 18.16. that a man should not marry his brothers wife, was but a judiciaall law, not grounded upon the law of nature, and abrogated by Christ: and that it is not simply evill so to doe, for then it could not be made lawfull by circumstance, *Bellar. de ma•ri. cap, 27.*

Contra. 1. For a man of a lustfull and uncleane minde to take his brothers wife is against the law of nature, and was never lawfull: but in this case onely, to marry her in obedience to the law, and to revive the memory of the dead, was not against the law of nature. 2. If it had, God who is above nature, and who giveth law unto nature, might in this case grant an indulgence and dispensation for those times. 3. Like as then to kill was simply evill and forbidden in the commandement, yet in the zeale of Gods glory to kill the wicked, as *Phinehes* did the adulterer and adulteresse, and *Samuel* the king of Ameleck, was law|full and commendable: so notwithstanding that law in *Leviticus* which forbiddeth the discovering of the shame of the brothers wife, *Levit.* 18.16. that is, of a filthy and uncleane desire to marrie her; it might be lawfull to doe it onely in this case, to shew obedience to the law, and love to the dead in raising up seed unto him, which was not to discover their shame, but rather to cover it, in that the brother departed had by this meanes an heire to keepe his memory, the woman had issue which was childlesse before. 4. That this law which forbiddeth to marry the brothers wife, was not abrogated by Christ, appeareth by *Iohns* reprehension of *Herod*, that it was not lawfull for him to have his brothers wife, *Mark.* 6.

2. *Confut.* Against the Anabaptists, of the lawfull power of magistrates.

Vers. 24. *LEt her be burnt.* This maketh against the opinion of the Anabaptists, who deny that the Magistrate among Christians hath power to put any to death. And lest it might be thought onely lawfull in the Old Testament and not in the new, the Apostle confirmeth the same, saying, that the power beareth not the sword for nought, and that he is the minister of God to shew revenge upon those that doe evill, *Rom.* 13.4. Now whereas the Anabaptists object that place, *Matth.* 5.38. *Yee have heard*

Page 337

that it hath beene said, an eye for an eye, a tooth for a tooth▪ but I say unto you, resist not evill, &c. Where Christ (they say) restraineth this power of revenging evill, given by *Moses* to the Magistrate: the answer here is readie, that although this rule was first given to the Magistrate, yet the Scribes and Pharises corruptly applied it to private revenge: so that our Saviour in this place disanulleth not the law of *Moses*, but speaketh against their corrupt gloses upon it.

6. Places of Exhortation.

1. *Observ.* How life is to bee counted a blessing.

Vers. 6. *ER was wicked, &c. and therefore the Lord slew him:* Length of daies then simply and in it selfe is a blessing of God▪ and the extraordinarie shortning and cutting off the daies, is a curse: *the blondie and deceitfull man shall not live out halfe his daies, Psal.* 55.24. yet this is to be understood with certaine conditions and limitations: 1. In respect of the times, for long life more apparantly was accounted a blessing under the old testament, when the people were fed and nourished with temporall promises: but under the Gospel we must looke to spirituall: 2.

Generally upon all the blessing of long, and judgement of short life is not shewed. It sufficeth, that for the demonstration of Gods mercie in the one, and of his justice in the other, some are exemplified: 3. Short life is a blessing, when men are taken away from troubles to come, as *Abiah* was of *Ierobohams* house, 1 *King*. 14.13. And long life is a curse, when it bringeth shame and dishonour with it, as is seene in *Cam*, *Calvin*.

2. *Observ.* Not to post over the fault to others.

Vers. 11. *HE thought thou, lest he die as well as his brethren: Iudah* layeth all the fault upon *Thamar*; as though her marriage had beene unluckie, whereas it was wholly in his sonnes. Thus *Adam* posted over his fault to *Eve*, but wee are taught hereby to examine our selves, and to finde out our owne sinne, *Muscul*.

3. *Observ.* The pronenesse of our nature to sinne.

Vers. 16. *HE turned to the way towards her.* Wee see in *Iudah*, what mans nature is, without the directi|on of grace: how prone and readie hee was to commit this sinne, and so carried headlong into it, that hee spared not to give her his best ornaments for a pledge, his Ring, Kercheffe, and Staffe, *Musculus*. Therefore that exhortation of Saint *Paul* is necessarie: *Flie from the lusts of youth, and follow after righteousness, faith, love*, 1 *Tim*. 2.22.

4. *Observ.* To feare God more than men.

Vers. 23. *LEt her take it to her, lest we be ashamed: Ioseph* feareth more the shame of the world in this case, than the displeasure of God, as many doe, which are given to the filthie sinne of un|cleanenesse, *Calvin*. But wee should remember what our Saviour saith, *Feare not them which kill the body, but are not able to kill the soule, &c.* *Matth*. 10.28,

5. *Observ.* After repentance, wee must not fall into the same sinne againe.

Vers. 26. *SO he lay with her no more.* In this *Iudah* is to bee commended, that having committed a sinne of ignorance, hee would not fall into the same willingly againe, *Muscul*. so true repentance, worketh a detestation of the sinne repented of: and godly sorrow bringeth a great care with it, 2 *Cor*. 7.11.

CHAP. XXXIX.

1. The Method or Argument.

T His chapter setteth forth partly the prosperous estate of *Ioseph*, in his master *P•tiphars* house; partly his affliction and humiliation, in being cast into prison.

In the first, 1. Wee are to consider the cause of *Iosephs* prosperitie, the blessing of God, *Vers*. 1, 2, 3. 2. The effect thereof, the favour of his Master, who committed all to his hand, to *Vers*. 7. 3. *Iosephs* faithfulness againe to his Master, in refusing to be entised to folly by his Mistresse, whereto two reasons induced him, the favour and goodnesse of his Master, the feare of God, *Vers*. 8, 9.

In the second, 1. Is set forth the cause of *Iosephs* imprisonmen•, the false accusation of his mistresse, with the probable shew thereof, in detaining first, and then producing his vesture, *Vers*. 10. to 19. 2. Then is set forth the affliction of *Ioseph*, in being shut up in prison with the other malefactors, *Vers*. 19, 20.

3. The qualifying of his affliction, in that the Lord so worketh with *Ioseph*, that hee found favour also with the keeper of the prison, *Vers*. 21, 22, 23.

2. The divers readings.

v. 1. One of Pharaohs Lords. B. Courtiers. T. Princes. C. Eunuch. caet. *see further,* for the divers readings of this word seris, and tah•ch, Gen. 37.36. qu. 29. qu. 30.*

At the hand of the Arabians. C. Ismaelites. caet.

v. 2. And the word of God was an helpe to Ioseph. C. and the Lord was with Ioseph. cat.*

v. 4. And he pleased him. S. served or ministred to him. cat. sheret••, to minister.

Page 338

* v. 6. Heleft all he had in Iosephs hand, cat. *only the Latine wanteth this clause*, he knew nothing else. H. he knew nothing with himselfe: *that is, which hee had.* S. P. he tooke account of nothing with him. G. hee knew no|thing with him. C. T. *so also the Heb.*

* v. 7. After many daies. H. after these words. S.P. C. after this. B. after these things. G.T. heb. dabar, a word, a thing.

Sleepe with mee. H. S. lie with me.

* v. 9. There is nothing in the house, which is not in my power. H. there is not in this house. S. there is none in the house greater than I. G. B. hee himselfe is not greater in the house than I. C.T. *heb.*

* v. 10. He refused to commit adulterie. H. he would not sleepe with her, that he might lie with her. S. he consen|ted not to lie with her, or be in her companie. caeter.

v. 11. Ioseph entered the house, to examine his accounts. C. to doe some businesse. caet.

* v. 13. When she saw, &c. that she was despised. H. that he was fled out. caet.

v. 16. For a prooffe of the matter, the cloake laid up she shewed to her husband returning home. H. she laid up the garment with her, till her husband came home. caeter.

* v. 17. And said, let mee sleepe with thee. S. *the rest have not this clause.*

v. 19. Giving too much credit to the words of his wife. H. when he heard the words of his wife, which she told him, saying, after this manner did thy servant to me. caet.

* v. 20. Hee cast him into prison. S. into the place of munition or strong place. S. into the prison house. G.B.P. into the round tower. T. sahar, *a round tower.*

* v. 22. Whatsoever was there done, was under him. H. whatsoever they did there, that did hee. caet.

3. The Explanation of doubtfull questions.

QUEST. I. The meaning of their words, saving of the bread which he did eat.

Vers. 6. *HE tooke account of nothing, saving only of the bread, &c.* 1. This is neither to bee understood of *Ioseph*, that hee had no other reward for all his service at his Masters hand, but the bread which he did eat, for it is not like that his Master would deale so hardly with him, having committed all to his charge. 2. Neither by this phrase is expressed *Iosephs* parsimonie and

sparing diet, that hee would not eat of *Potiphars* delicates, yet was faire and well-favoured: as the like wee read of *Daniel*, *Dan.* 1. For this clause is to be referred to *Potiphar*, not to *Ioseph*, *saving only of the bread which hee did eat.* 3. And yet wee refuse the conceit of R. *Salomon*, who by *bread* here understandeth *Potiphars* wife: for that is a forced and improper sense. 4. Neither with *Aben Ezra*, doe wee so expound it, as though *Ioseph* was excluded from medling with his masters meat and drink, because it was an abomination to the Egypti|ans to eat with the Hebrewes: for it is said before, *vers.* 4. that *Ioseph* found *favour in his Masters sight, and served him*, that is, waited and attended upon his person. 5. Wherefore the meaning is no more but this, that *Potiphar* freely committed the whole charge to *Ioseph*, taking no account of him: but was secure, and cared for nothing, hee did only eat and drinke, and take such things as were provided for him, without any more care, *Mercer. Iun.*

QUEST. II. How long Ioseph served in Potiphars house.

Vers. 7. *After these things, &c.* 1. The Latine translation readeth, *after many yeares*: which although it be true, yet it is not agreeable to the words of the text. 2. *Ioseph* spent many yeares in *Potiphars* house: for first he was as a common servant in his Masters house, *vers.* 2. Then his master halving a great liking of him, made him one of his owne ministers or servants to attend his owne person, *vers.* 4. Lastly, hee made him ruler of his house, *Iunius.* 3. It should seeme then, that *Ioseph* served 10. or 11. yeares in *Potiphar*s house, before hee was cast into prison, from the 17. yeare of his age, till hee was 27. he might be three yeare in prison, for two yeares after that the chiefe Butler was set at libertie, *Pharaoh* dreamed, *Gen.* 4.2. And *Ioseph* for expounding his dreame, was advanced, being then 30. yeare old, *Gen.* 41.46. *Mercer. Perer.*

QUEST. III. What stayed Ioseph from committing this great sinne.

Vers. 9. *How can I doe this great wickednesse, and sinne against God?* 1. Like as the wicked, accusto|med to doe evill, cannot doe that which is good: as is said of *Iosephs* brethren, that they could not speake peaceably unto him, *Genes.* 37.4. So the righteous established by the grace of God, can|not doe evill, not in respect of their free-will, which by nature is prone enough to evill, but because Gods grace stayeth them: so that they cannot doe it, because they know they ought not, *Perer.* 2. Three things stay *Ioseph* from committing this sinne; the feare of God, the love of his Master and his libe|ralitie toward him, and the dutie of the wife toward her husband, *Mercer.* 3. Three things in respect of God ought to keepe us from sinning. 1. The reverence of his Majestie, which seeth and beholdeth all things. 2. The consideration of his mercie and benefits received. 3. The feare of his judgements, *Perer.*

QUEST. IIII. Of Iosephs invincible chastitie.

Vers. 12. *He left his garment in her hand and fled, &c.* 1. Forraine histories make honorable men|tion of divers, famous for their chastitie: as *Aeltanus* of *Amabaeus* the harper, that halving a most beautifull wife, yet abstained from her; and of *Diogenes* the Tragicall-writer, that did the like. *Valerius Maximus* writeth of one *Spurima* a faire young man, who of purpose disfigured and mangled his face, because he would not be desired of women: and of *Hippona* woman of Greece, that cast her selfe into the sea to save her chastitie: But chaste and constant *Ioseph* farre exceedeth them all. 2. For being in his youthfull yeeres, when lust most rageth, of the age of 27. and often sollicitated, and of no meane

woman, but of the ladie of the house, he could neither be intised by her promises, nor overcome by her threats, as it is like shee did threaten to accuse him falsely to her husband, and so seeke his

death: neither the opportunitie or secrecie of the place could move him: for *Potiphar* and all his servants were absent, in solemnizing some festivall day, and his wife staid at home, fayning her selfe sicke, as *Iosephus* coniectureth: neither the impudencie of the woman, that laied violent hands upon him, and struggled a good while with him, till the servants were returned, could conquer his chastitie. 3. Hee was not therefore so faire without, as he was faire and comely within: *pulchri^r in luce cordis, quam facie corporis, fairer in the light of his soule, than in the face of his bodie, Augustine*. 4. In whom appeare foure principall ver|tues: his temperance, in not being inticed, no not by his Mistresse: his justice, in not yeelding to doe this wrong and dishonour to his Master: his fortitude, in not suffering himselfe by many attempts and assaults to be overcome: his prudence, in choosing rather at once to reject her, and leave his garment, than to keepe her in suspence, *Rupertus*.

QUEST. V. How it came to passe that Ioseph was imprisoned, not put to death.

Vers. 20. *AFter this manner did thy s^rvant unto me; and Iosephs Master tooke him, and put him in prison*. 1. That is an obscure collection of *Rasi*, that *Potiphars* wife being in bed with her hus|band, shewed how *Ioseph* would have done unto her: it is not like that shee stayed so long to make her complaint: but as *Iosephus* thinketh, she sitting weeping and mourning, told her tale as soone as her Lord came in: 2. In that *Potiphar* casteth *Ioseph* into prison, and killeh him not; I neither thinke with *Perer*, that it proceeded of his Masters love toward him; nor with *Musculus*, that hee was committed to custodie there to be kept, till he received the sentence of death. But I rather with *Chrysostome* ascribe it to Gods providence, who so wrought in *Pharaohs* heart, that hee had no such purpose to put *Ioseph* to death, as also *Iosephs* innocencie might appeare,* for the which cause the chiefe keeper under *Potiphar* shewed him favour. 3. It seemeth that *Ioseph* was put into a dungeon, *chap. 40.15*. The word *Sohar* signifieth a round vaulted house, such was this where the Kings prisoners lay bound, and whither *Ioseph* was sent, not of favour as some thinke, but for more sure keeping: and there hee lay bound with fetters, as it is in the *Psal.* 105.18. *They hold his feet in the stockes, and hee was laid miron.*

4. Places of Doctrine.

1. *Doct.* The prosperitie of the righteous must bee ascribed to Gods providence.

Vers. 2. *THE Lord was with Ioseph and he prospered: Iosephs prosperitie* is ascribed to Gods providence: the world useth to impute such things to chance and fortune: but wee must looke toward God the author of our prosperous state, and moderator of our afflictions, *Calvin*. That wee may say with *David*, *Whom have I in heaven, but thee, and I have desired none in the earth with thee? Psal. 73.25.*

2. *Doct.* Why adulterie is called a great sinne, and against God.

Vers. 9. *HOW can I doe this great wickednesse, and sinne against God?* Adulterie is called a great sinne; as *Abimeleck* saith to *Abraham*, *What have I offended thee, that thou hast brought upon mee and my kingdome this great sinne? Gene. 20.9*. It is a great sinne; because there is dishonor done to the hus|band, whose bed is defiled: the children are wronged, who are illegitimate being gotten in adulterie: the woman also breaketh her faith and vow made to her husband: and this sinne is specially said to be a|gainst God, who is the author of holy wedlocke: whose institution is by this meanes violated and bro|ken: as *David* therefore saith, *Psal. 51.4. Against thee, against thee onely have I sinned, Muscul.*

3. *Doct.* Feare of evill report must not make us leave our dutie.

Vers. 12. *HE left his garment and fled. Ioseph* did choose rather to keepe his innocencie, though it were with infamie and false report: for as according to *S. Pauls* rule, wee must not doe evill, that good may come of it, *Rom. 3.8*. So wee must not leave off to doe good, though evill doe

insue upon it. Wee ought to use all meanes to have good report, but rather than wee should hazard our faith and innocencie, wee must arme our selves with *Ioseph*, to *passee by honour and dishonour, by evill report and good report*, 2 Cor. 6.8.

5. Places of confutation.

1. Confut. Against Merits.

Vers. 21. *THE Lord was with Ioseph, and shewed him mercie, &c.* Although *Ioseph* feared God, and was a vertuous man; yet this favour which he found is ascribed to Gods mercie, not to any merit or worthinesse in him: for although the Lord rewardeth his innocencie and integritie by this means, yet was it in mercie, *Calvin*. So *Iacob* before acknowledged all to be of Gods mercie, *Gen. 32.10. I am not worthie of the least of all thy mercies:* and *Gene. 33.10. God hath had mercie on me, and therefore I have all things.*

2. Confut. Against the descension of Christ into Limbus patrum.

Vers. 22. *AND the keeper committed all the prisoners to Iosephs hand, &c.* *Pererius* here maketh *Ioseph* a type and figure of Christ, that as the prisoners were committed to his charge, whom he was a great comfort unto, and prophesied unto some of their deliverance, so Christ, descending to hell, delivered from thence those which were there bound in prison. *Contra.* Beside that such devised allegories are but simple grounds of matters of faith, such as the Papists make the descension of Christ to *Limbus patrum* to be: this comparison betweene *Ioseph* and Christ hath small agreement in this point. 1. *Ioseph* was put into the dungeon, as a prisoner himselfe: I hope they will not say, that Christ was as a prisoner in

hell. 2. *Ioseph* delivered none, but foreshewed the deliverance of some: but Christ must be a deliverer. 3. Some of these prisoners were not delivered, but condemned: but Christ (they say) harrowed that hell, to the which hee descended, and delivered all.

6. Places of Morall observation.

1. Observ. Families and kingdomes blessed for the righteous sake.

Vers. 5. *THE blessing of the Lord was upon all that hee had in the house, and in the field.* Thus wee see that God blessed *Potiphars* house for *Iosephs* sake: as *Laban* prospered because of *Iacob*: thus houses, families, cities, and kingdomes are blessed, because of the people of God: the world therefore hath reason to make much of them, as *Potiphar* did of *Ioseph*, not to hate, and deide them, as the fashion of this untoward age is.

2. Observ. Beautie a deceitfull gift.

Vers. 6. *IOseph was a faire person.* *Ioseph* by occasion of his beautie and favour, was in great danger, to have beene supplanted and inticed to evill: which teacheth us, that although favour and beautie bee a precious gift from God, and as the Poet could say, *gratior est pulchro veniens è corpore virtus: vertue hath a better grace, that shineth from a beautifull face:* Yet there are better gifts to bee desired, which bring no such inconvenience: as the Apostle saith, *desire you the best gifts*, 1 Cor 12.31, *Muscul, Calvin.*

3. Observ. The three engines and weapons of harlots.

Vers. 7. *His Masters wife cast her eyes upon Ioseph.* Wanton women have three principall weapons that they fight with: *prima adultera oculorum tel•sunt, an harlots first engines are her eies*, as here *Iosephs* Mistresse first casteth her eies upon him: *secunda verborum*: The second, are her inticing words, as here shee impudently saith, *come lie with mee*, *Ambrose*: The third, is their impudent behaviour, and continuall solliciting: as here this unshamefast woman did day by day, move and provoke *Ioseph*, *Vers. 10: ex Perer*.

4. *Observ.* The occasion of evill to bee avoyded.

Vers. 10. *HE hearkened not unto her, to lie with her, or bee in her companie.* *Ioseph* would avoid all oc|casions, that might draw him into the least suspition of evill, *Muscul*. So the Apostle saith, *Abstaine from all appearance of evill*, 1 *Thess.* 1.22. He that will not be inticed to adulterie, drunkennesse, and such like, must shunne and avoid the companie of such.

5. *Observ.* The unstable affections of the wicked.

Vers 14. *SHee called to the men of the house.* This wicked womans love, was turned into hatred: such was *Ammons* filthie love, or lust rather, toward *Thamar*, whom he hated as much after his uncleane act, as hee doated upon her before, 2 *Sam.* 13.15. Such are the affections of the wicked, va|riable, inconstant, inhumane, unstedfast.

6. *Observ.* God visiteth his children even in prison.

Vers. 21. *THE Lord was with Ioseph, and shewed him mercie, &c.* Though *Ioseph* was closed up in the darke dungeon, yet God was his light and comfort: as it is in the Psalme, *Vnto the righteous ariseth light in darkenesse*, *Psal.* 102.4. *Visi•at deus & in carcere suos, God doth visit his, even in prison*: as Christ saith in the person of his members, *I was in prison, and ye did not visit mee*, *Matth.* 25. Thus God visited *Paul* and *Silas* being fast in the stocks in the inner prison, when at midnight they sung a Psalme unto God, *Act.* 16.25.

CHAP. XL.

1. The Method or Argument.

T His chapter sheweth first, what favour *Ioseph* found for the time present at the hands of the keeper, and how he was set over the other prisoners, *vers.* 1. to *vers.* 5. Secondlly, how by the interpretation of certaine dreames he made away for his deliverance, and preferment following: where first the dreames are rehearsed unto him; the dreame of *Pharaohs* chiefe Butler apart, as also the dreame of the chiefe Baker: then *Ioseph* expoundeth the dreames: the interpretation of the one was good, of the other unhap|pie: lastly is shewed, the divers successe of these dreames, according to *Iosephs* inter|preta•••n, *vers.* 19. to the end.

2. The divers readings.

* v. 1. It happened that two Eunuches offended. H. *the rest have not this clause: but onely*, that the Butler and Bak•r offended.

* The chiefe Butler and chiefe Baker. S. The Butler and Baker, caet.

v. 1 The Butler and Cooke. T. Butler and Baker. caet. aphah, *signifieth to bake, and to seeth and dresse meat: it appeareth*, v. 17 *that he had charge of the Kings meat*.

* v. 2. Pharaoh was angrie with them. H. angrie with his two Eunuches. S. two princes. C. officers. G. B.

Courtiers. T. Saris, *signifieth both and Eunuch, and ge•ded man, as likewise a principall officer,* or man in authoritie.*

v. 3. He sent them into the prison of the Captaine of the souldiers. H.C. of the chiefe steward. G. B. praefecti sa|tellitum, master of the guard. T. principis lanionum, the chiefe slaughter-man. P. *see before, chap. 37.36. of the divers readings▪ of the word tabach.*

v. 3. In the place where Ioseph lay. S. lay bound. caet. the house of them that were bound, where Ioseph lay bound.* G. the round tower. T. So•ar, a round vaulted place.

v. 5. They dreamed both a dreame the same night. H. both one dreame in one night. S. every one his dreame▪* cat•r.

Their visions were of their dreame. S. each mans dreame of a divers interpretation.* S. according to the inter|pretation thereof. c•t.

The Butler and Baker of the King of Egypt, which were bound in prison: *all have this clause but the Latin.**

v. 13. Pharaoh shall remember thee C. remember thy service. H. thine office. S. ••mber thy head, or •eavie thine head. T. lift up thy head. B.G.P. heb.

v. 16. Three baskets of meale. S. filled with principall or white bread.* C. three white baskets, G. P. three white wicker baskets. B. baskets full of holes. T. char, *signifieth white, and full of holes.*

v. 17. All kinde of baken meats for Pharaoh. cat. all kind of meats dressed by the art of coquerie. T. *see before, v. 1.*

v. 23. He forgot his interpreter. H. remembred not Ioseph, but forg•t him. caet.*

3. The explanation of doubtfull questions.

QUEST. 1. What the offence was of Pharaohs chiefe Butler and Baker.

Vers. 1. *THE Butler offended, &c.* 1. This Butler and Baker that offended, were not the under officers, and therefore they which were set over them were punished, as *R. Ephraim Carus* thinketh: for it had not beene justice to punish one for an others fault: but the same parties, which offended were committed. 2. Neither was this their offence, because *Pharaoh* found a flye in the cup, and a little stone in the bread, as some Hebrewes imagine; it is not like that so wise a Prince would punish so small of|fences with death: some thinke they had attempted the chastitie of *Pharaohs* daughters, but it is most like, that it was some conspiracie or treason against the life of *Pharaoh*, as we reade in the booke of *Esther*, that two Eunuchs conspired against *Assuerus*, *Mercer.*

QUEST. 2. How the chiefe Butlers head is said to be lift up.

Vers. 13. *WIThin three daies shall Pharaoh lift up, or leavie thy head, &c.* 1. *Iunius* exposition here is too curious; that referreth this to that use and custome of tables made with rowes and ranks of holes, with pegges, against the which were written the names of the officers with their mini|sterie and services: and that this peg is called the head, and the boord or table, the base, or seat, to the which the peg should be removed: which signified the restoring of him to this place

again. 2. I had rather with *Mercerus*, understand by lifting up or leavying the head, the numbering of him among the rest: as the phrase is used, *Exod. 30.12. When thou liftest the head of the children of Israel*, that is, takest the summe of them. 3. But we neede not search further, than with *Musculus*, to take the plaine and ordinarie sense; who by lifting up or leavying the head, understandeth his advancement, and restoring to his former condition: as the head of *Ioachim* King of Iudah is said to be lift up, when he was delivered out of prison, *2. King. 25.27.*

QUEST. III. Whether Ioseph offended in making request to the Butler to remember him.

Vers. 14. *HAve me in remembrance, &c.* 1. The Hebrewes doe reprehend *Ioseph*, for trusting to this meanes of his deliverance, & say that for this cause he was chastised with two yeares longer imprisonment: to the same purpose writeth *Augustin. serm. 82. de temp.* But although *Ioseph* was content to use the meanes which was offered, yet there is no doubt he relied upon Gods providence still, & theer|fore *Ioseph* is here reprehended without cause. 2. Neither doth he make sale of his spirituall and pro|phetically gift, requiring this as a reward and recompence for this good tidings. But by this he sheweth the certaintie of the Butlers good successe and favour with the King, that if he made but mention of him to *Pharaoh*, he might be delivered: neither doth he aske this as a reward, but taketh this occasion to do himselfe good: for it is lawfull for a man to use all honest meanes for his libertie, as the Apostle saith, *Art thou called being a servant, care not for it, yet if thou canst be free use it rather; 1 Cor. 7.21. Calvin.* 3. It may be that *Ioseph* was some what too confident upon this meanes, as though this were the way that God had appointed for his deliverance; and therefore God would exercise *Iosephs* patience still; so that *Ioseph* failed not in diffidence and distrust, in betaking himselfe to the meanes: but rather herein, that he limi|teth Gods providence, both for the meanes, and the time, that even now, and by this meanes, he hasteth to be delivered, *Calvin. Mercer.*

QUEST. IIII. How Ioseph is said to be stollen away.

Vers. 15. *I Was stolen away by theft out of the land of the Hebrewes*▪ 1. This theft was not committed by the Ismaelites, who bought *Ioseph* for their money but by his owne bretheren: who com|mitted a theft two waies, both because they sold a freeman, not taken in battel, nor brought into bondage, which by *Moses* Law was punished with death, *Exod. 21.16.* and in that they did robbe their father of his child, *Perer.* 2. *Hebron* is not here meant by the land of the Hebrews, as *Ramban*,* because that was the principall place of abode, for *Abraham, Isaack, and Iacob*: but the land of Canaan is

thus called, where the Hebrewes dwelt; which *Ioseph* so calleth, rather than Canaan, because he abhorred to be counted of that nation, *Mercer.*

QUEST. V. How the chiefe Baker his head is said to be lifted up <◇> leavied.

Vers. 19. *WIthin three daies Pharaoh shall take thine head from thee, or leavie thine head off from thee, &c.* 1. *Iunius* readeth thus▪ *Pharaoh numbering thee, shall cause the• no more to be numbered:* and hee referreth it as before, to the removing or taking away of his pegge (which he taketh for his head) out of his hole or place in the table: but this seemeth to be too curious. 2. Neither with some other, doe I thinke, that the chiefe Baker was beheaded, for the text saith, he was hanged upon a t•ee, which needed not, if he were first beheaded. 3. Some make the meaning of the phrase to be this, that *Pharaoh* would take away his life from him: and the Latines say, *capite plecti*, to lose the head, that is, to be put to death; hence they are called *capitall crimes*, that are punished by the losse of the head, or life, *Mercer.* 4. The most reade, shall take thine head

from thee: but he was hanged, not beheaded. 5. Some thinke he was first beheaded, and then hanged, as the manner is yet in some countries, *Osiand*. But in that the Butlers head was lift up as well as the Bakers, *vers*. 20. this phrase doth not shew his punish|ment, for then the effect, *vers*. 20. should not answer to the prophecie. 6. Some understand it of his han|ging, that his head was lift up upon him: as our Saviour calleth his hanging upon the crosse, his exalta|tion or lifting up, *Ioh*.3.14. *Pellican*. But this cannot be the meaning, because the same phrase is used both of the Butler, and Baker. 7. This therefore is the sense, that *Pharaoh* should lift up his head aloft out of prison, and cause his name to be rehearsed, and so his head to be leaved among the rest of his servants, and take cognizance of both their causes, but the one he should hang, and restore the other: So *Ioseph* doth foretell unto them three things: whereof the first, the leavying of the head, and examining their cause, is common to them both: the other two things are peculiar to either: the Butler shall be restored to his office, and minister the cup to the King, *vers*. 13. the Baker shall be put from his office, and no more reckoned or leaved among the officers, and be hanged: this then is the true reading of the words, *Pharaoh shall leavie thine head from upon thee*: that is, that no more leavying or reckoning be *made upon thee*: which words may be supplied by the contrarie, *vers*. 13. and the exposition of the praeposition, *ghal* used there, to thine office, and (*m•ghal*) *from off* expressed here, doe insinuate as much: so also the same word *meghaleca*, *from off thee*, is used in the end of this *verse*: and *Deut*.8.4. *Thy garments ◇ not waxe old (from off thee)*: that is, to be no more upon thee, and so to be used by thee.

QUEST. VI. Whether Ioseph used any preamble to his interpretation.

Vers. 19. *The birds shall eat thy flesh*. 1. It is like that *Ioseph* being to deliver so hard an interpretation of the Bakers dreame, did use some preface to excuse himselfe, as *Philo* bringeth him in thus speaking, *Vtinam tale somnium non vidisses*, &c. I would thou hadst either not seene this dreame, or not declared it to me: and it is not unlike, but that *Ioseph* used some such preparation as *Daniel* did when he was to expound *Nebuchadnezzars* dreame, *The dreame be to them that hate thee, and the interpretation thereof to thine enemies*, *Dan*. 4.16. 2. This hanging of malefactors upon a tree, seemeth to have beene an ancient punishment, and it was counted a most ignominious death: and therefore Saint *Paul* setteth forth the great humilitie of Christ, that humbled himselfe even to the death of the crosse, *Philip*. 2. The Latine translator readeth, he shall hang thee on the crosse: which kinde of death was used also among the Romanes: * as *Tully* saith, *Facinus est vincere civem Romanum, scelus verberare, quid dicam in crucem toller•*; It is a great offence to binde a Citizen of Rome, a greater to beat him, the greatest to set him on the Crosse, *Cicer*. *Verrem*. 7. 3. Such as were hanged to death among the Israelites, by the law were to be taken downe and buried the same day, *Deut*. 21.23. But it seemeth, that this use was not observed among the Gentiles, but their bodies did hang to be meat to the fowles of the ayre, *Perer*. which may be noted, as a great judgement of God, when the Lord suffereth his owne image in man to be so defaced, and his flesh to be given for meat to the fowles and beasts, whose flesh is appointed to be mans food: as the Lord threatned against *Ieroboam* and his house, that they which died in the Citie should be eaten of dogges, they which died in the fields should be devoured of the fowles of heaven, 1 *King*. 14.11. *Muscul*.

QUEST. VII. Whether lawfull to keepe the memorie of the birth-day.

Vers. 20. *PHaraohs birth-day*. 1. This was a very ancient custome to celebrate the birth-daies of Kings and Princes; both among the Medes and Persians, as witnesseth *Xenophon*, *lib*. 1. as also, such was the use among the Romans, as *Gellius* maketh mention of an Epistle written by *Augustus* to *Caius*: *Celebrasse me sexagesimum & quartum natalem meum*; That he had celebrated the 64. yearely day of his nativitie. 2. Yet doe wee not reade of any of the righteous in the Scripture, that kept their birth-day, but rather cursed it as the beginning of sinne and sorrow, as *Iob* did, *cap*. 3. and *Ierem*. *cap*. 20. only we reade of this *Pharaoh*, and *Herod* the tyrant, that kept a memorie of their birth-daies, *Perer*: yet it is not un|lawfull to celebrate the memoriall of the nativitie daies of Kings, and other worthy men and women, so that we take heed of

superstition, in giving the honour of such daies unto men, as the Church of Rome doth: and that we abuse not such daies, to prophanesse and wantonnesse, as the Heathen did: but only thereby take occasion to give God thanks for such worthy instruments, which he in mercie raised up to the Church or Common-wealth. *Calvin. Mercer.*

4. Places of Doctrine.

1. *Doct.* 〈...〉

〈1 paragraph〉

2. *Doct.* 〈...〉

〈1 paragraph〉

3. *Doct.* Ministers that sow spirituall things, may reape temporall.

Vers. 14. *HAve me in remembrance. Ioseph* was worthy to have this kindnesse shewed him, that had beene an interpreter and messenger of so good tidings: according to the same rule, it is lawfull for the Ministers of God, the interpreters of the word, that sow spirituall things to the people, to reape temporall, *Muscul.*

5. Places of confutation.

1. *Confut.* The interpretation of Scripture must be taken from the spirit of God, 〈...〉

Vers. 8. *ARe not interpretations of God?* As God by the spirit of God did 〈...〉 dreame: so the interpretations of the secrets of Gods word proceed from the spirit of God: as our Saviour interpreted the Scriptures to the two disciples, and opened their 〈...〉 them, *Luk.* 24.45. wherefore we are not to depend upon the tradition of the Church▪ opinion of 〈◇〉, conceit of Pope and Cardinals, for the understanding of the word, but wee must 〈...〉 God speaking in the Scriptures, *Muscul.*

2. *Confut.* Against the superstitious festivall of the virgin Marie.

Vers. 20. *PHaraohs birth-day. Perer.* taketh occasion hereby to justifie the practice of the Church in celebrating the birth-daies of three, of our Saviour, the virgin *Marie*, and *Iohn* Baptist, in *Gen.* c. 40. *numer.* 11.

Contra. 1. The Nativitie of our Saviour is worthily celebrated: because in himselfe he was the rarest birth that ever came into the world, being without sinne; and in respect of us, the most beneficiall, by whom our redemption and everlasting salvation was purchased. 2. The nativitie of *Iohn* Baptist is solem|nized, as a matter indifferent, by the Church, not to the honour of *Iohn*, but to the praise of Christ, whose forerunner he was: and we finde mention made in Scripture, of his strange and extraordinarie birth. 3. But the Nativitie of the virgin *Marie* is a superstitious solemnitie, because they consecrate it to the honour of the virgin: it is blasphemous, in that they hold her to have beene without sinne, which prerogative is onely peculiar to our blessed Saviour: it is also vaine, false, and frivolous, because there is no mention made of it in Scripture.

6. Places of exhortation.

1. *Observ.* Of the slipperie state of Courtiers.

Vers. 2. *PHaraoh was angrie against his two officers, &c.* These two were principall officers in *Pharaohs* court; yet suddenly cast out of their Princes favour: wherein wee see the slipperie state and condition of Courtiers, who are to day in favour, to morrow in disgrace, as *Haman* was with *Akassuerus*, *Muscul*. Little doe men consider, that ambitiously desire to be great in Court, how soone their faire wealther may be overcast with clouds.

2. *Observ.* Compassion toward the afflicted.

Vers. 7. *WHerefore looke ye so sadly to day? Iosephs* humanitie appeareth, that first offereth himselfe to these men in miserie, to comfort and cheare them up: as our Saviour asked the two disciples walking by the way, why they were so sad, *Luk.* 24.17. and to *Mar♦♦ Magdalene* he said, *why weepest thou? Iohn* 20.15. such ready compassion should we shew to them that are in heaviness, *Marlorat*.

3. *Observ.* No man to presume beyond his strength and gifts.

Vers. 8. *TEll me them now, &c.* *Daniel* having received a greater gift of interpretation, was able both to tell the King what he had dreamed, which was gone from him, and the interpretation of it, *Dan.* 28. *Ioseph* presumeth not beyond his gift, but first desireth these dreames to be rehearsed unto him▪ whereby we learne, that every man consider his strength and gift from God, and put not himselfe forward

Page 344

beyond that, *Calvin.* this is that which the Apostle saith, *that everie man understandeth according to sobrietie, as God hath dealt the measure of faith, Rom* 12.3.

4. *Observ.* Carnall men heare the word for worldly profit.

Vers. 16. *WHen the chiefe Baker saw that the interpretation was good, &c.* Hee desired an interpretation of his dreame, not because hee had a minde to bee instructed thereby, but for that he expected some good also: So many men make semblance of some love toward the preaching of the word, not of any conscience, but onely seeking thereby their pleasure and prosperitie: which missing of, then they depart heavie and fact, as the rich young man did goe from Christ, *Mark.* 10. *Calvin.*

5. *Observ.* Ministers must not be afraid to denounce Gods Judgements.

Vers. 19. *WItthin three daies shall Pharaoh take thine head.* *Ioseph* sheweth himselfe a faithfull messenger, that would not conceale the interpretation from the Baker, though he knew it should not bee welcome: so it is the dutie of faithfull Ministers, not to feare to denounce the judgements of God to his people, though they have shall thanks for their labour, *Calvin.* <◇> the Prophet, *Mich♦♦ah* did frankly and freely deliver his message to wicked *Ahab*, *1 King.* 22.

6. *Observ.* Courtiers all for themselves.

Vers. 23. *THE chiefe Butler did all remember Ioseph.* Here wee have a right patterne of a temporizing Courtier, who partly for feare to move the King, partly being addicted to his profit, to serve his owne turne, would make no mention of *Ioseph*, *Muscul*. The like minde was at the first in *Esther*; who fearing the Kings displeasure, refused to make sute for her people, but *Mordrehai* roused her up from that court-like sleepe, and awaked her, *Esther* 4.

1. The Method or Argument.

IN this chapter wee have set forth, 1. The dreames of *Pharaoh*, both tending to one and the same end, *vers.* 1. to *vers.* 8.

2. The interpretation of the dreames. 1. The occasion of sending for *Ioseph* by the narration made by the Butler, of that which had happened in prison▪ *Vers.* 9. to *Vers.* 16. 2. The repetition and rehearsall of *Pharaohs* dreames to *Ioseph*, *Vers.* 17. to *Vers.* 25. 3. The interpretation it selfe, together with the counsell and advice of *Ioseph*, *Vers.* 28. to *Vers.* 37.

3. The exaltation and prosperitie of *Ioseph*: whereunto belongeth, 1. The authoritie committed unto him by *Pharaoh*, *Vers.* 38. to *Vers.* 42. 2. The great honour given unto him, *Vers.* 42, 43. 3. The changing of his name, 46. 4. His marriage and children, *Vers.* 50.

4. The accomplishment of the deames. 1. In the seven plentifull yeares, *Vers.* 49. to 54. 2. Then in the yeares of famine, beginning, 54 to the end.

2. The divers readings.

v. 2. In a medow. B.G.C.P. in fenne ground. H. in achi. S. in the reed. T. achu *signifieth* grasse, and reed: *it is like they stood among the reed,* because the leane kine stood by them in the brinke of the river; when sedge and reed did grow*, Exod. •3.

* v. 7. Devouring all the beautie of the former. H. and the thinne eares devoured the seven ranke and full catet. caet.

Behold, it was a dreame: *all have this clause, but the Latine.*

v. 11. Wee both saw a dreame, a presage of things to come. H. every one saw according to his dreame. S. wee dreamed each man according to the interpretation of his dreame. * C.G.P. each mans dreame of a sundrie interpretation. B. each mans dreame agreeable to the interpretation. T.

* v. 14. And they offered him to him, to whom hee said. H. hee came to Pharaoh, then Pharaoh said to Ioseph. caet.

* v. 16. Without God, health shall not bee answered to Pharaoh. S. not from my wisdom, but from the face of God, shall peace be answered to Pharaoh. C. without me shall God answer prosperous things to Pharaoh. H.G. not I, but God shall give Pharaoh an answer for peace. B. it is not in my power, but God, &c. T. beside mee. P. bilgnad, beside, without.

* v. 20. Having devoured the former, they shewed no token of fulnesse. H. and when they had eaten them up, it could not be knowne, that they had eaten them up. caet.

* v. 22. I slept againe. H.S. I saw againe in my dreame. caet.

v. 26. Are seven yeares. S. seven yeares of plentie. caet.

* v. 28. Which shall be fulfilled in this order. H. this is the thing that I have said to Pharaoh. G. this is the word that I have said to Pharaoh. That God hath shewed to Pharaoh, what he will doe. caet.

* v. 38. Who is full of Gods spirit. H. in whom the spirit of prophecie is the face of God. C. in whom the spirit of God is. caet.

v. 42. Araied him with silke garments▪ C.H.S.P. of fine linnen. G. of raines. B. vestis ◇◇ , garments of fine cotten, or gossipin. T. he•. shesh, silke.

v. 40. At thy word shall all the people hee ruled. C. B. bee obedient. H. S. shall kisse thee on the mou•h. * T. P. shall bee armed at thy word. G. *some derive the word of shacach, to move or run up and downe: some of nashack, to kisse: some of nesheck, armour: so I take the last reading to bee best, with Mercerus; for though in those countries, to kisse was a signe of obeisance, and therefore it is said in the second Psalme, kisse the sunne lest hee bee angrie: yet to kisse the mouth was a signe of love, rather than of feare and obedience, Cantic. 1.1.*

v. 43. And they cried before him, Abrech. G. P. tender father. B. this is the father of the king. * C. that they should bow the knee before him. H.T. heb. •arac, to bow the knee: *so readeth Mercer, Oleaster. the Septuag. omit this word.*

v. 44. Without thee shall no man lift up his hand. S. his hand or foot. caet. his hand to take armour, or foot to ride upon an horse. C.

45. And hee called him in the Egyptian tongue, the Saviour of the world. * H. the man to whom secrets are re|vealed. C. Saphinath, paaneach. caet.

v. 45. Priest of Heliopolis. H.S. Priest of On. B. Prince of On. cae•. cohen, a Prince, or Priest.

v. 47. The corne Was bound in handfuls. H▪ the earth brought forth handfuls of abundance. * S. brought forth great store. G. great store to lay up, B. to lay up in barnes. P. the inhabitants gathered the corne into barnes. C. the earth brought forth by handfuls. T. heb. *hee referreth it, not to the binding of she•ves, * as H. or laying up in barnes, as B.C. but to the abundance, that they had of every seed or graine an handfull: which seemeth also to bee the meaning of the Septuagint.*

v. 54. In all the world the famine prevailed, and the famine was in all Egypt. H. in all lands the famine pre|vailed, but in all the land of Egypt was food. caet. *

v. 57. That they might qualifie the evill of their want. H. because the famine was sore in all lands. caeter. *

3. The Theologicall Explanation of doubtfull questions.

QUEST. I. How long Ioseph was in prison, and where wee must begin the computation of these two yeares.

Vers. 1. *After two yeares Pharaoh dreamed, &c.* 1. I neither thinke with Ios•phus and Mercerus that these two yeares must bee accounted from the beginning of Iosephs imprisonment, and that he was but two yeares in the whole in prison: for the beginning of this chapter best agreeth with the end of the former, where mention is made of the Butlers restitution to his place: so then two yeares after that Pharaoh dreamed, *Iun.* 2. Yet doe I not thinke, that these officers were an whole yeare in prison, as some conjecture, and that Ioseph and they were imprisoned much about one time: for the keeper of the prison, would not at the first give Ioseph charge of such prisoners, till hee had experience of his fidelitie: I rather thinke, that Ioseph was in prison some time before, and that hee was there a whole yeare before the chiefe Butlers deliverance, and two yeare more after, three in all.

QUEST. II. Why Pharaoh dreamed, and where.

Vers. 1. *PHaraoh dreamed, &c.* 1. The Hebrewes note, that it is not here added, *Pharaoh* King of Egypt, till afterward, when *Ioseph* was advanced, by whose prudence and wisdom hee so governed, that then hee was worthie the name of a King, and not before: but this is somewhat curi|ous. 2. This dreame is shewed to *Pharaoh*, because it belongeth to the office and dutie of a king to provide for his people. 3. This river was not a streame issuing out of *Nilus*, as *Iun.* But *Nilus* it selfe, which is usually called by the name of the river, *Exod.* 2.3. and because *Nilus* doth water the plaine of Egypt, where they have no raine, and so maketh it fruitfull, it serveth fitly to decipher the seven yeares of plentie, *Mercer.*

QUEST. III. The difference betweene the dreames of Pharaoh and Nebuchadnezzar.

Vers. 8. *PHaraoh told them his dreames, but none could interpret, &c.* 1. *Nebuchadnezzars* dreame which hee dreamed, *Dan.* 2. was unlike to this of *Pharaoh*: for hee had forgotten his dreame, not as some thinke, because hee slept with full stomacke, but God so disposing: but *Pharaoh* very well remembreth his dreame: there *Nebuchadnezzar* commanded to slay the wise men, but *Pharaoh* of a more gentle nature spareth them. 2. Neither did any of them attempt to give an interpretation of *Pharaohs* dreame, as that hee should beget seven daughters, and burie seven sonnes: or that he should subdue se|ven Kingdomes, and seven other should rebell: as some of the Hebrews conjecture: * but they were all mute, and could say nothing: God had blinded them: for otherwise it had beene an easie matter, by the full eares to understand plentie, *Mercer.* 3. It seemeth that *Pharaoh* was no proper name, but common to the Kings, as *Caesar* is to the Emperours: for the Butler useth it in the third person, * vers. 10. as if wee should say, the Kings majestie, *Iun.* and it had beene an uncivill thing to call the King by his proper name, *Mercer.*

QUEST. IIII. Whether Pharaoh in his dreame had an interpretation of it.

Vers. 15. *I Have heard say of thee, that when thou hearest a dreame, &c.* 1. *Iosephus* further addeth, that *Pharaoh* did gently intreat *Ioseph*, tooke him by the hand, and bade him not to be afraid, but truely declare unto him his dreame, whatsoever it signified, good or evill. 2. This is likely and probable▪ but that other conceit of *Iosephus* hath no probabilitie, that *Pharaoh* together with his dreame had the interpretation thereof shewed him in his sleepe: for it is like, that *Pharaoh* then would have spoken of it to *Ioseph*. 3. *Pharaoh* seemeth to have none other opinion of *Ioseph*, but as of a cunning soothsaier and conjecturer of dreames: and such was the opinion received of *Ioseph* afterward, as *Trogus Pompejus*, whom *Iustine* alleageth, writeth of him, that he did learne in Egypt art-magike, and other points of their learning:

therefore *Ioseph* of purpose maketh mention of God, * who without any art or skill in *Ioseph*, should by his mouth give the interpretation of the dreame. 4. And whereas he saith, *God shall answer for the wealth of Pharaoh*, *Ioseph* thus saith, not as knowing the dreame already by revelation from God, as *Pererius* thinketh: but he ignorant as yet of the dreame doth not prophesie, but wish prosperitie to *Pharaoh*, and so insinuateth himselfe by this dutifull comprecation, *Mercer. Iun. Muscul.*

QUEST. V. Of the thrice repeating of these dreames, and the reason thereof.

Vers. 20. *And when they had eaten them up, &c.* 1. This is reported some what diversly by *Pharaoh* than it was before expressed: not to this end, as some Hebrewes imagine, that *Pharaoh* would trie by these meanes *Iosephs* cunning, whether hee could rehearse the dreame aright: But

whereas these dreames are thrice repeated, by *Moses, Pharaoh, Ioseph*, the same words are not every where kept, but the sense: as we see the like, *Gen. 24.* where *Abrahams* servant some what diversly in words reporteth the historie of *Rebeckahs* comming forth and behaviour towards him. 2. But some Hebrewes are yet more absurd, that whereas these dreames, of seven kine, and seven eares, betokening 14. yeares, seven of plenty, and seven of famine, are thrice repeated in this chapter, they make thrice 14. yeares: whereas these dreames though often rehearsed, are but one prophecie and tend to the same end, *Mercer*.

QUEST. VI. Why Pharaohs dreames were doubled.

Vers. 25. *Pharaohs dreames are one.* 1. They are one in signification, but divers in respect of the vision, *Iun.* 2. The Hebrewes thinke, that *Ioseph* by this speech would excuse the Egyptjan sooth|sayers, why they could not expound the dreames, because it was hard to find out the interpretation, seeing these dreames being divers did portend but one thing: and beside, they take these to be naturall dreames, whereas *Ioseph* sheweth they were of God. But *Ioseph* doth not insinuate himselfe into the love and affection of these Magicians, whom hee knew to be professors of Idolatrie and superstition, but doth faithfully discharge this dutie committed unto him. 3. Now although the dreames had one meaning, yet they were doubled, not for any such cause as *Lyranus & Tostatus* imagine, to shew the two causes of fertilitie, good seed signified by the eares, and good tillage by the oxen: but *Ioseph* himselfe rendreth two reasons thereof, *vers.* 33. the certaintie of this thing, and the speedie accomplishment thereof.

QUEST. VII. Ioseph, not Pharaoh, the Prophet.

Vers. 25. *God hath shewed Pharaoh what he is about to doe.* 1. Though these visions were shewed to *Pharaoh*, yet because he understood them not, *Ioseph* is rather to be counted a prophet, that interpreted them, than *Pharaoh* that understood them not: for it is one thing to have a representation of things objected to the phantasie, another to have the mind lightned to understand them. 2. And whereas God is said to doe this, it was not an ordinarie plentie, or famine, procured by naturall meanes, but extraordinarie sent of God: * although I denie not, but that there might be a concurrence of some naturall meanes: for Nilus overflowing, if it be moderate, causeth plentie in Egypt; if it be s••nt, bringeth sterilitie and barrennesse. *Plinies* sheweth, that the full increasing of Nilus is sixteene cubits high: *in duodecem cubitis famem sentit, &c. if it overflow under 12. cubits, famine followeth, and in 13. cubits there is scarcitie: 14. cubita hilaritatem afferunt, 15. securitatem, 16. delicias.* 14. cubits in the overflowing bring chearefulness, * 15. securitie, 16. plentie: he further sheweth, that the greatest increase was of 18. cubits under *Claudius*, the smallest of five cubits in the *Pharsalean* warre: *lib. 5. c. 9.* It might be that Nilus in the seven plentifull yeares overflowed 16. cubits or above, and so made the ground fruitfull; and in the seven deare yeares exceeded not 12. cubits, or was much under, and so caused drinesse and barrennesse: *ex Perer.*

QUEST. VIII. Iosephs wisdom in counselling to have a chiefe officer appointed for come.

Vers. 33. *Let Pharaoh provide for a man of understanding, &c.* 1. *Ioseph* doth not onely foretell the calamitie to come, but provideth a remedie for it; so could not the vaine Astrologers, and *Apolloes* oracles, if sometime they ghesed at things to come, they could not tell how to helpe it, *Mercer*. 2. *Ioseph* doth not give this counsell ambitiously, as seeking his owne honour, as the Hebrewes thinke, for as yet he was ignorant of his advancement: but God directed him by his spirit, to give this advice, that it might be a way to his exaltation. 3. This office here invented by *Ioseph*, to have a care to provide food for the people, grew afterwards to be very honourable: and from the Egyptians, it is like the Romans tooke this invention: the first officer among them, who was called *praefectus annonae*, the chiefe steward for provision, was *L. Minutius*, what time there was such a famine in Rome, that many people cast themselves with their heads covered into Tyberis: *Pompey* the great, after many honourable triumphs was chosen to this office; who

having made great provision in Affrica, being ready to take ship, staid not, though a great tempest arose, thus saying, *navigandi necessitas est, vivendi non est necessitas*: There is great necessitie to saile, (for the Citie was at that time in great want) but there is no necessitie to live: *ex Perer*.

QUEST. IX. Why Ioseph advised to have the fift part taken.

Vers. 34. *Take up the fift part of the land, &c.* 1. Hee meaneth the fift part of the fruits of the land, which was done at the Kings charge: for it is not like that he tooke away the fift part from the owners, though afterward it was made a law, but it was bought with the Kings money, *Mercer. Iun.* 2. *Ra* following *Oukelos*, readeth, let them defend the land of Egypt against the famine, by setting the people a worke to gather the corne: because the word is so taken, *Exod.* 13.18. where it is said the Israelites came up armed, girt under the fift rib: but this reading is improper; and that the fift part is understood, appeareth by the law of the fift part reserved to *Pharaoh*, *Gen.* 47.24. 3. The fift part was thought sufficient, for it is like beside that other rich men, following the Kings president, laid up some what in store also, and in the yeare of famine somewhat might grow, though not much, and they made greater

Page 347

spare in the time of scarcitie, *Perer. Mercer.* 4. *Iosephs* prudence appeareth, in preserving the corne so long for seven yeares: which was not done by using sand and quicksilver, as *Ramban* supposeth: but as *Philo* well conjectureth, by laying up the corne in the straw: for by this meanes it would keepe long sweet, and the poore might be employed in threshing of it out, as also they had straw for their cattell, *Perer. ex Philon.*

QUEST. X. Of the ring, fine linnen. and other ensignes of Iosephs honour.

Vers. 42. *Pharaoh* tooke off his ring, &c. 1. *Plinie* is here in an errour, that the use of rings came not up before the Trojane warre, whereas *Ioseph* was honoured of *Pharaoh* with a ring, who was six hundred yeare before the ruine of Troy. Likewise the same author saith, that the Egyptians used no rings to seale with, *lib.* 33. c. 1. Whereas it is most like, that *Pharaoh* gave this ring to *Ioseph* for that use: as *Assuerus* gave *Haman* his ring to seale letters in the Kings name, *Esther* 3.9. 2. It is like that *Ioseph* went apart, till *Pharaoh* had consulted with his Nobles, who all by their silence gave consent, that *Ioseph* was the fittest man. 3. These then were the ensignes of *Iosephs* honour: the King giveth him a ring, then he is araied with fine linen, or white silke, whereof there was great store in Egypt, which was made of certaine cotten or bombasine that came of the Gosipon tree, called Xilidon, *Iun. Perer.* The third signe of honour was a golden chaine, which was in great request afterward among the Romans: the fourth was *Iosephs* riding in the second chariot, appointed for him, that was the Viceroy next in authoritie to the King. *Assuerus* caused *Mordechai* in token of honour & of the Kings favour, to ride upon his horse, *Esther* 6. And in the same place *Mordechai* is adorned with the like ornaments, as with royall apparell, and a princely diadem, and proclamation to be made before him, as was here before *Ioseph*. So King *Balthazar* promiseth the like reward to him that could interpret the writing, that he should be clothed with purple, and should have a chaine of gold about his necke, and be the third ruler in the kingdome, *Dan.* 5.7.

QUEST. X. The great authoritie committed to Ioseph.

Vers. 44. *I Am Pharaoh, &c.* 1. This is not an oath, as some think, that *Pharaoh* sweareth by his honour: but he onely reserveth unto himselfe the Kingly name and majestie, as before, *vers.* 40. *onely in this throne will I be above thee.* 2. In that he saith, none shall lift up his hand without thee, it is to be understood, not of private, but of the publike affaires of the kingdome, *Mercer.* 3.

The Hebrewes here note, that as *Ioseph* before humbled himselfe and said, *without me shall God make answer to Pharaoh*, so now he is exalted: and *Pharaoh* saith, *without thee shall no man lift up his hand*, &c.

QUEST. XI. Of the change of *Iosephs* name, and the signification of it.

Vers. 45. *PHaraoh* called *Iosephs* name, *Zaphnath-paaneah*, &c. 1. These are neither Hebrew words, as *Ramban* thinketh: for although the first may be derived from *tsaphan*, which signifieth to hide, yet the originall of the other in the Hebrew tongue cannot be found, *Mercer*. *Hierome* thinketh it signifieth, *Saviour of the world*, in the Egyptian tongue, whom *Eugubinus* followeth: but it is most like that it signifieth the revealer of secrets, as *Iosephus Oukelos*, the Septuag. Some thinke he was a Prince rather, as the Chalde translateth, than Priest of On: because the priests of all other were most superstitious, *Iun*. This On was not the Citie (No) mentioned *Ezech*. 30. 16. which is Alexandria, but rather Heliopolis, as *Hierome*: the chiefe Citie of the regiment of Heliopolis, *Ptolemie* calleth Onium.* 4. *Asenath* cannot be the daughter of *Dina Jacobs* daughter, as the Hebrewes dreame, being an Egyptian woman: *Ioseph* marieth the daughter of an Idolater, because he could not take a wife of his fathers kindred, being in a strange countrey: so also did *Iacob* marrie *Labans* daughter that was an Idolater,* and *Moses* a Madianitish woman, whom afterward they converted to the true worship of God, as *Ioseph* did his wife: and this might well be a type and figure of the calling of the Idolatrous Gentiles, *Mercer*.

QUEST. XII. Potiphars, Whether two of that name.

The daughter of Potipherah. 1. We refuse here the opinion of *Hierome*, that thinketh this *Potiphar* to have beene the same whom *Ioseph* before served: and we hold that to be one of the fables of the Hebrewes, that this *Potiphar*, *Iosephs* master, having a purpose to use *Ioseph* to incontinenzie, was stricken of God with drinesse and withering in his secret parts, and afterward became a Priest. 2. I rather preferre *Augustines* judgement, who upon these reasons rather thinketh, that this was a divers *Potiphar* from the other: 1. Because it had beene much for *Iosephs* honour, that his master, whose servant he was, did now bestow upon him his daughter, and therefore *Moses* would not have concealed it. 2. The other *Potiphar* is the Captaine of *Pharaohs* souldiers, this Priest of On, two offices much unlike. 3. This On or Heliopolis, was about twentie miles distant from Memphis the Kings Citie, but the other *Potiphar* was a continuall officer in *Pharaohs* house: thus *Augustine* qu. 136. in *Gen*. 3. *Chrysostome* thinketh, that they were two divers men, but of one name, *hom*. 63. in *Gen*. But it is evident, that their names also differ: for the first is called *Potiphar*; the second with the letter *ain*, in the end *Potipherang*; besides, it is not like that *Io/sephe* would marrie the daughter of that adulteresse and wanton woman, whose evill manners hee had experience of, *Mercer*. *Muscul*.

QUEST. XIII. To what end mention was made of *Iosephs* age.

Vers. 46. *IOseph* was thirty yeares old, &c. Mention is made of the age of *Ioseph* for divers reasons. 1. By this it may be gathered how long *Ioseph* was a servant in Egypt, from 17. to 30. yeares, the space of 13. yeares, whereof 3. he spent in prison, the rest in service, *Mercer*. 2. But *Ioseph* for his thirteene yeares service, was recompenced with 80. yeares of libertie, prosperitie and honour, for he lived till he was 110. yeares old: which may also be a figure of the everlasting reward of the Saints, which they shal receive for their short and momentarie afflictions here. *Perer*. 3. This observing of *Iosephs* age helpeth

yeares after, when the seven plentifull yeares were past, and two of famine, was thirty nine yeares old, and *Iacob* at that time,* an hundred and thirty yeares old: then it will follow that *Ioseph* was begotten in the 91. yeare of *Iacobs* age, foureteene yeares after his comming into Mesopotamia: for *Ioseph* was borne in the end of the second seventh yeare of *Iacobs* service: so that *Iacob* was 77. yeares old when hee went first into Me|sopotamia▪ *Perer.* 4. *Iosephs* age is expressed, that it might appeare what wonderfull graces hee had re|ceived of God at those yeares: of chastitie, of patience, of pietie, of wisdom, of knowledge, of secrets, of policie, and government. It is said that *Iulius Caesar*, beholding the picture of *Alexander Hercules* temple at Gades, lamented that hee had done no worthy exploit at those yeares, wherein *Alexander* had conquered the whole world. But *Ioseph* here at the same age of thirty, had shewed more true wisdom and vertue, than either of them both, *Perer.* 5. Likewise by this president of *Ioseph*, made a governour at thirty,* wee see that at this age a man is fit for publike employment: *David* at that age began to reigne, *Ezechiel* then prophesied, *Ezech.* 1.1. Christ began to preach, and *Iohn Baptist*, *Mercer.* 6. Lastly, *Iosephs* age is expressed, to shew how mightily the Lord wrought with him, that the grave counsellors and Elders of Egypt were content to give place to his youth, and be advised and ruled by him, *Calvin.*

QUEST. XIII. What food *Ioseph* laid up, where and how.

Vers. 48. *Laid up food in the Cities.* 1. It is not like that *Ioseph* gathered of all other fruits and provision, as *Ramban* thinketh, but onely of corne: for other food could not have beene so well kept: and the next verse sheweth that food (*ochell*,) was gathered, namely, (*bar*,) wheat, *Mercer.* 2. *Iosephs* wisdom appeareth, that provideth barnes for every Citie, that they should not need to travaile farre for food, but have it provided at home. 3. Where it is said *till he left numbring*: it is like that *Ioseph* observed order, in laying up of the corne, and kept a talie of it: he numbred it, not of curiositie as *David* numbred the multitudes of his people, but in a provident forecast, to see what quantitie would suffice for every place, *Muscul.*

QUEST. XV. Whether indeed *Ioseph* had forgotten his fathers houses, as it seemeth by the name of Manasses formed of the word *Nashah*, to forget.

Vers. 51. *GOd hath made me forget all my labour and my fathers house*: 1. I doe not thinke with *Calvin*, that this is to be imputed to *Ioseph* as a fault, that would commit to oblivion his fathers house being entangled with this great honour and prosperitie: for how could hee forget his father, or fathers house, unlesse he should together abandon his faith and religion, and forget Gods covenant made to his father and his seed? 2. Neither doth it helpe the matter to say with some, that he did not forget his father, but his brethren, who are understood by his fathers house. 3. Nor yet is this spoken by way of comparison, that in respect of this great honour, his fathers house, his kindred, and education was nothing: as *Mercer.* 4. But the words doe expound themselves: he speaketh of the labour, and affliction, and great indignitie which he received at his brethrens hand, in his fathers house, the remembrance and grieve whereof, his great preferment and honour in Egypt allayed and mitigated, *Iun.* 5 But whereas it will be demanded,* if *Ioseph* had not forgotten his father, how came it to passe, that he remembred him not all this while, nor sent unto him, seeing *Memphis* the kings Citie, was not above 40. mile distant from *He|bron*, where *Iacob* dwelt: It may be answered, that whether by reason of *Iosephs* long affliction before, in which time he might thinke his father to be dead, or in respect of his most busie and troublesome im|ployment in the 7. yeares of plentie, or because he would yet conceale his kinred, he might forbear to enquire after them, it was the speciall worke of Gods providence so disposing, that his brethren should first seeke unto him, and bow before him, that his dreames might take effect, *Mercer.*

Augustine further thinketh, that God so disposed, that *Ioseph* all this while sent not to *Iacob* being not above 300. mile from him, that *Iacob* by this meanes might be exercised with sorrow: *Voluit Deus isto modo parva peccata Iacob in hoc seculo igne tribulationis consumere*: God would by

this meanes with the fire of tribulation purge Iacobs sinnes in this world: ser. 82. de tempor. But *Augustine* is deceived in the distance of Mephis from Hebron, which was rather 50. than 300. miles: for the Patriarkes could not carrie their corne so farre upon their beasts.

Thom. Anglicus and *Pererius* thinke that *Ioseph* had a revelation, how his brethren should come downe to Egypt to buy corn: But if this were so, it is not like, that *Moses* would have omitted it.

Theodore thinketh that God so disposed, that *Iacob* knew not of *Iosephs* being in Egypt, lest he might have redeemed him from thence, and so the occasion of the Israelites going downe into Egypt should have beene prevented: this opinion and the first I preferre before the rest.

QUEST. XVI. When Egypt began to be affamished, and what other countries beside.

Vers. 55. *AT the length all the land of Egypt was affamished, &c.* 1. For the first two yeares of famine, the dearth was not felt in Egypt, because private men might have laied up in store at home for themselves: therefore the Latine text is here very corrupt, that in the former verse, where the true reading is, *in all the land of Egypt was bread*, readeth, *in all the land of Egypt was famine*. 2. Where the famine is said to be in all lands, we must not understand all the countries in the world, but these countries next adjoyning which came thither for corne, vers. 57. and so the Hebrewes especially apply it to be spoken of the countries, *Phenice, Palestina, Arabia*, which doe border upon Egypt. 3. Some Hebrewes affirme, that *Ioseph* before he would sell the Egyptians corne, moved to have them circumcised, and that there was much altercation about it: It is like that he circumcised his owne two sonnes, and instructed the Egyptians in the true worship of God; but that he urged them generally to circumcision, being not of the seed of *Abraham*, to whom that ceremonie appertained, is not like, *Mercer*. 4. *Ioseph* is said,

Page 349

v. 56. to *breake* to the Egyptians, that is, to sell them food: for so the word *shabar* signifieth: * either because it breaketh famine, or because it is broken and ground to make bread of: or rather because they made their bread in thin cakes, and so used to breake, not to cut it, *Mercer*.

4 Places of Doctrine.

1. Doct. God only the disposer and foreteller of things to come.

Vers. 25. *GOd hath shewed Pharaoh, what he is about to doe.* God therefore is not an idle beholde: or foreteller of things to come, but a doer and disposer of them: which overthroweth the opinion of the heathen, that ascribe the actions of men, some to fatall necessity, as the Stoikes, some to fortune or chance, as the Epicures: but the Scripture telleth us, that *whatsoever pleaseth God, be doth in heaven and earth, Psal. 135.6.* Further, we see that onely God, that worketh in the world, can foretell the things that are done in the world, as the Prophet joyneth them both together: *Shew the things that are to come hereafter, &c. doe good or evill, &c. 41.21.* therefore neither spirits nor any other creatures, that are not able to dispose things done in the world, have the foresight or knowledge of things to come.

2. Doct. Repetitions of the same thing in Scripture not vaine.

Vers. 32. *THE dreame was doubled, because the thing is established with God, &c.* Hence then it is evi|dent, that repetitions in the Scripture, are not vaine *tautologies* and superfluous *battologies*, but that they are set downe for more certaintie; for which cause this dreame was doubled to *Pharaoh, Mercer*. like as Saint Paul saith, *Philip. 3.1. It grieveth me not to write the same things unto you, and for you it is a sure thing.*

3. *Doct.* The holy Ghost proved to be God.

Vers. 38. *CAn we finde such a man as this, in whom the spirit of God is? Augustine* noteth this to be the third place in Genesis, where mention is made of the spirit of God: the first is, *Gen.* 1, 2. *The spirit of God moved upon the waters:* the second, *Genes.* 6.3. *My spirit shall not alwaies strive with man,* the third in this place, *quaest.* 134. in *Gen.*

4. *Doct.* The mutability and change of time.

Vers. 54. *Then began the seven yeares of famine to come, &c.* After the yeares of plenty follow the yeares of famine: so after peace commeth warre, after health sicknesse; nothing is permanent or of long continuance here, *Muscul.* as the wise man saith, *There is a time for every purpose under heaven, &c. a time to weepe, a time to laugh, a time to mourne, a time to dance, Eccles.* 3.14.

5. *Doct.* Of the lawfulnessse of rich apparell and other ornaments in men of honourable place and calling.

Vers. 42. *Pharaoh tooke off his ring. Ioseph* commeth forth adorned with these complements of honour, a ring, gold chaine, fine linnen, riding in the second charriot. So that such ornaments are not to be condemned in men of honourable place and condition, if these two rules be observed: that neither such things be ambitiously sought and desired: as here this great honour was offered to *Ioseph* by *Pharaoh*, of him not begged: and that they be not used to ostentation and vaine glory. And for the lawfulnessse of rich apparell, and ornaments of gold in men of high place, to shew their authority, and the more to keepe the people in feare and obedience, the testimonie of our Saviour may suffice, *Mat.* 62.9. *Salomon in all his glory was not arrayed like one of these.*

5. Places of Confutation.

1. *Confut.* Against superstitious shaving

Vers. 14. *And he shaved him, &c.* *Ioseph* was shaved, not only to cleanse himselfe from the filthinesse and smell of the prison, but because it was not the fashion of that country to come before the king, with long and disordered haire, *Mercer.* This was a civill use of shaving: they placed no religion in it, as the Popelings of Rome doe.

2. *Confut.* The vulgar Latine not wholly Hieromes translation.

Vers. 43. *They cryed before him, Abrech.* This *Hierome* taketh to signifie a tender or young father of *Abh*, father, and *rech*, tender, delicate, *tradition in Gen.* yet the Latine translation under *Hieromes* name, readeth otherwise: *They cried before him, that all should bow their knees:* whence it is evident, that the vulgar Latin was not wholly of *Hieromes* doing: beside it is very corrupt in divers places, as vers. 54. for *in all the land of Egypt was bread*, the Latine hath *in all the land of Egypt was famine.* *

3. *Confut.* Against the popish prohibition of the marriage of Ministers.

Vers. 50. *HE gave him to wife Asenah, daughter of Potipherah, prince or priest of On.* The word *cohen* signifieth both a priest and a prince: the Chaldee readeth, *prince*, others *the priest.* *H.S.* But because the priests were in great authority in Egypt, and as from the Philosophers they chose Priests, so out of the priests they made princes, *Mercer.* I thinke he was both priest and prince, that is, the chiefe and principall priest. This sheweth that among the Egyptians, their priests were married and had children: so also was it lawfull in the old testament for the priests, and in the new for the Apostles to be married: and never forbidden in the Church of God, till Antichrist began to set in his foot, and his adherents, to teach the doctrine of devils, &c. *forbidding to marry, and commanding to abstaine from meats*, as the Apostle saith, *1 Tim.* 4.1, 3.

4. *Confut.* Against the superstitious restraine of marriage among Hebrews and Romanists.

Vers. 50. *NOw unto Ioseph were borne two sonnes, before the yeares of famine came.* The Hebrews note from hence, that all the time of famine *Ioseph* abstained from the company of his wife, because his children were borne before the famine came: and that it is unlawfull for the man and wife to come together in the time of famine, or any other common calamitie: as they would gather out of *Ioel* 2.16. *Let the Bride-groome goe forth of his chamber, and the Bride out of her bride-chamber; &c.* *Contra.* 1. It followeth not because *Ioseph* had no children borne in the time of the famine, that therefore he came not to his wife all that time: as though it is to be imagined, that the Patriarkes, when they had no children borne, abstained from their wives. 2. True it is, that the man and wife, according to the counsell of the Apostle, should sometime sequester themselves for fasting and prayer: but it must bee onely for a time and with consent, lest Satan tempt them for their incontineney, *1 Cor.* 7.5. they must not then defraud one another for many moneths, or many yeares. Not much unlike to this Jewish conceit, is the Popish restraint of marriage in the time of Lent, for the holinesse of the time, as they imagine, as though marriage were a pollution, either of time, place, or person.

6. Places of exhortation and morall use.

1. *Morall.* To cleanse our selves when we come before God.

Vers. 14. *HE changed his raiment, and came to Pharaoh.* As *Ioseph* changed his outward raiment, and put off his filthy clothes when he came into the Kings presence; so ought wee to cleanse our hearts and sanctifie our soules when we appeare before the Lord, *Muscul.* as the Preachet saith, *Take heed to thy foot when thou entrest into the house of God, Eccles.* 4.17.

2. *Morall.* Not to glory in our gifts, but to referre all to the praise of God.

Vers. 16. *Without me God shall answer.* *Ioseph* doth extenuate his owne gifts, detracteth from him|selfe, and giveth the glory to God: so wee should not rejoyce in any thing that is in us, but acknowledge every good gift to be from God; for (as the Apostle saith) *Neither he that planteth, nor he that watereth is any thing, but God that giveth increase, 1 Cor.* 3.7.

3. *Morall.* Gods speciall care in providing for his Church.

Vers. 16. *GOd shall answer for the wealth of Pharaoh.* Though God had great mercy upon *Pharaoh* and all Egypt, in forewarning them of the great famine to come, that they might aforehand make provision for it: yet Gods speciall care and providence watched over his Church in *Iacobs* house, that they might be preserved, as *Ioseph* him|selfe acknowledgeth, *God sent me before you to preserve your posterity in this land, Gen.* 45.7.

4. *Morall.* Wisdome not to be despised though cloathed in rags.

Vers. 15. *I Have heard say of thee thou canst interpret, &c.* Though the Butler before making mention of *Ioseph*, for feare rather than of love, lest by others it might have beene made knowne to *Pharaoh*, how *Ioseph* had expounded his dreame in prison, did in tearmes disgrace him, saying he was a young man, a childe in a manner, an Hebrew, who were an abomination to the Egyptians, and a servant or bonds|slave, *vers.* 12. yet *Pharaoh* disdaineth not to take counsell of him: we should not then despise wis|dome though cloathed with rags, not contemne the graces of Gods spirit in poore and base men to the world, *Mercer. Muscul.* Thus saith the Prophet, *There was found a poore and wise man, and he delivered the City by his wisdome, Eccles.* 9.15.

5. *Morall.* Famine is unsatiable.

Vers. 10. *The leane kine did eat up the seven fat kine, &c. and it could not be knowne that they had eaten them.* When God sendeth the judgement of famine, there is not onely an outward want, but there is also a greedy appetite within, that cannot be satisfied, and that which is eaten is not seene in the body: as these seven leane kine were never the fuller nor fatter, though they had swallowed up the seven fat and well liking kine: so the Prophet saith, *He shall snatch at the right hand and be hungry, and eat at the left hand and not be satisfied, Isay 9.20.* This judgement God sendeth upon men for abusing of plen|tie: and he which eateth and drinketh of wantonnesse more than sufficeth, is justly punished with a gree|die and doggish appetite, that never can have enough.

6. *Morall.* Men of gifts must be called to publike office.

Vers. 38. *Can we finde such a man as this, in whom is the spirit of God? Pharaoh thinketh Ioseph a fit man for government,* because he was indued with the graces of the Spirit: So none should bee called to place of rule and oversight in Church or Common-wealth, but such as are thereunto fit|ted and furnished with convenient and sufficient gifts: as *Numb. 11.17.* those Elders which were chosen to beare part of the burden with *Moses*, received also part of his spirit.

7. *Morall.* The Kings office to provide for the want of his people.

Vers. 55. *The people cried to Pharaoh, and he said, goe to Ioseph.* Although the people knew that the King had deputed *Ioseph* the chiefe officer for corne, yet they make their complaint to the King. It then belongeth to the King to provide for the necessities of the people, and to see that his officers doe their duty: so the woman in time of famine cried to the King, *Helpe my Lord, O King, 1 King. 6.27.*

CHAP. XLII.

1. The Method or Argument of the Chapter.

IN this chapter, first is set downe the comming of Israels sonnes into Egypt, where|fore they came, to buy food, *vers. 1, 2.* which of them came, all but *Benjamin*, and why? left he should die by the way, *vers. 4.*

Secondly, the manner of their entertainment in Egypt, is described, from, *vers. 7. to v. 26.* 1. *Ioseph* dealeth roughly with them: in charging them to be spies, *vers. 7. to 16.* then in detaining *Simeon*, and binding him before their eies, till such time as they brought *Benjamin*, *vers. 20. to 24.* other interlocutory speeches are inserted, of the Patriarkes among themselves, in confessing their sinne toward their brother, *vers. 21.* 2. *Ioseph* sheweth this kindnesse to his brethren, in causing their money to bee put in their sacks mouth, *vers. 25.*

Thirdly, their returne home is expressed. 1. What happened in the way as they went, that in open|ing of their sacks they found their money. 2. The report and narration to *Iacob* of their manner of han|dling and entertainment in Egypt. 3. The refusall of *Iacob* to send his sonne *Benjamin* with them, al|though *Ruben* earnestly perswaded him.

2. The divers readings.

v. 1. Why are ye negligent, or sloathfull? H.S.C. why gaze yee, or looke ye one upon another? B.G.T.P. heb.*

v. 2. Buy us necessaries from thence. H. buy us food. S.G. corne. B. buy us from thence. T.C.P. heb.

v. 4. & 36. Lest he take hurt by the way. H. be sicke by the way. S. die in the journey. C.G. lest destruction be|fall him. B. T. P. as[•]n, *destruction, death*.

v. 7. He considered, what he should say unto them. C. he made himselfe strange unto them. cae[•]er.*

v. 9. Ye are come to consider the passages of the land. S. to see the weakenesse or nakednesse. caeter.

v. 11. We are peaceable men, and intend no evill. H. we are peaceable and no spies. S. we meane truly, and are no spies. B. G. we are true or honest men, and no spies. C.T.P. heb cun, *right, true*.

v. 16. By the health of Pharaoh. H.S. by the life of Pharaoh. C.B. G. so may Pharaoh live. T. P. heb.*

Yee shall be carried away. S. ye shall be in bonds. caet.

v. 19. Carry the corne, which ye have bought for your houses. H. carrie the corne which ye have bought.* S. car|rie the corne, which faileth in your houses. C. carry corne for the famine of your houses. G. to put away the famine of your houses. B. P. carry corne, the famine whereof is in your houses.* T. carry corne of the famine of your houses· heb.

v. 25. To fill their sacks with corne. H.B.G. to fill their vessels or instruments with corne. C. T.P. calah, ^{*}*a vessell*.

v. 30. Put us in prison as spies of the countrey. S. G. tooke us for spies of the countrey. caeter.*

v. 33. take vi[•]ctualls necessary for your houses. H. take corne which ye have bought for your houses. S. take food to put away the famine of your houses. B.G. B. take corne, that failed in your houses. C. take that whereof there is a famine in your houses. T. take the famine of your houses. heb.

v. 34. Ye may receive him that is kept in bonds. H. I will deliver your brother. caet.*

v. 35. They every one found the bundels of money. H. they and their father, &c. caet.

v. 36. Simeon is in bonds. H Simeon is not. caet.*

v. 36. All these evils are fallen upon me. H. all these things are upon me. S. C. against me. caet.

v. 38. My gray haire to hell. H.C. old age to hell. S. to the grave. B.G.T.P. sheol, *the grave*.

3. The explanation of doubtfull questions.

QUEST. I. How they are said one to gaze on another.

Vers. 1. *Why gaze ye?* 1. Not as though they set a good face upon the matter, and would not be knowne to want, because of the Canaanites among them. 2. Neither doth this phrase shew any contention or strife among them: as straining curtesie, who should seeke out first. 3. Nor yet did they one gaze and stare upon another, musing to see how they were altered and changed with famine. 4. But the simple meaning is, that they stood as men amazed, not knowing what to doe: to the same purlpose the Septuagint translate, *why are yee idle? &c. Mercer*.

QUEST. II. How the Patriarkes descend into Egypt.

Vers. 2. *GEt ye downe*. 1. The Hebrews note is curious, who out of the word *redu*, goe downe, the letters whereof, make 210. doe gather the time of the abode of the Israelites in Egypt. 2. It is not like that they went downe into Egypt of purpose to seeke out *Ioseph* whom they had thither sold, as repenting of their fact. 3. But God so directed *Iacob*, that he sendeth them thither, that *Iosephs* dreames might take due effect: for now they all humbling themselves to *Ioseph* for food, doe reve|reverence to his sheafe, as *Ioseph* formerly had dreamed, *Mercer*.

QUEST. III. How Ioseph could know his brethren, and not be knowne of them.

Vers. 7. *WHen Ioseph saw his brethren, he knew them, &c.* 1. He knew them at the very first sight of them, not as the Hebrews imagine, because all strangers, that came for corne, gave up their names before they came into the citie, who they were, and from whence they came. 2. Neither needed *Ioseph* of purpose disguise himselfe in his habite as some of them again think, not to be discerned of his brethren: for they pressed upon him unawares among others, that came for corne. 3. Therefore it was an easie matter for *Ioseph* to know his brethren, because they were at mans estate when they sold him, *Mercer* and *Ioseph* might take specially view of them, when they did so afflict him: as men beset of theeves take speciall notice of them, *Muscul.* and by one, *Ioseph* might know another, whereas if hee had seene them asunder, it had not beene so easie; their speech also was the same, nothing altered, *P•er*. 4. But *Ioseph* was not knowne of them: he was altered in stature, countenance, and voice, being but a child of 17. yeares when they sold him: his imprisonment and afflictions might much alter him. Likewise his princely state and pompe tooke away all suspition and surmise from his brethren, that he was *Ioseph*: as also he spake not unto them in hebrew, but by an interpreter.

QUEST. IV. Wherefore Ioseph speaketh roughly at the first to his brethren.

Vers. 7. *HE spake to them roughly.* *Ioseph* thus dealeth with his brethren for divers reasons. 1. That by this meanes they might be brought to the knowledge of their sinne committed against him: for men by afflictions learne to know themselves: as these also did, *vers. 21. Mercer*. 2. The more roughly they were handled at the first, the more acceptable was the favour shewed afterward, and the benefit appeared so much the greater, *Augustin. qu. 46. in Genes.* 3. By this meanes *Ioseph* came to the knowledge of his fathers state and *Benjamins*, for he might feare, seeing onely *Benjamin* wanting, lest they had of malice against *Ioseph*, wrought some evill against him, being his only brother by his mother. *Chrysost. hom. 64. and Calvin.*

QUEST. V. What Ioseph meaneth by the weakenesse of the land.

Vers. 9 *YE are spies, and are come to see the weakenesse of the land.* 1. By the weakenesse of the land, we neither understand with some, the idlenesse and slothfulnesse of the people: although the E|gyptians, by reason of the overflowing of Nilus which made the grounds fruitfull, were much given to sloth. 2. Nor yet with *Aben Ezra* doe we expound, the *nakednesse*, to be the secrets of the land, because▪ the naked parts are secret. 3. Nor with the Septuagint, *vestigia*, the waies or passages into the country. 4. But the weake places, were the unvalled and undefenced townes, as the Latine, which *Mercerus* alloweth, readeth, *immunita loca*, places without defence. And that this specially belongeth to sp•e•, *Moses* sheweth, who giveth this charge to those which were set to spie out the land of Canaan: *Consider the land, what it is, and the people that dwell therein, whether they be strong or weake, many or few, whether the land be good or bad, whether they dwell in tents or walled townes, Numbers 13.19, 20.*

QUEST. VI. Why they alledge that they were all one mans sonnes.

Vers. 11. *WE are all one mans sonnes, &c.* 1. It is not like, as the Hebrewes conjecture, that these ten brethren did disperse themselves, at their entring into Egypt, and every man tooke a sundry way to seeke *Ioseph*, and that they confessed so much unto him, whereupon hee tooke occasion to say they were spies: for concerning *Ioseph*, they supposed that he was dead, *vers* 13. But *Ioseph* doth thus charge them rather, because they came in that company as conspirators: and therefore they goe about to excuse the matter, for their comming so together. 2. Wherefore their meaning is this, 1. That the cause of their so comming in one company was, for that they were brethren, and so much the more unlike to be spies because they came together, whereas spies use to disperse themselves, *Mercer*. 2. And seeing they are brethren, it is like that their father would have imployed his servants rather than sonnes in such a businesse, *Muscul*. 3. And seeing it was a capitall crime and danger to be a spie, it is unlike that one man would hazzard all his children at once, *Iun*.

QUEST. VII. Whether Ioseph made a lie, and so offended, in charging his brethren to be spies.

BUt now whereas *Ioseph* against his owne knowledge chargeth his brethren to bee spies, seeing they came for corne, how was not this a fault in *Ioseph*, so to dissemble? 1. I neither will yeeld this to have beene an infirmity in *Ioseph* with *Calvin*. 2. Neither with some, excuse this fact, and say it was, *io/cosum mendacium*, a pleasant lie, or in sport. 3. Much lesse was it a purposed lie, as though *Ioseph* should sweare to it, by the life of *Pharaoh*: for by that oath hee affirmeth not that they are spies, but bindeth them to bring their brother *Benjamin*. 4. Wherefore I thinke rather that *Ioseph* used here no lie at all. 1. But not in that sense, as *R Salomon* taketh it, as though *Ioseph* had called them spies one way, because they searched the next way into the land of Egypt out of Canaan, and that they understood *Ioseph* another way: for *Ioseph* expoundeth himselfe that he meaneth spies properly, that they came to see the weakenesse of the land. 2. Neither doth he speake in the opinion of others, that they are counted spies, but this thrice urging of that word, sheweth that he spake as from his owne judgement. 3. Neither doth he speake figuratively turning his finger to himselfe, and that they spied out his weakenesse, and abused his youth and simplicity, when they sold him to the Ismaelites, as *Rupertus*. 4. But I rather thinke, that *Ioseph* thrice spake, not *assertive*, by way of assertion, or affirmation, but *probative and tentative*, by way of question to trie them, which was no lie nor dissimulation at all: as neither was that in our Saviour, that to make triall of his disciples humanity, made shew as though he would have gone further, *Luke*. 24.

QUEST. VIII. Whether Ioseph had before forgotten his dreames.

Vers. 9. *ANd Ioseph remembred the dreames, which he dreamed of them.* 1. Not that *Ioseph* had either made small account before of his dreames, seeing the contrary event in his imprisonment and other afflictions. 2. Or that prosperity had made him to forget his former visions. 3. But now, when he saw his dreames to take effect, he doth more lively remember them, & better understandeth them than before, as it is said of the disciples, that they understood not those things, which were said of Christ at the first, but after hee was glorified, then they remembred that they were written of him, *Iohn* 12.16. *Calvin*.

QUEST. IX. Whether Ioseph sweareth by the life of Pharaoh, or therein did wel.

Vers. 15. *BY the life of Pharaoh you shall not goe hence.* First some excuse *Ioseph* here, admitting this to be an oath. 1. Because in effect he did sweare by God, who was the author of *Pharaohs* health and life. 2. Some againe doe extenuate his oath, that he sware in effect by nothing, as *Socrates* used to sweare by a goose, or dog, *Zeno* by the *Caper tree*, to shew the vanity of the heathen that used to sweare by their Gods: but it is not like, that *Ios•ph* set so light

by the health of *Pharaoh*, as *Augustine* well noteth: *an bono & fideli servo vilis fuerit salus Pharaonis*? 3. Some would excuse it, because *Ishph* was not in good earnest, but did all this in a friendly kind of dissimulation: but as it is not lawfull to lie in jest, so much lesse to sweare in jest.

Secondly they that denie this to have beene an oath, 1. Some say it was but a vehement kind of obtestation, as *Moses* calleth heaven and earth to witnesse, *Deut.* 30.19, and as a man may contest by his faith, by his head, and such like, *Calvin*. But yet this will not helpe, for our Saviour condemneth, whatsoever in our speech is used beside yea, or nay, *Math.* 5. that out of *Deut.* is a patheticall compellation of the creatures to be witnesse, against the people of their ingratitude and disobedience, which is much unlike this case here. 2. Some hold this speech of *Ioseph* to be an execration: as if he should say, he wished *Pharaoh* no otherwise to live, than he would doe as he said, *Thom. Aquinas*. But *Ioseph* was more reverent and respective of *Pharaohs* health and life. 3. *Iunius* saith it is a constant kinde of affirmation used both among Christians, and others: and will have it like to those asseverations, 1 *Sam.* 2.2. *O my Lord (Anna saith to Eli) as thy soule liveth*, and *Abner* saith to *Saul*, *as thy soule liveth (O king) I cannot tell*, 1 *Sam.* 17.55. and as the use was to sweare by the soule of the Emperour, as he alleageth out of *Vlpianus*: But herein I cannot consent unto that learned man: for in those phrases, they alwayes either protested by themselves, in the first person, as 2 *King.* 6.31. *God do so to mee, and more also*: or by those to whom they speake, in the second person, as in the examples given in instance: and therefore the case is not all one with this: And concerning that use, to protest by the Emperours soule, though it continued under Christian Emperors, yet it is certaine that it was taken up before in the time of Idolatry, when they ascribed divine honours to their Emperors. 4. Wherefore I rather incline to thinke, that this kind of speech, to say, by the life of *Pharaoh*, was used commonly in Egypt as an oath, partly of flattery, partly of superstition, in ascribing too much to their Kings: which use they seeme to have derived from the Hebrewes, that as they used to sweare *vivit dominus, the Lord liveth*, so they, *Pharaoh liveth*: and the Hebrewes write, that to this day it is a law among the Egyptians, that he which falsly sweareth by the kings head in a pecuniarie matter, shall be put to death, *Perer.* yea and the imperiall law is, that he which did commit perjury, swearing *per genium Imperatoris*, by the soule or spirit of the Emperour, should be beaten with clubs, and it should be written over his head 〈 in non-Latin alphabet 〉, sweare not rashly, *Iun. ex Vlpian.* But yet *Ioseph* in this place of purpose sweareth not, but by the common use and custome spake as the rest did, as it appeareth by his twice using of the same words together: like as in our English tongue, many suddenly will say (*Mary*) having no intent to sweare: which notwithstanding at the first (I thinke) was taken up as an oath by the name of *Marie*: And beside *Ioseph* doth conforme himselfe of purpose to the Egyptian phrase, that his brethren should not suspect him to be an Hebrew, which they might easily have done, if he had said, *as the Lord liveth*: Therefore although *Ioseph* may be somewhat herein excused, yet can he not be cleared or justified, but that living among a superstitious people, he was somewhat polluted also by their man|ners, *Mercer. Genevens. annot.* in the great Bible: and so *Iosephs* brethren did take it, that he charged them with an oath.

QUEST. X. Whether *Ioseph* did forswear himselfe.

Vers. 16. *BY the life of Pharaoh yee are but spies.* It might seeme that *Ioseph* here did forswear himselfe, because they were indeed no spies. 1. It doth not satisfie to say, he did not forswear, because there is no mention made directly of God: for though we ought onely to sweare by the name of God, yet he that sweareth fa|sly by any other thing, forsweareth himselfe: It seemeth it was the Pharises doctrine that a man might sweare by other things as well as God, so they did not forswear: but our Saviour, not m|sliking their caution against forswearing, sheweth further, that it is not lawfull so much as to sweare at all, by the heaven or earth, by the head, &c. *Math.* 5.34. 2. Neither sufficeth it to say that *Ioseph* did sweare in jest, not in good earnest, and therefore forsweareth not: for an oath is not to be used in sport, but we must sweare in judgement, *Ierem.* 4.2. that is, advisedly. 3. Wherefore to exempt *Ioseph* from perjury, first he saith, *by the life of Pharaoh, ye shall not goe hence, except your youngest brother come hither*: this was performed,

for they did not all goe, but left one bound to be a pledge for the rest: *Algaîne hee saith*, if they failed in bringing their brother, *by the life of Pharaoh they were spies*: that is, as their words should not prove true for the one, so they might very well bee suspected for the other, and worthily held to bee spies: so *Augustine* well expoundeth, *Exploratores deputabimini*

merito mendacii vestri; You shall deserve by your lie to be counted spies, quast. 139. in *Genes.* And againe they did in a manner take it upon them, to be counted spies, if it were not true which they said, *Mercer*.

QUEST. XI. Why Simeon was taken and bound rather than any other.

Vers. 24. *HE tooke Simeon from among them, and bound him.* 1. They did not choose *Simeon*, to be a pledge for the rest, but *Ioseph* tooke him. 2. Either because *Ioseph* had experience of his bloody minde against the *Sichemites*, and so might hold him a principall agent in his affliction; and some hold that *Iudas Iscariot*, that betrayed our blessed Saviour, came of this *Simeon*. 3. Or because he would not assist *Ruben*, in delivering of *Ioseph*, being the next in yeares, and so they both joyning together might have swayed the rest, *sic Theodoret, quaest.* 102. in *Genes.* 4. Or rather, because he was the author of the conspiracie to kill *Ioseph*, and the first that let him downe into the pit, as *Philo* thinketh. 5. *Ab•• Ezra*, whom *Iunius* followeth, saith, *Ioseph* tooke *Simeon* for the rest, because he was the eldest, not *Ru/ben*, whom he spared for his kindnesse and brotherly affection toward him, though he committed him to prison with the rest at the first, lest he should have bewrayed himselfe. 6. And *Ioseph* knew *Simeon* to be of an unquiet and turbulent spirit, and therefore detained him, lest he might have hindered the motion for the bringing of *Benjamin*, *Muscul*.

QUEST. XII. Who it was that opened his sacke in the *Iune*, and what sacke.

Vers. 27. *AS one of them opened his sacke to give his asse provender; &c.* 1. Some say this was *Levi* that opened his sacke, some thinke it was *Ruben*, but it cannot be certainly gathered who it was. 2. One of them opened his sacke, not that great one wherein they carried their corne, as *Ramban*; for it is not like that they gave their asses wheat, neither yet was it the purse wherein they put their molney, as *Mercer*: for he thereout tooke provender for his horse, but it was another lesser sacke, wherein they carried provision for their asses, *Iun.* and therefore another word is here used (*amthacath*, which signifieth a bag that is stretched out) than before, where that, wherein they carried their wheat, is called (*sack*) a sacke, the same in English and Hebrew. 3. And though they were in an *Inne*, it might be that there was no provender to be had, but such as they had brought; the word is *malon*, a lodging place, not like unto our *Innes*, where provision is made both for man and beast, *Muscul*.

QUEST. XIII. Whether one or all opened their sacks in the *Iune*.

BUT whereas one of them is here said to open his sacke, and finde his money, and the rest at home in the presence of their father, *vers.* 35. and yet *Gen.* 43.21. they are all said to have opened their sacks in the *Inne*: for the solution hereof. 1. Some thinke, that indeed one of them did open his sacke in the *Inne*, and the rest at home: but they in reporting of it make but mention of the *Inne*, to be more compen|dious, *Iun.* or by a *synechdoche*, all are said to doe it, because one did, *Muscul.* or they joyne together, that which was done in the *Inne*,* and the house. But none of these answers doe satisfie, for still the contra|diction remaineth: for they thus say to *Iosephs* steward, *As we came to an Inne, and opened our sacks, behold, every mans money was in our sacks mouth, Gen.* 43.21. then it must needs be that every mans sack was opened. 1. For it

is not like, that after one had opened his sacke, and found his money, but that the rest, wondering at it, would trie whether they had theirs also. 2. To say that the rest of their money was not in the sacks mouth, but in the midst as some Hebrewes, and that therefore they opened their sacks againe at home, is against the text before alleaged, *every man found his mony in his sacks mouth*. 3. Beside as one opened his sacke to give his asse provender, so it is like the other did so also: for that one asse carried provender for all the rest, as *Mercerus* conjectureth, was neither likely nor possible. 2. Wherefore I thinke rather, that they all opened their sacks, and found their money in the Inne, and knit up their sacks againe, till they came at home, and then in the presence of their father emptied their sacks, that he might see also where the money was put.

QUEST. XIV. Of Rubens inconsiderate speech.

Vers. 37. *SLay my two sonnes, if I bring him not to thee*. 1. This was but a foolish offer of *Ruben*, for what satisfaction had it beene to *Iacob*, if *Benjamin* had miscarried, to kill two of his nephewes? and indeed it seemeth that *Ruben*, though the eldest, was not the wisest, as it is evident, by that his folly, in lying with his fathers concubine, for the which fact he lost his birthright, and it was given to *Ioseph*, 1 *Chron.* 5.1. 2. Yet because *Iacob* had them in jealousie, for making away of *Ioseph*, *Ruben* by this speech would take all suspicion from his father, of any hard measure to bee offered to *Benjamin*, *Calvin*, *Ruben* speaketh here but of two sons, whereas he had foure in all, *Gen.* 46.9. either because two of them were but little ones, and the other therefore more deare unto him, *Mercer*: or because these two only were now in sight and present, when *Ruben* uttered this inconsiderate speech, *Iunius*.

4. Places of Doctrine.

1. *Doct.* How the Iewes should be intreated at the hands of Christian Princes.

Vers. 17. *SO he put them in ward, three daies*. *Rupertus* would have this proceeding of *Ioseph* against his brethren, to be a pattern for Christian Princes, how they should intreat the Iewes: that as *Ioseph* doth only imprison them, and handle them roughly, to bring them to knowledge and confession of their treachery against him: so Christian governors should not put the Iewes to death, but use them hardly, by laying taxes and impositions upon them, that at the length they may be brought to repentance

for their blasphemies against Christ: as it is in the Psalmes, *Slay them not lest my people forget it, but scatter them abroad by thy power*; *Psal.* 59.12. *Rupert. lib.* 9. *comment. in Gen. cap.* 4.

2. *Doct.* Where the feare of God is not, there can be no true vertue.

Vers. 18. *THis doe and live, for I feare God, &c.* *Ioseph* biddeth them bee secure of his sincere and true dealing with him, because he feared God: so that true religion is the fountaine of vertue and honest dealing: they therefore that feare not God may for a while make a semblance and shew of honestie, but it cannot be in truth, where the ground of true religion is wanting: where therefore the feare of God is not, we cannot expect any vertuous action, as *Abraham* reasoned with himselfe when he sojourned in Gerar, *The feare of God is not in this place, and they will slay me for my wives sake*, *Gen.* 20.12.

3. *Doct.* The guilt of sinne remaineth when the act is past.

Vers. 21. *THEy said one to another; we have verily sinned against our brother*. By this wee learne, that although the act of sinne be done and past, yet the guilt and conscience of sinne may

continue, as here the sinne which they had committed against *Ioseph* 23. yeares before, is revived, *Muscul*. As the Lord said to *Cain*, *If thou doest not well, sinne lieth at the doore*, *Gen.4.7*. It lieth lurking in the doore of the conscience, ready upon every occasion to assault us.

4. *Doct*. The author of affliction, it commeth not by chance.

Vers. 28. *What is this that God hath done unto us?* These men having a guilty conscience, thinke that God meeteth with them in every corner: yet this good perswasion they have, that nothing hapned to them by chance, as this, the finding of their mony in their sacks mouth, but they ascribe all to Gods providence, they make him the authour of their crosses and affliction, *Calvin*. As *David* in like manner saith, that the Lord bid *Shemei* curse him, *2 Sam. 16.11*.

5. Places of Confutation.

1. *Confut*. Saint Pauls prophecie of some that should give eare to the doctrine of devils, fulfilled in the Synagogue of Rome.

Vers. 6. *They bowed their face to the ground before him*. Here *Iosephs* brethren unwittingly doe fulfill *Io/sephs* prophecie, that they should fall downe unto him and doe him reverence: like as the Jewes did ignorantly accomplish many things in the passion of Christ, which were foretold by the Prophets: So also they which in these dayes give eare to the doctrines of devils in the Romish and Antichristian Synagogue, doe fulfill the prophecie of the Apostle, *1 Tim. 4.1*. some of them of ignorance and simplicity, but their blinde guides of malice and obstinacie against the truth, *Muscul*.

2. *Confut*. Against Purgatory.

Vers. 8. *Ioseph knew his brethren, but they knew not him*. *Augustine* propounding this question, how it came to passe that all this time of *Iosephs* prosperity he sent no word to *Iacob*, but he continued still mourning for his sonne, giveth this reason, *Quoniam sine istis minutis peccatis Iacob esse non potuit, volens Deus illa parva peccata in hoc seculo igne tribulationis consumere, &c*. Because *Iacob* could not be without some small sinnes, God would by this meanes purge them with the fire of tribulation in this world, *serm. 82. de tempor*. If small sinnes then (which they call veniall) bee purged in this world, then there is nothing remaining to be cleansed in purgatory fire afterward, which they say serveth to the purging, not of mortall, but veniall sinnes: and indeed *Iob* well sheweth that our purgatory fire is in the affliction and sorrow of this life, where he saith, *Exibo ut aurum, I shall come forth like gold, Iob 23.10*. And the Prophet saith, *That the Lords fire is in Sion, and his furnace at Ierusalem, Isa. 31.9*. it is not then in hell or Purgatory. I much muse that *Pererius* alleaging this sentence of *Augustine*, could not perceive how strongly it maketh against Purgatory.

3. *Confut*. Against the swearing by Saints.

Vers. 15. *BY the life of Pharaoh ye shall not goe hence, &c*. *Thomas Aquinas* justifieth this fact of *Io/seph*, in swearing by the life of *Pharaoh*, and would warrant thereby the swearing by creatures, as namely by Saints: for an oath, saith he, is made two wayes, by *execration*, when some creature is produced, that God should shew his judgement upon if one sweare falsly, as when one sweareth by his head, or such like: the other way is by *contestation*, either *directly*, when the name of God is mentioned, or *indirectly*, when some creature is named in whom the truth should be manifested: so we sweare by the Gospell, wherein Gods truth is expressed: by Saints, that beleaved in the truth: so *Ioseph* sware by *Pharaoh*, a minister of Gods truth and justice, *Thom. 2.2. qu. 89. ar. 6*.

Con•ra. 1. This subtill disputer doth justifie that kinde of oath, which is directly forbidden by our Saviour himselfe, as to sweare by the head, *Matth. 5.36*. *Neither shalt thou sweare by thine head*: wee may justly suspect him in the rest, when at the first he dare controll the holy doctrine of the

Gospell. 2. Men use not to sweare by the Gospell, but upon it, when they lay their hands upon the book: for so we reade, that the Saints have used some visible ceremonie and rite in taking an oath: as *Abrahams* servant layed his hand upon his masters thigh, *Gen. 24.3. Iacob* did sweare unto *Laban* upon an heape of stones, but neither did the one sweare by his masters thigh, nor the other by the stones, but by the name of God, *Gen. 24.3. Gen. 31.53. Iacob*sware by the feare of his father *Isaack*: after the same manner is a booke used as a visible object for further evidence, in the ministring of an oath: but Saints are neither visible,* nor pre|sent, and therefore the case is not alike. 3. It is also directly forbidden to sweare by any but by the Lord, *Deut. 6.13. Thou shalt feare the Lord thy God, and serve him, and sweare by his name*:and though [onely]

be not here found, yet our Saviour so interpreteth, *Thou shalt worship the Lord thy God, and him onely shalt thou serve, Matth. 4.10.* and so consequently, by him onely shalt thou sweare. 4. Concerning *Iosephs* act, I have shewed before, *quest. 9.* that although it may be somewhat qualified and extenuated, yet it cannot be justified: but it savoureth somewhat of the Egyptian manners, and seemeth to be against that place, *Zephan. 1.5.* where the Prophet reproveth those that sweare by the Lord, and sweare by *Malcham*, that is, their King: whether they made the idoll, or a mortall man their King; both abuses are here reprovved.

6. Places of Exhortation.

1. *Observ.* The righteous not exempted from publike calamity.

Vers. 1. *Iacob* saw that there was food in Egypt, &c. *Iacob* among the rest of the Canaanites tasted of the famine: whereby we see that the righteous are not exempted from publike calamities: as *Abraham* was pinched in like manner with famine, and constrained to goe into Egypt, *Gen. 13.* for the •ingdome which the righteous looke for is not of this world, *Muscul.*

2. *Observ.* God at the first seemeth to deale hardly with his children, as *Ioseph* did with his brethren.

Vers. 7. *HE* spake to them roughly. Like as *Ioseph* at the first seemed to handle his brethren hardly, yet inwardly he yearned in compassion toward them, and in the end shewed them great kindnesse: so the Lord dealeth with his children. When he humbleth them by affliction he seemeth unto them as anemie, as *Iob* complaineth, that God counteth him as one of his enemies, *cap. 19.11.* but in the end he sheweth his gracious favour, and fatherly affection, *Mercer.*

3. *Observ.* Against the custome of swearing.

Vers. 19. *OR* else by the life of Pharaoh, &c. *Ioseph* sweareth twice together: such a thing it is to have an evill custome: many that use to sweare are so accustomed to it that they cannot doe otherwise but sweare, *Calvin.* therefore we must take heed that sinne be not confirmed by custome: but as the Apostle saith, *Be not overcome of evill, but overcome evill with goodnesse, Rom. 12.21.*

4. *Observ.* As men measure to others it shall be mete to them againe.

Vers. 21. *WE* would not heare him, therefore this trouble is come upon us. As they hardned their hearts against the pitifull complaint of their brother *Ioseph*, so they confesse it to bee just that now their suit is not heard. Thus it is just with God to pay men home in their owne measure: therefore let men take heed how they use their poore brethren hardly; the time may come that they may finde as hard measure at other mens hands: therefore let every man remember that

saying of our Saviour, *That which yee would that men should doe to you, doe you unto them: this is the Law and the Prophets, Matth. 7.12.*

5. *Observ.* Affliction bringeth a man to repentance.

Vers. 21. *AND they said one to another; we have verily sinned, &c.* We see the wonderfull and admirable effect of affliction, which bringeth a man to the knowledge of his sinne: it is the Lords plow wherewith we are made fruitfull: like to the helve which *Elizeus* cast into the water, which fetched up the iron in the bottome: so affliction raiseth up a sinner that lay drowned and mudded in his sinne.

* Affliction hath three notable effects: it maketh us to know God, our selves, and the world: first it stirreth us up to thinke of God whom wee have offended, and to turne us to him by true repentance: as the Scripture testifieth of *Manasses*, that after the Lord had humbled him by affliction, then he knew that the Lord was God, 2 *Chron.* 33.13. We are called to the knowledge of God three wayes; 1. By inspira|tion and inward motion wrought in us by God himselfe.* 2. By the ministry of man, as either by their examples, or admonitions and instructions. 3. We are forced by the necessity of affliction, *Perer. ex Cas/sian.* And as the profiting by affliction is a signe of spirituall health: so the hardning of the heart under the crosse is a signe of desperate state, as the Prophet *Ieremie* saith, *Thou hast smitten them but they have not sorrowed, Ierem. 5.3.*

* Secondly, affliction causeth us to know our selves: 1. Our mortall and corruptible state, our vile and fraile nature, that weareth and wasteth away with trouble, anguish, and sicknesse: as the Prophet *David* saith, *When thou with rebukes doest chastice man for iniquity, thou as a moth makest his beauty to consume, Psal. 39.7.* 2. Beside, man by his affliction seeth his faults as in a glasse, and calleth to minde his former errors: as *David* saith, *Before I was afflicted I went wrong, Psal. 119.67.*

Thirdly, affliction learneth us to know the world: 1. How vaine it is, as the Preacher saith, *Vanity of vanities, * all is but vanity, Eccles. 1.2.* 2. It sheweth the instability and mutability of the world, how sud|denly men fall from riches to poverty, from health to sicknesse, from honour to misery: as the Apostle saith, *The world passeth away and the lust thereof, 1 Ioh. 2.17.* 3. Affliction layeth open the misery and trouble that is in the world: for man is borne to sorrow, as the sparks flie upward, *Iob 5.7.* that a man may say of the world and the pleasures thereof, with *Moses* in his song, *Their vine is the vine of Sodome, and as the vines of Gomorrha, their grapes are as the grapes of gall, their clusters be bitter, their wine is the poyson of Dragons, Deut. 32.32.* 4. The deceitfulnesse of the world appeareth by affliction: how it deceiveth the hope of those that trust to it: like as *Lot* made choise of the pleasant fruitfull vale of Sodome, which was soone turned into a filthy lake and poole of brimstone. 5. Lastly, By affliction and tribulation wee know the world to be evill, wretched, and wicked, that there is no goodnesse in it; as the Apostle saith, *The whole world lieth in wickednesse, 1 Ioh. 5.29. ex Perer.*

CHAP. XLIII.

1. The Method or Argument.

First in this Chapter is declared the manner of *Iacobs* condescending to send *Benjamin* into Egypt with his brethren: where we have, 1. *Iudahs* absolute deniall to goe without him, vers. 3, 4, 5. 2. *Iacobs* expostulating with his sonnes for confessing they had another brother, and their answer,

vers. 6, 7. 3. *Iudahs* undertaking for *Benjamin*, vers. 8, 9, 10. 4. *Iacobs* condescending, with his advice to take a present with them, and double mony, and his blessing of them, vers. 11. to 15.

Secondly, this Chapter sheweth how they were entertained at *Iosephs* hand, 1. The preparation to their entertainment is set downe: to the which belongeth, 1. Their inviting to dinner, vers. 16, 17. 2. Their conference with *Iosephs* Steward concerning their money, and his satisfying of them, vers. 18. to 23. 3. The delivering of *Simeon*, vers. 23. 4. They addresse themselves, and their present, vers. 24.25.

2. The entertainment it selfe is declared in *Iosephs* friendly communication with them, vers. 27. to 30. his tender affection, vers. 30. bountifull feast, with the manner of it, vers. 32. to the end.

2. The divers readings.

v. 2. The man did charge us with an oath. H.G. did testifie unto us with a witsesse or testimonie. * S. did solemnly protest unto us. C.B.T.P. gunah, to protest, to witsesse. heb.

v. 5. The man, as we have often said, did denounce unto us, saying. H. the man said unto us. caet. *

v. 7. We answered him, *consequenter*, accordingly. H. we shewed him according to his question. S. according to the tenour of these words. S. according to the order of his words. C. the meaning of his words. T. according to these words. G. according to the mouth or face of these words. heb.

v. 8. We and our little ones. H. we and you, and our substance. S. we and you, and our family. B.C. we and you, * and our little ones. T.G. heb. taph, *a little one*.

v. 9. I will receive the childe. H.S. I will be surety, or undertake for him. caet.

v. 11. Turpentine and almonds. H.C. turpentine and nuts. S. nuts and almonds. B.G. pineapples and almonds. P. nuts of the turpentine tree and almonds. T. boten, *the turpentine tree with the fruit*. heb.

v. 14. That he deliver your brother that is in bonds. H. Your other brother. caet. * I shall be as one robbed of my children. H.B.I. as I have beene robbed of my children, shall be robbed. C.G. I, as I have beene robbed of my children, am robbed of my children. S.I. if I be robbed of my children, I am robbed. T. *that is, he securely committeth the successe to God, being prepared to beare whatsoever hap/meth: the like phrase is used, Esther. 4.16.*

v. 16. Benjamin his brother by the mothers side. S. Benjamin. caet. *without any addition*.

v. 18. They being terrified there. H. the men seeing they were brought into Iosephs house, were afraid. caet. *

v. 18. That he may cast some cavill upon us, and violently bring us into servitude. H. that he may cavill with us, and lay to our charge. S. that he may be Lord over us▪ and seeke occasion against us. C. that he may seeke oc|casion against us, and violently lay hands on us. B. that he may picke a quarrell against us, and lay somewhat to our charge. G. that he may beare us downe, and runne upon us. T. that he may roll himselfe upon us, and cast himselfe upon us. heb.

v. 25. They heard that he must dine there. S. that they should eat bread there. caet. *

v. 30. His bowels were moved. H. enflamed. caet. camar, *to wax hot*.

v. 31. They count such a feast prophane. H. because the cattell which the Egyptians worship, the Hebrewes eat. C. for that is an abomination to the Egyptians. caet. *

v. 35. And were drunken with him. B. drunke plentifully with him. T. shacar, *to be drunken, or drinke freely.* heb.*

3. The explanation of doubtfull questions.

QUEST. I. Whether all Iacobs family lived of the provision out of Egypt.

Vers. 2. *TVrne againe and buy us a little food, &c.* 1. *Iacob* stayeth not till all the bread was eaten up, for whereof should they then have lived till they went and came, but the provision was very neare spent, *Mercer*. 2. Neither is it to be thought that *Iacobs* whole family, which had some 200. or 300. persons (for there were 70. males which came out of *Iacobs* loynes, beside their wives, nieces, and ser|vants) lived together of the wheat brought out of Egypt, but that in such great necessity there was a sup|ply made with herbs, roots, acornes, and such like, *Calvin*. 3. *Iacob* speaketh of buying a little food, not as though he thought the famine to be at an end, but because in time of famine great parsimony is used, and a little made to goe a great way, *Muscul*.

QUEST. II. Why *Iudah* prevai|leth more with *Iacob* than all the rest.

Vers. 11. *Then Iacob said, if it must be so now, &c.* *Iudah* perswadeth more than the rest to have *Benja|min* goe with them, not in respect of the punishment which hee undertaketh, as though it were greater, *to beare the blame for ever*; which some make a type of everlasting punishment, whereas

Page 358

Ruben offered the present death of his two children, which was but temporary: but *Iacob* rather re|jected that speech of *Ruben* as foolish and inconsiderate. 2. Neither doth *Iudah* perswade in respect of his age, because *Ruben* being not heard, and *Simeon* absent, and *Levi* indisgrace because of the massacre of the Sichemites, *Iudah* was the next borne, *Muscul*. 3. But *Ruben* was refused *Iacob* conceived evill of him for his incest with his fathers concubine: *Iudah* was respected for his wisdom and gravity, of whom *Iacob* did foresee that the Messiah should be borne, *Mercer*. 4. As also *Iudah* watcheth hi• <◇> when the provision was spent: so that *Iacob* was forced in respect of that present necessity to <...> them, *Perer*.

QUEST. III. Of Iacobs present.

Vers. 11. *Take of the best fruits of the land, &c.* 1. For three causes *Iacob* doth counsell them <...> a present with them: 1. To finde grace with the Lord of the Countrey. 2. To redeeme their brother *Simeon*. 3. To cleare themselves of the suspition of being taken for spies, *Philo*. 2. Though these gifts were not of any great price, yet *Iacob* hopeth that the good will of the giver should be accep|ted,* *Calvin*. 3. But the Hebrewes here are very ridiculous in their superstitious toyes, who prescribe this verse thrice to be said in the City gates where any pestilence or other deadly danger rageth, when one en|treth, and so he shall be preserved, *Mercer*: as though Gods wrath were appeased with balme, turpentine, almonds, such as *Iacob* sent for a present.

QUEST. IV. Of the double money which they are bidden to carry with them.

Vers. 12. *Take double money in your hand.* 1. Some thinke that they carried double money with them to buy corne with; for *Iacob* might conjecture that the price of corne by reason of the ex|ceeding dearth was enhaunced: and that beside this double money they carried the other money which was found in their sacks mouth, *Rasi*, *Bahai*, whom *Iunius* and *Musculus* follow. 2. But I rather thinke with *Mercerus*, that the money which they were to restore, was part of this

double money, and the other halfe was to buy corne: for so *vers.* 15. it is said they tooke twice so much money with *Benjamin*: there is mention made onely of double money.

QUEST. V. Of Iacobs prayer.

Vers. 14. *GOd almighty give you mercy, &c.* 1. The word is *rachamim*, which signifieth bowels, and consequently compassion: and so indeed God heard *Iacobs* prayer, for afterward, *vers.* 30. *Iosephs* bowels yearned, and his affection was moved at the sight of *Benjamin*, *Muscul.* 2. Where *Iacob* saith, that he may deliver your other brother, he meaneth not *Ioseph*, as some thinke, but *Simeon* that was kept in bonds.* 3. Some of the Hebrewes by these two, the captivity of *Simeon*, and the sending away of *Benjamin*, doe mystically understand the two captivities of the ten tribes, and of the two tribes, after the which there should be no other: but they are deceived, for the Jewes are in captivity to this day.

QUEST. VI. The meaning of Iacobs words, if I am robbed, I am robbed.

Vers. 14. *IF I be robbed of my children, I am robbed.* 1. Not as though hee counted himselfe robbed in a manner of all, when he lost *Ioseph*, as some Hebrewes expound. 2. Neither yet is this spoken in respect of all his sons in generall, whom he now sent away, as *Calvin.* 3. Nor yet doth *Iacob* thus com|plaine, either as despairing, or to make his sonnes more sollicitous and carefull, *Muscul.* 4. Nor yet is this his meaning, that I shall be deprived of *Benjamin*, as I am already of *Ioseph* and *Simeon*, and that *Iacob* did prophesie of *Benjamins* trouble about the cup, *Mercer.* 5. But this is the speech of a resolute man, that doth cast the worst: as if he should have said, well *Benjamin* shall goe, and if I be robbed, I am rob|bed, Gods will be done: as *Esther* saith in the like manner, *If I perish, I perish, Esther* 4.16. *Iunius.*

QUEST. VII. Who Iosephs steward was, and of the divining time.

Vers. 16. *WHen he saw Benjamin, he said to his steward.* 1. *Ioseph* knew not *Benjamin* (who was now 24. or 25. yeares old) otherwise than by seeing him with the rest of his brethren, *Mercer.* 2. This steward could not be *Manasses Iosephs* eldest sonne, as some Hebrewes imagine, for he was not above six or seuen yeare old, and he could not at that age understand languages, as this man did; neil|ther was he fit to manage the houshold affaires. 3. *The men shall eat with me at noone:* it seemeth that they spent the morning in the weighty affaires, and at noone tooke their dinner: both for that the morning was the fittest time to dispatch serious businesse, and for that in those hot Countreyes they used in the heat of the day to keepe their houses, *Mercer. Muscul.*

QUEST. VIII. Of the manner of the feast which Ioseph prepared for his brethren.

Vers. 32. *AFter they prepared for him by himselfe, &c.* 1. *Ioseph* made his brethren a feast, to shew his good will toward them, and to insinuate, that the former proceedings with them was not of hatred: the Romans used such kinde of feasts, which they call *charistia*, to the which were invited none but kinsfolke, to continue love among them, and seeke reconciliation, if there had beene any breach of friendship, *Valer. Maxim. lib.* 2. *cap.* 1. 2. It seemeth that there were three tables provided, the first for *Ioseph*, who sate alone according to his state, another for the Egyptians, the third for *Iosephs* brethren, *Muscul.* 3. The Egyptians refused to eat with the Hebrewes, not onely because they were a proud peo|ple,* and despised all other nations beside themselves; but there was a more specia|l reason, because the Hebrewes were keepers of sheep, *Gen.* 46.34. and so did eat of sheepe and other cattell which the Egypti|ans worshipped: and therefore *Moses* saith to *Pharaoh*, that they could not offer in the land of Egypt that which was an abomination to the Egyptians: that is, to kill and sacrifice such cattell as they worshipped, and to eat part thereof:* thus the Chalde paraphrast also expoundeth. 4. In that it is said, *they sate before him*, we see how ancient an use it is to sit downe at the table, as before it is said of *Iosephs*

brethren, *Gen. 37.* that they sate downe to eat bread. 5. Likewise, where it is added, *they tooke messes from before him,* it

seemeth it was a custome for great persons to send messes of meat from their table to such as they favou|red: as *Xenophon* writeth of *Cyrus, lib. 8.* that he never used to eat his meat alone, but imparted it to those which were present, sometime sent part to his friends absent. 6. Where it is said, they drunke, and *in|ebri•• sunt*, and were drunken, as the vulgar Latine and Septuagint reade: we must not thinke that they were indeed drunken, but here the word *Shacar* is taken for more liberall or plentifull drinking, as *Au|gustine* well noteth; *inebriandi vocabulum saepe pro satietate solere poni,** &c. this word is often *taken in Scripture for satiety, fulnesse*, as *Hagg. 1.6.* *Ye drinke but are not filled:* where the same word *Shacar* is used, and in the same sense it is taken here.

QUEST. IX. Of their order of their sitting downe at the table.

Vers. 33. *THEy sate before him, the eldest according to his age, &c.* 1. The Hebrewes are deceived that thinke *Iudah* as the chiefe to have sate downe in the first place, and that the sonnes of *Leah* had their places before the sonnes of *Iacobs* concubines, and *Benjamin* they say was placed next to *Io|seph*: but the text is plaine, that they sate according to their age, *Ruben* first, and *Benjamin* last, *Muscul. Mercer.* 2. Neither did they thus place themselves according to their wonted use, as thinketh *Mercer*: but as *Ioseph* appointed them; for so the text is, *They sate before him*, or in his presence, as it were by his direction, *Iun.* 3. But we refuse that fable of the Hebrewes, as though *Ioseph* by his divining cup should know every ones age, and so call him by his name to sit down: *Ioseph* was far from using any such superstition. 4. The cause then why *Iosephs* brethren marvelled, was not because *Benjamin* had five parts to their one, as *Cajetane*, or because they had such great entertainment, *Mercer*: but they mused how *Ioseph*, being as they supposed an Egyptian, did know how to place them in order, *Iun. Muscul.*

QUEST. X. How *Benjamins* messe was five times more than his brethrens.

Vers. 34. *BEnjamins messe was five times so much as any of theirs.* 1. It is not like as some imagine, that the rest of the brethren, who were ten, were two to a messe, and *Benjamin* had five messes, for so he should have as much as all the other ten, which is not like. 2. Some conjecture that the other bre|thren might have three messes a peece, and *Ioseph* five more than any, that is, eight in all, *Perer*: but then *Iosephs* messe was not five times greater than the rest, as the text is. 3. *Tostatus* thinketh that every one had five messes, and that *Benjamin* had five messes, but as big againe as theirs: but this cannot be, for *Benjamins* messes exceed rather in number than in quantity: the word is *rabah*, he multiplied. 4. *Iosephus* also differeth from the Scripture, in making *Benjamins* part but twice so much. 5. Wherefore it is more pro|bable that *Benjamins* messe was five times so much to any of his brethrens, not comparing them all to|gether, but sunderly and apart, that for every one of their messes *Benjamin* had five. But that beside *Benjamins* common part among his brethren, *Ioseph* should send him one, *Asenath* his wife another, *Manasses* and *Ephraim* each of them one to make up five, is but a curious observation of the Hebrewes, *Mercer.*

QUEST. XI. Why *Ioseph* gave to *Benjamin* a greater portion than the rest.

NOW *Ioseph* thus preferred *Benjamin* before his brethren, though he were in the last place. 1. Not to make the portions of *Rachels* children (in giving five parts to *Benjamin*, and keeping two to

him|selfe) equall to the portions of *Leahs* seven children, six sons and a daughter, as *Alexander Polyhistor. ex Euseb.* for *Dinah Leahs* daughter was not present to have a share among them. 2. Neither as *Lyranus*, was it to feele the minde of the brethren how they were affected toward *Benjamin*: for after they had testified their love sufficiently in the next chapter, to *Benjamin*, when hee should have stayed for *Iosephs* cup, yet *Ioseph* keepeth the same proportion in giving to *Benjamin* five suits of raiment, *Gen.* 45.22. 3. Neither with *Ambrose*, need we make this a type and figure of *Pauls* excellencie in gifts, (who was of the tribe of *Benjamin*) before the rest of the Apostles. 4. But *Ioseph* did this to shew his love to *Benjamin*, being his onely brother by the mothers side, as *Elkanah* gave unto *Anna* his best beloved wife, a more worthy por|tion, 1 *Sam.* 1.5. *Iun. Mercer.*

4. Places of Doctrine.

1. *Doct.* God the disposer of mens hearts.

Vers. 14. *GOd give you mercie in the sight of the man.* *Iacob* acknowledgeth that God is the disposer of mens hearts and affections: as the Wise man saith, *The Kings heart is in the hand of the Lord, &c. he turneth it whethersoever it pleaseth him, Prov.* 21.1.

2. *Doct.* We must rest in Gods providence, and carefully use the meanes.

Vers. 11. *TAke of the best fruits, &c. Iacob*, though his trust were in God, that he would incline the rulers heart toward his sonnes: yet he refuseth not to use all meanes whereby they might insinuate themselves: as he adviseth them to take double money with them, and to carry a present. Wee are therefore so to depend upon Gods providence, as that we use all meanes which God hath appointed, *Calvin.* Like as though the Lord gave to *Paul* all the soules in the ship, yet by swimming and using the boords and broken peeces of the ship they came to land, *Act.* 27.24, 44.

3. *Doct.* Restitution is to be made where any error or oversight is committed.

Vers. 12. *LEst it were some oversight.* *Iacob* would have the money restored which they found in their sacks moutnes thinking that the seller might forget himselfe: *Iacobs* justice herein sheweth, that in buying and selling where any oversight is committed, restitution and satisfaction should be made, *Muscul.* Not like as now a dayes, the buyer and seller thinke it well gained when they can one deceive another: which abuse the Wise man reproveth, *It is naught, it is naught saith the buyer, but when he is gone apart he boasteth, Prov.* 20.4.

4. *Doct.* The creatures of God may be used not onely for necessity but delight.

Vers. 34. *THEy were made merry, or drunke their fill with him.* That is, they did eat and drinke libe|rally and plentifully: so that it is not onely lawfull to use the creatures of God for necessi|tie onely, but we may goe further, to receive them with delight and chearefullnesse, so that we <◇> of surfetting and drunkennesse. As we reade of *Abraham*, that made a great feast when *Isaack* was wealned, *Gen.* 21.8. that is, a plentifull and liberall banket. As God hath made bread to strengthen man, so he hath given wine to cheare his heart, *Psal.* 104.15. But men must take heed lest in exceeding they fall to riot, and distemper themselves with sup•rfluous abundance. *Philo* well observeth, that of ancient time, they used after their sacrifices to make their feasts, and in the Temples, that the place and action might put them in minde of sobriety: whereupon some derive the word < in non-Latin alphabet >, to bee drunke, of < in non-Latin alphabet >, after sacrificing. So wee reade that the Elders of Israel did eat bread with *Moses* father in law before God, *Exod.* 18.12. in that place where they had sacrificed. Wee should therefore thinke of God in

the middest of our feasts, and not be like to those of whom Saint *Iude* speaketh of, *Without all feare feeding themselves*, *Iud.* 12.

5. Places of Confutation.

1. *Confut.* Monkes despised of the Iewes.

Vers. 30. *His afflictions were inflamed.* The word is *camar*; whereof the Idoll Priests were called *cheimarim*, of their blacke garments, as of a *burnt* colour. The Jewes give that name to the *blacke* Monkes, *Mercer.* who by their superstitious apparell make themselves ridiculous to the blinde Jewes, and by such foolish toyes hinder their conversion to the faith.

2. *Confut.* Against the pride of superstitious Papists.

Vers. 32. *THat was an abomination to the Egyptians.* The Egyptians being a superstitious people despised the true Church of God, and counted them prophane in respect of themselves: which the Prophet noteth to be the guise of hypocrites, *Stand apart, come not neare me, I am holier than thou*, *Isay* 65.5. Even so the Pseudocatholike Papists despise the professors of the Gospell of Christ, counting them heretikes, refusing to come into their holy assemblies, *Calvin.*

6. Places of morall use.

1. *Morall.* To commit our counsell to God.

Vers. 7. *COuld we know certainly that he would say so?* *Iacobs* sons in making mention of their father and youngest brother, thought to have excused themselves, but thereby they came into greater danger: whereby we see that God doth many times frustrate our counsels, and maketh them to fall out farre otherwise than we imagined, *Mercer.* as *Peter* also intrapped *Ananias* by the words of his owne mouth, *Act.* 5. therefore we must commit our counsels to God, that he would both direct the thoughts of our heart, and words of our mouth.

2. *Morall.* A bad conscience full of suspition.

Vers. 18. *BEcause of the money in our sacks mouth are we brought.* Thus a guilty conscience is alwayes suspitious, and disquieted upon every occasion, as appeareth in these men, that are fearfull without cause, and interpret every thing against themselves. Thus *Moses* describeth the fearfulness of men that are punished for their sinnes, *The sound of a leafe shaken shall chase them*, *Levit.* 27.36.

3. *Morall.* We must be carefull to instruct our families.

Vers. 23. *YOur God, and the God of your fathers.* This steward of *Iosephs* house would never have spokē so reverently of the God of the Hebrewes, but that he was so taught of *Ioseph*, who had a great care to instruct his family in the right faith, in the midst of that idolatrous nation: this was *Abrahams* commendation, *Gen.* 18.18. and *Iacobs* practice, *Gen.* 35.4.

4. *Morall.* Iustice to be tempered with mercy.

Vers. 29. *GOd be mercifull to thee my sonne.* *Ioseph* which hitherto had shewed himselfe severe and rigorous towards his brethren, beginneth now to use them kindly: whose example teacheth that prudent governours should qualifie and temper justice with mercy, and severity with clemencie, *Grigor.* as Saint *Paul* did towards the incestuous young man, *2 Corinth.* 2.

CHAP. XLIV.

1. The Method or Argument.

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First in this chapter is declared the practice of *Ioseph* in laying theft to *Benjamins* charge. 1. The device by *Ioseph* vers. 1, 2. 2. The execution by his servant in accusing them, vers. 4. to 6. 3. Their defence and agreement for the punishment, vers 9, 10. 4. The delprehension of the pretended theft with *Benjamin*, vers. 11. to vers. 14.

Secondly, the conventing of them before *Ioseph*, with their submission, and *Iosephs* mitigation of the punishment, vers. 15. to vers. 18.

Thirdly, *Iudah* interposeth himselfe, and maketh intercession for *Benjamin*, where is set downe, 1. The

narration both of their first speech had with *Ioseph*, vers. 18. to 24. then of their conference with their father, vers. 24. to 30. 2. *Iudahs* perswasion, 1. from the grieffe that his father should be brought unto if *Benjamin* returned not, vers. 30, 31. 3. From his owne perswasion, who became surety for him. 4. By the oblation and tender of himselfe to remaine a servant in *Benjamins* place, vers. 33, 34.

2. The divers readings.

v. 5. In the which he useth to divine. H.S.G. the which he useth to consult with the Propheciers.* B. which he carefully sought for. C. by the which he trieth. P. or by experience certainly learneth what manner of men ye are. T. heb. nachash, *signifieth to divine, or play the Augre, and to trie by experience.*

v. 15. Are ye ignorant that there is not a man like unto me in the skill of divining? * H. doe yee not know that a man, such as I am, will divine? S. that such a man as I doe consult with Propheciers? B. that such a man as I can divine? G. that such a man as I will search it out? Carrie it out? P. or learne it out by experience: sic & heb. nachash, *the same word that was used before.*

v. 18. You are my Lord next after Pharaoh. H.S. you are a Pharaoh. caet.*

v. 21. And I will have care on him. S. that I may set mine eyes upon him. caet.

v. 28. And you said, a beast hath devoured him. H.S. and I said, he is surely torne in peeces. caet.*

v. 30. His soule is deare unto him, as his owne soule. C. his life hangeth upon his life. B.G.S.H. his soule is tied or bound to his soule. T. heb.

v. 31. Bring the old age of their father with sorrow to hell. S. his gray haire with sorrow to hell.* C.H. his gray head with <◇> to the grave. B.G.T.P. heb. sheol, *the grave.*

3. The explanation of doubtfull questions.

QUEST. 1. Of Iosephs divining in the cup, how it is to be taken.

Vers. 5. *IN the which he doth divine and prophecie, vers. 15. Know you not that such a man as I am can di/vine and prophecie?* First, some doe expound these words, as that *Ioseph* should be cleared from all blame. 1. *Theodoret. qu. 104. in Genes.* saith, that *Ioseph* doth not arrogate the skill of divining to him|selfe, but saith, that such a man as he is could divine, as the Septuag.

read: for it was no rare thing in Egypt for great men to use divination: but *Iosephs* steward, *vers.* 5. speaketh of his masters skill and use in divining. 2. *Augustine* excuseth this fact of *Ioseph*, *Quia magnum aliquid isto ludo significatur*, because there was some mystery in it, *qu.* 145. in *Gen.* but if this thing had beene evill in it selfe, a mysticall signification cannot make it good. 3. Others say, that the word divining is here taken generally for any kinde of prediction, and so *Ioseph* indeed had a gift of divining and knowing secrets, *Thom. Aquin. Perer.* But it is evident in the fifth verse, where *Iosephs* steward attributeth to his master the skill of divining in his cup, that he speaketh of such a kinde of divining as was used among the Egyptians▪ for it is like that the servant added not that of his owne, as *Pererius* thinketh, but that he spake as he was instructed. 4. Others answer, that *Ioseph* here affirmeth nothing of himselfe,^{*} but onely asketh a question by way of interrogation, *Know ye not?* But *vers.* 5. the steward doth directly so affirme of his master. 5. Some make this to be the meaning, that *Ioseph* by the losse of the cup wherein he did drinke, did conjecture that some evill was toward himselfe, *ex Vatablo:* but the contrary is evident by *Iosephs* speech, *vers.* 15. *What act is this that yee have done?* that he by divining found out their fault, and was not a Prophet against himselfe. 6. Some Hebrewes whom *Iunius* followeth, doe thus reade, *by the which cup*, hee now findeth by experience what manner of men ye are: and so the word *nachash* is taken for an experimentall knowledge, *Gen.* 30.27. where *Laban* saith, *I have perceived or found by experience, that God hath blessed me for thy sake.* But this interpretation I cannot wholly approve for these reasons: 1. Because divers words must be supplied not in the text to make the sense perfect, as *quales sitis*, what manner of men yee are. 2. Because as yet having not found the cup, hee had no such experience of them. 3. The steward giveth two reasons whereby he doth aggravate their offence in taking away the cup, because his master did drinke in it, and did divine by it: and so the whole verse hangeth together▪ but in the other sense there is no coherence with the rest. 4. Although this word be so taken some where else, it followeth not it should be so here.

Secondly, as these former doe altogether discharge *Ioseph*, so some doe charge him too farre.^{*} 1. The Hebrewes thinke that *Ioseph* indeed by this cup did know every mans age and nativity: but it was farre from worthy *Ioseph* to pollute himselfe with those grosse superstitions of Egypt. 2. Some read thus, *Know ye not that such an one as I am doe consult with Propheciars or Augers?* *Paul Burgens.* But as it is a fault to professe such divining, so is it also no lesse fault to consult with such. 3. Some think that *Ioseph* did *in hac simulatione gravius peccare*, grievously sinne in this dissimulation, and did impiously profane the gift of the spirit, in professing himselfe a Magitian in stead of Gods Prophet, *Calvin.* But in mine opinion this is too hard a censure: for whatsoever *Ioseph* here spake or professed, he did it not seriously, or as he would be talken and counted, but in respect of the vulgar opinion erroneously conceived of him.^{*}

Thirdly, therefore I thinke the meane way betweene both to be safest, that as I exempt *Ioseph* from such grievous sinne, so I free him not from some infirmity and oversight in this action. 1. Yet with *Tostatus* I thinke not, that *Ioseph*, *voluit se vere augurem haberi à fratribus*, would have his brethren indeed take

him to be a diviner: for seeing he presently purposed to discover himselfe, hee would not his brethren should have such a prejudicate opinion of him. 2. Neither sufficeth it to say with *Augustine*, *Quod non serio, sed jocundum dictum est*; that this was alleaged in jest, not in earnest: for this is no excuse for him that doth evill, to say, *Am I not in sport?* *Prov.* 29.19. 3. Therefore this is the best excuse for *Ioseph*, that he did all this, not with a purpose to hurt his brethren, but onely to sift them, and know their affection toward *Benjamin*, and to take occasion to detaine him

longer: as also he useth this allegation of his skill in divining, neither as out of his owne judgement, who abhorred such vanities, neither because he would be so coun|ted, but according to that opinion which the Egyptians had of him, who tooke him to be a Magician after the manner of Egypt, *Mercer*.

QUEST. II. Why the searcher taketh no exception to the money found in their sacks mouth, but onely to the cup.

Vers. 12. *ANd he searched, and the cup was found in Benjamins sacke, &c.* 1. He cunningly searcheth all their sacks, though he knew well enough where to finde the cup, that it might bee done without suspition, *Muscul*. 2. Whereas the money was in every one of their sacks mouth, which hee that searched found no fault with, but onely for the cup, it was not for that (as *Ramban* thinketh) the money was put there with their privity, for the cup was conveyed into *Benjamins* sacke, together with the money. 3. But he passeth over the money with silence, because he had told them before, *Genes.* 43.23. that God gave them their treasure: and so he might say now againe, *Muscul*. and if he had taken exception to the money, they should all have beene stayed, whereas *Iosephs* purpose onely was to have *Benjamin* apprehended, for the triall of his brethrens affection toward him, *Mercer*.

QUEST. III. Why Iudah speaketh for the rest.

Vers. 16. *THen said Iudah, &c. the Lord hath found out the iniquity, &c.* 1. *Iudah* speaketh first and for the rest, not because he had now the principality above his brethren, as *Calvin*, for that yet was not declared: but because he was surety to *Iacob* for *Benjamins* returne, and so this matter concerned him most, **Mercer*. 2. And this *iniquity* which God found out, is not to be referred with *Vatablus* to this present accusation of theft, whereof they were not guiltie, but to their former trespass committed to|ward *Ioseph*, as they before confessed that trouble was befallen them for that cause, *Genes.* 42.21. *Iunius, Mercer*.

QUEST. IV. Why Iudah saith to Ioseph, thou art a Pharaoh.

Vers. 18. *THou art even as Pharaoh.* 1. *Iudah* maketh mention of his great authority, both to shew the reason of his former speech, *Let not thy wrath be kindled against thy servant*: he had reason to feare his displeasure being so great a person, *Iunius*: as also to shew that he was not ignorant of his greatnesse, and therefore pressed to speake unto him, not of any rude boldnesse, but of necessity, *Calvin*. Likewise he doth by this meanes insinuate himselfe: for great persons love to heare of their honour and authority, *Mercer*. 2. And now beginneth more lively to take effect that propheticall dreame of *Ioseph*, that his brethren should bow downe to him as their King: for so they objected to *Ioseph*, *Shalt thou reigne, or bee a King over us?* *Gen.* 37.8. *Muscul*.

QUEST. V. How some things are omitted by Moses, afterward expressed.

Vers. 19. *HAVE ye a father, or a brother?* 1. This question asked by *Ioseph*, is not set downe by *Moses* before in the story, *Gen.* 42. in their first examination: yet there is no doubt but that *Ioseph* so inquired of them, for *Iudah* would not tell an untruth in his presence, but *Moses* supplieth that here which was omitted before. 2. *Benjamin* is called a little lad or youth, *jeled cathan*, in respect of the rest: for otherwise he was now supposed to be thirtie yeares of age, *** having ten children which went downe with him into Egypt, *Gen.* 47. some thinke he was but 24. or 25. yeares old: but that number of chil|dren will give him to be elder, *Mercer*.

QUEST. VI. Why Benjamin could not depart farre from his father.

Vers. 22. *THE childe cannot depart from his father.* 1. This is neither a doubtfull speech whether to bee referred to *Iacob* or *Benjamin*, as *Aben Ezra*: as hee noteth that to bee of the same kinde, *Ruth* 4.8. *He drew off his shooe*: whether it be understood of the buyer or seller. 2. Neither is it

meant of *Benjamin*, that he could not depart from his father without danger to himselfe, as *Ramban*, 3. But it is spoken in respect of *Iacob*, whose love was such to *Benjamin*, that he could not endure that he should goe from him: and therefore *Iudah* saith, that *Iacobs* life depended of his life, *vers.* 30.

4. Places of Doctrine.

1. *Doct.* Nothing is hid from Gods sight.

Vers. 16. *THE Lord hath found out our wickednesse, &c.* God then seeth all things; he knoweth what is done in secret: neither the darknesse of the night, neither the secrecie of the place can hide from his sight and knowledge: so the Apostle saith, *All things are naked and open in his eyes, with whom we have to doe, Heb.* 4.13.

Page 363

2. *Doct.* Servitude and want of liberty the punishment of theft.

Vers. 16. *BEhold we are servants to my Lord, both we, and he with whom the cup is found.* They judge themselves worthy of servitude and bondage, because of this supposed theft of the cup: It is therefore a just punishment that they which doe steale away the goods of others, should lose the liber|ty and free use of their owne, *Muscul.* Answerable hereunto is that law which was afterward made by *Moses*; that if the theefe had not wherewithall to make restitution, hee should be sold for his theft, *Exod.* 22.4.

5. Places of Confutation.

1. *Confut.* Against the vulgar Latine translation.

Vers. 28. *ANd I said, of a surety he is torne in peeces.* But the vulgar Latine translation readeth, *and ye said:* whereas the truth is, that *Iosephs* brethren did not so say to their father, but onely shewed him *Iacobs* coat embrued with bloud: but *Iacob* upon the sight thereof so gathered and said, *Io|seph surely is torne in peeces, Gen.* 37.33.

2. *Confut.* Against Bellarmine that taketh faith for a vow.

Vers. 32. *THE* Latine translation readeth, *Ego hunc in fidem meam recepi, I gave my faith, or became surety for him:* from this place *Bellarmino* would justifie his exposition of that place, * 1 *Tim.* 5.12. *Having damnation, because they have broken the first faith:* which he would have understood of the vow of continencie: as in this place *Iudah* by his faith meaneth the solemne promise made to his father; But *Bellarmino* falleth in this collection, for in the originall there is no word that signifieth faith: the word here used is *guarabh*, which is to be surety, or undertake for another.

6. Places of Morall use.

1. *Morall.* To use honour and wealth moderately.

Vers. 2. *PVt my silver cup, &c.* *Ioseph* might have used cups of gold and precious stone if hee would▪ his honour, riches, and abundance was so great: but he contenteth himselfe to drinke in silver, and carrieth himselfe moderately in his great honour, *Calvin.* whereby men are taught in the midst of their prosperity to be humble, and not to be proud of their riches: as it is in the Psalme, *If riches increase, set not your heart upon them, Psal.* 62.10.

2. *Morall.* That we should looke unto God in all our affliction.

Vers. 16. *GOd hath found out the wickednesse▪ &c.* Those men doe wisely acknowledge God to be the authour of their trouble and affliction, and their sinne to have justly procured it. *Vatablus.* So should we in all our tribulation looke unto God, and turne to him that smiteth us, as *David* said con|cerning *Shemei* that railed upon him, *The Lord hath bidden him to doe it.* 2 *Sam.* 16.11.

3. *Morall.* Of the childrens duty and reverent regard of their parents.

Vers. 33. *LEt me thy servant bide for the childe.* *Iudah* chuseth rather to become a bond-servant in *Ben|jamins* place, than to returne home to see his fathers grieffe and miserie▪ wherein appeareth his dutifull love toward his father, who preferreth his safety before his owne liberty, *Mercer.* wherein he did indeed honour his father according to Gods commandement.

CHAP. XLV.

1. The Method and parts of the Chapter.

First *Ioseph* discovereth himselfe to his brethren▪ wherein appeareth, 1. His wisdome, in causing all to depart beside his brethren, *vers.* 1. 2. His love and affection in weeping over his brethren, and remitting their trespasses toward him, *vers.* 2. to *vers.* 6. 3. His pittie in ascribing all to God• providence, *vers.* 6. to *vers.* 9.

Secondly, *Ioseph* sendeth for *Iacob* his father. • *Ioseph* maketh the first motion to his brethren to bring their father downe with them; and beside giveth them instructions what further to say unto him, *vers.* 9. to 14. 2. *Pharaoh* ratifieth and confirmeth *Iosephs* motion, and gi|veth him authority to send for his father, *ver.* 1•. to v. 20. 2. Then the manner is set downe <◇> *Ioseph* did furnish them for their journey, with chariots, raiment, victuall, *vers.* •1. to *vers.* 24. and advised them not to fall out by the way, *vers.* 24.

Thirdly, they deliver the message•• their father, who at the first i• somewhat doubtfull, *vers.* 26. but when he saw the chariot: he resolved to goe with them and for *Ioseph*, *vers.* 27, •8.

2. The divers readings:

* v. 1. And *Ioseph* could not suffer or endure all those that stood before him. S.C. *Ioseph* could no longer refraine or containe himselfe before those that stood by him. caet.

* v. 7. To nourish for you a great remainder or remnant. S. that you might have meat to live. H. to save you alive by a great deliverance. caet.

* v. 8. Hath made me a father with *Pharaoh*. T. a father unto *Pharaoh*. cat.

v. 17. Lade your carts with wheat. S. lade your beasts. caet.

v. 18. I will give you all the goods of Egypt. H. of all the goods of Egypt. S. the goods of the land of Egypt. B. the best of the land of Egypt. cater.

v. 20. Leave nothing of your houshold stuffe. H. let it not grieve your eye because of your houshold stuffe. T. regard not your stuffe. B.G. let not your eye spare your stuffe. caet.

* v. 22. He gave to every one two garments. H. double raiment. S. garments to put on. C. change of garments. caeter.

three hundred peeces of gold. S. peeces of silver. cater.

* v. 26. He was as one waked out of an heavy sleepe. H. he was astonished in his minde. S. these words wavered in his heart. C. his heart wavered. B. his heart failed. T.G. was weakned. P. phug, to be weakned.

3. The Theologicall explication.

QUEST. I. Why Ioseph biddeth all the company to goe forth.

Vers. 1. *HAve forth every man from me, &c.* Ioseph biddeth them to goe forth, that is, all which were present beside his brethren: not because he was ashamed of his brethren, and of his poore kindred, for he did afterward acknowledge them: neither as being wearied with the suites of the rest of the company for his brethren, whom he bid goe forth, as the Hebrewes thinke: but he did it partly because he thought it not seemely for a man of his place to weepe before them, partly in respect of his brethren, whose unkinde and cruell affection toward himselfe, hee would not bewray in the hearing of others, *Iun.* 2. And it is probable that Ioseph declared not his brethrens offence to any, no not to Iacob: for that message which they sent to Ioseph in Iacobs name, *Gen.* 50.17. *Ramban* well noteth, is not expresse|d in the Scripture: and it is like that Iacob, if he had knowne it, would have set some note upon his sons for their cruelty against Ioseph, as he did upon Simeon and Levi for the murther of the Sichemites, *Mercer*.

QUEST. II. Why Iosephs brethren could not answer.

Vers. 3. *His brethren could not answer him, &c.* 1. This silence of Iosephs brethren proceeded not from any joy, as *Luther*: but from their feare, as the words following doe shew: *for they were astonished at his presence.* 2. This their feare did arise partly from their conscience of sinne, partly from the opinion of Iosephs great authority, who was able now to revenge his former wrong. 3. This then is the difference betweene feare and griefe: they which are in griefe doe crie out, because the spirits ascend upward and breake forth, and so the voice goeth out withall▪ but when feare invadeth men, the spirits are gathered inward, and so the voice is restrained: like as when a City is besieged, and in danger of the enemye, the Citizens withdraw themselves to the more inward parts, *Perer*.

QUEST. III. Why Ioseph bid his brethren come neare.

Vers. 4. *Ioseph said, come neare.* 1. Not to shew them his circumcision, as the Hebrewes imagine, that they might see he was Ioseph: for the mentioning of his selling into Egypt, which no man knew but themselves, was a more evident argument. 2. But Ioseph did call them nearer, (sitting in his chaire of estate) to speake comfortably unto them, that they should not be oppressed of griefe, and that he might speake unto them in secret, that his voice be not heard abroad. 3. The Egyptians heard his weeping and crying, being not farre off: and Pharaohs house heard the same by report onely, *vers.* 16. but it was not fit that any should heare what Ioseph said to his brethren in secret, *Mercer*.

QUEST. IV. How Ioseph is said to be a father to Pharaoh.

Vers. 8. *Who hath made me a father with Pharaoh.* 1. Not that Pharaoh is to be supposed to have bin a young man, and Ioseph in respect of his years as a father to him, as some thinke: for Ioseph was but 30. yeares old when he stood before Pharaoh: and it appeareth by Pharaohs proceeding against his chiefe Butler and chiefe Baker before that, and by his prudent behaviour in seeking the interpretation of his dreame, and approving of Iosephs counsell, that he was a sage Prince,

and of good yeares. 2. Neither doth *Ioseph* meane that he was a father in respect of *Pharaoh* himselfe, for that had beene to challenge as it were superiority over him: whereas *Iudah* before thought it the greatest honour to say to *Ioseph*, that he was even as *Pharaoh*, *Gen.44.18*. 3. But I rather approve *Iunius* reading, that he was a father, *apud Pharaonem, with Pharaoh*; as a grave and prudent Counsellor of state.

QUEST. V. In what part of Egypt the land of Goshen was situate.

Vers. 10. *THou shalt dwell in the land of Goshen*. 1. Which was not in Arabia, as the Septuagint in some copies reade, Goshen in Arabia: for then *Iacob* should have beene further off than in Canaan. 2. Neither was this the Countrey called Thebais, bordering upon Ethiopia, as *Hierome* thinketh: for that had beene too long a journey for *Iacob*. 3. But this Goshen was situate betweene Nil^l and the red sea, bordering upon Canaan, not far from On, where *Iosephs* chiefe habitation was:

Page 365

or this country was both fruitfull, and therefore fit for cattell; it was confined upon Canaan, and lay best for *Iacobs* journey: it was not far from *Ioseph*, so that he might see to his fathers wants: it was a country separate from the rest of Egypt, and fittest for *Iacob*, because the keepers of sheepe were an abomination to the Egyptians, *Iun. Mercer*.

QUEST. VI. In what sense *Ioseph* saith my mouth speaketh.

Vers. 12. *YOur eyes doe see, that my mouth speaketh, &c.* 1. Not that he shewed them his circumcision, as *Rasi*. 2. Or because by his mouth, that is, his word and authority, all things were done, as *R. Levi*. for these had beene no certaine demonstrations that he was *Ioseph*. 3. But either because he spake unto them in the Hebrew tongue, without an interpreter, and after their owne pronuntiation: as *Ramban*, *Vatablus*, *Iunius*: as also for that he with his owne mouth had declared such things unto them, as were not knowne to any other beside themselves, *Mercer*.

QUEST. VII. When *Pharaoh* promised the best of the land, why, and in what sense.

Vers. 18. *I Will give thee the best of the land of Egypt*. 1. *Pharaoh* was glad, when he heard of *Iosephs* brethren, and his servants, and maketh this liberall offer, not so much because, as the Hebrewes imagine, whereas *Ioseph* was thought to be a man of a base and servile birth, he is now knowne to come of a good stock and parentage: but *Pharaoh* sheweth hereby his great love to *Ioseph*, in this rewarding his kindred. 2. Neither need we to say with *Calvin*, that this offer was made by *Pharaoh*, before *Ioseph* promised the land of Goshen to his brethren, though it be set downe after: for *Ioseph* doubted not, but that *Pharaoh* of his princely love and liberality would confirme his grant. 3. *Lyranus* noteth this speech of *Pharaoh* to be propheticall, because afterwards it came so to passe, that the Israelites had the best things of Egypt, when they departed thence: but *Tostatus* misliketh that collection, because the Israelites had not the best things of all the land of Egypt, but only of those Egyptians that dwelt among them: and beside, the vulgar Latine thus reading, *I will give thee all the goods of the land of Egypt*, doth depart from the Hebrew text, where no mention is made of [all] but only, *I will give thee the best of the land of Egypt, &c.*

QUEST. VIII. The meaning of these words: let not your eye spare your stuffe.

Vers. 20. *LEt not your eye spare your stuffe*. 1. The meaning of which words is not, either as the Latine vulgar text hath, *leave nothing of your stuffe*. 2. or as some Hebrewes, let not your eye have pittie of your stuffe, because you should leave it behinde: but bring all with you, and load

your carts with it: for this sense agreeth not with the reason which is added; *For the best of all the land of Egypt is yours.* 3. Neither is the meaning, as *Mercerus* giveth the sense, carry what you will carry, and leave the rest: for thus a contrary sense should be gathered of the same words. 4. But he saith thus much in effect: let it not grieve you because of your stuffe, that you shall leave behinde, for you shall finde enough in Egypt, *Iun.* and therefore our English Bibles reade well in this place; *regard not your stuffe.*

QUEST. IX. Of the change of rayment and silver, which Ioseph gave to his brethren.

Vers. 22. *HE gave to them all change of raiment.* 1. Not double garments, as *Hierome* and the Sep|tuagint reade: for then *Benjamin* should have had not five, but ten suits of raiment, that had five times so much as the rest: but they had better garments given them, to change their old apparell with, which before they had rent for grieffe, *Gen.* 44. and so change of garments is taken for single vel|stures, *Iud.* 14.19. where *Sampson* slew thirty Philistims, and gave so many change of raiment to his thirty companions, *Vatabl.* 2. Whereas *Ioseph* giveth to *Benjamin* 300. sicles of silver, the Hebrewes note, that whereas *Ioseph* was sold for thirty sicles, he therefore giveth to *Benjamin* as much as all the o|ther ten had for their shares, when *Ioseph* was sold, *ex Mercer.* But neither was *Ioseph* sold for thirty, but twenty sicles: neither yet had every one for his share twenty sicles, much lesse thirty,* but the sum of twenty sicles, the price which was set upon *Ioseph*, was divided among them all: they therefore in this curious collection, are much deceived. 3. *Ioseph* gave these great gifts to his brethren, but especially to *Benjamin*; not so much to testifie his love unto them, as that hereby, they might perswade their wives and others, of the truth of their message, to make them more willing to leave Canaan, and goe downe to Egypt, *Calvin.*

QUEST. X. How Ioseph is said likewise to send to Iacob.

Vers. 23. *VNto his father likewise he sent, &c.* 1. This is neither to be referred simply to that which followeth, that *Ioseph* sent after the same manner to *Iacob*, that is, *ten hee asses, &c.* as *Ra•i, Mercerus*: for that was not after the same manner. 2. Neither (as *Ramban*) hath it relation to the vit|taile which *Ioseph* gave his brethren for their money, *vers.* 21. that so he sent to *Iacob* also the like vit|taile for his money. 3. But it hath reference to that which immediatly went before, that as he gave mo|ney and raiment to *Benjamin*, so he sent in the same proportion to *Iacob*, and moreover he sent *ten hee asses, &c.* *Vatabl. Iunius*, and so the Latine translator well expoundeth, *addens ei, &c.* he added moreo|ver ten asses, &c.

QUEST. XI. Why Ioseph chargeth his brethren not to fall out by the way.

Vers. 24. *FALL not out by the way.* The word is *ragaz*, which signifieth to be afraid, to be moved, or trou|bled: 1. *Ramban* expoundeth it, that they should not beare any trouble by the way; be|cause they were laden with so much riches, for *Iosephs* name and authority should be their protection. 2. Some thinke that *Ioseph* biddeth them agree, because brethren are apt to fall out. 3. Some because tra|vellers, by reason that their bodies were distempered with their journey, and are often provoked by their mutuall talke, and communication, doe many times fall out, *Thom. Anglic.* 4▪ But *Ioseph* knew how they would wrangle in the way about himselfe, and his selling into Egypt, one laying the fault upon another (for

Ruben consented not at all, *Iudah* gave counsell to sell him, being unwilling he should perish, the rest con|spired his death) therefore he giveth them this charge, *Chrysost. Mercer. Vatabl. Iun.*

QUEST. XII. How Iacobs heart is said to faile or faint, and for what cause.

Vers. 29. *Iacobs heart failed, &c.* 1. *Iacob* was astonished at the report of his sonnes, that *Ioseph* yet li|ved: * hee had not heard it then before, as the Hebrewes fable, how *Serah Asers* daughter had told *Iacob* that *Ioseph* was alive, and therefore she was translated alive into Paradise, ex *Munster*. 2. The meaning is not, that *Iacob* withdrew his heart and attention from them, and greatly regarded them not, as *R. Sel.* or as the Latine translator, he was as raised out of an heavy sleepe, that is, *Attonitus & stupidus ad intelligendum*; heaue and hard to understand, as a man newly awaked, as *Rupertus* expoundeth. 3. Nor yet as *Ramban* and *R. Abraham*, whom *Oleaster* followeth, is the meaning, that his heart left beating and panting, and so they would have the word *phag*, to signifie to cease. 4. But *Iacob* for the time did faint and swoond, not for any sudden joy conceived, as *Perer.* for as yet he beleeeved them not: nor of an affection mixt together of joy and feare, as *Calvin. Mercer.* for then the one would have quallified the other, that *Iacob* should not have fainted: but the very naming of *Ioseph* did renue and revive his former grieffe, and so perplexed him, *Iun.*

QUEST. XIII. How Iacobs spirit is said to revive.

Vers. 27. *The spirit of Iacob revived, and he said, it is enough, &c.* 1. The Chalde paraphrast readeth, *The holy spirit rested upon Iacob*: as though the spirit of prophecie had departed from *Iacob* all the time of his grieffe and heavinesse: whereupon the Hebrewes further note, that the spirit of God commeth upon those that are chearfull: for which cause they say most of the Prophets were young men, who are more given to chearfulnesse than they which are old: but this is spoken of *Iacobs* spirit, not of the spirit of God, who now came to himselfe againe, more giving credit to the sight of his eyes when they shewed him the charriots, than to their words, *Muscul. Mercer.* 2. He saith it is enough, not either in respect of *Iosephs* great honour, or the rich gifts which were sent, but because he heard he was alive: *Iosephs* life was more worth unto him than all the rest, *Iun.*

4. Places of Doctrine.

1. *Doct.* The righteous are not void of affections.

Vers. 2. *HE wept and cryed.* In that *Ioseph* sheweth himselfe to be a man of affection, which draweth from him plenty of teares: we doe learne, that the righteous are not as stones and blocks that cannot be moved, as the Stoicks defined their wise men; but they also are subject to the affections of love, joy, sorrow, compassion, *Calvin.* Our Saviour in the day of his flesh did weepe, loved *Iohn* more than the rest, sometime he was angry: but in all these he sinned not, as it is hard for us to keepe • measure.

2. *Doct.* God turneth evill to good.

Vers. 8. *YOu sent me not hither, but God, &c. who hath made me a father, &c.* As God turned the malice of *Iosephs* brethren to the great good of his Church, the advancement of *Ioseph*, preservati|on of the whole land of Egypt: so is the Lord able still out of evill to draw goodnesse, as he comman|ded light to shine out of darknesse, 2 *Cor.* 4.6. *Luther.* as *Sampson* found honey in the mouth of the dead and stinking Lion; as the Apostle saith, *All things shall worke together for the best, to those that love God, Rom.* 8.28.

5. Places of Confutation.

1. *Confut.* The selling of *Ioseph* into Egypt not done onely by Gods provision.

Vers. 8. *YOu sent me not hither, but God.* Not that God was the authour of that wicked conspiracie against *Ioseph*, which was inspired by the suggestion of Satan, not by the instinct of Gods spirit: neither did God onely permit or suffer the same to be done, as *Bellarmino* would have it, *lib.* 2. *de amission. grat. cap.* 11. For if God withdraw his power, nothing can be done in the world: and therefore the Psalme saith, *Whatsoever pleased the Lord, did he in heaven and in*

earth, *Psal.* 135.6. Wherefore the Lord as he did foresee what *Iosephs* brethren should doe in this action, and disposed and directed the same after it was done, to an happy end: so also he decreed that this thing should be done by no other meanes: and al|though in the particular the evilnesse of the action proceeded not from the malicious minde stirred by Sa|tan; yet the generall overruling power and disposing providence of God so concurred, as that *Ioseph* should by this meanes and no other be sold into Egypt. So that *Iosephs* brethren were instruments here|in of Gods decree and purpose: yet not thereby are they excusable, because they did that of a wic|ked minde, which God in his wise providence converted to good: as *Iudas* sinne was no whit the lesse in betraying Christ, though, as *Peter* saith, he were delivered up by the determinate counsell of God, *Act.* 2.23. *Calvin. Muscul.*

2. *Confut.* Against the vulgar Latine translation.

Vers. 20. *REgard not your stuffe.* The Latine translator maketh a contrary sense, *Leave nothing of your stuffe:* see before *qu.* 8. whereas the meaning is, that they should not care to leave their stuffe behinde them: thus that translation which the Romanists so much extoll and magnifie, is found to bee faulty and erronious in many places.

6. Places of Morall vse.

1. *Mor.* Not to suffer men to be swallowed up of griefe.

Vers. 3. *Then Ioseph said, I am Ioseph.* He seeing his brethren almost oppressed with griefe, doth speake comfortably unto them, lest they might have beene overcome with too much heavinesse: which teacheth governours not to cast downe altogether with griefe, those which are sufficiently hum|bled, *Calvin*, as *S. Paul* shewed himselfe toward the incestuous party, *lest he be swallowed up of overmuch heavinesse*, *2 Cor.* 2.7.

2. *Mor.* To preserve from spirituall famine the greatest deliverance.

Vers. 7. *TO save you alive by a great deliverance.* If it bee a great deliverance to preserve men from the famine of corporall food, as *Ioseph* did, much more ought wee to be thankfull to God for such governours, as provide food for the soules of their people, and deliver them from spirituall fa|mine, *Muscul.* for much more grievous is the famine of hearing the word, than of bread, or water, *Amos* 8.11.

3. *Mor.* Gods providence in turning all things to the best, should move us to forgive.

Vers. 8. *YOu sent me not hither; but God.* *Ioseph* looking into Gods providence, who turned his bre|threns evill meaning toward him to good, in that consideration, is more easily brought to forgive them: for when we see how God disposeth to our good of those wrongs that are done to us in the world, wee should in that respect be more ready to forget them. Thus *S. Peter* speaketh comforta|bly to the people, that gave consent to the killing of Christ: *ye have killed the Lord of life, &c. but those things that God had shewed before, by the mouth of the Prophets, that Christ should suffer, he hath thus fulfilled*, *Act.* 3.15, 18.

4. *Mor.* To seeke to maintaine peace.

Vers. 24. *FALL not out by the way.* *Ioseph* as he was ready to make peace with his brethren, and to be at one with them, so he laboureth to maintaine peace among themselves: thus teaching us by his example, not only to be lovers of peace our selves, but to procure it in others: according to the

doctrin of Christ: *Blessed are the peace-makers, for they shall be called the children of God, Matth. 5.9.*

5. *Mor.* Lyers shall not be beleaved, when they speake the truth.

Vers. 26. *FOR he beleaved them not.* This is a just reward of lyers, that when they speake the truth▪ they shall not be beleaved: *Iacobs* sonnes had told him a tale before, when they shewed him *Iosephs* coat, as though some wilde beast had devoured him, *Genes. 37.* and now when they tell the truth, that *Ioseph* was alive, no credit is given unto them, *Muscul.* Thus *S. Paul* would not endure, that the maid which had the spirit of divination, and deceived the people with lies, should testifie the truth of the Apostles, that they were the servants of God and taught the way to salvation, *Act. 16.18.*

CHAP. XLVI.

1. The Method and Argument of the Chapter.

First, we have here set downe *Iacobs* preparation to his journey. 1. He offereth sacrifice to God. 2. The Lord answereth him by vision, appearing unto him, and encouraging him to goe downe to Egypt, promising him both a prosperous journey, a peaceable end, and the returne of his posterity, *vers. 2. to 5.*

Secondly, the journey itselfe is described, *vers. 5. to vers. 8.* with an enumeration of the persons that went downe with *Iacob.* 1. In particular, the of-spring of *Leah* and her maid *Zilpah*, the of-spring likewise of *Rachel* and her maid *Bilhah*, of every one by themselves, from v. 8. to 26. they are all summed in grosse: v. 26.27.

Thirdly, *Iacobs* arrivall in Egypt is declared. 1. How he sent for *Ioseph*, and of their meeting, greeting and salutation in Goshen, *vers. 27. to 31.* 2. The counsell and advice given by *Ioseph* to his brethren, how they should answer *Pharaoh*, that they might obtaine the land of Goshen, *vers. 31. to the end.*

2. The divers readings, where the translations differ.

v. 1. he came to the well of the oath. H. S. to Bersheba. caeter.*

v. 2. he heard God calling him by a vision of the night. H. God said to Israel in a vision of the night. cat.

v. 3. I am the God of thy fathers. S. I am God, the God of thy father. B. G. I am the mighty God of thy father. caet. he. ha•el. celohe, *the strong God.*

v. 4. I wil bring thee up againe in thy returne. H. I will bring that back againe in the end.* S. I will surely make thee come up againe. C. B. I will bring thee up againe. G. I will cause thee to come up, by comming up with thee. T.P. he.

v. 5. they tooke their substance. S. their father, children, and wives. caeter.*

v. 6. they tooke all that they possessed in Canaan. H. S. they tooke their cattell and goods, which they had gotten in the land of Canaan▪ caeter. he racash *to get goods.*

v. 7. their daughters, and daughters daughters. S. their daughters. H. their daughters, and sons daughters▪ caet.*

v. 10. Iachin, Saher. H. B. Achin Saar. Iachin Sacher. C. Iachin Zohar. G. Iachin Tzochar. T. he. Sochar. P.

* v. 12. Ezron Amul. H. C. Esron, Iemuel. S. Hezron. Hamul. B. G. chezron, chamul. T. P. heb.

v. 13. Thola, Phua Semron. H. Thola, Phua, Asum, Sambram. S. Thola, Phuah Iob, Simron. caet.

v. 16. Ar•lis. S. Haeri, caet. v. 17. Ieul. S. Iesui. caet.

v. 20. priest of On. T.P.C.G. cohen, *signifieth both*, a prince and priest.

v. 21. the sonnes of Manasses, which Syra his concubine bare unto him, were Machir: Machir begat Galaad: the sonnes of Ephraim Manasses brother, Sutalaam, and Taam, the sonnes of Sutalaam, Edem. S. *the rest have none of these words*.

* v. 21. Mophim, Ophim and Ared. H. Mamphim, Ophim, and Gerah begat Arad. S. Muppm, Huppm, and Arde. caet.

* v. 22. eightene soules in all. S. fourteene soules all. caet.

v. 27. all the soules are seventy five. S. seventy. caeter. the sonnes of Ioseph, nine soules. S. two soules. cater.

v. 28. he sent Iudah, &c. that he should meet him at the citie of the nobles, in the land of Ramesse. S. that he should tell him, that he might meet hm in Goshen. H. to prepare before him. C. to direct his face to Goshen. B. to direct his way to Goshen. H. to premonish him to meet him in Goshen. T. to appeare before his face in Goshen. P. he. iarah, *to appeare to signifie*.

* v. 37. said to his brethren. S. said to his brethren, and all his fathers house. caet.

v. 34. in G•sem of Arabia. S. in the land of Goshen. caet.

3. The theologicall explication.

QUEST. I. Why Iacob offered sacrifice in Bersheba.

Vers. 1. *ISrael came to Bersheba, &c.* 1. This place is interpreted the well of the oath, or of *seven*: for *shabang* signifieth both: so called first by *Abraham*, where he made a covenant with *Abimelech*, and gave him seven lambs, *Gen.* 21. and afterward the name was revived by *Isaack*, *Gen.* 26. 2. To this place came *Iacob*, being both in his way as he went to Egypt, for it is in the utmost bounds of Canaan, toward the South: as also because there *Abraham* and *Isaack* had long dwelled, built altars there, and consecrated it as a peculiar place for Gods worship. 3. He offereth sacrifice, both to give thanks to God, for the life of *Ioseph*, and to desire the Lord to make his journey prosperous, *Iun*.

QUEST. II. Of the Lords calling of Iacob.

Vers. 2. *Iacob, Iacob, who answered, I am here, &c.* 1. He is called *Iacob*, not Israel, not because, as the Hebrewes imagine, he should not prevaile against men in Egypt, for he is also called Israel in Egypt, *Gen.* 48.29. but when as the Lord vouchsafeth to speake familiarly unto him, he calleth him by his name *Iacob*, *Mercer*. 2. The name is doubled, to stirre him up to greater attention, *Calvin*; and to shew the certainty of that which God spake, *Perer*. • *Iacob* answereth readily, *here*

am I, and therefore *Iosephus* misreporteth this story, that *Iacob* should say *quisnam esset*, who it was that spake unto him, as though he had not beene acquainted with Gods voice, *lib. 1. antiquit.*

QUEST. III. Who it was that spake to *Iacob*.

Vers. 3. *I Am God, the God of thy father.* 1. This then was not an Angel, that spake in the person of God, but it was the Lord himselfe, to whom *Iacob* offered sacrifice, *vers. 1. 2.* who is called the God of his father, rather than of *Abraham*, because *Iacob* so used to call the Lord, the feare of his father *Isaack*, *Genes. 1. 53.* and for that he had better experience of the mercies shewed to his father *Isaack*: who also was not many yeares before departed, about the 30 yeare of *Iosephs* age, when *Iacob* was 120. *Mercer.* 3. Where God is said to goe downe with *Iacob* into Egypt, it is to be understood by the effect; because God was present with him, * in protecting and defending him: for otherwise the God-head nei|ther ascendeth nor descendeth, filling heaven and earth, *Mercer.*

QUEST. IV. The divers causes why *Iacob* feared to goe downe into Egypt removed.

Vers. 3. *FEare not to goe downe into Egypt, &c.* There were divers causes why *Iacob* feared to goe downe to Egypt: which causes of his feare are here removed by the Lord. 1. He might be somewhat doubtfull, because sometime in the like necessity of famine *Isaack* was forbidden to goe downe to Egypt, *Genes. 26. 2.* *Mercer.* therefore to helpe this, the same God that charged his father not to goe downe, biddeth *Iacob* not to feare to goe downe. 2. He might feare lest his children might be corrupted by the superstition of the idolaters: and about this time, as *Augustine* thinketh, began that grosse idolatry of the Aegyptians in worshiping *Apis*, * a king of the Argives, that died in Egypt, calling him by the name of *Serapis*, which is compounded of the name *Apis* and *Suros*, the coffin wherein *Apis* was entombed: and in memoriall of this *Apis*, they worshipped a pide Bull, which they named *Apis*: by which occasion the Israelites learned to worship a calfe, *August. lib. 18. de civit. Dei c. 4.* This feare *Iacob* is discharged of, when the Lord saith, *I will goe downe with thee, &c.* the Lord promiseth to be a guide to him and his, to keepe them in his feare. 3. *Iacob* was not ignorant of the prophecie given to *Abraham*, that his seed should be afflicted and kept under in a strange land; therefore the Lord to take away that scruple, telleth him, that his posterity shall increase there, and he will make him a great nation. 4. He might thinke, that his posterity being overtaken with the pleasures of Egypt, would hardly returne from thence, and so he should lose the hope of the inheritance of Canaan: to meet with this doubt, the Lord saith, *vers. 4. I will also bring thee up againe.* 5. He also might feare, left being a weake old man he should die by the way before he came to *Ioseph*: therefore the Lord to make him secure in this, telleth him, that *Ioseph* shall close his eyes when he dyed, *vers. 4.*

QUEST. V. Of the ancient use of closing the eies of the dead.

Vers. 4. *I will bring thee up againe, and Ioseph, &c.* 1. The Lord brought *Iacob* up out of Egypt, when his body was carried to be buried in Canaan: but most of all was it performed in his feed, whom the Lord brought out of Egypt, under the hand of *Moses & Aaron*. 2. It was the use to close the eyes of the dead, which commonly are opened, when men dying doe lift up their eyes to heaven, *Muscul.* and there|fore they that stand by doe shut them before the body is stiffe. *Plinie* maketh mention of this solemne use among the Romans, who used to shut the eies of the dead at the time of their death, and to open them againe, when they brought them to the fire, *vt neque ab homine supremum eos spectari fas sit, & coelo non ostendi, nefas:* that neither (saith he) is it lawfull for men to see them last of all, and it were impious not to shew or open them toward heaven. And this duty of closing the eyes was performed by those which were dearest, and best

beloved of the dead: as *Ioseph* was to *Iacob*: whose eyes *Ioseph* did shut up, when he had given up the ghost, although no special mention be made of it afterward, *Perer*.

QUEST. VI. What goods and substance *Iacob* and his sonnes carryed into Egypt.

Vers. 6. *THEy tooke their cattell, and their goods, which they had gotten in Canaan, &c.* 1. Though no mention be here made of their servants, yet it is like that *Iacob* carried them also with him, and would not leave them behinde in that hard time of famine, *Calvin*. 2. Though *Pharaoh* sent them word, that they should not regard their stuffe, yet they tooke their substance with them, that they might be as little chargeable as they could unto others: as *Abraham* comming forth out of his country at the Lords commandement into Canaan, brought his substance with him, *Gen.* 12.5. *Luther*. *Muscul*. 3. Mention is not made of *Iacobs* goods gotten in Mesopotamia, but onely in Canaan, not because *Iacob* had gi|ven those goods to *Esau*, which is not like; but because they were not to be compared to his substance, which he got in Canaan, and *Moses* speaketh also of the goods and substance of his sonnes, that got all they had in Canaan, being not of yeares in Mesopotamia, to provide for themselves, *Mercer*.

QUEST. VII. Of *Iacobs* daughters and the order observed by *Moses* in setting downe their names.

Vers. 8. *His daughters, and his sonnes daughters, &c.* 1. *Iacob* had but one daughter here named, *Dinah* of *Leah*, and but one daughter of his sonnes, *Serah* of *Asher*, vers. 17. yet they are put in the plurall number, according to the phrase of the Hebrew, as vers. 23. it is said, *the sonnes of Dan, Hushai*, he had but one, *Muscul*. 2. The whole sum of *Iacobs* posterity borne at this time, is seventy, vers. 27. of which number *Iacob* himselfe is one, as the head of the rest, *Mercer*. 3. *Moses* setteth not downe their names, according to the order of their birth, as in other places, c. 29.30.35. but first he rehearseth such as came of *Leah* and her maid, then those that came of *Rachel* and her maid, *Mercer*.

QUEST. VIII. Of the divers names of the sonnes of the twelue Patriarkes.

Vers. 10. *THE sons of Simeon, Iemuel*. Many hard and difficult questions are moved out of this chapter, which shall briefly be discussed. First, there is great difference in the names here rehearsed, and in other places of Scripture: the sonnes of *Simeon*, *Iemuel*, and *Iamin*, are called *Nemuel* and *Iarib*, 1 *Chron.* 4.24. *Zohar* is there named *Zerah*, vers. 13. *Iob* the sonne of *Issachar*, is called *Iashub*. *Numb.* 26.24. vers. 16. *Ziphion*, *Ezbon* *Arodi*, are called *Zephon*, *Ozn*, *Arod*, *Numb.* 26.15.16.17. vers. 21. the sonnes of *Benjamin*, *Ashbel*, *Becher*, *Ehi*, *Rosh*, *Muphim*, *Chuphim*, *Ard*: are otherwise named, *Iediael*, *Acharah*, *Nochah*, *Rapha*, *Sheph*•*am*, *Churam*, *Addai*, 1 *Chron.* 8.1, 2, 3. It is then no strange thing in Scripture, for the same men to be called by divers names, sometimes with the alteration of some letters, sometimes with a change of the whole name.

QUEST. VIII. Of other differences in the genealogie compared with the 26. Numer. and 1. Chron. 7.8.chap.

Vers. 10. *THE sonnes of Simeon, Iemuel, Iamin, Ohad*. 1, It is to be considered, that divers of these here named, are else-where omitted: as *Ohad*, is not reckoned among the sonnes of *Simeon*, *Numb.* 26.12, 1 *Chron.* 4.24. it should seeme that he died without issue, *Muscul*. so likewise three of *Benjamins* sonnes, *Echi*, *Gera*, *Rosh*, are omitted by *Moses*, *Numb.* 26.40. of whom there came no families. 2. Hee that is there named *Achiram* and *Acharah*, 1 *Chron.* 8.1. was not *Echi*, as *Iunius* thinketh upon that place, and *Muscul*. in *Gen.* 46. vers. 26. but *Becher*, who was one of the three chiefe fathers of *Benjamin*, 1 *Chron.* 7.6. and therefore it is not like, that *Moses* setting downe the chiefe families of *Benjamin*, would make no mention of him, *Numb.* 26.3. whereas here are rehearsed ten sons of *Benjamin*, they were not all properly his sons, but two of them, *Ard* and *Naaman* were the sons of *Bela*, and *Benjamins* nephewes, *Numb.* 26, 40. It was not then *Gerah*, as the Septuagint reade, but *Bela* that bega•*Ard*. 4. Whereas *Bela* is made to have six

sonnes, 1 *Chron.* 8.3, 4. and here he hath but two, the reason is: because these two were only borne, when *Iacob* went downe to Egypt,* the rest were borne after|ward. 5. And whereas 1 *Chron.* 7.7. five sonnes of *Bela* are named altogether, divers from those six rehearsed, 1 *Chron.* 8.3. in the first place, not the immediate sonnes of *Bela* are mentioned, but such as were the chiefe Princes of that family in the time of *David*, when *Ioab* numbred the people: in the other place, they which were the next sonnes of *Bela* are rehearsed. 6. *Moses* in this place doth confusedly set them together, not according to their order of birth, *Bela*, *Bechor*, *Ashbel*, &c. whereas *Ashbel* was the second, *Becher* or *Aharah* the third, *Nocah* or *Echi* the fourth, *Rapha* or *Rash* the fift: as may appeare, 1 *Chron.* 8.1.

QUEST. IX. How Pharez is said to have two sonnes at Iacobs comming into Egypt.

Vers. 12. *THE sonnes of Phares, Ezron and Hamul, &c.* Whereas it may seeme strange, that *Phare*• the son of *Iudah* by *Thamar*; should have two children, that are said to come downe with *Iacob* into Egypt. 1. The right solution is not to say with *Augustine*, that these two children are said to goe downe, because they were in *Pharez* loynes; and not yet borne, in this sense, all those children which

Page 370

were afterward borne in Egypt, might be said to goe downe, and so we should have not seventy, but 700. persons. 2. Neither is *Pererius* answer sufficient for the same reason, who understandeth by *Iacobs* com|ming into Egypt, the whole time of his and *Iosephs* life: for so we might account 7000. soules to have descended with *Iacob*. 3. Therefore according to *Moses* narration, we say, that these two sonnes of *Pharez* we•e then borne, but very young: who himselfe being begotten of *Thamar* at *Iudahs* 30. yeare, might take a wife at 14. or 15. yeares: for *Pererius* conjecture is untrue, that *Pharez* was borne but the yeare before *Iacobs* descending into Egypt. 4. The like may be said of *Bela Benjamins* sonne, that had two sons, *Ard* and *Naaman*,* borne at *Iacobs* going downe: *Benjamin* was now at 30. yeares a grandfather, and *Bela* his eldest sonne at 15. a father, *Mercer*. there is no other way to give satisfaction to those doubts. And it is most like that *Iacobs* sonnes married very soone, and their sonnes also: for how else could they in the space of 215. yeares, which was the time of their aboad in Egypt, from 70. increase to 600. thousand, when as in 215. yeares before, from the 75. yeare of *Abraham*, till *Iacobs* going downe, they in|creased but to 70. soules in all. 5. Whereas *Selah* and *Zerah* also had issue as well as *Pharez*, as appea|reth▪ *Numb.* 26.20. it is not as *Pererius* thinketh, for the prerogative of *Pharez* of whom the Messiah should come, that *Pharez* posterity is remembred, the others omitted, but because *Pharez* sons were now borne, the others afterward in Egypt.

QUEST. X. Of Dinah Iacobs daughter, and whether Iacob had any more daughters.

Vers. 15. *THEse be the sonnes of Leah, &c. which she bare to Iacob in Pa•an Aram, with his daughter Dinah.* 1. All these before named, were not borne in Mesopotamia, but only the six sonnes of *Leah*, for she onely bare them and *Dinah*: the rest were borne in Canaan, *Mercer. Iun.* 2. This *Dinah* some Hebrewes say, was married to *Iob*, but that is uncertaine: some thinke that *Simeon* tooke her to wife,* having pittie upon her, after *Sichem* the Canaanite had defloured her, and that therefore she is called a Canaanite, the mother of *Saul* before named: but it is absurd to thinke, that *Simeon* would marry his owne sister, or that *Iacob* would have suffered it. 3. Likewise whereas *Dinah* of *Leah*, and *Serah* of *Asher* are all the women here rehearsed, that came of *Iacob*, that appeareth to be but a fable of the Hebrews, that *Iacob* with every sonne had a twin daughter borne, which were his sonnes wives: for there is no question but that *Moses* would have made some mention of them, either in this place, or some other.

QUEST. XI. How the number of 33. that came of Leah is to be counted.

Vers. 15. *ALL the soules of his sonnes and daughters were thirty three.* But the whole number, with *Er* and *Onan*, maketh thirty foure: to make this account to agree; 1. We neither thinke with *Lyranus* that *Dinah*, because she is a woman, should be excluded, seeing afterward *Serah* the daugh|ter of *Asher* is numbred among the rest, *vers.* 17. 2. Nor yet is *Saul* to be excluded, *vers.* 10. as though he were not *Simeons* sonne, but the sonne of the Canaanitish woman, by a former husband, as some thinke; for then to what purpose would mention be made of him here, being none of *Iacobs* posterity? 3. Neither with some Hebrewes doe we here understand *Iochebed*, *Moses* mother, seeing she is not expressed, and she was borne in Egypt, *Numb.* 26.59. &c. 4. Therefore this is the just account: *Er* and *Onan*, because they were dead, a^oe not to be reckoned: there remaine then thirty two, and *Iacob* being added to that number maketh thirtie three: and that *Iacob* is one of this account, it is evident out of the 8. *vers.* *Iacob and his sonnes.*

QUEST. XII. The erronious computation of the Septuagint neither agreeing with themselves nor the Hebrew.

Vers. 22. *FOurteene soules in all:* The Septuagint doth reade, *eighteene*, wherein a three-fold error may be observed. 1. They beside *Manasses* and *Ephraim* doe reckon five more, *Machi*^o, and *Gilead* his sonne of *Manasseh*, *Sutalam*, and *Tuhan*, and *Edem* the sonne of *Sutalam* of *Ephraim* these could not be borne at *Iacobs* comming downe to Egypt: for *Manasseh* was not then above nine yeare old: for *Ioseph* tooke a wife in the beginning of the seven plentifull yeares, which were expired, and two of the deare yeares: to say that these are rehearsed for *Iacobs* honour, though they were borne offer|ward in *Iosephs* life time, doth not satisfie: for onely *Moses* accounteth those which were then borne at *Iacobs* comming downe, which in all make seventy. 2. The Septuagint doe manifestly corrupt the He|brew text, reading here for fourteene, 18. and *vers.* 27. for two, they reade nine. 3. They agree not with themselves: for the five, which are by them added, put to 14. make 19. not 18. and *Ioseph* with his two sons, and the other five, make not nine, but onely eight. *Augustine* and *Eucherius* thinke this knot to be insoluble, and would picke a mystery out of it, *August. quaest.* 152. in *Genes.* But we need not much to trouble ourselves to free the Septuagint here from error, seeing they so manifestly decline from the He|brew verity.

QUEST. XIII. The two numbers of 66. and 70. agree together.

Vers. 26. *THreescore and six.* In this number *Iacob* is not comprehended, for only they are here summed that came out of *Iacobs* loines, though *Iacob* be one of the first number of 33. But let all these numbers be joyned together, 33. of *Leah*, 16. of *Zilpah*, 11. of *Rachel*, *Ioseph* and his two sonnes being deducted, 7. of *Bitha*, and the sum will be 66. *Iacob* beeing taken out: unto which number of 66. *Iacob* together with *Ioseph*, and his two sonnes being added; wee shall have in all 70. soules: for here in this last number *Moses* saith not, as before, *vers.* 26. *all the soules which came out of Iacobs loynes*, but all the soules of the house of *Iacob* are 70. so that in this speech *Iacob* himselfe may bee very well included.

QUEST. XIV. The number of seventy in Moses, and of seventy five in the Acts, reconciled.

Vers. 27. BUt whereas *Moses* nameth only seventy, and yet *Stephen* according to the Septuagint, saith, that they were seventy five, *Act.* 7.14. the question is, how these may be reconciled.

1. We neither answer with *Augustine* (to whom *Pererius* subscribeth) that the Septuagint are here in no error, nor yet *Stephen* following them: for they reckon five more, by way of anticipation,^{*} which were borne afterward in Egypt, while *Ioseph* lived: who because he was the cause of *Iacobs* comming downe into Egypt, *introitus ejus accipiendus est, quam diu vixit Ioseph*; his

entrance into Egypt is to be taken all the while *Ioseph* lived, *quast. ulrim. in Genes.* but by this account there should not only be 70. but 7000. and more, if all they should be numbred that were borne while *Ioseph* lived, which was seventy yeare after *Iacobs* comming into Egypt: for *Ioseph* was then 39. yeare old, and he lived 110. yeares: beside, it is evident, that in the Hebrew, onely seventy soules are accounted, and *Deut.* 10.22. the Septuagint reade but seventy, though in this place, and *Exod.* 1. they translate seventy five.

2. Neither is it like that the translation of the Septuagint was herein corrupted by the ignorance of the writers or pen-men, and so that place in the *Acts* accordingly depraved: as *Eugubinus*: for the Septuagint doe of purpose adde five more of *Iosephs* posterity, to make up the number of 75.

3. Neither yet doth *Iunius* exposition fully satisfie: who thinketh that *Stephen* meaneth the whole number that are named in this chapter, as *Iacobs* two wives, and his two concubines, and *Iudahs* two sonnes, *Er* and *Onan*, who beside *Iacob* make the number 75. for *Moses* himselfe excludeth *Er* and *Onan*: neither are *Iacobs* wives accounted in the particular sums: and seeing *Iacob* is included in the number of 70. why should he be excluded in this other number of 75. Further, *Steven* meaneth those of *Iacobs* kinred that *Ioseph* sent for, and caused to be brought into Egypt: but *Iudahs* sons were dead, and so it is thought were *Iacobs* wives also.

4. Neither can I thinke, that Saint *Luke*, either as ignorant of the Hebrew, as *Hierome* reporteth from the opinion of others: or yeelding unto those times, because the translation of the Septuagint was of great authority among the Gentiles, did herein follow them: especially it being but a matter of story: as thinketh *Eugubinus*, *Mercerus*: for it is like that Saint *Stephen* speaking to the Hebrewes, did follow the Hebrew Scriptures: and Saint *Luke* did not otherwise report or write, than *Stephen* spake: this onely reason staieth me from approving this answer and solution.

5. Wherefore in this so great difficulty, nothing remaineth to answer, but that *Luke* did write, and *Stephen* spake according to the originall story, that 70. soules came into Egypt. And afterward by some mistaking, *pente*, which signifieth five, might creepe into the text, for *pantes*, as Master *Beza* conjectureth; or some might take upon them to correct S. *Lukes* report, according to the Septuagint, which was of greater authority and credit then in the world, *Calvin*. And yet against this answer it may be objected, that the Syriacke translation, which is most ancient, readeth in like manner 75. therefore, if Saint *Lukes* text were altered or changed, such change was made, before it was translated into the Syriacke language. One of these two last answers I prefer before the rest, and the latter rather: * let the reader make his choice. Howsoever, the Hebrew verity must be received, that onely 70. soules descended into Egypt of the twelve Patriarkes: in remembrance whereof, the Israelites pitched in Elim, where were twelve fountaines, and seventy palme trees: this number answereth the seventy fathers of the world that came of *Noah*, *Gen.* 10. according to this proportion were the seventy Elders chosen to be *Moses* assistants, *Numb.* 11. Our Saviour Christ also did choose unto him 12. Apostles, and 70. Disciples, to be the spirituall fathers of the Church, *Muscul. Mercer.*

QUEST. XV. Of the sending of *Iudah* before to *Ioseph*.

Vers. 28. *HE sent Iudah before him unto Ioseph, &c.* 1. It seemeth that *Iudah* was of authority among his brethren, as a man of more excellent parts, and therefore *Iacob* thinketh him the fittest to be imployed in this message. 2. He sendeth to *Ioseph* to meet him in Goshen, that countrie which *Ioseph* had made choice of before for his father, and it was neerest to Canaan: it is like that some certaine place was appointed, where they should meet: the Septuagint read, *in the citie of the nobles*, * but what citie that was it is unknowne. 3. The Hebrewes write that *Ioseph* when he came neere his father, did cast away his bonnet, and other ornaments of honour, that his father might the better discern him, which is not unlike. 4. Where it is said, *he fell upon his necke*: *Rasi* referreth it to *Ioseph*, to whom subscribeth *Mercerus*: *Ramban* to *Iacob*, whom *Iunius* followeth: though the construction favour the first opinion, because *Ioseph* is named in the verse,

and not *Iacob* at all: yet the circumstance and usage of those times maketh for the other: for it is more beſeeming the parents to fall upon their ſonnes neck, who doe hum|ble and bow themſelves to their father: as the father fell upon the prodigall childſ necke, and kiſſed him, *Luke 15.20.*

QUEST. XVI. The cauſes why Ioseph deſired that Iacob ſhould dwell in Goshen.

Vers. 34. *THat ye may dwell in the land of Goshen.* Divers reaſons moved *Ioseph* to procure his brethren their dwelling in Goshen: 1. Becauſe it was a moſt fruitfull place, and fit for their keeping of cattell, *Calvin.* 2. That they might dwell apart from the Egyptians, and ſo not be corrupted with their idolatry and ſuſtition, *Mercer. Muscul.* 3. Leſt that being diſperſed among the Egyptians, they might have beene diſtracted, and ſo one divided from another, *Iosephus.* 4. Becauſe the Egyptians abhor|red keepers of ſheepe, it would have beene an occaſion of envy and hatred, if they had lived among the E|gyptians. 5. laſtly, the land of Goshen ſtood more commodious for the Iſraelites returne and paſſage out of

Page 372

Egypt, being ſituate in the utmoſt bounds toward Canaan: whereas if the Iſraelites had beene ſeated in the inward or remote parts of the Countrey, they could not afterward ſo conveniently have eſcaped, *Pererius.*

QUEST. XVII. Why keepers of ſheepe were an abomination to the Egyptians.

Vers. 34. *FOr every ſheepe-keeper is an abomination to the Egyptians. &c.* Theſe are the words of *Moses* rather than of *Ioseph*, as the like reaſon is inſerted by *Moses*▪ *Gen. 43.34.* why the Hebrewes and Egyptians might not eat together: the Egyptians then abhorred ſhepherds and keepers of ſheepe: 1. Not onely becauſe they were a proud people, and deſpiſed ſhepherds as baſe and ſervile men, as *Ru|pertus*: for they were an abomination unto them, which is more than to contemne and deſpiſe them. 2. Neither did they abhorre ſhepherds as though there were none of that condition among the Egypti|ans, for they had their flocks of ſheepe, *Genes. 47.17.* 3. Neither yet is it like that the Egyptians did alto|gether abſtaine from all eating of fleſh, (*Aben Ezra* reporteth of the Indians that they kill no fleſh, nei|ther doe ſo much as eat of the milke that commeth of cattell) and that for this cauſe the Egyptians abhorred the Hebrewes. 4. Therefore I thinke rather that the Egyptians eſpecially deteſted keepers of ſheepe rather than of other cattell, becauſe they ſuperſtitiously adored that kinde, and ſo abſtained alto|gether from ſlaying of ſheepe, and eating the fleſh thereof, keeping them for their milke and wooll: whereas the Hebrew ſhepherds did without any ſcruple eat of their flocks: other kinds of cattell it is like they did eat of, as *Mercerus* reporteth the opinion of ſome writers, that it was lawfull for the Egyptians to kill and eat foure kinds of creatures, Oxen, Calves, Swine, and Geese.

4. Places of Doctrine.

1. *Doct.* Not to depend upon meanes, or put any confidence in Princes.

Vers. 4. *I Will goe downe with thee into Egypt.* Although *Ioseph* were Lord of Egypt, and a man of great power, able to provide for *Iacob*, and protect him from danger, yet the Lord would not have *Iacob* to depend upon the meanes, but to truſt to his providence, *Muscul.* Whereby alſo wee are taught not to put our confidence in men, but to wait upon God: as it is in the *Psalmes*, *It is better to truſt in the Lord, than to put any confidence in man: it is bette• to truſt in the Lord, than to put any confidence in Princes, Psal. 118.9.*

2. *Doct.* The Lord will never forſake his elect.

Vers. 4. *I Will also bring thee up againe, &c.* The Lord promiseth his presence and gracious assistance to *Iacob*, both going downe into Egypt, and returning: the Lord then will never forsake his elect; *Whom he once loveth, he loveth to the end, Ioh. 13.1.* and as he said to *Iosua*, *I will not leave thee, nor forsake thee, Iosu. 15.* so the same promise belongeth unto all the faithfull servants of God, as the Apostle •p|plieth it, *Heb. 13.5.*

3. *Doct.* A man is not bound to reveale all his counsell, so he speake the truth and lie not.

Vers. 34. *Then ye shall say, thy servants are men occupied about cattell.* This also was true which *Ioseph* taught his brethren to answer, that they might dwell in the land of Goshen, but there was another reason which *Ioseph* would have them to conceale: because it was the most fruitfull and fertile soyle of all Egypt. We see then that a man is not bound to utter all his minde, but speaking the truth in the rest, he may conceale that which he thinketh will bee prejudiciall to his suit and businesse, *Calvin.* and in such affaires that precept of our Saviour taketh place, *To be wise as serpents, but innocent as doves, Matth. 10.16.*

5. Places of Confutation.

1. *Confut.* No Sacraments without the spirit and life of the word.

Vers. 2. *GOd spake unto Iacob in a vision.* The Lord doth not onely appeare and shew a vision to *Ia|cob*, but hee also speaketh unto him, to the vision he adjoyneth a voyce: of this nature and kinde are all Gods signes and ceremonies, they are not dead or dumbe, but the word of God putteth life unto them. Wherefore it is presumption in the Church of Rome to impose signes and Sacraments upon the Church, which receive not their life from the Word, *Calvin.* as our Saviour saith, *It is the spirit that quickneth, the flesh profiteth nothing, Ioh. 6.63.* so the fleshie and terrene part in signes and sacraments pro|fiteth not without the spirit and life, which they receive from the Word.

2. *Confut.* Antiquity no good argument of the truth.

Vers. 3. *I Am the God of thy father.* He saith not of thy fathers, as of thy great Grandfather, for *Terah* was an idolater, *Iosu. 24.4.* *Iacob* could not goe beyond *Abraham*, for divers hundred yeares to fetch his faith: though the most ancient Patriarks, *Noe, Se•, Heber,* were of the same faith and religion. Wee see then that antiquity is no good argument to prove true religion by, unlesse wee run unto the first beginning: for so truth is more ancient than error. In like manner wee deny not but that of late yeares wee cannot derive the profession of the Gospell from our fathers and ancestors past the third degree, because all the world was blinded with superstition and ignorance for divers hun|dred

yeares: but leaving the meane generations, which were corrupted, we are able to fetch and de|rive our faith, from the Apostles of Christ• this the Romanists doe call in derision, a probation of our faith• *persalium*, by leaping. But *Iacob* could prove his faith no otherwise; he must leape from *Abraham*, to *Heber* and *Sem*: So *Steven* would not prove his faith from the immediate descent of his father: for of them he saith, *ye have alwayes resisted the holy Ghost, as your fathers did, so doe you, Act. 7.* he ascendeth up to *Abraham*, and *Moses*, and the prophets times: and in such manner doe we prove and justifie our faith and profession.

3. *Confut.* Against Perer that holdeth the Septuagint in their number of 75. not to <◇> error.

Vers. 27. *ALL the soules of the house of Iacob, &c.* are 70. yet the Septuagint reade 75. notwithstanding *Pererius* justifieth the Septuagint, and freeth them from error, although they set downe five more of *Iosephs* race, than *Moses* hath▪ which were born in Egypt afterward: If this, saith he, be an error in them, then was it in *Moses*, for he also numbred among the rest, the sonnes of *Phares*, and *Benjamin*, which were borne afterward in Egypt: and beside he reckoneth *Manasses* and *Ephraim*, which came not downe with *Iacob*, but were in Egypt, *Perer. in Genes.* 46. numer. 25.

Contra. 1. It is untrue, that *Phares* and *Benjamins* sonnes were then unborne at *Iacobs* going downe into Egypt: I have shewed before▪ *quast.* 9. how it is not unlikely, but they might very well, be all then borne: otherwise *Moses*s words should not be true: *all the soules which came with Iacob into Egypt, vers.* 26: if these came not with him. 2. *Ephraim* and *Manasses* came not downe with *Iacob*, and therefore they are not in the first number of 66. but they were borne before *Iacob* descended, not afterward, and therefore are fitly comprehended in the other account of 70. 3. Wherefore seeing the Septuagint reade 75. *Mo/ses* numbred but seventy in all, eyther *Moses* must be in an error, or they: for both cannot agree with truth.

6. Places of morall use.

1. *Mor.* Not to take a journey in hand without prayer.

Vers. 1. *Iacob offered sacrifice to God.* *Iacob* would not take this long and perilous journey in hand, but first he calleth upon God, to consult with him, and prayeth that his journey bee prosperous: which example teacheth us, not to enterprise any journey or to take in hand any businesse of waight with|out prayer, *Muscul.* so did *Abrahams* servant. *Gen.* 24. so did *Iacob*, *Gen.* 28.

2. *Mor.* To provide as much as in us lieth not to be chargeable to others.

Vers. 6. *THEy tooke their cattell and their goods.* Though *Pharaoh* sent them word to take no care for their stuffe: yet they provided, having of their owne, to be as little chargeable as they might to others; not like to some, that are carelesse for themselves, and rely altogether vpon the helpe of others, *Muscul.* this made *S. Paul* to labour with his owne hands, that he should not be grievous to others, al|though it was their dutie to maintaine him, 2 *Cor.* 11.8.

3. *Mor.* The hatred of the world maketh us cleave faster to God.

Vers. 34. *EVERy sheepe-keeper is an abomination to the Egyptians:* God turned the hatred of the Egypti|ans to their great good: for by this meanes they had a place provided by themselves, where they might quietly serve God, *Calvin.* so when the righteous are hated of the world, it causeth them to sequester themselves from the vaine delights thereof, and cleave more nearly to God, as the prophet *Da/vid* did, when his enemies hated him, *but I gave my selfe to prayer, Psal.* 109.5.

CHAP. XLVII.

1. The Method and Argument.

FIrst in this chapter is set forth the manner of entertainment of *Iacob* and his sonnes at *Pharaohs* hands and *Iosephs*. First, concerning *Iacobs* sonnes, *Ioseph* presen|teth five of them before the king: *vers.* 2. 2. Then they make their request, *vers.* 3, 4. 3. *Pharaoh* granteth it, *vers.* 5.2. Concerning *Iacob*, he first saluteth *Phara/oh*, 2. Communeth with *Pharaoh* about his age, *vers.* 9.3. taketh his leave. 4. *Io/seph* placeth his father and brethren in the land of *Rameses*, and nourisheth them. *vers.* 11.12.

Secondly, there is declared the extremity of famine and dearth in Egypt: 1. They gave all their money for corne, *vers.* 13, 14. 2. They sell all their cattell and goods for food, *vers.* 16, 17, 18. 3. They sell themselves and their grounds for bread, *vers.* 19, 20. to v. 27. In this last sale these particulars are expressed. 1. *Ioseph* taketh possession of their grounds, by removing of the people from one place of the land to another, *vers.* 21. 2. The immunity and priviledge of the princes or priests. 3. The covenant that *Ioseph* maketh for the fift part of the increase, and the peoples consent, *vers.* 23. to 26. 3. The law established, *vers.* 26.

Thirdly, concerning *Iacob*, there is set forth. 1. The time of his dwelling in Egypt, and his age, *vers.* 27, 28. 2. The promise and oath which *Ioseph* maketh to *Iacob* to burie him with his fathers in Canaan, and *Iacobs* thankfulnessse to God. *vers.* 30.31.

2. The divers readings.

* v. 2, he tooke the last of his brethren. H. G. P. from his brethren. S. of the company of his brethren.
 •. part of his brethren. T. G. michtsah, *a part or end.*

* v. 10. Iacob blessed the king. H. blessed Pharaoh. c•t.

v. 12. giving food to every one. H. wheate by the body. S. providing bread according to every ones family. C. nourished them with bread even to the young children. * G. with bread to the mouth of the little ones. •. *that is*, as put into their mouth. T. *as the father of the house, he provided bread for all, from the great to the small.*

* v. 13. there was no bread in all the world. H. in all the land. <◇> .

v. 13. the land of Egypt and Canaan oppressed with famine. H. famished. B. G. failed or fainted because of the famine. * C. S. were mad, or at their wits end, because of the famine. T. labah, *to be mad, to faile, that is, they did murmure, or were mutinous because of the famine.*

* v. 18. that we be not destroyed of my Lord. S. we will not hide from my Lord. cat.

v. 21. and he made the people servants to Pharaoh. S. H. he removed the people from citie to citie, or into ••|taine cities. caet.

* v. 2•. the land of the officers or governours bought he not. T. the land of the priests. cat. he cohen, *signifieth both a prince and priest.*

* v. 22. the priests had a portion out of the common barns. H. of Pharaoh. cat.

v. 27. and the Israelites dwelt in Egypt. T. and Israel dwelt. cat.

v. 28: and he lived· H. and Iacob lived. caet.

v. 31. he worshipped upon the top of his rod. S. he worshipped toward the beds head. B. G. prayed toward the beds head. C. Bowed himselfe upon the pillow. T. caet. mittah *with cametz, signifieth a bed, mitteh, with three pricks, a rod; the Apostle followeth the reading of the Septuagint, Heb. 11. which translation was then of great authority in the Church: the sense being not much differing.*

3. The explanation of doubtfull questions.

QUEST. I. Which five of his brethren Ioseph preferred to Pharaoh.

Vers. 2. *Ioseph tooke part of his brethren.* 1. Because the word here used *chetzah*, signifieth an end or extreame part: some thinke that *Ioseph* tooke five of the uppermost or chiefest of his brethren, in person and wisdom, *sic Lyran. Tostat.* so is the word used, *Iud.* 18.2. where the children of *Dan* sent out five of their strongest men. 2. Some thinke he tooke five of the lowest, or meanest, that *Pharaoh* should conceive no liking to make them courtiers; *sic Oleaster:* but the word here signifieth not an end or extremitie, but only a part, as shall be shewed. 3. Some say that beside *Iudah*, *Ioseph* tooke one of every of *Iacobs* wives sonnes that he should not be partiall, *Cajetan.* but that is uncertaine. 4. Some Hel|brewes goe yet further, and shew which five they were, namely *Ruben, Simeon, Levi, Isachar, Benjamin*, five of the weaker sort: and therefore their names are not doubled or repeated in *Moses* blessing, *Deut.* 33. but this is too curious, 5. Some would have *Ioseph* to take of both ends, the eldest and the youngest, *Calvin.* 6. But the meaning is, that *Ioseph* tooke five indifferently out of the company (as the Septu|agint reade) such as were dearest unto him, of which company *Benjamin* might be one, *Mercer.* and the word here used, *michzah*, is not compounded of the preposition, and the word *chetzah*, as *Pagni•* rea|deth, *de extremitate*, out of the end, or extremitie: but it is one whole word, which signifieth a part or portion, as it is used, *Dan.* 1.2. *The Lord gave Iehoiakim into his hand, with part of the vessels of the house of God:* so that *men* is not here a preposition, but a part of the word, *Vatab.*

QUEST. II. The chronologie explained by the yeares of Iacobs life.

Vers. 9. *The whole time of my pilgrimage is 130. yeares:* from this age of *Iacob* here mentioned, divers points concerning the Chronologie may be concluded. 1. *Iosephs* being now 39. yeare old, when *Iacob* was 130. it followeth that *Ioseph* was borne in the 91. yeare of *Iacobs* age. 2. Then *Ioseph* being borne 14. yeares after *Iacob* came into Mesopotamia, *Iacob* must be of the age of seventy se|ven when he came into Mesopotamia. 3. Further, *Ioseph* borne in the fourteene yeare of *Iacobs* service with *Laban*, was now thirty nine yeare old, then *Ruben* borne 7. yeares before, must be forty six yeares old, *Simeon* forty nine, *Levi* forty foure, *Iudah* forty three, or there about. 4. Hence it may be gathe|red, that from the first promise made to *Abraham*, in the 75. yeare of his age, to the comming of *Iacob* to Egypt, are two hundred and fifteene yeares, *Isaack* was borne twenty five yeare after that, in the hun|dred yeare of *Abraham*, who in the sixty yeare had *Iacob* borne, and *Iacob* was now an hundred and thirty: all make two hundred and fifteene. 5. Seeing the Apostle maketh account of 430. yeares from the promise made to *Abraham*, to the going out of Israel from Egypt, *Galath* 3. it remaineth, that the space of the Israelites dwelling in Egypt, was two hundred and fifteene yeares more. 6. And seeing *Abraham* was borne in the 352. yeare after the flood, put thereunto an hundred yeare of *Abraham*, and sixty of *Isaack*, and *Iacob* shall be borne in the 512. yeare after the flood, not in the 452. yeare, as *Pe|rrierius* collecteth,* who buildeth upon a false ground, making *Abrahams* birth to fall out in the seventy yeare of *Terah*, whereas it was in the 130. yeare, sixty yeares after, as hath beene shewed before upon that place.

QUEST. III. Why Iacob counteth himselfe a pilgrim.

Vers. 9. *The whole time of my pilgrimage.* 1. *Iacob* counteth himselfe a pilgrim or stranger in two re|spects. 1. In respect of his dwelling in the world, where he had no certaine habitation: for he removed from his fathers house to Mesopotamia, where he sojourned with *Laban* twenty yeares: then he came to Succoth, after that to Sichem, *Gen.* 33. thence to Bethel, and so to Ephtatah, and then to Hel|bron, where his father dwelt, *Gen.* 35. from whence he went downe to Egypt, *Perer.* 2. *Iacob* and the rest of the Patriarkes counted themselves pilgrims and strangers in the world, in respect of their celestiall inheritance in heaven, *Heb.* 11.13. *Calvin.*

QUEST. IV. Of the divers troubles which Iacob had endured in his life.

Vers. 9. *FEw and evill, &c.* 1. *Iacob*, though he had not attained to the yeares of his fathers, and yet seemed very old, and therefore was asked of *Pharaoh* of his age, giveth this as a reason; because he had gone through many troubles: in respect whereof he calleth his daies evill, that is, full of misery and sorrow, *Mercer*. 2. The Hebrewes reckon seven calamities that befell *Iacob*: *Pererius*•en: but they were more: 1. His forsaking of his fathers house for feare of *Esau*. 2. His hard service in *La/bans* house. 3. The suborning of *Leah* for *Rachel*. 4. The feare of *Esau* after his returne. 5. The defloulring of *Dinah*. 6. The death of *Rachel*. 7. The incest of *Ruben*. 8. The fornication of *Iu•ah* with *Tha/mar*. 9. The slaughter of the Sichemites by *Simeon* and *Levi*. 10. The losse of *Ioseph*. 11. The detaining of *Simeon* in prison in Egypt. 12. The taking away of *Benjamin*. 3. Whereas *Iacob* saith,* he had not attained to the yeares of his fathers, *Iacob* considering the manifold troubles which he had gone through, and feeling his present weaknesse and decay of nature, did easily conjecture, that he was not like to reach to his father, or grandfathers age, *Mercer*. Neither indeed did he: he living but an hundred forty seven yeares, wanted twenty eight of *Abrahams* age, which was an hundred seventy five, and 33. yeares of *Isaacks* age, which was 180.

QUEST. V. Of the land of Rameses, what country it was.

Vers. 11. *IN the land of Rameses, as Pharaoh had commanded, &c.* 1. This land of Rameses was nei|ther all one with Goshen, as *Augustine* seemeth to thinke, *quaest.* 157. *Genes.* 2. Neither was it a divers citie from that which was builded by the Israelites, *Exod.* 1.11. although there be a little diffe|rence in the name, this is Rameses, with *schevah* under *am*: that Rameses with *patach*, as thinketh *A/ben Ezra*, and *Iunius*, who would have this to be Heliopolis, the other Pelusum. 3. Neither yet is it the same city which afterward the Israelites built, and that it is here named by way of anticipa|tion, as *Tostat. Perer. Genevens.* 4. But this land of Rameses was a region rather than a citie situate in Goshen the most fruitfull part thereof, where the citie Rameses was afterward built, bearing the name of the country, *sic Cajetan. Mercer.* for it is called, not the citie, but the land of Rameses. 5. Some take it to be Arsenois, some Heliopolis, the Septuagint call it the citie of the Nobles: but I take it rather to be the name of the whole territory and country. 6. The Israelites dwelt here apart and divided from the rest of Egypt, but yet there were some Egyptians inhabiting among them, of whom they borrowed jewels of gold and silver at their departure from Rameses, *Exod.* 12.35, 37. *Perer.*

QUEST. VI. How Ioseph gave bread to the mouth of the children.

Vers. 12. *TO the mouth of the little ones.* 1. Some refer this to the number of the families, that *Ioseph* provided for every one of them, from the elder sort to the infants; *sic Chald. Hierom. B.G. Calvin.* but that was said before, *he nourished all his fathers houshold.* 2. Some understand it of the great plenty, that even the children, which use to play the wantons and cast away their bread, had enough: *sic quidam Hebraeus.* 3. Some apply it to the manner, that *Ioseph* did provide for them all, as for young chil|dren, that is, without their labour or taking of care: which I take to be the right meaning, *Iun. Mercer.*

QUEST. VII. When their money began to faile in Egypt, and how.

Vers. 18. *THEy came unto him the second yeare, &c. since our money is spent, &c.* 1. This was neither the second yeare from the beginning of the famine, as the Hebrews imagine, that after *Ia/cobs* comming into Egypt; at his prayer Nilus came to his ordinary course, and God for his sake remitted the five yeares of famine, at that time, which came afterward: for this is contrary to the story, *Gen.* 45.6. where *Ioseph* saith, there were five yeares of famine yet behind: neither was this in the third yeare: but their money was spent in the fift yeare, they had corne the sixt yeare for their cattell, and in the seventh yeare they had given them seed to sow their grounds, because

the 7. yeares of famine were expired, during the which they could not sow: *sic Mercer. Iun. Luther. Calvin.* 2. *Isaack Carus* maketh this a doubtfull speech, thus reading, *if our money be spent*, supposing that they gave all their money in the beginning to *Ioseph*, and he gave them corne for it, as long as their money did last, according to his discretion: but this is not like, for the text is, v. 15. *when money failed in the land of Egypt*: they had no more money to bring. 3. Likewise it is uncertaine, as some doe note, that corne continued all at one price all the yeares of famine: it is like that *Ioseph* did set reasonable prices, but whether at the same continuall rate, it cannot be gathered, *Mercer*.

QUEST. VIII. Whether Ioseph dealt hardly or unjustly in taking the Egyptians money, cattell, and land, for corne.

Vers. 20. *SO Ioseph bought all the land of Egypt for Pharaoh.* It may seeme very hard, that *Ioseph*, when he had received all the Egyptians money for corne, doth take also their cattell, and last of all their land: wherefore *Iosephs* fact may be thus justified. 1. The corne, which was layd up in *Pharaohs* barn, was proper to the King: for in the seven plentifull yeares *Pharaoh* had taken up the fift part for his money of the people, and now he selleth it againe, *Muscul.* therefore here was nothing but just.

Page 376

2. Beside the *equitie*, we must consider *Iosephs* fidelity, it became him to deale faithfully with *Pharaohs* goods, being put in trust withall: and it is like that he did nothing without the privity and direction of the King, *Calvin.* 3. *Iosephs* charity appeared, who when as the people had sold themselves to be *Pharaohs* servants, and their lands; *Ioseph* remitteth their service, and taketh only their lands, *Perer.* 4. His liberality also is seene in this, that whereas he might have taken foure parts for *Pharaoh*, and left the fift for them: he only reserveth the fift part for *Pharaoh*: whereas in fruitfull grounds, such as the land of Egypt was, husbandmen doe willingly occupie land, for the halfe of the increase, *Mercer. Perer.* 5. *Iosephs* justice appeareth, in that he doth not force them to any thing, but al is done by the peoples franke offer, and willing consent, *Calvin.* 6. *Iosephs* prudence and policie may be considered, who tooke this course both for the maintenance of the crowne and common-wealth, the King and his people: he sold them corne, and gave it not, *no gratis accipiendo cultum terrarum relinquerent, quoniam qui alieno utitur, suum negligit; lest if they had received it freely, they might have lived idly, and neglected tillage: for hee that may live of anothers, will be carelesse of his owne, Ambros. officior. 2.16.* who further saith, that *Ioseph* did this, *ut constitueret tributum, quo suae tutius habere possent; to raise a tribute, that every man for ever after might more safely hold his owne.* 7. The people were so far from complaining of *Iosephs* injustice or hard dealing, that they thankfully acknowledge that he had saved their lives, *vers. 25.8.* God by this meanes doth punish the Egyptians riotous and licentious life in the yeares of plenty, by their extreme penurie and scarcity now, *Mercer.*

QUEST. IX. Wherefore Ioseph removed the inhabitants of Egypt to new dwellings.

Vers. 21. *HE moved the people to the cities, from one side of Egypt, &c.* 1. They were not removed from the principall cities to smaller townes, as some expound, but the contrary rather, they were removed from their fields and grounds to the cities. 2. They were not carried from one side of Egypt to the other, that had been too great a toyle: but throughout Egypt, this course was taken, that the owners and former possessours should change their grounds. 3. Which was done to this end, to acknowledge *Pharaoh* to bee Lord of their grounds and that it should not grieve them to pay this new tribute and imposition out of those possessions assigned them, which might have seemed grievous in their old inheritance, *Iun. Mercer.*

QUEST. X. Of the privilege and immunitie of the Priests in Egypt.

Vers. 22. *FOr the Priests had an ordinarie.* 1. All the interpreters doe so reade, but *Iunius*, who thinketh that those were chiefe officers rather to the King, that had this immunitie, than the Priests: because *Iosephs* family was nourished at the Kings charge, and his fathers houshold also as a part of his family, which otherwise the Egyptians would have repined at. *Cont.* 1. *Iacobs* family was nourished by the Kings extraordinary favour, as likewise his dwelling was given him in the best of the land, and therefore there was no repining at it. 2. The officers also might be nourished at the Kings charge, but they are not spoken of because they belonged to *Pharaohs* houshold, whereof *Moses* speaketh not here, but of the other subjects. 3. The consent of interpreters, the Chaldee and Septuagint, which here translate Priests, with *Calvin*, *Muscul. Mercerus*, *Tostatus*, *Pererius*, and others, the testimony of forreine writers, *Hero* /dot. in *Euterpe. Diodorus lib.* 2. that Priests had their ordinary from the King: the great honour and dig|nity of the Priests in Egypt, who were honoured for their continent and contemplative life, *Hierom. ex Cheremon. lib.* 1. *advers. Iovinian.* were held the Masters and chiefe professors of the Mathematickes and other liberall sciences, *Arist. princip. Metaphys.* were conversant and of counsell with the Kings of Egypt, *Strab. lib.* 17. all these reasons doe shew, that it is most probable, that this favour was rather shewed to the order of Priests, than of any other. 2. Neither was this ordinary allowed to the Priests only in this time of famine, as *Mercer* thinketh: but it was a perpetuall custome for the Priests to be so main|tained; *singulis eorum continuo cibi sacripraesto sunt, &c. meat is prepared daily for every one of them, He* /dot. in *Euterpe.*

QUEST. XI. Whether Ioseph offended in giving allowance of food to the Priests of Egypt.

NOW in that *Ioseph* as *Pharaohs* chiefe officer alloweth this ordinary to the idolatrous priests: 1. Hee is not therein to be reprehended for his connivence, because he did no more resist their superstition, *Calvin.* for it is not unlike, but that he did what he could, and was grieved that he could not helpe it, as he desired. 2. But seeing the law and custome, and princes pleasure was so, that they should be main|tained, and he was but the kings officer and minister, to see every one served according to their al|lowance: *Ioseph* could not have gainsayed without very great tumult and sedition, seeing those superstitious priests were greatly honoured with the king and people, *Mercer.*

QUEST. XII. Why Iacob desireth to be buried in Canaan.

Vers. 30. *BVrie me in their buriall.* *Iacob* desireth to be buried with his fathers in the land of Canaan. 1. Not thereby shewing his hope of remission of sinnes in Christ: as *Augustine* interpreteth, *sepultura mortuorum, remissionem significat peccatorum: the buriall of the dead signifieth the remission of sins, quaest.* 161. in *Genes.* for although *Iacob* had this hope of remission of sinnes, yet it is not the proper and literall meaning of these words. 2. Neither yet was it the love of his country that moved him, wherein men desire to live and die, *Oleas.* there was a greater matter that moved *Iacob.* 3. Neither yet as *Lyranus*, because he hoped to be one of those which should rise out of his grave at the resurrection of Christ: for this is too curious: and it is not like, that any buried so long before, or so far off, as this double cave was thought to be 30. miles from Ierusalem, did rise out of their graves, but some about Ierusalem, and such as had beene lately dead, and were knowne in the citie: for the text saith, *they went into the holy city and appeared to many, Matth.* 27.53. and it is like, that they returned to their graves againe. 4. Therefore *Iacob* desireth to be buried with his fathers, partly to testifie his faith, that he doubted not •ut that

his soule should presently be joyned to his fathers, *Calvin.* and his body rise againe in the

generall resurrection, *Mercer*: partly to admonish his children, not to be too much addicted to the pleasures of Egypt, but to wait for their returne into the land of Canaan, as *Ioseph* also dying, declared his hope, *Gen. 50.25. Muscul*.

QUEST. XIII. Why Iacob causeth Ioseph to sweare.

Vers. 31. *Then he said, sweare unto me. Iacob* requireth an oath of *Ioseph*, not because he did mistrust his obedience: but 1. that *Iacob* might be better satisfied and confirmed in the thing which he desired. 2. Lest that *Ioseph* might have beene otherwise perswaded, or overruled by *Pharaoh*, to have his father buried in Egypt: and therefore *Ioseph*, when he obtained leave of *Pharaoh* to burie his father, hee urgeth the oath which he made to his father, *Gen. 50.6. Mercer. Rupert.* 3. Hee rather bindeth *Ioseph* to performe this, than any of his other sonnes, because of his authority and favour with *Pharaoh*.

QUEST. XIV. How and whom Iacob worshipped toward the beds head.

Vers. 31. *HE worshipped toward the beds head*, 1. Some doe read, he worshipped toward the top of his rod, for *mittah* signifieth a bed▪ *mitteh* a rod: so the Septuagint and they which follow this reading. 1. Some interpret that he worshipped toward *Iosephs* rod or scepter, as giving reverence to him, *Chrysost.* 2. Some that he leaned upon his owne staffe doing reverence to *Ioseph*, *Theiodoret.* 3. Some that he worshipped *Iosephs* scepter, as a figure of the kingdome of Christ, *Procop.* But all these are deceived by the translation of the Septuagint who themselves, in the 48. chap. vers. 2. doe translate, not *rod* but *bed*, as *Hierome* well noteth, *tradit. in Genes.* 2. Some doe read, the *beds head*: and they that follow this reading. 1. Some say, that he worshipped that way because it was east ward toward Ierusalem, *Lyran.* as though *Iacob* had beene so superstitious as to set his bed east and west. 2. Some because God is present at the beds head: so the superstitious Hebrews. 3. But he did nothing else but reare himselfe upon his pillow at his beds head, leaning also upon his staffe, and so gave thanks to God: and that he bowed upon his staffe, may be supplied out of the Apostle to the Hebrews, *Heb. 11.21. Iun. Perer.*

4. Places of Doctrine.

1. *Doct.* Corne and food more worth than money.

Vers. 14. *AND Ioseph gathered all the money*: the Egyptians that were horders up of gold and silver, yet were contented to exchange their money for corne: we see then, that money, if it be rightly esteemed of, is a baser thing, than that which belongeth either to the belly or backe, *Muscul.* which consideration should teach men not to covet money: but if they have foode for the belly, and rayment to put on, to be therewith content, as the Apostle saith, 1 *Timoth. 6.8.*

2. *Doct.* They which preach the Gospell, must live of the Gospell.

Vers. 22. *ONLY the land of the Priests bought he not, for the Priests had an ordinary of Pharaoh*; the law of nature then teacheth, that they which attend the service of God, and the instruction of the people, should have their publike maintenance: seeing *Pharaoh* an heathen prince, was so liberall toward his idolatrous Priests: much more should Christian Princes take care to provide for the Ministers of the Gospell: for as the Apostle saith, *As they, which did wait at the altar, were pertakers with the altar, so hath the Lord ordained, that they which preach the Gospell, should live of the Gospell*, 1 *Cor. 9.13, 14. Calvin. Luther.*

3. *Doct.* They are fit to teach others, that first can teach themselves.

Vers. 23. *I Have bought your land for Pharaoh, loe here is seed for you, &c.* *Gregorie* hereupon collecteth, that as the Egyptians received no seed, till first they had yeelded their land, and themselves to be servants to *Pharaoh*: so they are fit to have the seed of Gods word committed

unto them, which first have reformed their owne life, and consecrated themselves to the service of God: *Restat, ut lo/quando quisque d•ceat vitam alies, quam ipse moribus servat; It remaineth, that he teach others to live well, who hath reformed his owne, lib. 6. Moral.* So the Apostle reproveth the Iewes, *thou which teachest ano/ther, teachest thou not thy selfe? Rom. 2.21.*

4. *Doct.* Though sumptuous funerals are not to be desired: yet the bodies of Saints must be reverently buried.

Vers. 30. *WHen I shall sleepe with my fathers, thou shalt carry me out of Egypt, &c.* Although pomlpous funerals, and sumptuous burials doe not profit the dead: which are as *Augustine* saith rather *viventium solatia*, than *subsidia mortuorum; comforts for the living, than helps for the dead:* which *Augustine* sheweth by the example of the rich man and *Lazarus*, that as the one was not helped by his precious and solemne exequies, so neither was the other hindred by his vile and base sepulture: yea the Heathen man could say, *e•lo tegitur qui non habet urnam,* he hath heaven for a cover that wanteth a grave:* neither did *Iacob* desire to be buried in Canaan, either for the holinesse of the place, or that he had a delight in pompous solemnities, but to testifie his faith, as before is shewed, *quaest. 12.* yet by this charge give•to *Ioseph*, we doe learne, that the bodies of the Saints ought in comely and reverent sort to be brought to the grave: as the brethren, that feared God, carried *Steven* to be buried with great lamen|tion, *Act. 8.2.*

5. *Doct.* Of the lawfulness of an oath.

Vers. 31. *AND he sware unto him:* It was lawfull for *Iacob* in some serious and weighty matter to en|quire an oath: and for *Ioseph* to performe it: for men are mutable and therefore may be

Page 378

bound with an oath: and though *Ioseph* might otherwise have fulfilled his fathers will, yet it was not al|misse, that he should be more straitly bound: we see then the lawfull use of an oath, against the errour of the Anabaptists, which allow not Christians to take an oath: for the Apostle saith, *An oath for confir|imation among men, is an end of strife, Heb. 6.16.*

5. Places of Confutation.

1. *Confut.* Against the corrupt Latine translation of this place.

Vers. 31. *ISrael worshipped toward the beds head:* not as the vulgar Latine readeth, *he adored the top of his rod,* Heb. 11.21.* which translation differeth both from the Latine in this place, which thus in|terpreteth, *he worshipped turning toward the beds head:* and from the Septuagint, which readeth, *he wor/shipped or bowed himselfe, ùpi to ácron, upon the top of his rod or staffe:* the Latine text corruptly leaveth out the preposition *ùpi upon;* but it differeth most of all from the Hebrew: which standeth thus, *he wor/shipped toward the beds head:* from which reading the Septuagint doe varie in these two points: first in adding the word, *àute, his,* which is not in the Hebrew: secondly, in mistaking the word, for *mittah*, a bed, reading, *mitteh*, a rod: both which words are derived of *natah*, which signifieth to extend, or stretch forth: because a man doth stretch himselfe upon his bed, and on his staffe.

Wherefore we see what a simple ground the Rhemists have, to prove by this corrupt Latine text, that creatures may be adored: *annot. Hebr. 10.21.* there being no such thing in the Hebrew, Greeke, or Latine text in this place, that *Iacob* adored his rod. Further, the like ground had *Hadrianus* the Pope, as hee is cited in that erroneous Councell, the second Nicene, who by this text would prove the adora|tion of Images, with relation to their *protipa*, that is, the presidents, patterns, or patrons of those Images, because say they, the adoration which *Iacob* gave to this rod,

he intended it to *Ioseph*, whose rod and scepter it was: for *Iacob* worshipped not either his owne staffe or *Iosephs* scepter; but toward the beds head, worshipped God.

2. *Confut.* That the Latine text is not authentically.

FURTHER, whereas the Apostle seemeth to follow the translation of the Septuagint, rather than the Hebrew text: the Rhemists doe infer thereupon, that after the same manner the vulgar Latine text may be received as authentically, * though it doe varie from the Hebrew, *ibid.*

Contra. 1. The Apostles indeed doe sometime follow the Septuagint, because it was a common translation, and of great authority: but they therein neither approve their errors, nor yet make it of equall authority to the originall: citing only such testimonies, wherein the Greeke translation keepeth the sense, though not the words: as in this place, whether we say *Iacob* leaning upon his staffe, or turning to the beds head, worshipped: the principall sense is kept, that *Iacob* worshipped God, especially seeing the same word, with very little alteration in the points, signifieth both a *bed*, and a *rod*, or *staffe*. 2. *Hieromes* observation then is good, though *Pererius* without cause misliketh it, *Diligentius observandum est, &c. It is to be diligently observed, that where the Apostles and Evangelists doe cite testimonies out of the old testament, they follow not the words, but the sense: and where the Septuagint differ from the Hebrew, they expresse the Hebrew sense:* for the Apostle in this place keepeth the Hebrew sense, that *Iacob* worshipped God, leaning upon his bed and staffe: for it is true, that *Iacob* did both, that he reared himselfe upon his staffe towards the beds head. 3. The Apostle then rather expoundeth, than alleageth that text: for he nameth *Iacob*, whereas *Moses* saith Israel: he speaketh of *Iacobs* worshipping, when he had blessed his children, but here *Iacob* worshippeth, before he blessed them. 4. This then is no good argument; the Apostles follow the Septuagint, where they keepe the Hebrew sense, though not the words, *Ergo* the Latine text must be received, where it differeth both in sense and words from the originall.

6. Places of morall use.

1 *Mor.* That none should live idly without some honest trade or vocation.

Vers. 3. *What is your trade, or what is your worke?* *Pharaoh* as a prudent Prince, examineth *Iosephs* brethren of their manner of living and occupation: by the which question it appeareth, that he condemned all idle persons, that lived without any trade: and it is the part of good Magistrates, straitly to fitt and examine all such as spend their time unthriftilly, not in any profitable labour: according to the Apostles doctrine, *that they which doe not worke, should not eat*, 2 *Thes.* 3.10. *Muscul.*

2. *Mor.* A poore life in the Church of God, is to be preferred before the pleasures of the world.

Vers. 3. *Thy servants are shepherds.* *Ioseph* taught his brethren thus to say, that they might dwell apart by themselves, and not be employed in *Pharaohs* court, or in the affaires of the kingdome: they did choose rather to live as poore shepherds, in the service of God, than to be in the kings Palace, as strangers from the Church and household of faith: though *Ioseph* had a speciall grace given him of God, not to be corrupted with that place of honour, yet he saw it not to bee meet nor convenient for his brethren, *Calvin*; so the Prophet *David* saith, *A day in thy courts is better than a thousand else/where*, *Psal.* 84.10. *Moses* likewise did choose rather to suffer adversity with the people of God, than to enjoy the pleasures of sinne for a season, *Heb.* 11.25.

3. *Morall.* Men called to honour should not despise their parents.

Vers. 7. *Ioseph also brought Iacob, and set him before Pharaoh. Ioseph* though of honourable place in Egypt, yet was not ashamed of his poore aged father, but presented him to the King: to this *Ioseph* many are unlike in these dayes, that thinke it a disgrace unto them to acknowledge their poore parents, *Muscul*. So did not *David*, who brought his father and mother to the King of Moab to keepe them and provide for them, 1 *Sam.* 22.4. as *Ioseph* here setteth his father before *Pharaoh*.

4. *Morall*. Our life here is but a pilgrimage.

Vers. 9. *The dayes of the yeares of my pilgrimage*. Thus not only *Iacob*, but the rest of the fathers counted themselves but as strangers and pilgrims in the earth, and thereby declared that they sought a Countrey, *Heb.* 12.13, 14. So the Apostle againe saith, *We have not here a continuing Citie, but seeke for one that is to come, Heb.* 13.14. and therefore we should not set our affections upon earthly things, but presse forward in our desire toward our heavenly Countrey.

5. *Morall*. Good officers should not seeke to enrich themselves.

Vers. 14. *Ioseph laid up the money in Pharaohs house. Ioseph* was a faithfull officer to *Pharaoh*, he did not seeke to enrich himselfe by his office, but sought the Kings profit, and increased his treasure, *Mercer*. Such an one was *Iosua*, who in the division of the land of Canaan to the tribes, did not share any thing to himselfe, but the children of Israel gave him an inheritance among them, when they had made an end of dividing the land, *Ios.* 19.49. Such should officers and Judges be toward the King and people, to deale faithfully with the one, and justly with the other: not to turne all to their owne profit and gaine, as many doe now adayes.

CHAP. XLVIII.

1. The Method and Argument of the Chapter.

First, in this Chapter is declared how *Ioseph* came to visit *Iacob* when he was sicke.

Secondly, *Iacobs* testament is set downe, first, concerning *Iosephs* sonnes, then his gift and legacie toward *Ioseph* himselfe, *vers.* 22. with a generall prophecie of the returne of all his children, *vers.* 21.

Concerning *Iosephs* sons: 1. The ground and occasion of *Iacobs* blessing of them is expressed, which is first the promise of God, *vers.* 4. then the right & property that *Iacob* had in them, *vers.* 5. Thirdly, because *Rachel* was taken away, leaving not much issue behinde her, *vers.* 7. and *Ioseph* was the eldest of her, who was his principall wife. 2. *Iacobs* blessing followeth: first, the preparation to the blessing: where we have set forth, 1. *Iacobs* kissing and embracing of *Manasses* and *Ephraim*, *vers.* 9, 10. 2. *Iosephs* reverence to his father, *vers.* 12. 3. The presenting of his two sonnes, and the order of disposing them, *Manasses* to *Iacobs* right hand, and *Ephraim* to his left, *vers.* 13.

Secondly, in the blessing: 1 There is the *ceremonie*, the laying on of *Iacobshands* contrary to *Iosephs* expectation, the right hand upon the youngest, the left upon the eldest, *vers.* 14. 2. The *pronouncing* of the blessing: which sheweth the author or efficient cause, God who had fed him and delivered him, *vers.* 15, 16. and the effects, the naming of them among the tribes, and their great increase and multiplying, *vers.* 16. 3. The *ratification* of the blessing: where we have first *Iosephs* exception, *vers.* 17, 18. then *Iacobs* answer, containing a *satisfaction* to *Ioseph*, *vers.* 8, 9. a confirmation of the blessing, *vers.* 20.

2. The divers readings.

v. 1. It was told to Iacob. H.S.C. one told Iacob. caet.*

v. 7. *Concerning the divers reading of this verse see before chap. 35. vers. 16. and quest. 13. upon that Chapter.*

v. 7. I buried her in the way of the horse-race. S. neare the way to Ephrata. caet.*

v. 11. I am not deprived of thy face. H.S. I had not thought to have seene thy face. caet.

v. 14. He layed his left hand upon the head of Manasses, which was the elder, changing his hands. H.S. hee taught his hands, although Manasses was the elder. C. guiding or directing his hands of purpose, for Ma|nasseh was the elder. B. G. he knew feeling with his hands, that Manasses was the elder. T. caused his hands to understand that Manasseh was the elder. P. sacal, to understand.

v. 15. God whom my fathers pleased in his sight. S. served in his sight. C. walked in his sight. cat. halach,* to walke.

v. 16. That they may grow into a multitude. S.H. grow as fish into a multitude. cat.*

v. 20. In thee Israel shall be blessed. H.S.C. shall blesse. caet.

v. 21. The word of God shall be your helpe. C. God shall be with you. caet.

v. 22. I give thee Sechem, the chiefe part above thy brethren. S. I have given thee one portion of land,* &c. B. I give thee one principall part or portion above, &c. C.G.T. Sechem, *signifieth a part, portion, or elbow of ground, and it is also the proper name of a place.*

Which I tooke out of the hand of the Amorites, by my prayer and deprecation. C. by my sword and my bow. caet.*

3. The explanation of doubtfull questions.

QUEST. I. Of the adopting of Manasseh and Ephraim into the degree of Iacobs sonnes.

Vers. 5. *Manasseh, and Ephraim shall be mine, as Ruben and Simeon are mine.* 1. Iacob upon Gods promise, that he should increase into many people by the spirit of prophecie, adopteth *Ma|nasseh* and *Ephraim* into the number of his sonnes, that seeing *Rachel* was taken away, before he had many children by her, he should by these be increased. 2. He adopteth them in the place of *Ruben* and *Simeon*, the two elder brethren, and so the birth-right is conveyed from *Ruben* to *Iosephs* sonnes, because he had defiled his fathers bed, 1 *Chron.* 5.1. 3. Here we have the practice of that law afterward establi|shed, *Deut.* 22.17. of allotting a double part to the eldest, *Iun.* for *Ioseph* had a double part, in that two tribes came of him, whereas the rest of his brethren had but each one his tribe: *Manasseh* and *Ephraim* had not each of them his double part to the rest, as some Hebrewes thinke: but they two being the fa|thers of the two tribes, doe make their fathers part double to the rest, *Mercer.*

QUEST. II. Whether Ioseph had any other sonnes beside Manasseh and Ephraim.

Vers. 6. *The linage, which thou hast gotten after them, &c.* 1. This is to be understood, < in non-Latin alphabet > potentially, which thou maiest get afterward: for the Scripture maketh no mention of any sonnes, beside these two, that *Ioseph* had at this present, *Iun.* *Mercer.* as also it

might be uncertaine, whether *Iosephs* wife, were at this time with childe, *Mercer*. 2. The other sonnes should be more properly *Iosephs*, yet so as that they should make no tribe of themselves, but be accounted with *Manasseh* and *Ephraim*, *Iun*. 3. They are deceived, which thinke that *Machir* and *Galaad* of *Manasseh*, and others of *Ephraim*, were those other sonnes of *Ioseph*, for they are his nephewes, and *Manasseh* and *Ephraim* were their fathers, not their brethren: also some thinke, that if *Ioseph* had begotten any other sonnes, they should have had no inheritance in Canaan: but this is not like, seeing they came of *Iacob*, whose whole seed was chosen: likewise whether *Ioseph* had afterward any other sonnes, it is uncertaine: it is like he had not, because no mention is made of them in Scripture: neither doth it much skill, seeing they were to be annexed and incorporate into these two tribes of their brethren, *Mercer*.

QUEST. III. Why *Iacob* maketh mention of the death and buriall of *Rachel*.

Vers. 7. *I Buried in the way to Ephrath*. 1. *Iacob* maketh mention of the death and buriall of *Rachel*. 1. Not to answer a secret objection, why he buried not *Rachel* in the double cave with his fathers, as he himselfe desired to be buried, and thereupon tooke an oath of *Ioseph*: because she died suddenly in the way, and he had no time to carry her thither, being in his journey: *Iacob* had no need to make any such excuse to *Ioseph*, *ex Mercer*. 2. But these reasons may be yeelded, why *Iacob* bringeth in mention hereof. 1. To call to *Iosephs* remembrance, that *Rachel* forsooke her fathers house, and sojournd with *Iacob* in Canaan: that *Ioseph* might hereby be stirred up to be willing much more to leave *Egypt* which was not his country, *Calvin*. 2. As also that hee might have a greater desire to the place of his mothers sepulture. 3. Further, in that *Iacob* buried her in the way, being so neare to the city, because he would not bury her among Idolaters: by the way he admonisheth *Ioseph* to detest the Idolatry of *Egypt*. 4. But the cheifest reasons of the mentioning of this matter are; one, that seeing *Rachel* died, leaving no great issue behinde her, *Iacob* hopeth that Gods promise for the multiplying of his seed should be fulfilled in these two, *Mercer*. The other, that seeing *Ioseph* was the eldest by his principall wife, *Iacob* might shew how justly the birth-right was translated from *Ruben* to *Ioseph* and his sonnes, *Iun*.

QUEST. IV. Why *Iacob* knew not *Ephraim* and *Manasseh* at the first, and why *Ioseph* removeth them.

Vers. 12. *And Ioseph tooke them away from his knees*. 1. Whereas *Iacob* before vers. 8. asked who they were, namely *Manasseh* and *Ephraim*; it was not for that, *Iacob* foreseeing, that wicked *Ieroboam* should come of *Ephraim*, and *Iehu* of *Manasseh*, did therefore at the first take no knowledge of them, but deferred his blessing, as some Hebrewes imagine; but the cause is shewed, vers. 10. because *Iacobs* eies were dim, and he could not well see. 2. *Iacob* caused them to be brought neere him that he might imbrace them: they were not set upon the bed, for they were some 22. or 23. yeares old, being borne in the yeares of plenty, some 4. or 5. yeares before *Iacob* came downe into *Egypt*, who had beene there now 17. yeares. 3. *Ioseph* tooke them not from his owne knees, but from his fathers, as the *Latine* text readeth, though in the originall it be *from his knees*, not his fathers knees: that he might place them in order, to receive their fathers blessing, *Mercer*. for *Ioseph* might perceive, either by the naming of *Ephraim* before *Manasseh*. or by *Iacobs* imbracing them, that he more inclined to *Ephraim* before *Manasseh*: and therefore with *Iacobs* leave removeth a little, and presenteth them againe according to their age, *Iun*.

QUEST. V. Of the translating of the birth-right from *Manasseh* to *Ephraim* what it signifieth.

Vers. 14. *Israel stretched out his right hand, and laid it upon Ephraims head*. 1. *Iacob* feeling with his hands, which was the elder and bigger (for the words are *he caused his hands to understand*,) of purpose laid his right hand upon *Ephraim*, in signe of preheminance, *Iun*. for although among the Persians the left hand was the more honourable place, as *Xenophon* reporteth of *Cyrus*, that those, whom he honoured most, he placed at his left hand, because it was most subject to danger: yet the phrase and use of Scripture is otherwise: as *Salomon* caused his mother

to sit upon his right hand, 1 *King*. 2. And this is agreeable to nature, to give the preheminance to the right hand, which is quicker & nimbler, and readier for any

worke, *Perer*. 2. *Iacob* here transferreth the birthright from *Manasseh* to *Ephraim*, as it was before conveyed from *Esau* to *Iacob*: as the priesthood was translated from *Abiathar* to *Zadock*; the regall dignitie from *Saul* to *David*; so here there is a translation of the birthright. 3. Which as it sheweth, that God bestoweth his gifts without respect of persons: so it might prefigure the calling of the Gentiles in stead of the Jewes, who were as the eldest brother, as the parable of the prodigall childe sheweth, *Luke* 15.

QUEST. VI. The Angell that protected *Iacob*, whether hee were Christ.

Vers. 26. *THE Angell*. 1. Although it seeme somewhat too curious out of this place to prove the Trinitie, because God is twice mentioned, and the Angell in the third place: 2. Yet I thinke rather with *Calvin* and *Iunius*, that the Angell was Christ, than with *Mercerus*, that it was an Angell, to whom *Iacob* ascribeth his deliverance, as to Gods minister: and that for these reasons: 1. Because it is not unusuall in scripture to call Christ an Angell, *Malach*. 1.1. 2. The Angell which conducted the Israelites, is called *Iehovah*, *Exod*. 14.19, 24. Saint *Paul* saith he was Christ, 1 *Cor*. 10.4, 9. 3. Because Christ was the Mediatour from the beginning of reconciliation, and of all those covenants made betweene God and man, *Calvin*. 4. In this place this Angell is joyned in equall power of blessing with God, and therefore hee cannot be any of the created Angels, *Iun*. 3. Though Christ appeared in the forme and shape of an Angell, yet hee tooke not upon him the nature of Angels, but of man: as the Angels appeared in the shape of men, yet hee tooke not their nature, *Calvin*.

QUEST. VII. The great increase of *Ephraim* and *Manasseh*.

Vers. 20. *IN thee Israel shall blesse, &c.* 1. Here *Israel* is taken not for the proper name of *Iacob*, but for the name of the whole nation that came of him: which hee saw by the spirit of prophecie should be given to his posteritie. 2. *In thee*, is not here taken casually, as the Lord said to *Abraham*, *in thee shall all the families of the earth be blessed*: for Christ of *Abraham* was the cause and author of this blessing. But it is only a forme of blessing, which should be taken up in *Israel*: the Lord blesse thee as *Ephraim* and *Manasseh*: as the like is used, *Ruth* 4.11. *The Lord make the wife that commeth into thy house like Rachel and Leah*. 3. And indeed *Ephraim* and *Manasseh* increased abundantly in *Egypt*, even as the fish, as *Iacob* blessed them: for at the going forth of *Israel* out of *Egypt*, there were of *Manasseh*, 42700. of *Ephraim*, 32500. and al these perishing in the wilderness, there were at their entring into *Canaan*, of *Ephraim*, 42500. of *Manasseh*, 32200. *Muscul*. so that in the space of 215. yeares there sprang out of *Ioseph* 75200.

QUEST. VIII. What portion of ground it was that *Iacob* giveth to *Ioseph*.

Vers. 22. *I Have given unto thee one portion above thy brethren*. 1. This portion was *Sechem*, which neither is to be understood spiritually, that as *Iacob* gave *Ioseph* that place, where hee buried the Idols, *Genes*. 35.4. So Christ should possesse the Gentiles, that worshipped Idols, so *Augustine*. qu. 167. in *Genes*. 2. Neither was it the citie only of *Sechem*, which *Iacob* here giveth, as *Chrysost*. hom. 67. in *Genes*. For *Iacobs* sons kept their sheep in *Sechem*, *Gen*. 37.12. and so also possessed the grounds and fields belonging to the citie. 3. Neither did hee only give that plat of ground, which hee bought for 100. peeces of money, *Gen*. 33.19. as *Hierom*. tradition. *Hebraic*. For that seemed to be no great circuit bought for so little, *Calvin*. 4. Neither was this portion a severall lot to *Ioseph*, beside the portion that afterwards fell unto *Ephraim* and

Manasseh in the division of the land: for they had it in their lot, *Iosu.* 24.32. *Mercer.* 5. Wherefore this portion given to *Ioseph*, was both the citie Sechem, and territorie adjoining, whereof mention is made, *Iohn* 4.5. For though Sechem bee not here a proper name, as the Septuag. read, because of the word, *achad*, one, that is joyned with it, (for there was but one *Sechem*) yet in this word, which signifieth a part or portion, there is a fit allusion also to the place it selfe, which *Iacob* giveth, *Iun.*

QUEST. IX. How *Iacob* is said to have gotten Sechem by his sword and bow.

Vers. 22. *WHich I gat out of the hand of the Amorite by my sword and bow.* 1. Neither is this under|stood of the violent taking of the citie by the sword of *Simeon* and *Levi*, which *Iacob* should count his act, because his familie assisted them, and for his cause God spared them, *Euseb. Chrysostome:* for *Iacob* afterward accursed them for this cruell act; and professed that hee no waies consented to it: *into their secret let not my soule come*, *Gen.* 49.6. 2. Nor yet by the sword and bow *Iacobs* innocen|cie and justice is understood, whereby hee was delivered, *Hierom.* or his Praiers, as the Chalde: for we need not flie unto metaphors and figures, where the historicall and literall sense may serve. 4. It is also a coact and forced interpretarion, that *Iacob* got it by his sword, that is, by his money, which he had by his labour gathered, *Hierom.* 5. And to applie it by the figure *prolepsis* to the time following, when the Israelites expelled the Canaanites by force, as *Iunius* doth, is not so sin: for this had beene no gift at all: and beside *Iacob* had alreadie possession of Sechem in Canaan, and so might dispose of it. 6. Neither because it fell to the lot and share of *Ephraim* and *Manasses*, is it said to be given to *Ioseph*: but *Ioseph* had a peculiar right in it, and therefore was buried there. 7. Some by the sword and bow ex|pound the favour and grace which *Iacob* found with *Hemor*; to buy the ground for so little money; but force and favour are two contrarie things. 8. Some thinke that *Iacob* used some ceremonie, by the casting of an arrow, and holding out a sword, as *Ioas* did in the presence of *Elisha*, *2 King.* 9. so giving *Ioseph* possession of that countrie: But *Iacob* speaketh of the time past, which *I have gotten*, not any thing done then presently. 9. Some thinke that *Iacob* did indeed some such exploit by force, of armes against the Amorites, as *Abraham* did against the foure kings, *Genes.* 14. though it be not expressed, *Cajetane, Andre. Masius.* but where the scripture sufficeth, we need not devise unwritten stories. 10. Wherefore I expound

Page 382

this place by that, *Gen.* 35. vers. 5. where after that the Sichemites were destroyed, and *Iacob* at Gods appointment removed to Bethel, God sent a feare upon the cities round about, that they durst not encoun|ter with *Iacob* and his familie: who as is most like, stood upon their guard, and armed themselves, ready to have resisted their enemies, if they had assaulted them: And by this meanes, because *Iacob* held the possession of Sechem, as it were, by warlike policie, the Lord causing the Canaanites to feare his force and valour, he is said to have gotten it by his sword and bow, *Lyran.* following *R. Salomon, Mercer.* This I take to be the most proper exposition.

QUEST. X. How *Iacob* is said to have gotten Sechem out of the hand of the Amorites.

Vers. 22. *WHich I gat out of the hand of the Amorite:* whereas *Hemor*▪ the Lord of Sichem was an Hivite, *Genes.* 34.2. the question is, how *Iacob* is said to have gotten Sechem out of the hand of the Amorite: for the satisfaction whereof▪ 1. Neither was *Sechem* the sonne of *Hemor* called an Amorite of his father, for *Hemor* beginneth with the Hebrew letter *cheth*: Amorite with, *alep*•. 2. Neither need we suppose, that *Iacob* after he had bought a peece of ground of *Hemor*; did afterward inlarge it by expelling the Amorites, as *Masius*, there being no such expressed in the story. 3. Neither yet with *Pererius* are we forced to say, that all the Canaanites were called Amorites. 4. But it is most like, that the Hivites and Amorites were mixed together, and that the

denomination is taken from the Amorite, as the more valiant people, *Mercer*: this also confirmeth our former exposition, that *Iacob*, i. saying, *which I gat by my sword and bow, out of the hand of the Amorite*▪ meaneth not the surprising of the Sichemites by *Simeon* and *Levi*, for they were Hivites, not Amorites, but rather the keeping of that possession afterwards from the Amorites, which inhabited other cities adjoining, who would have invaded *Iacob*, but that the feare of God came upon them, that they durst attempt nothing against *Iacobs* sons, whom they held to be men of valour.

4. Places of Doctrine.

1. *Doct.* Ministers have no power in themselves to blesse, but onely in Gods name.

Vers. 16. *THE Angel blessed the children: Iacob* taketh not upon him to blesse in his owne name, but as a Minister onely and pronouncer of the blessing, desireth God to blesse the children: Ministers then have no power actually in themselves to blesse or curse, but onely as instruments and messengers, they pronounce the sentence of blessing or cursing in the name of God: so that as the Apostle saith, *he that planteth is nothing, nor he that watereth, but God that giveth the increase*, 1 *Cor.* 3.7. *Calvin*.

2. *Doct.* God bestoweth his gifts freely, without respect to our worthinesse.

Vers. 19. *His younger brother shall be greater than he: Ephraim* is preferred before his elder brother *Manasseh*, and therefore his tribe beareth the name of his father *Ioseph*. *Apocalyp.* 7.8. where|as *Manassehs* tribe is rehearsed under his owne name: so was *Abel* preferred before *Cain*; *Isaack* before *Ismael*, *Iacob* before *Esau*: this was not for any worthinesse in *Ephraim*, more than in *Manasseh*: for wicked *Ieroboam*, that caused Israel to sinne, came of *Ephraim*: but that we should know that all is of Gods grace, without any respect unto mens worke: as the Scripture saith, *I will have mercy on him, to whom I will shew mercy*, *Rom.* 9.15.

5. Places of Confutation.

1. *Confut.* Against the vulgar Latine translation.

Vers. 12. *Ioseph did reverence downe to the ground.* If *Ioseph* did shew such great reverence to his father, bowing himselfe downe to the ground: it is not like that *Iacob* adored or worshipped the rod and scepter of *Ioseph*, thereby giving honour to his sonne, as the blinde Latine translation readeth, *Hebr.* 11.21. see before, *Chap.* 47. *confut.* 1.

2. *Confut.* Against the superstitious use of the signe of the crosse.

Vers. 14. *Directing his hands of purpose, &c.* Hence *Perer*: noteth, that *Iacob* of purpose layed his hands across, to prefigure the mystery of the crosse, whereby the Gentiles, as the younger brothers, were preferred before their elder brothers the Iewes, in *Genes.* 48. *Numer.* 7.

Contra. 1. *Iacob* had no such intendment to prefigure the signe of the crosse, but as the present occasion was offered, because *Ioseph* had so placed his sonnes, he could not otherwise, but by crossing his armes, lay his right hand upon *Ephraims* head: so that *Ephraim* was not preferred to the right hand, because *Iacob* would lay his hands across, but *Iacob* did lay his hands across, because *Ephraim* was to be preferred. 2. Although the fathers did beleieve in the Messiah to come; yet we finde not that they had so particular a knowledge, as to describe the very fashion of the crosse, on which Christ suffered.

3. *Confut.* Against the invocation of Saints.

Vers. 16. *LEt my name be named upon them:* This maketh nothing for the popish invocation of Saints: *Iacob* meaneth not, that they should call upon his name, but should in the world be called

by his name; as the like phrase is used before, *vers. 6. they shall be called after the names of their brethren*, as the women are said to be called by their husbands name, *Isay 4.2.* Neither doe we reade, that ever the Israelites made their prayers to *Abraham, Isaack, and Iacob, Mercer.*

6. Places of morall observation.

1. Mor. God granteth beyond our hope.

Vers. 11. I Had not thought to have seene thy face: yet loe God hath shewed me thy seed: thus God dealeth most liberally with his children, granting them many things, beyond and above their hope, Mercer. as the prophet David confesseth: thou didst prevent him with blessings: he asked life of thee, and thou gavest him along life for ever, and ever, Psalm. 12.3, 4.

2. Mor. To submit our naturall affections to the will of God.

Vers. 19. His younger brother. Although *Iacobs* naturall affection, might be inclined, as well as *Io/sephs*, to the elder, yet he submitteth his affection to the will of God, who had given *E/phraim* the Eldership: so *Abraham* cast out *Hagar* and her sonnes, because God so commanded, although otherwise it was grievous unto him, *Genes. 21.12, 14.* so we must learne to conforme our wills and affection to the will of God.

3. Mor. Gods promise dieth not with his servants.

Vers. 21. Behold I die, and God shall be with you: though *Iacob* died, yet the promise of God died not the death of Gods saints though it be grievous to the Church, yet it cannot hinder Gods purpose, *Calvin.* but as it is in the *Psal. instead of thy fathers, thou shalt have children, whom thou maiest make princes, &c. Psal. 4.16.* God can raise up others instead of his faithfull seruants deceased.

AN APPENDIX, OR ADDITION TO THIS SECOND BOOKE, containing that divine Prophecie of IACOB, in his last Will and Testament, and the Historie of his solemne funerall, and honourable buriall.

Dedicated To the right reverend Fathers in God, TOBIE, L. Bishop of Duresme, and MARTIN, L. Bishop of Elie.

Right Reverend Fathers, among other honorable Friends, whom I have remembred in this worke, I thought it not fit in silence to passe by your Lordships: of whose humanity, humility, and love, especially toward Ministers and Preachers of the word, as of the one I heare honourable report, so of the other, I have comfortable experience: * that unto you both fitly agreeth *S. Pauls* description of a Bishop, *that he should be gentle*, and *< in non-Latin alphabet >*, *a lover of good men*, as *Ambrose* saith, *Episcopo ut membris suis utatur clericis, & maxime Ministris, qui sunt vere filii:* * *A Bishop should use Ministers as his members, and Clergy men, as children.*

I have beene bold to ioine you together, in this Preface, that as you were consociate together in your learned education in that famous college, * and are now still linked together in affection; so I would not separate you in this dedication: that as *Ambroses* saith, *Quemadmodum vobis ibi omnia fuere communia, * ita hic quoque jus dividuum nesciatis: that as there you enjoyed a certaine communion, so here you should not have a division.*

One of your Lordships hath an interest in me, as being Patron of that Church to the which I am called; the other hath an interest in this worke: to whom one already, a pain|full

Page [unnumbered]

and industrious man, * now as I heare with the Lord, did dedicate his labours upon *Genesis*: that which he begunne, making but an entrance into this booke, I have by Gods grace finished: yet proceeding an other way, than •e• propounded to himselfe, and as yet hath not beene attempted by any: so that I may in some sort modestly say with *Hierome*, *Opus in manibus mauditim habeo, non quod studium •eum insolenter extollam, sed quod sudoris conscius, ad lectionem eorum pro vocem nescientes: I have a worke in hand, not heard of before, no• that I insolently commend my study, but only to provoke to the reading of that, wherein I have so much laboured, those which yet knew it not.*

In this Booke of *Genesis*, *Moses* the first and best Historiographer, doth pen the lives and acts of the holy Patriarks, *Abraham*, *Isaack*, *Iacob*, *Ioseph*, with the rest: into whom God vouchsafed this great honour, that so great a Prophet as *Moses*, like unto whom there rose not up any in Israel, should be the Chronicler of their doings. *Tullie* in a certaine place remembreth of *Alexander* the great conquerour, * that beholding *Achilles* tombe, he should thus say; *O fortunate adolescens, qui tuae virtutis Homerum praeconem inveneris, O happy young man, which hadst Homer to be the setter forth of thy praise.* But much more happy are these fathers whose doings are commended and recorded by *Moses*.

The examples of these godly Fathers, who practiced as they professed, and so lived as they loved God, whose obedience was answerable to their faith, doe teach all Christians, but especially us that are set apart to this function, to beautifie and adorne our holy voca|tion, * with a godly conversation: So *Abraham* is set forth in Scripture not onely as a faithfull beleever, but as a fruitfull follower of good works: by his faith he was justified with God, by his works he is also said to be justified, that is, so declared and testified before men: whose example we must imitate both for beleiving and living, whose sonnes and daughters we are, * as the Apostle saith, *While we doe well.* *Cyprian* also well saith, *Nil prodest verbis proferre veritatem, & factis destruere virtutē, serm. de mortalit. alta|ribus placere debent, qui de altaribus vivunt; tales sunt sacrati, qualia sacra sunt, de singular. Clericor. It profiteth not in words to pronounce verity, and in deeds to renounce verture: they which live of the Altar, must please the God of the Altar: consecrated men should be like to the sacred things.*

In this last addition to this booke, I have explained the divine & propheticall speeches and bequests of *Iacob* to his sonnes: and especially that heavenly prophecie of the com|ming of *Shilo*, *Gen. 49.10.* where I have brought divers expositions of sundry learned men, and some not yet touched by any: I have handled in this & other parts of this worke many difficult questions, with such *perspicuity*, *brevity*, *variety*, as I either could, or they have yet beene treated upon by any: so that I trust as *Hierome* saith of the trans|lating of *Origen* into the Latine tongue, I may say of our English, *Agnoscit Anglicana lingua quantum boni & ante nescierit & scire nunc coeperit, * praefat. in Origen. in Luk. That by this meanes it knoweth both how much good it was ignorant of before, and beginneth to know now.*

These my labours I now commend to the profitable use of the Church of God, and your favourable censure, and your Lordships to the blessed protection of the Almighty.

CHAP. XLIX.

1. The Method and Argument of the Chapter.

T His chapter containeth the last will and testament of *Iacob*: whereof there are two parts: the first concerneth his sonnes, to *vers.* 29. the second, himselfe and his buriall, *vers.* 29. to the end.

In the first part, *Iacobs* sonnes are *partly* censured and accursed, *Ruben* is deprived of the birth-right and dignitie, because of his incest, *vers.* 3, 4. *Simeon* and *Levi* are divided in *Israel*, because of their crueltie against the Sichemites, to *vers.* 8.

Partly, they are blessed, more *principally*, *Iudah*, with preheminance over his bre|thren, *vers.* 8. strength against his enemies, *vers.* 9. stabilitie and continuance of his regiment, *vers.* 10. with plentie, *vers.* 11. *Ioseph*, who is blessed with strength and valour against his enemies, *vers.* 23, 24. whereof the Author is God, *vers.* 25. and with a fruitfull countrie, *vers.* 26.

Lesse *principally* are blessed all the other sonnes of *Iacob*, which are in number seven, *Zebulun*, *vers.* 13. *Isachar*, v. 14, 15. *Dan*, *vers.* 16, 17. *Gad*, *vers.* 19. *Asher*, *vers.* 20. *Nepthali*, *vers.* 20. *Benjamin*, *vers.* 27.

In the second part, *Iacob* 1. Chargeth his sonnes to burie him with his fathers, *vers.* 29. 2. The place is described by the situation, *vers.* 30. by the persons there buried, *vers.* 31. by the parties of whom it was bought, *vers.* 32. 3. Then *Iacob* dieth quietly and in peace.

1. The divers readings.

v. 3 The beginning of my sorrow. H. the beginning of my sonnes. S. the beginning of my strength. caet. oon, * *signifieth both strength and sorrow.*

First in gifts, greater in dominion. H. hard to beare, hard and stubborne, thou hast done wrong. * S. thou shouldest have had three parts, the birth-right, the kingdome, the priesthood. C. the excellencie of dignitie, the excellencie of strength. cat.

v. 4. Thou art powred out like water, thou shalt not increase. H. as water thou shalt not wax hot. * S. because thou didst follow thine owne will, as water powred out, thou shalt not prosper, nor receive the increasing part. C. light or unstable as water. B.G.P. thou shalt fall away as water. T.

* v. 4. Thou defiledst my bed. H. thou didst defile my bed, when thou wentest up. S.C. thou didst defile my bed with going up. B. thou didst defile my bed, thy dignitie is gone. G.P. thou hast defiled: he went up to my bed. T.

v. 5. Simeon and Levi brethren, the warring instruments of iniquitie. H. Simeon and Levi, brethren, have finish|ed the iniquitie of their purpose. S. Simeon and Levi brethren, valiant men, in the land of their pilgrimage, have shewed their strength. C. Simeon and Levi, &c. the instruments of crueltie

in their habitations.* B.G.P. in their compacts and agreements. T. mechera, *signifieth a compact or bargaine, an habitation, & a sword.*

v. 6. In their will they pulled away oxen. T. hanged a bull. S. digged through a wall. caet. shor, *signifieth a bull,* or oxe: bur shur, is a wall.*

v. 9. Thou art come up from the branches. S. from the prey. caet. taraph, *signifieth a prey, and a branch.**

As a lyons whelp. S. as a lyonesse. H.B.G.C. as a great lyon. T.P. Labi, *a lyon, which word is used here: Lebia, a lionesse.*

v. 10. The rod shall not depart: A.P.G. prin•e. S.C. scepter. H. B.G. the tribe. T. shebet, *a rod, a tribe.**

v. 10. Till hee come which is to be sent. H. till those things come, which are laid up for him. S. till the Messiah come: C. untill Shiloh come. B.G. till his sonnes come. T. heb. shiloh, *of shil, a sonne, but shalach, signifieth to send.*

v. 10. Hee shall be the expectation of the Gentiles. H.S. to himselfe shall be the gathering of the Gentiles.* B.• the people shall be obedient unto him. T.C.P. jachah, *is to obey, chavah, to wait, expect.*

v. 11. Israel shall dwell in the circuit of his citie, people shall build his temple,* &c. C. he shall bind his asse-foale to the vine, &c. caet. *the Chalde is here very corrupt, and commeth nothing neare the text.*

And his asse to the vine, O my sonne. H. and his asse-colt to the best vine: caet.

v. 12. His teeth whiter than milke. H.S. white with milke: cat. *the Chalde is very corrupt, reading thus:** his hills shall be red with wine, and his fields white with corne.

v. 14. Isachar a strong asse couching betweene the bounds. H. Isachar desired good,* resting betweene the

lots. S. Isachar rich in substance, and his possession betweene the bounds. C. Isachar a strong asse, couching betweene two burthens. B.G.T. mishphath, *a bound, a lot, a burthen.*

* v. 15. Hee saw his part, that it was good, &c. and he shall make the provinces of the people subject. C. he shall see that rest is good, and that the land is pleasant: caeter.

Hee became an husband-man. S. he shalbe subject to tribute: caet. mus, *signifieth tribute and melting, because it maketh men to waste and melt.*

* v. 16. *The Chalde thus maketh a paraphrase upon this verse: from the house of Dan shall be chosen and rise a man, in his time shall the people be delivered: the rest agree in the common translation.*

* v. 17. *The Chaldee also thus readeth:* There shall a man rise of Dan, whose feare shall fall upon the people, and he shall strike the Philistims, &c.

* v. 18. *Is thus interpreted:* I looke not for the salvation of Gedeon, the sonne of Ioas, which is a temporall saluation nor the salvation of Sampson, but I looke for the redemption of Christ, the sonne of David, &c. C.

* v. 19. The campe of armed men shall come out of the house of Gad, and passe over Iordan to battell before his brethren, and with much substance shall they returne. C. Gad, a tentation shall tempt him, but he shall tempe him neare the feet. S. Gad being girded, shall fight before him, and he shall be girded backward. H. Gad, an hoast of men shall overcome him, but he shall overcome at the last: cat.

* v. 20. The land of Aser is excellent, and he shall be nourished with the delights of Kings. C. Assher, his bread shall be fat, and he shall give pleasures for a King: caet.

* v. 21. Nepthali, his lot shall fall in a good ground, &c. they shall praise and blesse over them. C. Neptali, a trunke, or post, (remissus) sent backe, sending forth beautie in the branch. S. Nepthali, as an hinde let goe, or sent forth, giving goodly words: caet. aial, *signifieth an hart, and a post: oomer, a word: amir, an high branch.*

* v. 22. Ioseph a sonne increasing. H.S.C. a fruitfull bough: cater. ben sig. a sonne and a bough.

Pleasant to behold. H.S. as a fruitfull bough beside the fountaine: caet. gnen sig. *an eye, and a fountaine.*

His daughters ran upon the wall. H.P. my young sonne returne unto me. S. two tribes shall come out of his sonnes, and shall receive their part and inheritance. C. his small branches run upon the wall: caet. baen•th, daughters, branches.

v. 22. The men of dissention. C. the archers, or shooters: caet.

v. 2.44. Their bowes were broken with strength. S. his how abode strong: caet. jashab to sit, to rest, to continue.

The sinewes or strings of his arms were dissolved. H.S. the arms of his hands were strengthened. T.B.P. the hands of his arms were strengthened. G. phazzaz, to strengthen.

From thence Israel is strengthened of God thy father. S. of whom was the feeder appointed by the stone of Israel. G. of him shall come a shepherd (or herd-man. B) the stone of Israel. T.H.B.P. *the Chaldee translateth here very corruptly, comming nothing neare the text: thus the prophecie was fulfilled in them, because he kept the law in secret, and propounded his constant hope, then gold was put upon his armes, &c.*

* v. 25. The blessing of the earth having all things. S. the blessing of the deep beneath. caet.

With the blessings of thy father and mother. C. with the blessings of the breasts and the wombe: caet.

v. 26. The blessing of thy father and mother, above the blessing of the stable hills. S. the blessings of thy father shall be added above the blessings of my fathers. C.B.G.P. the blessings of thy father are strong, with the blessings of his fathers. H. or of mine elders. T.H. he. Har, *an hill, harah, a father, a progenitor.*

v. 26. In the blessings of the everlasting hills. S. untill the desire of the everlasting hills come. H. which the Princes have desired, which were since the world. C. to the utmost hills of the world. B. to the end of the hills of the world. T.G. ta ah, *sig. to limit*: avah, *to desire*: which was ruler over his brethren. S. which was a Nazarite,* or separate among his brethren: caet. nazar *to separate*.

* v. 27. In the land of Benjamin shall dwell the majestie of the temple, and in the possession thereof, the sanctuarie: evening and morning shall the Priests offer sacrifices, and in the evening they shall divide the rest, &c. *the rest agree in the vulgar reading*.

* v. 31. There they buried Leah: S. there Leah lyeth buried. H. there I buried Leah: caet.

v. 32. The possession of the field and cave therein, of the sonnes of Heth. S.T. the purchase of the field, &c. of the sonnes of Heth. B.G.C.P. chanah, *sig. both to possesse, & purchase: this verse is omitted in the vulgar Latine*.

3. The Explanation of doubtfull questions.

QUEST. I. Of the prophetically testament or Iacobs in generall.

Vers. 1. *Then Iacob called his sonnes, &c.* 1. *Iacob* not by any naturall instinct (as some hold an opinion, that the soule is more divine, and apter to foretell things to come, when death approacheth, as *Xenophon* reporteth of *Cyrus*, lib. 8. *Plato* of *Socrates*, in *apolog.*) but by a divine inspiration doth prophesie what shall befall his children: as *Isaack* did blesse his two sonnes, *Gen.* 27. *Moses* the tribes of *Israel*, *Deut.* 33. *David* blessed *Salomon*, 1 *Chron.* 29. our blessed Saviour praied for his disciples immediately before his death, *Ioan.* 17. *Perer*.

2. *Iacob* doth not blesse all his children, three of them he censureth for their sinne: *Ruben*, *Simeon*, *Levi*: but *Moses* blesseth all the tribes, *Deuter.* 33. the cause is not, as *R. Salomon* imagineth, that *Iacob* purposed to blesse all, but being forsaken of Gods spirit, and beside himselfe, he falleth into a fit of phren|sie: which were impious to thinke, *Perer*.

3. Some make question, whether *Iacob* spake these words, or *Moses* rather so penned them, *Mercer*. But it is more like, that *Iacob* being moved by the spirit, spake after this concise manner as a prophet, though not altogether in the same forme of words.

4. Some doe wonder how *Moses* should come by the knowledge of these words,* which *Iacob* spake 200. yeares before to his sonnes in a corner: they may as well muse how *Moses* should describe the particular places of the land of Canaan, which hee never saw, and set downe the historie of the creation: which things *Moses* might have by godly tradition, but most of all by the revelation of the spirit. *Calvin*.

5. *Iosephus* is too slender in the reporting of this prophetically speech of *Iacob*, making onely mention thereof in generall, that he prophesied how his children should inherit the land of Canaan, lib. 2 *anti|quitat*. Some other have beene too bold, to forge other fables upon this occasion: as *Origen* maketh mention of a booke entituled, *The narration of Ioseph the sonne of Iacob*,* tom. 2. in *Io•u•*. out of the which he citeth certaine testimonies to prove the incarnation of Angels, and the prognostication of things done in the world by the starres: but *Athanasius*, in *Synops.* holdeth this to be a forged booke: so is that other, called, *The testament of the twelve Patriarkes*, mentioned by *Origen*, hom. 15. in *Iosun. ex Perer*. Some also of our own have beene too bold, in allegorizing *Iacobs* words, whereas the literall and historicall sense is full enough, and containeth excellent matter, *Calvin*.

QUEST. II. What last times Iacob speaketh of.

Gather your selves, &c. I will tell you what shall come in the last daies. 2. He calleth all his children to be present, who were not all before assembled, when *Iacob* blessed *Ephraim* and *Manassah*: and he stirreth them up also to attention, to consider diligently what he saith, *Mercer*. 2. We need not with *Rupertus*, by *Iacobs* sonnes to understand his spirituall seed; the Church of Christ: seeing this prophecie was literally accomplished in his carnall offspring. 3. By the *lust daies* wee understand not onely the times of the Messiah, as *David Kimhi*, *Hierome* and *Lyranus* will have it alwaies taken in the prophets: but sometime it betokeneth the age next ensuing: as *Dan.2.28.* God sheweth the King what shall be in the latter daies: that is, *vers. 29.* what shall come to passe afterward: some part of his dreame fell out in the next times and age after *Nabuchadnezzar*: Like as then in this place *Iacobs* speaketh of the comming of the Messiah, *vers. 10.* so also he propesieth of the division of the land of Canaan among his sonnes, that came to passe 215. yeares after, *Perer. Iun.* and therefore *Iunius* interpreteth the word *chari-h*, in the times following, that is, afterwards. 4. But *Isidorus Pelusiota* is much deceived, who writeth, *lib. 1. epist. 365.* that whereas *Iacob* intended to declare to his sonnes the mysterie of the incarnation of Christ, because they were unworthy to heare it, God turned his minde, that he forgot what he purposed to say, and told them of things past, in stead of things to come: to this purpose to prove the alteration and change of *Iacobs* judgement, he wresteth that saying of *Esay 40.27. why sayest thou O Iacob my way is hid from the Lord, and my judgement is passed over of my God.* *Contra. 1.* The Prophet speaketh this not of the person, but of the people and posteritie of *Iacob*. 2. *Iacob* here doth reveale to his sonnes the mysterie of the Messiah. 3. And most of *Iacobs* speech is propheticall of the times to come: he onely in foure of them remembreth things done and past, in *Ruben*, *Simeon*, *Levi*, and somewhat of *Ioseph*, *ex Perer.*

QUEST. III. Of Rubens prerogatives.

Vers. 2. RVben the beginning of my strength, &c. 1. This is the first effect of his strength, *Iun.* whom he begot in the strength of his yeares, *Perer.* as the Septuag. expound, *the beginning of my sonnes.* 2. The Latine translator is deceived, that readeth *the beginning of my sorrow*: which some understand, of the sorrow of travell in the first borne: some, of the Parents care, when he beginneth to have children: some, of his fathers grieffe, because of his incest: but this varietie of exposition ariseth of the mistaking of the word, *oo*, which here signifieth strength, not sorrow, as it is taken, *Deut. 21.21.* 3. *The excellencie of dignitie, the excellencie of power*: some understand these words generally of *Rubens* dignitie, *Mercer.* The *Chalde* insinuateth three privileges due to the first borne, *the kingdome, the birth-right, the priesthood.* *Hierom* by dignitie understandeth his double part, or gifts; by power, his command over his brethren: but by dignitie rather, he meaneth, his preeminence over his brethren, which is conueied to *Iudah*: by power, his double part, which belonged to the eldership, bestowed upon *Ioseph*, *Iun.*

QUEST. IIII. How Ruben is said to be light like water.

Vers. 4. Light at water, thou shalt not be excellent. 1. Some understand this *lightnesse* as *water*, of *Rubens* intemperancie, that his lust carried him away as water, *Hierom. Mercer.* 2. But it is better referred to the losse of his dignitie: that as water runneth to the lower parts, *Tostat.* and being powred out it leaveth nothing behind in the vessell, as oile and wine doth, *Lyran.* so he was fallen from his dignitie and birth-right, *Iun.* 3. As the next word giveth this sense: *thou shalt not be excellent, or increase*: for the tribe of Ruben did performe no excellent or worthy exploit: *Deborah* reproveth them for their backwardnesse, *Iud. 5.15.* and *Ruben* was but small in number, in respect of other tribes, *Deuteron. 33.6. Perer.*

QUEST. V. How Ruben is said to ascend or goe up to his fathers bed, and the divers expositions thereof.

THou diddest defile my bed, &c. We need not to enforce here a mysticall sense, either with *Ambrose*, to applie it to the Jewes, who insulted against Christs humanitie, which was as the bed

of the Godhead, and so defiled Gods bed: or with *Ruffinus*, that they profaned the law by the which God as it were dwellled with them; by corrupting it with their glosses, by preferring the carnall rites thereof before the grace of Christ: or with the ordinarie glosse by *Ruben* to understand the Angels, which waxed insolent against God, and so were cast out of heaven as water: or with *Rupertus* to expound it of heretikes, who with corrupt doctrine defile the Church the habitation of God. 2. And concerning the littall sense of these words: 1. Neither doe we read, thou hast defiled my bed by going up: for *gulah*; is not the infinitive, but the preter tense, *Mercer*. 2. Neither is the meaning thy dignitie is gone: for the word *ieisugni* hath a servile accent, that joyneth it with the word following, *Mercer*. 3. Nor yet, in saying, my

bed is gone up or ascended; is the meaning that *Iacob* forsooke his bed, and never lay with *Bilha* more, as *Kimhi*: or that the dignitie and honour of his bed was gone, *Mercer*. For the word *gnalah* is persohnally used before of *Ruben*, not really of the bed. 4. Therefore as before hee said in the second person, *Thou wentest up to thy fathers bed*; so here in the third person he speaketh to his sonnes in detestation of this fact, *He ascended, or went up to my bed, Iun*.

QUEST. VI. Simeon and Levi how said to be brethren.

Vers. 5. *Simeon and Levi brethren*. 1. Not so much brethren by nature, as in this their evill purpose: these two were thought to be the principall contrivers of *Iosephs* death, if the rest would have consented: some thinke that these two tribes put Christ to death, *Iudas* of *Simeon*, the Priests of *Levi*, *Mercer*. Though the rest of *Iacobs* sonnes consented to this action, yet *Simeon* and *Levi* are named as chiefe.* 2. They are said to be cruell instruments in their compacts, for so the word *mechereth* is better interpreted of *carah* to buy or bargaine, than for their habitations, as *Mercer*. or swords, (as *Hierome*, as before is shewed) because they made a subtill agreement with the *Sichemites*, *Iun*. And this seemeth to bee the meaning of the Septuagint, who thus read, *They have finished the iniquitie of their purpose or invention*.

*3. Their cruell and unjust enterprise herein appeareth: 1. That the slaughter of the *Sichemites* was made against the peace and covenant concluded. 2. They made a fraudulent league, having no purpose to keepe it. 3. They dishonoured their owne profession, killing those which were contented to bee circumcised. 4. And at that time, when they were sore of cutting, and to be pitied. 5. They put not *Sichem* alone to the sword, who had offended, but all the rest of the Citie that were innocent. 6. They were not content with the slaughter of men, but made a spoile and havocke of the Citie, *Perer*.

QUEST. VII. What *Iacob* meaneth by his glorie.

Vers. 6 *MY glorie, bee not thou joyned with their assembly*. 1. Some by glorie understand good name and fame; some the soule, the glorie of the body, *Mercer*. But it rather here betokeneth the tongue, which is the instrument of praise and glorie, as it is taken *Psal.* 30.16. there the word translated *tongue*, is in the originall *chebodh*, glorie: so that the meaning is, that as hee gave no consent unto them in his heart, so neither would he afford that action any approbation with his tongue, *Muscul. Iun*. 2. R. *Salomon* expoundeth the first clause, *into their secret let not my soule come*, of *Zimri* his uncleane act, who was of *Simeon*, that in secret companied with *Cozbi*, *Numb.* 2. and the other of *Core* his rebellious assemblies, *Numb.* 16. who was of *Levi*: but it is more properly referred to the time past, concerning the cruell exploit of *Simeon* and *Levi*, *Perer*.

QUEST. VIII. Whether *Simeon* and *Levi* digged downe a wall, killed, or haughed the oxen.

Vers. 6. *IN their selfe-will they digged downe a wall.* 1. Some read, they *haughed* a bull, *Septuag.* or car|ried away their oxen, *Iun.* They which follow this reading, some referre it to *Sichem*, who was the principall man whom they slue: some understand it of *Ioseph*, who is compared to a bullocke: *Deut.* 33.17. the same word *shor* is there used, *Tharg. Hieros.* because *Simeon* and *Levi* are held to bee ring-leaders in that conspiracie against *Ioseph*: for they were of the elder sort, not the younger brethren, that would have had *Ioseph* killed: now *Ruben* and *Iudah*, the first and the fourth sonnes, consented not to kill him: therefore it is most like, that *Simeon* and *Levi* were the authors; for which cause some thinke, that *Ioseph* afterward caused *Simeon* to be bound in Egypt: but this exposition agreeth not with the former clause, *in their wrath they slue a man*: for *Ioseph* was not killed. *Iunius* seemeth to understand it of the spoile of the Citie, and carrying away of their cattell; but that seemeth to have beene the act rather of *Iacobss*onnes, than of *Simeon* and *Levi*, *Gen.* 34.28. 2. *Mercer, Musculus, Calvin* thinke this to bee the better reading, *they digged thorow a wall*: Of which reading these reasons may bee given: 1. Because this was a more peculiar and proper act of their rage, than to carrie away their oxen, that proceeded of a covetous, rather than irefull minde. 2. Though this be not directly expressed, yet these words insinuate as much, *they went into the citie boldly*, *Gen.* 34.25. that is, breaking into the citie violently, and over throwing the wals before them, *Perer*. 3. Though *shor*, the word here used, signifie an oxe, *shur*, a wall; yet *schurech* may bee put for *ch•lem*, as the Chalde Interpreter readeth, *shur*. 4. The word *ghacar*, to root or pull up, properly understood, of plants, *Eccles.* 3.2. is more fitly by a metaphor applyed to the rooting up of cities, *Z•phan.* 2.4. than unto cattell and living things.

3. But these reasons notwithstanding I rather preferre the reading of the *Septuagint*: *they houghed an oxe or bull*: for *shor*, the word here used, signifieth an oxe, *c.* 32.5. *Deut.* 33.17. the word *shur* is a wall: neither needed they to have undermined the wals, the citie being secure, and the gates open unto them: the word *ghakar* is *gnakar*, signifieth to hough or cut sinewes, as *Iosh.* 11.6. *Ioshua* is bidden of the Lord to hough the Canaanites horse: it seemeth in their furie, that they abused the dumb beasts, as *Balaamin* his rage threatned, if he had had a sword, to have killed his Asse, *Numb.* 12.29. now in that this is not mentioned before in the storie; it need not see me strange in all matters and circumstances of fact, the Scripture useth not to expresse, as that of *Iacobs* concerning the Amorites, *with the sword & bow*, *c.* 48.22.

QUEST. IX. How *Simeon* and *Levi* were divided in Israel.

Vers. 7. *I Will divide them in Iacob.* 1. *Iacob* appointeth a punishment answerable to the offence: for as before they conspired together to doe mischief, so now they shall be separated and divided, *Iun.* 2. Which accordingly came to passe; for *Simeon* had no possession or inheritance by himselfe, but intermingled with *Iudah*. *Ios.* 19. and were constrained afterward by force of armes to enlarge their bounds, 1 *Chron.* 4.41. *Iun.* Some thinke that the poore Scribes which were dispersed in Israel came of *Simeon*, *Tha•g. Hieros.* But certaine it is, that it was a base and contemptible tribe in respect of the rest:

for which cause *Moses*▪ omitteth it in his blessing, *Deut.* 33. *Mercer.* rather than for that *Simeon* was cruell against the *Sichemites*, for then *Levi* should have beene omitted also: or because *Simeon* was the chiefe in the conspiracie against *Ioseph*, or because *Iudas Iscariot* came of *Simeon*, for both these are uncertaine: or for that *Zimri* of *Simeon* lately had committed such an uncleane act, as *Perer*. 3. *Levi* also was divi|ded in Israel: they had no certaine inheritance, but only certaine cities allotted unto them among the rest of the tribes, to the number of 48. *Ios.* 21. they also went wandring up and downe the tribes, to gal|ther the tithes of their maintenance, *Mercer*. 4. Yet God, who could bring light out of darknesse, tur|ned this, which at the first was ordained for a punishment, to a blessing; for the calling of the Levites was honourable to

themselves, and everie one was glad to entertaine them: it was also profitable to others for their instruction, *Calvin*. 5. This prophesie against *Simeon* and *Levi* is not unfitly by *Ambrose*, *Ruffin*, *Rupert*. applied against the Scribes & Priests that put Christ to death; for by this means the wals of Ierusalem were digged down & overthrown, & the Jewes are dispersed in the world to this day, *Perer*.

QUEST. X. Of the preeminence of Iudah.

Vers. 8. *Thy brethren shall praise thee*, &c. 1. Though *Iudah* also was faultie concerning *Thamar*; yet *Jacob* passeth over his offences, and of the rest of his sons touching onely the most notorious sinnes among the rest, as of *Ruben*, *Simeon*, *Levi*, *Muscul*. 2. In saying, *Thy brethren shall praise thee*, he alludeth to the name of *Iudah*, so called by *Leah*, of *judah*, to praise, because shee had occasion thereby to praise the Lord: and now his brethren shall magnifie and praise him, *Iun*. The Chalde readeth, *Thou hast confessed, and wast not ashamed*: which some understand of *Iudah* his delivering of *Ioseph*, or of his ac|quitting of *Thamar*: but the other reading is more proper. 3. *Jacob* prophesieth foure things of *Iudah*▪ 1. His principalitie over his brethren, *vers*. 8. 2. His victorie over his enemies, *vers*. 9. 3. The stabilitie and continuance of his kingdome under the Messiah, *vers*. 10. 4. His outward plentie and prosperitie, *vers*. 11. 4. *Thy fathers sonnes shall bow downe*, &c. Though *Ioseph* for the time present had the temporall honour, yet the perpetuall preeminence is given to *Iudah*: so that hence it appeareth why the Lord was angrie with the people for desiring a King, because the time was not yet come when God purposed to exalt *Iudah*: and for the same cause the Kingdome of *Saul*, of *Benjamin*, not of *Iudah*, prospered not, *Calvin*. 5. This authoritie of *Iudah* over his brethren tooke beginning, *Iudg*. 1. when the tribe of *Iudah* was appointed to be as the Captaine to the rest after *Iosua* his departure, but it was more fully accomplished in *David* and *Salomon*; and most of all in Christ, of *David*, of whose kingdome shall be none end, *Iun*. 6. Although the ten tribes did revolt from *Iudah*, yet the right of the kingdome remained with *Iudah* still: which continued, notwithstanding it was often by Israel impugned, when the other was dissolved, *Calvin*.

QUEST. XI. Of the explication of the tenth verse.

Vers. 10. *The scepter shall not depart*. 1. The word is *shebet*, which is sometime taken for a tribe, *Psal*. 78.68. and so *Iunius* readeth here, it signifieth also a scepter, *Hierom*, *Mercer*, *Pagnin*, agree|able whereunto, the Septuagint and Chalde read, *the Prince shall not faile*, &c. and the next word giveth it, because it belongeth to the Prince to make lawes. 2. The word *mechochech* doth not here properly signifie a Captaine, as H.S. translate, nor a Scribe, C. but a Law-giver, as it is taken, *Psal*. 60.7. *Iudah is my Law-giver*, *Iun*. *Mercer*. 3. *From betweene his feet*: not because Kings or Judges use to have Scribes sitting at their feet, as the phrase is taken, *Deut*. 33.3. *Va•ablus*, *Calvin*; but the meaning is, that *Iudah* should alwaies have a Law-giver borne of his posterity; (so is the phrase used, *Deut*. 28.50.) and brought up as upon his knees, (*Gen*. 50.23.) *Iun*. The Latine and Greeke Translator, keeping the same sense, read, a Captaine out of his thigh: the Chalde, *from among his sonnes*: which in effect is the same, *Mercer*. 4. *Shiloh*, some derive of *shalah*, which is to be peaceable, *Mercer*. Some of *shalach*, to send, reading *cheth* for *he*, *Hierome*. Some read *shiloh*, making it two words, which signifieth, *which to him*, supplying *are due*, or *laid up*, which is the meaning of the Septuagint, *Oleaster*. But it is most like to come of *shil*, which is a son, and *he* is put for *van*; *shiloh* then is, *his son*, and it seemeth to be derived of *shiliah*, which signifieth the burthen, or after-birth, and is taken for the childe contained therein, *Deut*. 28.57. but is more specially understood of Christ, who proceeded from the womb of a virgin.* 5. The people shall *be obe|dient unto him*, rather than shall be *gathered*: or he shall be the *expectation of the Gentiles*, as *Hierome*; as is shewed before in the divers readings: and therefore we need not busie our selves with *Pererius*, to search how Christ should be said to be the *expectation* of the Gentiles: either with *Augustine*, to under|stand it of the expectation of his second comming; or that the Gentiles stood in need of Christ, and therefore ought to expect him, or to understand it of the converted Gentiles that looked for Christ, *Perer*: for the true reading of

these words will ease us of this labour, though I deny not but that Christ was also the expectation of the Gentiles: as he is called the desire of the nations, *Hagg.* 2.8. so called of the effect, that considering the great salvation which Christ brought to the Gentiles, he ought to be desired of all, and was desired after the light began to appeare unto them.

QUEST. XII. Against the Iewes who deny the prophecie of the comming of the Messiah to be fulfilled.

Vers. 10. *The scepter shall not depart.* 1. The Hebrewes doe but cavill, that by *shebeth* which signifieth a scepter or rod, doe understand affliction: for neither is it true, that affliction departed not from *Iudah*, till *Messiah* came: and the next words, *nor a Law-giver from betweene his feet*, doe shew that it is here taken for a *scepter*, rather than a *rod or scourge*: and *Iacob* prophesieth all happie and prosperous things to *Iudah*.

2. Neither is this the sense, that after *Messiah* is come, who should restore the kingdome of *Iudah*, the scepter should never depart: for beside that, *Iacob* speaketh not of the spirituall, but temporall regiment of *Iudah*, the words will not beare that sense, which are *guad che, untill*, not after *Messiah* is come.

Page 392

3. *Rab. Salomons* conceit is without shew of reason, who holdeth that the scepter is not yet departed from *Iudah*, and therefore concludeth that the Messiah is not yet come: for it is notoriously evident to all the world, that the Jewes have no common-wealth at this day, or regiment, but are tributaries and subjects to other Kings, as to the Persian, the great Turke, and others.

4. Some Hebrewes take *Shiloh* for the proper name of that Citie where the Arke of God continued a long time: as though the meaning should be this, that *Iudah* should not lose his dominion, till a King came that should be annoynted in Shiloh, which they tooke to be *Saul*. *Contra.* 1. *Saul* was not elected King in Shiloh, but in Mizpeh, 1 *Sam.* 10.17. Shiloh was then forsaken and became desolate: the comming of Shiloh is then improperly taken for the desolation and ruine thereof. 3. After this *Iudah* began to have the scepter in *David*, and therefore it is an impudent and shamelesse glosse, to make the regiment of *Iudah* then to have an end, when it tooke beginning.

5. And it is absurd, to make this *Shiloh Nabuchadnezzar*, who should be the man sent of God to punish Israel, and by whom the scepter was taken from *Iudah*, which is the opinion of some Hebrews: for after the captivitie *Zerubbabel* the sonne of *Selathiel*, was the Prince of *Iudah*, and a Captaine and lawgiver to the people, *Ezra* 2.2. *Hagg.* 1.1.

6. Some say that this promise for the continuance of the regall authoritie in *Iudah*, untill the Messiah came, ^{*} was only conditional, if their sinnes did not deserve otherwise. *Contra.* 1. No such condition in Scripture is expressed, not here inserted by *Iacob*. 2. It is to be observed, that the promises concerning the Messiah are absolute, and not conditionall: as that he should come of the seed of *Abraham*, and of the root or stock of *David*, and that he should be born of a virgin, and that in Bethlehem: as these prophecies had no condition annexed, no more hath this, *ex Perer*.

QUEST. XIII. How this prophecie of *Iudah* was accomplished.

Wherefore the Jews doe but cavill, and in vaine seeke to obscure this prophecie of *Iacob*, concerning the Messiah. But a greater question ariseth among our selves, how and when this propheticke tooke place: for seeing the Israelites had foure kinde of governments; 1. They were governed by Captaines, *Moses* and *Iosua*: 2. By Judges: 3. By Kings till the captivitie: 4. By the high priests, that were as Kings untill *Herod*: in all these changes, unlesse onely under the Kings,

the government was least of all exercised by the tribe of *Iudah*: for *Moses* was of *Levi*, *Iosuah* of *Ephraim*, two onely of the Judges *Oth•niel* and *Ibzah* were of *Iudah*: and from the returne out of the Captivitie, the high Priests were the chiefe commanders, and many of them crowned Kings: how then can it be justified that the scepter did not depart from *Iudah*, till the Messiah came?

1. Some thinke that the scepter and kingdome is not strictly tyed unto *Iudah*, but onely a principalitie, in respect of other tribes, which might be, though other tribes had the regall authoritie, *Euseb. lib. 8. de prapar.*

Contra. 1. But *Iacob* directly saith, the scepter shall not depart from *Iudah*, the S. and C. reade, *the prince shall not faile from Iudah.* 2. How could *Iudah* have the principalitie, when another tribe had the imperiall authoritie? there is no question, but that after the Captivitie, the tribe of *Levi*, having the crowne, had also the preeminence and principalitie over other tribes.

2. Some thinke that *Zerubbabel* of *Iudah*, and his posteritie had the princely authoritie till *Herod*, *Cyrril. lib. 8. cont. Iulian. Contra.* 1. The histories of that nation, as is extant in *Iosephus*, doe testifie the contrarie, that the chiefe government was in the Machabees, and their line, which were of *Levi*, *Aristobulus* sonne of *Hircanus* the sonne of *Simeon*, was the first Levite that bare a crowne: and it continued in his race untill *Herod*. 2. We want not sufficient evidence; for this is in the Scripture: for the prophet saith concerning *Ieconiah*, *that none of his seed should sit upon the throne of David, Ierem. 22.30.* in him the regall line of *Iudah* ended. 3. A third opinion is, that the high priests after the captivitie were of *Iudah* by the mother side, ^{*} as *Iehoiada* the priest married *Iehoshabeath* sister to *Ahaziah* the King, *2 Chron. 22.11. sic T•status.* some say further that they were also of the tribe of *Iudah* by the fathers side: and by this meanes, the scepter did not depart from *Iudah*.

Contra. 1. It is uncertaine, whether the high priests did alwaies take their wives out of the tribe of *Iudah*, though some did, nay it is more probable they did not. 2. Though they did, yet could they not be said to be of the tribe of *Iudah*: for the tribes were counted by the fathers side, not the mothers. 3. And by this meanes, it should be rather true of *Levi*, that the scepter should not depart from him, than of *Iudah*. 4. Neither will it satisfie to say, the high priests were of *Iudah* by the fathers side, for then the Machabees might have challenged the kingdome by inheritance, whereas it came to them by election: as *Jonathan* was chosen by consent of the people, in the place of *Iudas*, *1. Mach. 9.31.* and beside the Apostle witnesseth, that never any of the tribe of *Iudah* had the office of the priesthood, *Heb. 7.14.* but *Mattathias* was a priest, *1 Mach. 2.1.* and therefore not of *Iudah*.

4. *Cajetan* answereth, that the scepter was taken away *quoad actum, in act*, but not *quoad spem, in hope*: but still they were in expectation, that the kingdome should be restored in the Messiah.

Contra. This answer is not sufficient. 1. Because *Iacob* speaketh of the visible and terrene kingdome, annexed to *Iudah*, whereof there was no hope to have it restored, as the prophet *Ieremie* saith of *I•conias*, that none of his seed should sit upon the throne of *David*, *Ierem. 22.* and yet the Messiah came of *Ieconiah*: his kingdome was therefore spirituall. 2. By this interpretation, this place, which we urge against the Jewes, to prove that the Messiah is come, should want his force: seeing they might also answer, that the kingdome of *Iudah* is onely ceased and intermitted in act, but not in hope to be restored.

5. *Canus lib. 2. de loc. theolog.* hath found out this answer, that the tribe of *Iudah* had not lost the scepter, *quoad jus*, in respect of their right, though, *quoad usum*, in regard of the use, it might bee

ad|ministred by other tribes: and to this purpose hee alleageth that place, 1 *Machab.* 14.41. *How the Iewes and priests consented that Simeon should bee their prince and high priest perpetually, till the Lord raised up the true Prophet:* where the men of *Iudah* surrender their right to *Simeon*.

Contra. 1. True it is, that the right of the kingdome appertained to *Iudah*: and neither could the tribe of *Iudah* give it to any other tribe, nor they take it: and therefore it is well observed; that the Macha|bees and their posteritie were justly punished of God, as usurpers: first in being perverted with the wicked sect of Sadduces: for *Ioannes Hircanus* the sonne of *Simon*, was a Saducee, and put many of the pharises to death: so did his sonne *Alexander*, who slew 50000. Pharises; secondly, they were dispossessed of their crowne and dignitie by *Antipater*, their servant, and his sonne *Herod*. 2. Yet this cannot bee the meaning of this prophecie, for then wee could not conclude out of this place against the Iewes, that the Messiah is come, seeing they may also answer, that the scepter is not gone from *Iudah* yet, *quoad jus*, in respect of the right, and therefore they may yet expect the Messiah: *Iacob* therefore must be un|derstood to speake of a reall and visible principalitie in *Iudah*, which should not cease, till Messiah was to come, and the ceasing thereof should be taken as a manifest argument of the approaching of the Messiah.

6. Wherefore, seeing it is manifest, that the scepter and princely government did not really remaine in the tribe of *Iudah*, till the comming of the Messiah: for *Ezechiel* thus prophesieth of the kingdome of *Iudah*: *Thus saith the Lord, I will take away the diademe, and take off the crowne, it shall be no more the same, &c. I will overturne, overturne, overturne it, till hee come, whose right it is, and I will give it him, Ezech.* 21.26, 27. And so indeed, the government after the captivitie was thrice turned, and changed, first they had captaines, as *Zerubbabel*, for their chiefe governours, then the high Priests, last of all, Kings. Seeing I say that the reall and actual principalitie and regiment of *Iudah* ceased,* not long after the•r re|turne out of captivitie: as the Prophet *Amos* saith, *In that day will I raise up the tabernacle of David, that is fallen downe, chap.* 9.11. And seeing further that it sufficeth not, that the princely regiment remained still in the tribe of *Iudah*, in hope, or in right: for the Iewes might answer us, that it so remaineth still: therefore this prophecie can receive no other sense or interpretation, than one of these foure waies: which I will set downe, with the approbation of the best.

1. Some by *Iudah* understand, not the tribe of *Iudah* only, but the whole nation of the Iewes, both because, although there were of the tribes of *Levi* and *Benjamin* among them, yet the whole Com|mon-wealth had the name of *Iudah*: and the Kingdome was in the tribe, lot, and territorie, that apper|tained to *Iudah*: and therefore it may fitly bee called the scepter of *Iudah*, though it might bee usurped by some, not of the tribe of *Iudah*: and in this sense it is true, that the Iewes had alwaies a King and governour of their owne nation, untill *Herod* an Idumaeen invaded the regall dignitie, in the 30. yeare of whose reigne, *Shiloh* the Messiah was borne, *Pererius*, who alleageth *Eusebius, histor. lib.* 1. *cap.* 6. *August. lib.* 18. *de civit. Dei, c.* 45. *Rupertus lib.* 9. *in Gen. c.* 29. as authors and fautors of this opinion.

This interpretation might well bee received, but that it seemeth, by *Iacobs* severall prophecies of his sonnes, that hee meaneth particularly the tribe of *Iudah*, and such as should be borne of that tribe: for so is the meaning of that phrase, *from betweene his feet*: and seeing *Iacob* had said before, *thy brethren shall praise thee, thy fathers sonnes shall bow unto thee*, meaning by *Iudah*, that particular tribe, and not the whole nation of the Iewes, it should seeme that *Iudah* also in this place should be taken in the same sense.

2. These words also of *Iacobs* prophecie, *untill Shiloh come*, may bee understood of that time, when the certaine terme and number of years should be revealed of *Shilohs* comming, which was shewed unto *Daniel* in the first yeare of King *Darius*, *Daniel* 9.1. To whom *Cyrus* permitted the regiment of Babylon, who re|gned together with him: from which time there are reckoned 70. weekes, that is, 490. yeares: which weekes begin in the first yeare of *Cyrus*, when the Edict went forth for the returne of the Iewes, and end in the passion of Christ, at this time, &c. At this time

Zerubbabel prince of *Iudah* was captaine of the people, *Ezra* 2 2. and unto this time, after the scepter was given to *Iudah* in *David*, it was not removed, but onely during the captivitie of *Iudah*, when it is like also that the heads of *Iudah* bare the greatest sway over their brethren: I leave this interpretation to the judgment of the learned, neither doe I much insist upon it: seeing the prophecie of *Iacob* rather aymeth at the historicall comming of the Messiah, than the prediction of his comming.

3. Some doe take the word *shebet* here not for a Scepter, but for the tribe, as *Iunius* and *Oleaster* translate: *the tribe shall not depart from Iudah*: this opinion may seeme probable for these reasons: 1. the word is so taken in this chapter for a tribe, *vers.* 28. these are the tribes, *shibte* and it is very rare, or not at all used in *Moses* for the scepter. 2. Thus this prophecie was evidently fulfilled, for till our Saviour Christs time the line of *Iudah*, especially from *David*, was exactly kept, as may appeare by the genealogie set downe by S. *Matthew* and S. *Luke*: but after *Shiloh* was come, the policie and government of the Iewes was within one generation dissolved, and the line and stocke of *Iudah* not regarded, but shuffled and confounded with the rest: neither can the Iewes tel at this day, of what tribe they are descended: I therefore herein approve of *Calvins* judgement, who understandeth this prophecie of the policie and common-wealth of the Iewes: which presently after the Messiahs comming was overthrowne. 3. But it will bee objected, that the tribe of *Levi* continued till Christs time, as well as *Iudah*, *Perer*. I answer, that *Levi* was none of the 12. tribes, neither had his peculiar lot, as the rest had, but according to the prophecie of *Iacob*, hee was dispersed in Israel: againe, though some of the Levites kept their pedigree, yet most of them could not prove their descent, as it appeareth, *Ezra* 2.62. *these sought their writing of the genealogies, but*

Page 394

they were not found, therefore were they put from their Priest-hood: and further mention is made, that the names of the chiefe fathers of the *Levites* were written unto the dayes of *Iohanan*, and some of them to the reigne of *Darius* the last King of Persia, *Nehem.* 12.22, 23. it seemeth then, that after that, their genealogies were not kept.

4. Some understand this prophecie of the 70. Elders, called *Sanedrim*, which were elected out of *Iudah*, to whom the cognizance of the weightiest causes, and establishing of lawes appertained: who were of such supreme authoritie, that they convicted *Herod*, who hardly escaped the sentence of death for his contumacie: these *Sanedrim* continued untill *Herod*, who not long before Christs birth, rooted them all out: and then *Herod* himselfe was absolute King: *sir Mercer*.

This interpretation joyned with the former, I preferre before the rest: for in this sense *Iudah* shall be taken for the particular tribe: and the word *shebet*, signifieth sometime the authoritie of the Judge and magistrate, as *Iudg.* 5.14. *Amos* 1.6. The meaning then of this prophecie is, that *Iudah* should bee possessed of the regall, or at the least the chiefe authoritie, untill Messiah come.

QUEST. XIV. Of the abundance of vines and wine promised to *Iudah*.

Vers. 11. *HE shall binde his asse foale to the vine, &c.* 1. Wee doe not with *O•kelos*, by the asse and foale, understand the parents and children, that should cleave unto the law, as tyed to the vine: and by the washing of their garments in wine, that the Princes should bee cloathed in purple: by the eyes, the hills which should bee full of vines; and by the teeth, the fields white with corne. 2. Neither need wee here run to allegories, as to make the binding of the asse to the vine to insinuate the calling of the Gentiles to Christ: and by the blood of the grape to understand the blood of Christ, by the which wee are washed from our sinnes: by the eyes, the Prophets and Apostles: by the teeth, the Doctors and Pastors of the Church, whose office it is to prepare the

spirituall food for the people. 3. Nor yet is that mysticall sense proper to this place, to signifie the abundance of spirituall knowledge in the Church under Christ. 4. And with *Hierome* literally to understand the colt which the Apostles found tyed, which they loosed and brought to Christ, seemeth to be forced. 5. Wherefore the meaning is no more but this: to shew, that in *Iudahs* lot, there should bee vines of that greatnesse as they might serve to binde their asses unto, *Perer.* and they should be as common, as shrubbes, and bushes, to the which they use to tye their Cattell, *Iun. Calvin.* And that they should bring their asses to their vineyards, to load them with grapes, *Mercer.* Yea and such plenty of wine they should have, that they might use it in stead of water to wash their garments, *Mercer.* and it should bee excellent wine, such as maketh the eyes of them that drinke it red: and such store of good pastures should bee in *Iudahs* portion, that they might eat milke in great abundance, *Iun.*

QUEST. XV. Of the situation of Zabulun.

Vers. 13. *ZAbulun shall dwell by the sea side.* 1. *Iacob* rehearsed not his sonnes according to the order of their birth, for *Zabulun* was the tenth sonne: first, he nameth the sonnes of *Leah* toge|ther, then the sonnes of the concubines; *Zabulun* is set before *Isachar*, who was the elder in respect of the situation of the countrey, for *Isachar* had his lot betweene *Zabulun* and *Dan*, *Mercer.* *Zabuluns* bor|der did not extend to *Zidon*, for it is like mention would have beene made thereof, *Iosh.* 19. where the dwelling of *Zabulun* is bounded, *Perer.* Neither is the meaning that they should only traffike with the Sidonians, as *Andr. Masius:* but that their side and coasts should bee over against *Sidon*, situated by the sea, and full of havens, *Iun.* 3. This tribe of *Zabulun* was famous, because of the mount Tabor, where Christ was transfigured, and the citie Nazareth, where Christ was conceived, *Luke* 1.26. and brought up, *Math.* 2.23. there also Christ began to preach, *Matth.* 4.15. to the people that sat in darknesse: he began there, where was greatest need: for they that dwell by the sea are most given to corrupt manners; 1. Because of their wealth, which maketh them proud. 2. Their situation, which ministreth occa|sion of robberies, and pyracies upon the seas. 3. Because of their trading with other countreyes: and therefore *Plato* in his common-wealth would not have the *Metropolis*, or chiefe citie, neere unto the Sea, by ten miles, as *Eusebius* sheweth, that Ierusalem was situate, *Libr.* 12. *de praeparat. c.* 27. *ex Perer.* 4. I omit here *Ambrose* allegorie, that compareth the Church to *Zabulun*, which is situate upon the sea of this world, subject to much trouble, seeth the wracke of Heretikes, Pagans, Iewes: is occupied in spirituall merchandise, in transporting and bringing men to the kingdome of God: *Iacob* hath no such meaning here, but only sheweth how well *Zabulun* should bee situated for trafficke, as *Moses* afterwards said, *Rejoyce Zebulun in thy going out*, that is, in thy prosperous voyages, *Deut.* 33.18.

QUEST. XVI. Of Isachars sloth and love of ease.

Vers. 14. *ISachar shalbe a strong asse, &c.* 1. The Chalde paraphrast giveth a contrary sense, that *Isachar* shall subdue provinces, and dispeople the inhabitants: whereas *Iacob* sheweth, that by reason of their sloth, they shall become tributarie. 2. Some Hebrews understand this *couching like to an asse*, of their great labour and studie in the law, as out of this tribe *came men that had understanding of times, to know what Israel ought to doe:* 1 *Chron.* 12.32. but this is but an inforced interpretation. 3. *Isachar* then is compared to a strong asse, (not lying betweene two bounds, that is, the sea of Galilee on the one side, and Thabor on the other, as *Mercer:* but) couching betweene two burthens, as the word *mish-hat*, is better translated: because an asse yeeldeth his backe to the burthen, and willingly beareth it, and plyeth his provender, notwithstanding his burthen; so *Isachar* should labour as an asse in tylling of the ground, and give himselfe to sloth at home, and doe no exploit abroad, as *Moses* saith, *and thou Isachar in thy tents*, *Deut.* 33. That is, hee would not willingly be drawne from home, but rather choose to redeeme his ease and quietnesse with any tribute, imposition, or other burthen, that should be laid upon him, *Iun.*

QUEST. XVII. How Dan should judge his people.

Vers. 16. *DAn shall judge his people, &c.* 1. In that *Dan* is placed next, who was the sonne of *Bilha R•chels* maid▪ and *Nephtali* was the other, but *Gad* and *Asher* come betweene, the reason may be, for that their ⟨◇⟩ did so fall out together in the land: or i• ⟨◇⟩ like that *Iacob* did not tie himselfe to any order in the setting downe of his children, *Mercer*. 2. This prophecie is unfitly applied to Antichrist, that he should be as a serpent biting the horse heeles, as *Perer*. for that Antichrist shall not come of *Dan*, it shall be shewed afterwards among the places of confutation: neither ⟨...⟩ understood of the tribe onely in generall, that it should be counted as one of the tribes, *Calvin*. nor yet of *Sampson* onely, as the Hebrewes, who caused the rider to fall back wards▪ when he pulled downe ⟨◇⟩ house upon the Philisti••. But it is both understood of the whole tribe in generall, how by subtilty they should enlarge their bounds, as we may see *Iudg.* 18. with a speciall reverence to *Sampson*, who of *Dan* judged Israel 20. yeares, and by subtilty unawares did assault the Philistine: and therefore is compared to a Lion leaping out of Bashan for his prey, *Deut.* 33.2•. so that this is set downe as an honour to the tribe of *Dan*▪ that as out of other tribes, foure onely excepted, *Ruben*, *Simeon*, *Gad*, *Asher*; so out of *Dan* should arise one that should judge his people, *Chalde*▪ *Paraph. Iun.*

QUEST. XVIII. What salvation Iacob looketh for.

Vers. 18. *O Lord I have waited for thy salvation, &c.* 1. The meaning of which words is not that he desireth to be preserved from the craft of *Dan*, as before he said of *Simeon* and *Levi*, into their secret let not my soule enter, *vers.* 6. *Olanster*. 2. Nor yet doth *Iacob* correct himselfe, as though he had taken *Sampson* for the Messiah, for seeing by the Spirit of Prophecie what great deliverance he should bring to Israel: and therefore now sheweth that he expecteth another Saviour, *Rupert. Lyr••us*: for *Ia/cob* did know that the Messiah should come of *Iudah*, and not of *Dan*•. Neither ye• saith hee thus to convince the Jewes of errour, which in time to come should take Antichrist for the Messiah: teaching them to expect the true Messiah, *Perer*: for there is no such feare that the Jewes should take Antichrist, which is the Pope, with his idolatrous corporation for their Messiah. 4. Therefore *Iacob* foreseeing the double dangers which the tribe of *Dan* should be subject unto, both temporall, in being oppressed of their enemies, as they were of the Ammorites, *Iudg.* 1.24. and spirituall in being corrupted with idolatry, *Iudg.* 18. *Iacob* prayeth for Gods gracious assistance and deliverance, *Iun.* looking also to the Messiah, in whom the deliverance and redemption of his Church is accomplished.

QUEST. XIX. Of the victorie of Gad.

Vers. 19. *GAd, an host of men shall overcome him, &c.* 1. *Iacob* alludeth much to his sonnes names: as before he said, *Dan* shall judge his people, whom *Rachel* so called, because the Lord had judged on her side, *Gen.* 30.6. which is derived of *don*, to judge: so here also in another sense reference is made to the name of *Gad*, which signifieth an host or armie.

2. Some doe understand this prophecie of *Iepthe*, of his good successe against the Ammonites *Iudg.* 11. whom they thinke to have beene of the tribe of *Gad*, because he was of Gilead, where the Gadites inhabited, 1 *Chron.* 5.16. *Cajetan. Contra.* *Iepthe* is rather to be thought to have beene of the tribe of *Ma/nasses*, because *Gilead* was his father: not *Gilead* the sonne of *Machir*, the sonne of *Manasses*, but ano|ther of the same name and kindred: and the children of *Manasses* had the halfe of Gilead in their lot, as the Gadites had another part, *Ios*•. 13.31.

3. Some doe expound this prophecie of the Gadites marching with the rest of the tribes against the Canaanites, and their returning backe againe over Jordan to their owne possessions: so *Hierome* and the *Chalde* Paraphrast: but this was not peculiar to the Gadites, for the tribe of

Ruben, and the halfe tribe of *Manasses* went also before their brethren as well as *Gad*: neither in this their exploit were they overcome, but had prosperous successes against the Canaanites.

4. This prophesie then is rather to be preferred to the divers conflicts which the Gadites had with the Hagarenes, with *Iethur*, *Naphish*, and *Nodab*, whom at length they overcame, when as they carried from them 50000. Camels, and a great prey of cattell beside, 1 *Chron.* 5.20. *Iun. Mercer.* This also is agreeable to the prophesie of *Gad*: comparing him to a Lion, *that catcheth for his prey, the arme with the head, Deut.* 33.20.

5. *Moses* goeth further, and speaketh more particularly to *Gad*, as, ^{*}*He looked unto himselfe at the begin|ning, and there was the portion of the law-giver hid*: that is, the Law-giver *Moses*, first looked unto this tribe, and gave them a portion beyond Jordan: the Latine translator readeth corruptly; *Because the Doctor or teacher was buried or laid up in their part or lot*: which *Perer* understandeth of *Moses* buriall in Mount Nebo, which afterward belonged to *Gad*: but the place of *Moses* buriall was not yet revealed: *Moses* further addeth; *He shall come with the hands of the people, to execute the justice of the Lord*: which was performed when *Gad* went up before Israel against the Canaanites.

QUEST. XX. Of the blessing of Asher.


Vers. 20 *Concerning Asher, his bread shall be fat, and he shall give pleasures for a King.* 1. Some reade, he shall enjoy, or be nourished with the pleasures of a King, *Chald.* but the other reading is more proper and agreeable to the originall. 2. These pleasures fit for a King, are not understood of his fat bread, as *Mercer.* but rather of other delicate fruits wherewith that Countrey abounded: as *Moses* saith, of *Asher, He shall dip his foot in oyle, Deut.* 33.24. which is acceptable to Kings, and whereof are compounded sweet ointments for Princes, *Olaster.* 3. *Moses* setteth downe other blessings of *Asher* beside the pleasantnesse of his soyle: as that he shall be blessed with children: *His shooes should be iron and brasse*: his Countrey should abound with these mettals: and further, his strength should continue all his dayes:

Page 396

Asher should bring forth strong men: *Hierome* readeth, *as the dayes of thy youth, so shall be thoe old age*, rather interpreting than translating: *Iunius* for *strength*, readeth, *speech*, making this to be the sense; there shall be speech of thee as long as thou livest: but the word 〈◇〉, signifieth strength, rather than speech, as the Septuag. doe expresse the sense by the word, *Exius*, 〈◇〉, *strength*. 4. This fat bread may ^{•••}tually be applied to Christ, who is the bread of life, that nourisheth our soules. *Iohn* 6. *Must*.

QUEST. XXI. Of the blessing of Nephtali.

Vers. 21. *Nephtali is an hinde let goe, giving goodly word*, &c. 1. The Hebrewes understand 〈◇〉 bles|sing given to *Nephtali* of the fruitfulnessse of the ground, which by reason of the forward|nesse therof in speedy bringing forth of fruit, is compared to an Hinde: from thence the first offering were brought to the Temple, over the which the Priests praised God: to this sense the Chalde Paraphrase seel|meth to incline, as is to be seene before in the divers readings. 2. Some doe apply it to *Barak* of *Nephtali* whose victory against *Sisara* is described, *Iu*. 4. and the goodly or faire words here spoken of, to the 〈◇〉 of *Barak* and *Deborah*, *Iud.* 5. *Consent.* 3. But as this prophesie very well comprehendeth that event, 〈◇〉 generally describeth the state and condition of the whole tribe, who should be as forward to battell 〈◇〉 an Hinde let goe of the hunters is swift: but yet they should by friendly and peaceable words seeke for peace, before they would rashly attempt wa^{•••}e, *Iunius* they should be of gentle and friendly behaviour▪ and therefore

beloved, *Perer*. Hereunto agreeth the prophecie of *Moses*: *Nephtali satisfied with* , and filled with the blessings of the Lord, *Deut.* 33.23. 4. And whereas it followeth in that place, *possesse the West and the South*: the meaning is not, that he should possesse the Sea, as *Hierome* trana•sleth, either the Me|diterranean Sea, or the Sea of Tyberias, as the Chalde: or that he should by traffique with others have benefit of the Sea; but because the Sea was Westward, it is usually taken for the West, as *Gen.* 12.8. Bethel is said to be on the Sea side, that is, Westward. 5. This prophecie also may bee extended to the times of Christ, who began to preach and to utter his pleasant and comfortable words in the tribe of *Nephtali*, *Matth.* 4. *Hierome*.

QUEST. XXII. Ioseph why compared to a fruitfull bough.

Vers. 22. *Ioseph shall be a fruitfull bough.* 1. Which is a better reading than to say, *a sonne increasing*: be|cause of the words following, *a fruitfull bough by the West side*, where the metaphor is continued: *Ioseph* is campared to a fruitfull bough planted by the fountaine, *Iunius*. 2. *His branches run upon the wall*, that is, out of him branched the two tribes, *Ephraim* and *Manasseh*, *Chald. Iun.* Some reade, his daugh|ters ran upon the wall, which *R•si*expoundeth of the daughters of Egypt, that did strive to behold *Io/seph* riding in his chariot: some of *Iosephs* mistresse that gazed upon his beauty: but the first r•ading is to be preferred, *Iun. Mercer*.

QUEST. XXIII. How Ioseph his bow abode strong, &c.

Vers. 23. *The archers grieved him, &c. his bow abode strong, &c.* Some referre this to the time to come, signifying the great troubles and afflictions which *Iosephs* posterity should have, and the di|vers conflicts with the Syrians and other enemies: but it more aptly describeth the divers attempts of *Io/sephs* brethren, of his mistresse and master against him, *Iunius, Mercer*. 2. It typically also setteth forth the practices of the Scribes and Pharises against our Saviour▪ *Calvin*. The Septuagint reade amisse, *Their bowes were broken*: and the Latine Interpreter, *The bonds of his armes were loosed*: referring it to the bonds and fetters wherewith *Ioseph* was tied: whereas in a contrary sense the text is, *his armes were strengthe|ned*: not adorned with bracelets and gold, as the Chalde: but *Ioseph* is likened to a strong archer: that as the other his enemies as archers shot at him, so his bow was steadfast, and his armes strong: thus the in|ward fortitude and strength of his minde is expressed, *Mercerus*.

QUEST. XXIV. In what sense Ioseph is called the feeder and stone of Israel.

Vers. 24. *Of whom the feeder, &c.* 1. Of whom, that is, of the mighty God of *Iacob*, not of *Ioseph*, for he is meant by the *feeder*: nor from whence came the feeder, that is, out of prison *Io/seph* was taken: but the meaning is, that the mighty God of *Iacob* appointed *Ioseph* to be a *feeder, &c.* 2. Neither by the feeder doe we understand the Captaines and Kings that came of *Ephraim*, out of *Ioseph*: neither yet doe we approve that reading, *Of whom was hee that feedeth the stone of Israel*: that is, *Iacob*, which was the head and stone of that familie, as the Chalde, *Mercer. Pagnin*. nor yet by the stone of Is|rael is God understood in this place, as the *Genevens*. reade, *the feeder of the stone of Israel*: but the best reading is, of whom, that is, of God was the feeder and stone of Israel, that is *Ioseph*, who was the noul|risher of his fathers house, and as a stone and rocke of refuge unto his brethren, *Iun.*

QUEST. XXV. Of Iosephs blessing both from above and beneath.

Vers. 25. *Who shall blesse thee with the blessings of heaven from above.* 1. By the blessings of heaven he understandeth not onely the pleasant showres and raine, but the goodnesse and whole|somenesse of the ayre, and the sweet influence of the starres: as *Moses* further explaneth this prophecie: *Blessed of the Lord is his land, for the sweetnesse of heaven, and for the dew, &c. for the sweete increase of the Sunne, and for the sweet increase of the Moone, Deut.* 33.13, 14. 2. By the *blessings of the depth*, is meant not onely the earth below, as the Septuag, but the rivers

and springs, which doe arise from beneath and water the earth, *Mercer*. 3. By the *breasts and the wombe*, are signified not onely the plentifull increase and prosperous education of the children, as the *Chalde*, but the multiplying also of beasts and cattell, *Iun*. but this blessing upon *Iosephs* posterity, was afterward because of their sinnes turned into a curse upon *Ephraim*. Give them a barren wombe, and dry breasts, *Ose*. 9.14. *Muscul*. 4. I omit here the mysticall application of this text unto Christ, who was blessed both from above, as God, and from below, as man;

who was blessed in the wombe, being conceived without sinne, and blessed at his mothers breasts, *Perer*. Though all this be true of our blessed Saviour, yet it is not the meaning of this place.

QUEST. XXVI. How Iacobs blessing is said to be stronger than the blessing of his elders.

Vers. 26. *The blessings of thy father, &c.* Some read, *shall be stronger than the blessings of mine elders*. B.G. P. and do understand it some of the blessings of his elders *passiue*ly, wherewith they were blessed of their fathers: that *Iacob* bestoweth a greater blessing upon *Ioseph* than his fathers received, *Mer*. Some, *actively* of the blessings, wherewith his elders blessed him, *Burgens*. But *Isaacks* blessing upon *Iacob*, whereby hee bestowed the birthright upon him, seemeth not to have beene inferiour to this given to *Ioseph*: some understand the blessings which *Iacob* received of God, & the promises, which were greater than any which his fathers received, *Lyran*. True it is, that *Iacob* had more visions, than any of his fathers, *Abraham* or *Isaack* and that he excelled in the gift of prophesie, and that he saw greater increase of his seed: yet *Iacob* would not preferre himselfe before *Abraham*, who by faith was justified with God, & is called the father of the faithfull: some say *Iacobs* blessing upon *Ioseph* was greater, because it was neerer to take effect, *Calvin*. 2. But the other reading is to be preferred: that, *the blessings of thy father are strong, with the blessings of mine Elders*: not above them, or strengthened by them, as though *Iacobs* blessing received force and vertue from his fathers blessing, as *Rupertus*: but that being added together, and united with the former blessings of *Abraham* and *Isaack*, they are the stronger: so that all those blessings together, of *Abraham*, *Isaack*, and *Iacob*, doe light upon the head of *Ioseph*, *Iunius*. The Hebrew preposition *gna*, signifieth as well *cum*, with; as *supra* above.

QUEST. XXVII. What is meant by the end of the hils of the world.

Vers. 26. *VNto the end of the hils of the world*. 1. Some read, *to the desire of the hils*. H.P. and understand it of the Messiah, who was appointed to come, from the beginning of the world, before the hils were, *Rupert*. Some by the hils interpret the Princes of the world, that desired to be partakers of *Iosephs* blessings, *Cal*. 2. But the better reading is, *the end of the hils*: and so the word here used, *taavah*, shall be derived rather from *taah*, which signifieth to limit, than from *avah*, to desire: *Mercer*. which words wee rather with *Kimhi*, whom *Iunius* followeth, referre to the duration and continuance of time, that this blessing shall continue, as long as the hils: than with *R. Salomon* referre it to the place: as that this blessing should not containe it selfe within the countrey of Canaan, but be extended to the utmost hils of the world, *Iun. Mercer*. 3. This blessing promised to be perpetuall, as concerning things temporall, was conditionall, and *Iosephs* posterity lost it by their sinnes: but the spirituall verity and truth thereof is eternall in Christ, *Mercer*. 4. This blessing pronounced upon *Ioseph*, may also bee extended to the fruitfull hils and mountaines, which fell to the lot of *Iosephs* sonnes, as *Moses* in *Iosephs* blessing, maketh mention of the ancient mountaines and old hils, *Deutr*. 33.15. *Tstat*.

QUEST. XXVIII. Why Ioseph is said to be separate from his brethren.

Vers. 26. *V*Pon the head of him that was separate from his brethren, &c. 1. Some reade, *the Prince of his brethren*▪ and so would derive it of *nazar*, a crowne. 2. *Hierome* a Nazarite, as though *Ioseph* should be so called of his holinesse and chastity: but as yet the profession of the Nazarites was not instituted. 3. *Ioseph* then is said to be separate from his brethren, for so *nazar* signifieth, to divide or separate: not for that he did separate himselfe from the evill manners and conditions of his brethren, whom he complained of to his father, or because his brethren did separate him from themselves, when they sold him into Aegypt, but because the Lord separated, and set him apart from the rest, and advanced him to honour, *Iun. Vatab.*

QUEST. XXIX. Why Benjamin is compared unto a Wolfe.

Vers. 27. *B*enjamin shall ravin as a Wolfe. 1. *R. Salomon* applyeth it to that exploit of the Benjamites, that took as a prey the daughters of *Silo*, as they came forth to daunce, to bee their wives. 2. Some other under|stand it of *Saul* that prayed upon the Amalekites, in the morning, and of *Esther* and *Mordeca*•, that in the evening, that is a good while after, made a prey of *Haman*. 3. Some of the fathers, as *Ambros. Chrysostome, Theodoret*, re|ferre this prophecie to Saint *Paul*, who was of *Benjamin*, and as a wolfe at the first made havocke of the Church, but afterward being converted, divided the spoyle among the Gentiles, in preaching of the Gospell. 4. Some doe thinke this spoken of *Benjamin*, because the Temple was situate at Jerusalem, in the tribe of *Benjamin*: where the sacrifices were brought to the alter, which devoured them as a wolfe: but this was more proper to *Levi*, for the Priests did eat that which remained of the sacrifice,) than to *Benjamin*: indeed *Moses* touched this prerogative of *Benjamin* in his blessing, saying, that God dwelled between his shoulders, *Deut. 33.12.* that is, upon the hils in his chiefe city, where the temple stood: but this is not the meaning here. 5. Wherefore this prophecie sheweth the warlike disposition of the whole tribe of *Benjamin*, as may appeare by that fierce battell which they fought with the other tribes, wherein they twice overcame them, being fewer in number, *Iud. 20.* and by the wars, which the house of *Saul* had with *David*, and the tribe of *Iudah* for the king|dome, *Iun.*

QUEST. XXX. How Iacob is said to have given every one of his sonnes a blessing.

Vers. 28. *E*very one of them he blessed with a severall blessing. Because *Iacob* did not blesse all his sons, but accur|sed three of them, *Ruben, Levi,* and *Simeon*. 1. We neither say with *Ambrose* that they are rather to be called prophecies, than blessings, *lib. de Benedic. Patriarc. c. 2. 2.* Neither with *Pererius*, that they were so called of the greatest part: for it is said, that *he blessed every one*. 3. Neither by the word *blessing*, is cursing understood by an *antiphrasis*, that is, a contrary kind of speech, as some thinke: but *Iacob* blessed them verily and indeed. 4. But the opinion of *R. Salomon* is not farre from blasphemy, that *Iacob* did indeed purpose to blesse his sonnes, but falling in|to phrensie, he cursed them in stead of blessing: for this were to make the motions of Gods spirit, mad fits. 5. Neither is it like, that *Iacob* gave his sonnes other blessings here not expressed. 6. But hee indeed blessed them all, though not alike: for the temporall chastisement laid upon *Ruben, Simeon, Levi*, was but a fatherly correction for their amendment, *Calvin.* they also are blessed, because they are counted among the tribes, & had their inheritance among

them, *Mercer.* whereupon afterward, *Moses* in particular blessed both *Ruben* and *Levi*, *Deut. 33.* *Iacob* also doth conclude these three within the number of his sonnes, and so comprehendeth them within the covenant, *Iun.*

QUEST. XXXI. Of the double cave where Iacob desired to be buried.

*Vers. 30. *IN the cave that is beside Machpelah, &c.* 1. *Iacob* maketh a particular and perfect description of the cave, where he would be buried, from whence he had beene absent 17. yeares, *Ioseph* 39. yeares, that they should not doubt of the place. 2. But that is a fable devised by the Jewes, that *Tsepho* the sonne of *Eliphaz* did strive with *Iacobs* sonnes about this burying place, and that he fought a great battell with them, but they overcame him and brought him downe to Aegypt, and when *Ioseph* was dead, he fled out of Aegypt into Italy. 3. *Iacob* intreated his sonne *Ioseph* to bury him with his fathers, but he chargeth and commandeth his sonnes: because *Ioseph* was the principall, who should obtaine leave of *Pharaoh*, and at whose costs *Iacobs* funerall should bee solemnized: the rest were but to accompany him, *Mercer*. beside his other sons did still depend upon him, and were as a part of his family, whereas *Ioseph* was a man of great command and authority in Aegypt, *Perer*. 4. *Iacob* sheweth who were buried there, and maketh speciall mention of *Abraham*; that his sonnes should bee more carefull there to bury him also, seeing *Abraham* had of purpose bought that ground to bee a place of buriall for him and his, *Luther*. and seeing that his mother was there buried, and *Leah* his wife, it might seeme more reasonable that he should be buried there also. 5. These three couples here mentioned were buried together there, *Abraham, Sara: Isaack, Rebeckah: Iacob, Leah*: the hebrewes thinke also that *Adam* and *Eve* had their sepulture there, but that is not like: as it is also uncertaine, whether any other of the twelve Patriarkes were there interred, *Mercer*.

QUEST. XXXII. Why *Iacob* maketh mention againe of the purchase of the cave.

Vers. 32. *THE purchase of the field, &c.* 1. This repetition is not inserted by *Moses*, as *Marlorat*; but they were the words of *Iacob*. 2. This verse therefore without cause is wholly omitted and left out by the *Latine Translat^r*. 3. Yet did not *Iacob* here shew unto his sonnes the very instrument of conveyance, whereby *Abraham* did purchase the cave and field, as the Hebrewes: for that rite & custome was not then in use. But *Iacob* hereby sheweth the undoubted right which he had to that ground, whereof his fathers had possession both alive and dead.

4. Places of Doctrine.

1. Doct. How the Patriarkes and Prophets used imprecations.

Vers. 7. *CVrsed be their wrath, &c.* The righteous did many times use imprecations and denounce curses: as *David, Psal. 35.4. Let them be confounded and put to shame that seeke after my soule*: and in other places, and *Iacob* here: but they did it not in wrath, or in their heat, but with these considerations and regards: 1. They spake as Prophets, and as Ministers and Pronouncers of Gods sentence and decree: so that they were not so much maledictions, as predictions, *Perer*. 2. For the most part, they accursed such only in temporall things for their amendment: as *Iacob* here doth his sonnes: as *David* also saith, *Fill their faces with shame, that they may seeke thy name, O Lord, Psal. 83.18. Perer*. 3. If they denounced any spirituall curse, it was upon such as were incorrigible: as *Psal. 68.21. God will wound the hairy pate of him, that goeth on in his sinnes*. 4. They did not hereby revenge their owne particular cause, but did censure them as enemies to the whole Church: as *Psal. 35.20. They imagine deceitfull words against the quiet of the land*. But these examples are no warrant for us to use the like imprecations, because we have not the like spirit of prophecie: as our Saviour answered to *Iames* and *Iohn*, who asked him if they should command fire to come downe from heaven upon the Samaritans, as *Elias* did; *Ye know not of what spirit ye are of, Luk. 9.55*.

2. Doct. *Iacob* prophesieth of his sonnes, as the spirit of God directed him.

Further, in that *Iacob* spareth not to pronounce the curse of God against his owne sonnes: it is evident that hee spake not of any partiall affection, or ambitiously seeking to make his posterity great, as the prophane disciples of *Lucian* the Atheists use to object against the doctrine and history of *Moses, Calvin*. but that he spake as he was thereunto moved by the spirit of God: both

in that against his naturall and fatherly disposition, hee pronounceth hard and heavy things against his sonnes; as also because the event afterward answered to these his predictions.

3. *Doct.* All our helpe and strength is from God.

Vers. 24. *The armes of his hands were strengthened by the hand of the mighty God, &c.*

Although in waging of battell, weapons of warre, and other meanes are carefully to be used; yet the help power and strength must come from God: as *Ioseph* was strengthened by the hand of God against his enemies: as *David* prayeth, *Make haste to deliver me, make haste to helpe me, O God, Psal. 70.1. Luther.*

5. Places of Confutation.

1. *Confut.* That the punishment of sinne remaineth not after the remission of the fault.

Vers. 6. *INto their secret let not my soule come.* This punishment, which was inflicted upon *Simeon* and *Levi*, was not a satisfaction for their sinne past, which was already upon their repentance remitted unto them, as the Popish doctrine is, that the punishment of sinne often remaineth, the fault being pardoned: but the Lord thin|keth good to chastise those which have offended, though their sin be forgiven them, for these causes: 1. That they may thorowly be humbled, and take heed, that thy commit not the like againe: as *David* therefore saith, *It is good for me that I have beene afflicted, Calv.* 2. For the example of other, that they also may be warned, that they offend not in the like: as this correction imposed upon *Simeon* and *Levi*, was for the admonition of their brethren and posterity. 3. That men feeling the justice of God in their due corrections, may flee unto Gods mercy, and the promises of God in Christ: as *Adam*, when he received the sentence of death for his transgression, had also the promise of the Messiah given him, *Mercer.*

2. *Confut.* Against popish <...> .

SEeing then, that corrections remaining after the forgiveness of sin, are to make ourselves and others more cautelous: this is no ground for the Popish purgatory paines, which are not visible, and so serve not for the example of others: neither are they availeable unto godly repentance, for the which there is no place after this life, *Mercer.*

3. *Confut.* Peter not the chiefest of the Apostles because first <◇> .

Vers. 3. *RVben mine eldest sonne.* This is to be observed, that the twelve Patriarks are not rehearsed in the same order here, as before, *Gen. 30.* and *Genes. 27.* and afterward, *Numb. 1.*

<◇> . 33. yet <◇> these places *Ruben* is named first: but not alwayes, sometime *Iudah* is named before him, as *Numb. 2.* As then this were but a simple argument for the preheminance of *Ruben* before his brethren, because he is in most places named first, being the eldest: so as simply doe the Papists conclude for *Peters* supremacie before the other Apostles, because he is commonly named firsts which was rather because of his Elder|ship, than any priority before the rest: neither is he alwayes named in the first place, for *Galat. 9.* <◇> is named before him.

4. *Confut.* The bookes of *Iudith* and *Tobie* not canonicall.

Vers. 5. *Simeon and Levi brethren in evill.* Hence it may appeare, that the booke of *Iudith* is not Canonicall, because there this fact of *Simeon* is commended, *cap. 9.2.* which here *Iacob* condemneth and accurseth. It satisfieth not to say with *Dyonis. Carthusian.* that the fact of *Simeon* and *Levi* in respect of the *Sichemites* was just, but unjust in respect of them who brake

their faith and covenant: for *Iudith* commendeth their zeale; which were moved with thy zeale, v. 4. Neither is *Lyranus* and *Pererius* answer sufficient: 1. For *Iudith* in that place commendeth also the manner of the fact, and saith, that God did put the sword of vengeance into their hand, vers. 2. and *Iacob* here curseth their very affection and zeale wherewith they were first moved: *Cursed be their wrath, for it was cruell*: and further, whereas *Iudith* doth set it downe as a reward of their zeale, *Thou gavest their Princes to the slaughter*: *Iacob* even there|in doth accurse: *For in their wrath they slew a man*. It is evident then that the booke of *Iudith* was not written by the spirit of God, because it commendeth that which is here condemned. Seeing also *Iacob* remembreth *Sampson* in *Dan*; *Mordecai* and *Esther* in *Benjamin*; *Barak* in *Nepthali*: it is like that *Tobie* also under *Nepthali*, and *Iudith* in *Simeon*, should not have beene forgotten, if their stories were of like truth.

5. *Confut.* The Pope succeedeth not Christ in this Kingdome.

Vers. 10. *THE scepter shall not depart from Iudah*. *Pererius* applieth this to the kingdome of Christ, that is, his Church, which shall endure for ever, and so shall the Pope Christs vicar (saith he who succeedeth Christ as the sonne doth the father) in his authority and dignity, in *Gen.* 49. *numer.* 58. *Con•a*. True it is, that of Christs dominion there shall be none end, and that he will alwayes have a Church upon the earth. But the Pope, which is the Antichrist, is no successor to Christ, but an usurper of his kingdome: he is Christs son, as the Jewes boasted they were *Abrahams* sonnes: but Christ telleth them plainly, *They were of their father the Devill: if ye were Abrahams children (saith our Saviour) ye would do• the workes of Abraham*, *Iohn* 8.39.44. So the Pope is his sonne, whose doctrine he followeth: but to forbid to marry, and to teach to abstaine from meats (as the Pope doth) are the doctrines of Devils, 1 *Tim.* 4.1, 2.

6. *Confut.* Antichrist shall not come of *Dan*.

Vers. 17. *DAn shall be a serpent by the way, &c* Divers of the ancient Writers upon this place did ground their opinion, that Antichrist should come of *Dan*, and therefore they say that tribe is omit|ted, *Apocal.* 7. and this *Pererius* holdeth a probable opinion, and worthy of credit. *Con•r*. 1. By this meanes that which *Iacob* pronounceth as a blessing upon *Dan*, they turne to a curse: and whereas *Iacob* speaketh of one that should be a deliverer of his people, which some doe fitly apply to *Sampson*, they would have him point out an enemy and adversary to the Church of God. 2. The tribe of *Dan* was dispersed a thousand yeeres before Antichrist appeared in the world. 3. *Danis* omitted in the Apocalypse, because of the idolatry which began in that tribe, wherein Antichrist doth imitate him, though hee come not of his stocke: so likewise is *Simeon* omitted in *Moses* benediction, *Deuter.* 33. yet they will not •nferre, that Antichrist should come of that tribe: as *Simeon* is omitted by *Moses* for his evill example, so *Dan* is by *Iohn* for his idolatry.

7. *Confut.* Against Limbus <◇> .

Vers. 25. *WHO shall blesse thee with the blessings of the deep•• <◇> lieth beneath*. *Pererius* maketh *Ioseph* here a type of Christ: whom the Patriarks blessed and praised in the lake or Limbus, in the deepe beneath, whom he delivered from thence, *numer.* 1•5. *Contra.* 1. These are but weake arguments of such weighty matters, that are taken from types and figures. • *Iacob* speaketh here of temporall bles|sings, of the wholesome aire, pleasant dewes, fruitfull ground, and nourishing springs in the deepe below; they are therefore improperly applied to spirituall. 3. Neither shall he ever be able to prove, that the Pa|triarkes were shut up in the deepe below: seeing that the rich man in hell looked up, and lift up his eyes to *Lazarus* being in *Abrahams* bosome, *Luk.* 16. it was then a place above, not in the deepe beneath.

8. *Confut.* What it is to be gathered to his people.

Vers. 33. *WAs gathered to his people*. 1. *Burgensis* will have this people to be the fathers in Limbus, to whom *Iacob* went, so also *Lyranus*: *Contra.* 1. *Henoch* was of this people, to whom

the Patriarks went after death, but hee was not in *Limbus*, hee was taken up to heaven and walked with God. 2. *Abraham* went to his fathers in peace, *Gen.* 15.15. that is, with joy and comfort: but what comfort is there in *Limbus*, a lake, and dungeon of darknesse? 3. Wherefore to be gathered to his people, is

not to be joyned to the Angels, as *gloss. interlinear.* for *Abraham* is said to goe also to his fathers, but the Angels were not his fathers: neither is this phrase all one, as to say, he slept with his fathers, or went the way of all flesh, or changed his life, as *Perer. Mercer.* for *Ismael* is said also to goe to his people, *Genes.* 5. Now *Abraham* and *Ismael* had not the same people to goe unto: the faithfull cannot be said to be *Ismaels* people, nor the prophane sort to be *Abrahams*. But if the meaning of the phrase were no more, than that they were gathered and joyned to the state of the dead, the faithfull and prophane sort should all goe to one people: wherefore this phrase betokeneth a speciall disposition of the soules of the faithfull after this life, in being associated to the company of the just: and a laying up of their bodies in assured hope of the resurrection, *Calvin. Muscul. Luther.* The Apostle also sheweth what it is for the righteous to be gathered to their people: *Wee are come to the celestiall Ierusalem, to the innumerable company of Angels, to the congregation of the first borne, &c. to the spirits of just and perfect men, Hebr.* 12.22.13. To all these are we joyned by faith while we live, and really, when we are dead: now *quoad spem*, in hope, then *quoad rem*, in deed.

6. Places of morall use.

1. *Mor.* Fathers must rebuke and chastise their children.

Vers. 4. *Thou shalt not be excellent.* Fathers may learne by *Iacobs* example to chastise their children for their sinnes, as here *Ruben* is censured for defiling his fathers bed: for this cause *Heli* and his posterity were punished, because hee did not reprove his sonnes according to the quality of their offence, *Perer.*

2. *Mor.* Gods vengeance though it be deferred will certainly come.

FURTHER, in that *Rubens* punishment had beene a long time suspended and deferred, almost 40. yeeres, after he had committed this uncleanne sinne, yet at the last it commeth: let no sinner flatter himselfe in his impunity: for if the long suffering of God draw him not to repentance, it shall but increase his punishment: as the Apostle sheweth, *Rom.* 2.4, 5.

3. *Mor.* The short pleasures of sinne deprive men of many blessings.

AGAINE, as *Ruben* for a little short pleasure, lost his birthright and dignity: so many for the vaine and momentany pleasures of this life, are deprived of many and great blessings: like to *Esau*, that for a messe of pottage, did part with his birthright.

4. *Mor.* Contumely against parents never goeth unpunished.

WE see also, what an high offence before God it is, to offer any wrong or contumely to our parents: such was *Cham* toward *Noah*; *Absalon* toward *David*; and here *Ruben*, that polluted his father *Iacobs* bed.

5. *Mor.* Against unjust and immoderate revenge.

Vers. 7. *CVrsed be their wrath.* The Lord condemneth all kinde of revenge that proceedeth of wrath, especially such as here was committed by *Simeon* and *Levi*. 1. It was done by craft and subtilly, under pretence of friendship. 2. Against men unawares, suspecting nothing. 3. When they were in griefe of body. 4. With a pretext and shew of religion. 5. The revenge farre exceeded in greatnesse the quality of the offence: Such a kinde of revenge is unjust and cruell: Wherefore in this case, wee should follow the Wise-mans counsell: *Say not, I will recompence evill, but wait upon the Lord, and he shall save thee, Prov. 20.22. Perer.*

6. *Mor.* Every mans portion in the earth assigned of God.

Vers. 13. *AS Zabulun shall dwell by the sea side.* Hence we learne that the lot of men, for their habitation and dwelling in the earth, falleth not out unto them by chance, but by Gods providence and appointment: for as it is in the Psalme, *The earth is the Lords, and the fulnesse thereof, Psal. 24.1.* therefore every one should be contented with his lot and portion, as assigned unto him of God, *Perer.*

7. *Mor.* The Church shall overcome at last.

Vers. 19. *ANd an host of men shall overcome him, but he shall overcome at the last, &c.* So the Church of God, though it shall indure much trouble and sorrow in the world, yet it shall triumph and have the victory in the end: as our Saviour saith to his Apostles, *In the world yee shall have trouble, but be of good comfort, I have overcome the world, Iohn 16.33.*

8. *Mor.* The quiet and peaceable end of the righteous.

Vers. 33. *HE plucked up his feet into the bed.* Before *Iacob* had raised up himselfe as well as he could, not having his legs hanging out of the bed, as *Perer.* that had beene no fit lying for a man ready to dye▪ but he had stretched out himselfe before, as well as he could, for reverence unto the word of God, which he delivered: but now feeling the houre of his death to be instant, hee doth gather up his legs, after a seemely and quiet manner, not struggling or striving against death, as many doe, but as though death were in his power, he doth meekely and gently yeeld himselfe unto it: such a peaceable and quiet kinde of departure God often granteth to his children, *Muscul.* Howbeit, this is not alwayes so: for sometime a wicked man may dye like a lambe, still and quiet, as the Psalme saith, *There are no bands in his death▪ Psal. 73.4.* and a righteous man may have a strong death, by reason of the extremity of his sicknesse, and the manner of the disease: but yet inwardly he hath a peaceable and quiet soule: and therefore *Ba/laam* had good reason to pray as he did: *Let me dye the death of the righteous, and let my last end be like his, Num. 23.10.*

CHAP. L.

1. The Method and Argument.

IN this Chapter is set forth, 1. *Iosephs* piety toward his father *Iacob*, in causing him to be embawmed, *vers. 2, 3.* in his buriall, 1. He procured leave of *Pharaoh*, *vers. 4, 5, 6.* 2. He did honourably accompany him, *vers. 7, 8, 9.* 3. They mourned for him by the way, *vers. 10, 11.* 4. Then they buried him, as he had commanded.

2. His humanity toward his brethren: with their message in their fathers name, *vers. 14, 15, 16.* their humility, *vers. 18.* *Iosephs* friendly answer, *vers. 19, 20, ●●*

3. *Iosephs* prosperity in seeing his childrens children, *v. 23.*

4. His faithfull departure, buriall, and age, v. 24, 25.

2. The divers readings.

v. 2. he commanded those which had charge of funerals. S. commanded the Physitians: c•t.*

v. 4. spake to potentates of Pharaoh. S. spake to Pharaohs house: caet.*

v. 8. only their kinred they left, their sheepe and oxen, &c. S. their children or little ones: caet.

v. 10. they came to Goren Atad. G. to the corne-floore or field beset with thistles. T. to the corne-floore of Athad: cat. of Achad. H. athad, *signifieth a thistle*.*

v. 11. Abel Mizraim. G. the mourning of the Egyptians: cat.

v. 13. beside Mamre. G. before Mamre. B. over against Mamre: caet. against, or before the face of Mamre: cat.*

v. 19. feare not, can we resist Gods will? H. for I am Gods. S. for I feare God. C. am not I under God? G. am I God? B. am I in the stead of God? T.P.*

3. The explanation of doubtfull questions and places.

QUEST. I. Of the divers fashions of buriall.

Vers. 2. *And Moses commanded his servants the Physitians, &c.* 1. At the first, it seemeth that Physitians were not much regarded, seeing the servants were Physitians: so also it was among the Romans, but afterwards they grew in credit, and were much honoured, *Plini. libr. 29. initi.* 2. It seemeth also that some among the Egyptians were especially deputed for this service to embawme the dead. *Dio/d•r.* writeth, that they used to come to the house of the dead, to know in what manner they would have the buriall solemnized: for there were three degrees of buriall, some after a costly manner, some in a meane, some poorely had their funerals kept: and of these embawmers some did only cut the body, and take out the excrements, who were hated of all; some did embawme them with spices, and these were greatly honoured, *Diodor. lib. 2. cap. 5.* 3. Divers countries had divers fashions of buriall: The *Hircani* devoure dead bodies with dogs: the *Iberi* expose them to the vultures: the *Nasamones* bury them in the Sea, the *Garamantes* in the sand: the *Celtae* drinke in dead mens bones: the *Scythians* hang them up upon poles to waste and consume: the *Indians* hang them up in their houses: the Romans from the dayes of *Scylla* untill the time of the Emperours *Antonini* used to burne them, the Egyptians to embawme them. 4. The Persians burne not the dead, because they hold fire to be a God, and therefore not fit to feed of dead carkasses: the Egyptians burne not, because they hold fire to have life and to devoure, and when it hath devoured, it dieth it selfe, *Perer. ex Herod. lib. 2.*

QUEST. II. Of the time and continuance of the Egyptians mourning.

Vers. 3. *SO 40. dayes were accomplished.* 1. These 40. dayes of embawming are part of the 70. dayes of mourning, that is, they embawmed him 40. dayes, and mourned 30. dayes more, *Mercer.* not as *Diodorus*, that they embawmed 30. dayes, or as *Herodot.* that after the embawming, they salted the corps 70. dayes, or as *Comestor*, the Egyptians did mourne forty dayes, the Hebrewes thirty;* for the Egyptians are said to have mourned seventy dayes. 2. Before the times of the Gospell when the hope of the resurrection was not so common, the Hebrewes used more ceremonies in buriall, and the Egyptians and other nations, that had not that hope, more than they: so that this use and custome of the Hebrewes borrowed of the Egyptians, which they retained in burials of great persons, as *Asa* was laid into a bed of spices, *2 Chron. 12.* 3. *Ioseph* did not observe this custome of embawming for feare to offend the Egyptians, but partly to

honour his father with this solemnity without superstition, and partly of necessity, because they were to carry the corps a long journey, *Mercerus*. * 4. The Egyptians are said to have mourned, because it was no wonder, that he was bewailed of his owne children and family: neither doe they mourne, because by *Iacobs* comming into Egypt they escaped two yeeres of famine, as the Hebrewes imagine; for there were seven yeeres of famine compleat: but they mourned to shew their love unto *Iacob*, and their reverence to *Ioseph*. * 5. Here the Egyptians mourne seventy dayes: the Israelites for *Moses* mourned thirty dayes, following the Egyptian use: *Numa Pompilius* alloweth mourning of some ten moneths: the mourning for *Constantine* the great at Nicomedia continued

twenty dayes: the custome was divers for the time: but the usuall stint was seven dayes, *Ecclesiast.* 22.13. so long mourned *Ioseph* for his father *Iacob*, v. 10. so many dayes did the Romans bewaile the Emperour *Severus*, *Herodian. lib.* 4. *Iun.*

QUEST. III. Why *Ioseph* moved Pharaoh by others, not by himselfe.

Vers. 4. *Ioseph* spake to the house of Pharaoh. 1. *Ioseph* used other intercessors to Pharaoh, because he had need of a great company to goe with them, which could not be done without Pharaohs leave, *Muscul.* 2. *Ioseph* also mourned, and therefore was not fit to present himselfe before the King: for such used not to come in the Princes presence, *Esther* 4.2. *Iun.* 3. Beside it was least suspicious for this matter to be moved by others: lest if *Ioseph* had spoken himselfe, hee might have beene thought to have despised the land of Egypt, and therefore he maketh mention of his fathers purpose before for his buriall, and the oath wherewith he bound him, *Calvin.* 4. Pharaoh also might have thought, that *Ioseph* had intended to leave Egypt, and therefore promiseth to returne againe, *Mercer.* 5. Beside, seeing the Egyptians moved for him, it was better accepted, because he had the consent of the whole court, *Mercer.* 6. The Hebrewes thinke, that *Ioseph* did in policie set others a worke, to decline the suit of the countries, who would have beene instant with *Ioseph* to bury his father in Egypt.

QUEST. IV. Why *Iacob* is said to have digged or made a grave for himselfe.

Vers. 5. *Bury me in my grave which I have made or digged for me.* 1. This is not understood of the purchase of the place of sepulture made by *Iacob*; as the word *carah* to dig, sometime signifieth, as *Deut.* 2.6. *Thou shalt dig* (that is, buy) *water for money*: for *Iacob* did not buy this double cave, but *Abraham*. 2. And *Iacob* cannot be said to buy it, because *Abraham* bought it, as *Lyranus*: for *Abraham* every where, is said to have bought it, and not *Iacob*, *Gen.* 49.30.50.13. 3. That also is but a fable of the Hebrewes, that *Iacob* is said to have digged, or gotten it, because he bought out *Esaus* right with a summe of gold. 4. And it signifieth more, than that *Iacob* appointed himselfe a certaine place of buriall there, *Perer.* 5. Therefore it is most like, that in deed *Iacob* did cause a place of sepulture to be digged, and made ready for himselfe against he died, though this be not else where mentioned, *August. qu.* 170. *in Genes.* and so was it the use, for men in their life time to make their sepulchers, as *Asa* did, *2 Chron.* 16.14. and *Ioseph* of Arimathea, *Matth.* 27.60. *Iun.*

QUEST. V. Why Christ refused to give leave to his disciple to bury his father: yet Pharaoh granteth it to *Ioseph*.

Vers. 6. *And Pharaoh said, Goe up and bury thy father.* It need not seeme strange that Pharaoh an heathen King giveth leave to *Ioseph* to bury his father, and yet our Saviour would not grant so much to one of his disciples: for the case was not alike. 1. This disciple was called to preach the

Gospell, and he could not attend that businesse, unlesse he neglected his calling. 2. His meaning was, not presently to goe bury his father, and come strait againe, but to stay with him till he died. 3. Beside his father, was none of the faithfull or beleevers, but he was of their number that were spiritually dead, and therefore it had beene dangerous for the disciple to converse with such. 4. Neither was he bound by an oath to per|forme that duty, as *Ioseph* was here, *Muscul*.

QUEST. VI. Why they left their children and cattell behind.

Vers. 8. *Only their children, and their sheepe, &c. left they behind, &c.* 1. The Egyptians did not stay their cattell, as now beginning to oppresse them, as the Hebrewes: for they were not yet so hardly used. 2. But they left these things, which might be cumbersome unto them, because they purposed to re|turne againe, both for that *Ioseph* so promised, upon whom they depended, who was not to forsake his calling: and for that their time of returne was not yet come, and therefore the sonnes of *Ephraim* had but hard successe, because they prevented the time, 1 *Chron.* 7.21. *Mercer*. 3. Although no mention be made of their women and servants, yet it is like, that they stayed behind likewise, the one to attend their children, the other their cattell, *Muscul*. 4. The charets and horsemen were for their defense.

QUEST. VII. The corne flower of Atad, why so called, and whether on this side, or beyond Iordan.

Vers. 10. *They came to Goren Atad.* 1. *Atad* signifieth a thorne or bramble bush, of the greater sort, which brancheth out, and is of the bignesse of a laurell tree: so it is taken, *Psal.* 58.10. *Before your thornes are felt as great brambles*, that is, before your power increase, the Lord shall destroy you, *Iun.* This place then was beset with such brambles: so that *Goren Atad*, is here rather a name appellative, than proper, *Iun.* 2. This place was not beyond Jordan, as the most translate, H. B. G.P. S. and therefore some thinke, that *Ioseph* brought them about by the desarts of Idumaea, and so to Jordan, the same way, which afterward *Iosua* did conduct the people by into Canaan, for feare of the Canaanites, lest they might have troubled them in the way. But *Ioseph* being so well accompanied, needed not to feare the Canaanites, and the Egyptians at that time were feared of other nations: and seeing they going the neerest way might be as soone and sooner at Mamre than at Jordan, which lay Eastward out of the way; *Ioseph* had no reason to fetch a circuit about. *Augustine* thinketh they came first to Mamre, and from thence went over Jordan to this place, where they mourned, which was 50. miles off from the place of buriall, and re|turned againe the same way over Jordan to Mamre, *quest.* 171. *in Gen.* But there is small reason for it, that they should goe 50. miles beyond the place of buriall, which was the utmost period of their journey, and goe backe againe. Wherefore *Mercerus* thinketh, it is to be read rather on this side of Jordan: or as *Iulnius, ad vadium Iordanis*, at the passage of Jordan, for so the word *begn•ber* signifieth, that is, not farre from Jordan: for as *Mercerus* well noteth, and *Luther, beth* signifieth *cis*, on this side, *mem, trans*, beyond, or on the other side. *Hierome* also giveth witnesse hereunto, that this field of thistles was about three stones cast from Jerico, two miles from Jordan, called *Betagla*, that is, the maze or circle, because there the

Egyptians went about circle wise, when they mourned for *Iacob*. Now Jerico is on the West side of Jor|dan, not beyond. *Hierome* saith, it was *trans Iordanem*, beyond Jordan in respect of some other place, as France, which the Romans call *Transalpina*, beyond the Alpes, is to them in France, *Cisalpina* on this side the Alpes, *Mercer*.

QUEST. VIII. Why they mourned in Atad, before the place of buriall.

Vers. 10. *THere he mourned for his father seven dayes.* 1. This mourning then of *Ioseph* and the Egyptians in this place, was not for the great slaughter of the Israelites, which afterward fell out in that place, when the Lord sent a fire amongst them for their murmuring, as *Histor. scholasti.* noteth: for neither was that fire sent forth in this place, which is mentioned, *Numb.* 11. or *Numb.* 16. and the text saith directly, that they mourned for *Iacob.* 2. Whereupon of their mourning it was called *Abel*, which signifieth *mourning*, not a plaine which is so called, because it mourneth for barrennesse, as *Ramban* thinketh, and *Mercerus* following him. 3. They mourned before they came to the place of buriall, *Mercer.* not after, as some thinke, and not for feare lest they should have beene interrupted by the Canaanites, if they had deferred this solemnity, till they came to Mambre, as *Pererius:* but this being a fit place for them to rest their weary cattell, that had gone a long way thorow the solitary and sandy desert, in the meane time they used this solemnity, *Muscul.*

QUEST. IX. How Iacobs sonnes carried him, and in what order.

Vers. 13. *His sonnes carried him into the land of Canaan.** The Hebrewes here have certaine curious observations: 1. That *Iacob* gave charge that his sonnes only, not his nephewes should carry his body, because most of them were borne of Canaanitish women. 2. That *Levi* should not beare him, whose posterity was afterward to beare the Arke; nor *Ioseph*, because he was a governour; but *Ephraim* and *Manasseh* should be in their stead. 3. That *Iacob* appointed them their places, three on the East side of the coffin, three on the West, three toward the North, three toward the South: it is like they carried the coffin after a seemely and orderly manner, but whether in this forme, it is uncertaine, *ex Mercer.*

QUEST. X. By whom the message was sent to Ioseph, and whether indeed Iacob dying, gave any such charge.

Vers. 16. *They sent unto Ioseph, saying, &c.* 1. This message was not sent by any of the Egyptians,* to whom they would not impart that secret; neither is it like that *Dan* and *Nephtali*, the sonnes of *Bilha* carried it, because *Ioseph* did keepe sheepe with them, *Genes.* 37.2. as the Hebrewes thinke: but it is most like, that some of their domesticall and trusty servants went with this message in the name of all the brethren, *Mercer.* 2. Neither did they come in, watching their time, while the message was in delive|ring, as some thinke, but they stayed till they knew *Iosephs* minde by the messenger, *Calvin.* 3. They use three perswasions to move *Ioseph*, *vers.* 17. because they were brethren, servants of the same God, it was their fathers will, *Iun.* 4. Yet all this seemeth to be fained: for it is like, that *Iacob* would have spoken to *Ioseph* himselfe, if there had beene any such matter: and *Ramban* thinketh, that *Iacob* never knew of his sonnes offence against *Ioseph:* for he himselfe did forbear to tell his father, because he had remitted it, and his sonnes would not accuse themselves, *Calvin. Mercer.* 5. The cause of their suspition, was not (as the Hebrewes imagine,) because *Ioseph* being in the land of Canaan went to see the pit, into the which he was let downe, and there gave thanks, whereby they thought his mind was altered toward them; but their owne timorous heart misgiveth them, and they measured *Ioseph* by themselves, thinking that he had but dissembled his malice toward them hitherto for feare of their father, as *Esau* purposed to doe toward *Iacob*, while *Isaack* lived, *Mercer.* 6. *Ioseph* wept for grieffe,* that without cause they so hardly conceived of him. 7. *Iosephus* is here deceived, that *Iosephs* brethren refused to returne into Egypt with him, but that hee gently intreated them: for all this was done after that they were returned.

QUEST. XI. In what sense Ioseph saith, am I God.

Vers. 19. *Am I in Gods stead? &c.* 1. Some doe read, *Am not I under God?* and make this sense: if God be ready to forgive, much more I. 2. Some, *I doe feare God*, or I am Gods, *S.C.* therefore I will not seeke to revenge. 3. But the best reading is, *Am I in Gods stead?* with an interrogation, not without, as *Cajetane* readeth, *I am in Gods stead*, that is, I follow Gods will and sentence, I looke not to your evill intent: the word *thacath*, signifieth both *pro*, for, and sometime it is a note

of *subjection*, but here it is taken in the first sense. 4. The meaning then of these words. *Am I God*, is not, 1. either, that they should aske God forgiveness, and not him: 2. or that he committed his revenge to God, for hee thought of no revenge: 3. or that he would not have them to worship him as God, for he had divers times before received that reverence at their hands: 4. neither doth he by this meanes excuse their fault, because he referreth all to Gods will. 5. But the meaning is, that seeing God had turned their evill counsell against him, to his good, and theirs, and of many beside, he would not for his part be the man that should turne it to revenge, *Calvin. Mercer.* and so the Latine Interpreter doth hit the sense, though not the words, *can I resist Gods will? Iacob* after the same manner said to *Rachel*, (that said, *give me children*,) *am I God? Gen. 30.2.* that is, it is not in my power to give thee children: so here *Ioseph* saith, *am I God?* it is not in my power to hurt you, whom the Lord intendeth by this meanes to blesse, *Iun.*

QUEST. XII. The computation of Iosephs age.

Vers. 22. *Ioseph lived an hundred and ten yeeres.* 1. Thus God recompenced *Iosephs* short affliction, which endured 13. yeeres from the 17. yeere (not from the 16. as *Pererius* saith, following the corrupt Latine text) of his age, to the 30. when he stood before *Pharaoh*, with a long time of prosperity, for the space of 80. yeeres, that is, from the 30. yeere, to the 110. yeeres, for so long he lived. 2. Yet attained not *Ioseph* to the yeeres of his father, which were 147. and some of his brethren overlived

Page 404

him as *Levi*, who lived 137. yeares, *Exod. 6.16.* whether *Ioseph* dyed first of all his brethren, as *Pererius* thinketh, it is uncertaine: the great affliction and hard imprisonment in his youth, the cares and troubles of the government and administration of the kingdome, might be some reason of the shortning of his dayes, *Perer.* 3. This then was the age of *Ioseph*, hee was 17. yeares old when he was sold into Egypt, *Gen. 37.2.* at 30. yeares he stood before *Pharaoh*, *Gen. 41.46.* he was 49. yeares old when *Iacob* came into Egypt; for the seven yeares of plenty were then past, and two of famine, *Gen. 45.6.* at *Iacobs* death, who lived 17. yeares in Egypt, *Gen. 47.28.* he was 56. yeares old; and 54. yeares he lived after, which make 110. in all. * 4. By this age of *Ioseph* it may appeare, how long hee dyed before *Moses* was borne, namely 64. yeares, and 144. yeares before the departure of Israel out of Egypt: as may be thus gathered: from the promise made to *Abraham*, to the going out of Israel, are 430. yeares, *Exod. 12.40. Galat. 3.17.* of this time 215. yeares were run, when *Iacob* came downe to Egypt: for *Abraham* was 75. yeares old, when the promise was first made, *Gen. 12.4.* *Isaack* was borne when *Abraham* was 100. yeares old, *Gen. 17.17.* *Isaack* at 60. had *Esau* and *Iacob* borne, *Gen. 25.26.* *Iacob* at 130. came downe to Egypt, *Gen. 48.9.* these yeares put together, 25. of *Abrahams* age, 60. of *Isaacks*, 130. of *Iacobs*, make 215. exactly: there remaineth then the other halfe of 215. of the which time *Ioseph* lived 71. yeares; for he was 49. when *Iacob* came downe to Egypt, and lived 110. yeares, there remaineth then, 144. yeares: take from this 80. yeares, for so old was *Moses*, when *Israel* went out of Egypt, and the remnant is 64. from *Iosephs* death to *Moses* birth. 5. Here appeareth *Tostatus* error, that would have 66. yeares from the death of *Ioseph* till *Moses*: and 146. from thence to *Israels* departure, wherein he faileth in 2. yeares. * But *Iustinus* the historiographer is in a greater error, who would have *Moses* to be *Iosephs* son, *lib. 36.* and in the same place, he hath other untruths; as that *Ioseph* was his fathers youngest sonne, that his brethren sold him for the excellency of his wit, whereas they did it of malice; that he got his skill of interpreting dreames by art magicke: whereas the Magitians and wise-men of Egypt could not do it: but he by the spirit of God was enabled thereunto, *ex Perer.*

QUEST. XIII. How many generations Ioseph saw of Ephraim.

Vers. 23. *Ioseph saw Ephraims children to the third generation.* 1. Thus most doe read, that *Ioseph* onely saw *Ephraims* childrens childrens children, in the third descent from *Ephraims* *pro•epotes*, his grand-nephewes: which were *ab•epotes* to *Ioseph*, nephewes in the fourth degree: but of *Manasseh*, he saw onely his childrens children: so that *Manasseh* was only a grand-father, *Ephraim* a great grand-father, while *Ioseph* lived: so that *Ephraim* was forwarder in his posterity, than *Manasseh* by one descent. 2. But I rather thinke that *Ioseph* saw *Ephraims* children in the fourth generation from *Ephraim*, in the fift from himselfe. 1. Because they are called, in the originall, *the sonnes of the third*, namely from *Ephraim*: the sons of the third are in the fourth generation: and so *Iunius* translateth well *abnepotes*, that is, nephewes in the fourth descent. 2. Because we finde that *Ephraim* though younger than *Manasseh*, exceeded him by two descents: for *Iosuah* was the seventh from *Ephraim*, who was the sonne of *Nun*, the son of *Elishama*, of *Ammihud*, of *Hadan*, of *Shutelah*, of *Ephraim*▪ 1 *Chron.* 7.26, 27. But *Zelophehad*, who lived with *Iosua*, and dyed in the wilderness, of *Hepher*, of *Gilead*, of *Machir*, of *Manasseh*, was but the fift from *Manasseh*, *Numb.* 29.1. Therefore when *Ioseph* saw the sonnes of *Machir*, of *Manasseh*, in the second degree from *Manasseh*, he might see *Elishama* in the fourth descent from *Ephraim*: and thus *Iacobs* prophecie more fully tooke effect even in *Iacobs* time, that *Ephraim* should be greater in number than *Manasseh*.

QUEST. XIV. The meaning of this phrase to be brought up upon the knee.

Vers. 23. *WEre brought up on Iosephs knees.* The Scripture useth three phrases of this kinde: 1. *As to come from betweene the feet*, which is taken for education and bringing up, *Gen•s.* 49.10. though sometime it be specially applied to the birth of women, *Deuter.* 28.57. 2. They are said, *to beare upon his knees*, that is, to receive the children newly borne, and to lay hand on them, which properly belon|geth to women; as *Rachel* saith, when she gave *Bilha* her maid to *Iacob*, *She shall beare upon my knees*, *Gen.* 30.3. 3. The children are said to be brought up upon the fathers knees, because they with joy imbrace their babes, and dandle them on their knees, *Mercer.* *Iunius*.

QUEST. XV. Why Ioseph would not presently be buried in Canaan.

Vers. 25. *Ioseph tooke an oath of the children of Israel.* 1. The Latine readeth only, he tooke an oath of them: but the Hebrewes well note, that it is said, of the *children of Israel*, because not only the Patriarkes in person, but all their posterity afterwards did take themselves bound to this oath, and after|wards performed it. 2. *Ioseph* did not presently charge them to bury him in Canaan, but at their depar|ture, for these reasons: 1. Because he would not prevent the time which God appointed, for hee knew, that God would visit them and deliver them, *Mercer.* 2. He did it to shew his faith, as the Apostle shew|eth, that this motion proceeded of faith, *Hebr.* 11.22. and that seeing they were to indure great affli|ction, which *Ioseph* did foresee, and therefore he saith, God would visit them, hee by this meanes would have them confirmed in the hope and expectation of their deliverance. 3. Hee knew that the Egyptians would not suffer his body to be removed, *Perer.* 4. And this would bee an occasion, that the Egyptians should have *Ioseph* in remembrance, leaving his monument among them, and deale the better with his na|tion, *Mercer.*

QUEST. XVI. Why Ioseph was buried in Secheni.

Vers. 25. *YE shall carry my bones hence.* 1. This was accordingly performed by *Moses*, when the Israelites came out of Egypt, *Exod.* 13.19. 2. Besides, it is evident also out of the Scripture, that *Ioseph* was buried in Sechem, not because *Ioseph* was there sold into Egypt, as some Hebrewes thinke, for that

done in Dothan, not in Sechem, *Genes.* 37.17. neither as Rab. *Salomon* thinketh, because *Iacob* gave Sechem to *Ioseph*, to that end to be a place of buriall, or for that *Ioseph* gave charge to his brethren▪ there to bury him, *Mercer.* for no such thing is mentioned in the story. But I rather thinke that the Israelites in their discretion did there bury him, because that place was given him in speciall words by *Iacob*, and be|cause it fell out to be in the inheritance of his sonnes: for which cause also they buried *Iosua* in his inhe|ritance in mount Ephraim, *Iosua* 24.30, 32.

QUEST. XVII. Whether the rest of the Patriarkes were buried in Sechem.

NOW whereas a question may be moved whether the Israelites removed the bones of the rest of the Patriarkes, when they came out of Egypt. 1. It is not like, that the Patriarkes as they died in Egypt were removed to Hebron, where *Iacob* was buried, as *Iosephus* thinketh, *libr. 2. antiqui•at. cap. 4.* for this had beene a great trouble to make so many severall journeyes: and seeing *Iosephs* bones were kept in Egypt, there was no reason to remove the rest. 2. Much more unlike it is (as some thinke,) that they were translated to Sechem as they died: for *Ioseph* was the first that was there buried. 3. And that they were translated from Sechem by the sonnes of *Hemor*, as some expound that place, *Act. 7.16.* it is not probable: for the Israelites after their returne would not have suffered any other to meddle with their fathers bones: and before they returned, they would rather have buried them in Hebron, than in Sechem. 4. Wherefore it is most likely, that the Patriarkes bones were carried out of Egypt together with *Iosephs* bones, and there all buried together, as *Stephen* sheweth, *Act. 7.16. Perer. Consent.*

And seeing mention is made of that place, *Act. 7.16.* where it is said, *That Iacob and the fathers were removed to Sichem, and put in the sepulcher, which Abraham bought of the sonnes of Hemor of Sichem:* which place hath moved much question: I will adde somewhat here of this matter, to that which is be|fore handled, *qu. 13. in Gen. 23.*

QUEST. XVIII. How Abraham is said, *Act. 7.19.* to have bought the sepulcher of the sonnes of Hemor, whereas he indeed bought it of Ephron.

1. THERE I refused their opinion, that thinke *Stephen* might faile in memory, and name *Abraham* for *Iacob*. 2. Theirs also I rejected, which thinke that *Zophar Ephraims* father, of whom *Abraham* bought the ground, was also called *Hemor*: whereunto *Pererius* subscribeth. 3. Neither doe I con|sent to *Cajetane*, which thinketh that the Patriarkes were removed from Sichem, to the sepulcher which *Abraham* bought, by the sonnes of *Hemor*; and so referre the last words, *of the sonnes of Hemor*, not to the *verbe, òné sato*, bought, but to the word, *ètethésan, put*: but this is not likely, that the Sichemites had any thing to doe with their bones. 4. Nor yet can I altogether approve *Beza* his conjecture, that thinketh, by the negligence of the scribes, *Abraham* to be put into the text for *Iacob*: the reasons why I refused these foure conjectures, I have set downe in that place, whither I referre the Reader.

5. The Syrian Translator readeth in the singular *metetétthe*, he was translated, and *etétthe*, was put, and so understandeth it only of *Iacob*▪ that he was removed to Sichem, and from thence by the Sichemites carried to Hebron. But the Scripture overthroweth this conjecture, which testifieth, that his sonnes buried him in *Abrahams* place of sepulture, which he bought of *Ephron*, *Gen. 50.13.* beside, the originall copy in the Greeke readeth in the plurall, not in the singular.

6. I resolved in that place upon the exposition of *histor. scholastic.* from the which *Iunius* seemeth not much to differ: *histor. scholastic.* transporteth the words thus: *And were translated to Sichem, bought of the sonnes of Hemor, and from thence put in the sepulcher, which Abraham bought for money:* but this trans|posing may seeme very hard: therefore *Iunius* transposeth not the words, but thinketh the article 〈 in non-Latin alphabet 〉, to be supplied: that where it is said, 〈 in non-Latin alphabet 〉, of the sonnes, he would have it, 〈 in non-Latin alphabet 〉.

&c. beside that of the sonnes of Hemor; that is, bought of them: and would have this to be the meaning, that *Iacob* and the Patriarks were buried part of them in *Abrahams* sepulcher, part in *Sechem*▪ which *Iacob* bought. To this interpretation, that *Stephen* here abridgeth two histories, of *Abrahams* and *Iacobs* purchase, I gave liking before, as the best of all the rest propounded.

7. But since I have considered of another way to reconcile this place, which doth satisfie my selfe best: and this it is, that by *Abraham* here is not understood the posterity of *Abraham*, as *Ge•evens*. upon that place, for that were an unproper kinde of speaking: but I rather thinke, according to the manner of the Hebrew tongue, wherein *Stephen* then spake, that there is here an *eclipsis* of a word of cognation, as of *sonne*, *nephew*, or such like: for it is usuall in the Scriptures to eclipse such termes and names of kindred: as 2 *Sam*. 21.8. *He tooke the five sonnes of Michal*, that is, of the sister of *Michal*: for *Michal* had no children: and v. 19. of that chapter: *Elbanah slew Goliah the Git•ite*, that is, the brother of *Goliah Lahmi*, 1 *Chron*. 20.5. where the word *brother* is eclipsed: so also in this place *Hemor of Sichem*, where, not the word *sonne*, as the common English translations reade it, but *father*; as *Beza*, or *prince*, as *Iunius* must be supplied: as *Luk*. 24.10. we reade *Marie of Iames*, that is, the mother of *Iames*, *Mark*. 15.40. So here in this place, to supply the *sonne* of *Abraham*, may as well be admitted, as to supply *sister*, or brother in the place before recited, 2 *Sam*. 21.8, 19. I leave now the Reader to take his choice.

Thus the meaning of *Stephen* is plaine; that the Patriarkes were all buried in *Sichem*: and so *Hierome* testifieth, that in his time their monuments and sepulchers were there to bee seene, *epitaph*. *Paul*. and whereas *Iosephus lib.2. antiquit. c. 4.* saith, they were buried in *Hebron*: both may be true, that they were first translated to *Sichem* then to *Hebron*: but not by the *Sichemites*, nor yet immediately removed thither out of *Egypt*: But I rather with *Beza* for this matter, admit *Hieromes* report than *Iosephus*.

QUEST. XIX. Whether *Iacob* made his purchase with ••ney, or with lambes.

BUT whereas it may be objected against this interpretation, which understandeth this place of *Iacobs* purchase: that he bought it not for money, but for an hundred lambes, *Genes*. 33.19. 1. I neither thinke with *Eugubi•s*, that *Hierome*, reading *lambes*, was deceived by the Septuagints translation, who at the first as he thinketh, did read, 〈 in non-Latin alphabet 〉, money, not 〈 in non-Latin alphabet 〉, lambes: for the Chalde Interpreter also readeth, *lambes*. 2. Neither with R. *Achibac*, whom *Oleaster* followeth, doe I thinke the word *ch•s•t•*▪ to be ••rowed of the Arabians, who so call their money. 3. Nor yet, was the money, so called *chesita*, a lambe, as the Basilian penie is called *c•rvus*▪ a raven, as *Lipp•man*. 4. But I rather approve *Iunius* conjecture that it was a peece of money stamped with the print of a lambe: and so it is taken for a peece of coine, 〈◇〉 2.11. where it is said, that every one of *Iobs* friends gave him a peece of money, and an earring of gold: it had beene no great gift, to bestow upon him a lambe, and the other gift which is joyned with it being of gold, doth rather shew, that it was money: wherefore *Stephen* in this place doth interpret the other, that this purchase was made with that kinde of money, rather than with lambes.

QUEST. XX. Of the putting of *Iosephs* bones in a chest.

*Vers. 26. *They put him in a chest*. 1. I omit here the Hebrewes fables, how that when they could not finde *Iosephs* tombe, to bring it out of *Egypt*, a sheepe spake unto them, and shewed where it was: whereupon they led the sheepe with them in the wilderness, and therefore say they, it is said in the Psalme, *Thou didst lead thy people like sheepe, by the hand of Moses and Aaron*. 2. The like fable is reported by the Author of *histor. scholastic*. that when *Nilus* had overflowne the place where *Iosephs* tombe was, *Moses* cast a certaine thin plate of gold into the water, wherein

hee writ the name *Iehovah*: which flotig upon the waters, stood still where *Iosephs* chest was, which they tooke up, and carried with them out of Egypt: and he fableth further, that *Iosephs* bones did prophesie of their difficult and hard jour|ney. This fable is worthy no better credit th^on the other: though *Perer*. give not the like censure of it. 3. Whereas in Ecclesiasticus, *cap.* 49.19. it is said, as the vulgar Latine translateth, *Iosephs bones prophesied after his death*: which *Pererius* understandeth, of the accomplishment of *Iosephs* prophecie at his death, that God would visit his people: the words in the originall are, the bones of *Ioseph èpeskép*, *were visited of God*, and so the *Interlineariet* translation readeth. 4. *Cajetanus* thinketh, that *Iosephs* bones were laid up in a marble coffin: but it is more like to have beene made of wood▪ as fittest for carriage. The Hebrewes also thinke, that the Israelites carried but two Arkes in the wilderness: the Arke of the Testament, and *Iosephs* arke or chest. But besides that, this is great presumption and boldnesse in them, to match Gods Arke and *Iosephs* coffin together: it is probable, that the rest of the Patriarks bones were carried out of Egypt, at the returne of the Israelites, and that they were buried in Sechem together with *Iosephs*: for when else should they have beene convoyed thither? not before they came out of Egypt, for then they would have laid them in Hebron, where *Iacob* was buried, rather than in Sechem: and after they could not,* when they were departed out of Egypt: And though mention be made only by *Moses*, of the burying of *Ioseph* in Sechem, because he was the more honourable person, and to shew how carefully they dischar|ged the oath made to *Ioseph*, yet we doubt not, but that according to *Stephens* report, the rest of the Pa|triarks were translated thither: which thing *Stephen* might know, either by undoubted tradition, or some authentike bookes now perished; as *Paul* learned, that the names of the Magicians in Egypt, that resisted *Moses*, were called *Iam*•es and *I*•mbres, 2 Tim. 3.8.

4. Places of Doctrine.

1. Doct. Righteous m^on apt to shed teares.

Vers. 1. *Ioseph wept*. This is now the sixt time that *Ioseph* is said to weepe, *Genes.* 42.24. *Genes.* 43.30. *Gen.* 45.2. *Gen.* 46.29. and twice in this chapter, *vers.* 15.18. By this the Stoikes are confuted, who would have a wise man without compassion or affection, *Muscul.* Also wee see that good men in Scripture were apt to shed teares, as *Ioseph*, and *David*, who often in the Psalmes maketh mention of his teares: such were the holy Apostles S. *Paul*, *Act.* 20.19 and S. *Peter*, *Matth.* 27.57.

2. Doct. God turneth evill actions into good.

Vers. 2. *WHen yee thought evill against me, God disposed it to good*. Herein appeareth the mighty power of God, who is able to turne evill unto good: not that he either winketh at mens evill actions, and letteth them alone, *Calv.* neither is he the author, approver, worker, or provoker to evill, *Mercer*. but he overruleth, even the actions of wicked men, and ordereth and disposeth them to what end it pleaseth him: as *Judas* conspiracie against Christ, did serve to execute and bring to passe the deter|minate counsell of God, *Act.* 2.23. yet are not the workers of evill thereby any thing excusable▪ because Gods will taketh place: the good that commeth of an evill action, as here the preservation of the Church by *Iosephs* captivity, proceedeth from the goodnesse of God, not from any such intendment in the instrulment, *Pererius*. Therefore *Beetius* saith well, *Sola divina vis est, cui* •a•a quo{que} bona sunt, &c. God only can turne evill into good, by using evill to bring forth a good effect.

3. Doct. To love our enemies.

Vers. 21. *FEare not, I will nourish you*. Thus we are taught by *Ioseph* to love our enemies, to doe good to them that hate us: according to the doctrine of our Saviour, 〈◇〉. 44. For so *Ioseph* was a foster-father unto them, that would have starved him in the pit, *Muscul.*

5. Places of Confutation.

1. *Confut.* Against Masses and Trent•li for the dead.

Vers. 3. *THE Egyptians bewailed him 70. dayes. Petrus Comest•r* divideth this number into 40 dayes, and 30. dayes: the first was the time of the Egyptians mourning, the other of the Hebrewes: whereupon he groundeth the superstitious use of the Christians in mourning, and saying Masses 30. dayes for the dead, *cap. 114. histor. scholastic. in Genes. Contra.* 1. The text saith, that the Egyptians, not the Hebrewes, mourned these 70. dayes: and that use taken up afterward by the Hebrewes, was borrowed from the Egyptians: for the stint of mourning used among the faithfull was but for seven dayes: so long mourned *Ioseph, ver. 10.* 2. Though the Hebrewes mourne 30. dayes, yet did they not pray for their soules, or offer any sacrifice for them, nor yet doe any penance for the dead: which seemeth to be directly for|bidden, that they should not cut their haire, or their beard, or make any print in their flesh for the dead, *Levit. 19.28.* as though the dead were profited by any such afflicting of themselves.

2. *Confut.* Against the superstitious choice of the place of buriall.

Vers. 13. *THEy buried him in the cave of the field, &c.* Thus was it the use among the Hebrewes to bury their dead without the Cities, as we may read, *Luk. 7.12.* where our Saviour did meet the people at the gate of the City, carrying a young man to be buried: This custome of a long time was re|tained among the Gentiles: as among the Athenians, who would by no meanes grant to *Servius Sulpi|tius* a place of buriall within the City, *Cicer. epist. famil. lib. 4.* *Plato* also prescribeth, that the dead should be buried in the fields, and such as were barren and good for nothing else, *lib. 2. de legib.* It was also for|bidden by the Romane Jewes: *Hominem mortuum in urbe ne sepelit•; Bury not a dead man in the Citie.* The Christians were the first, which buried the dead in their Churches; not as *Tostatus*, which, first buried them within their Cities or houses, as *Pererius* therein confuting him, sheweth out of *Diodorus*, that it was the manner of the Egyptians, to keepe their dead in coffins at home, placing them upright, and to give their bodies as pledges to their creditors, *Diodor. lib. 2. cap. 11.* and out of *Herodotus*, how the Egyp|tians doe inclose their dead in vessels of glasse, in their houses, and make pictures of them, *Herod. lib. 3.* But this use to bury the dead in Churches and neare unto them, for more holinesse of the place, was first taken up by superstitious Christians: which respect of the place, if it be onely civilly used, wee condemne not: as *Lycurgus* ordained, that the dead should be buried neere unto the Temples, that others passing by, might be stirred up by the sight of their monuments to imitate their vertues, *Plutar. in Lycurg.* But to place the dead in Church, or Church-yard, to be helped by the prayers of the living, as *Tostatus* and *Pere|rius*, is a superstitious device of fantasticall men, without any warrant of Scripture; for if they died in the Lord, they rest from their labours, and their workes follow them, *Revel. 14.13.* If otherwise, they are in the place of torment, from whence is no returne, *Luk. 16.26.* and our prayers can doe them no good.

3. *Confut.* Against traditions and visions.

Vers. 25. *GOd will surely visit you. Ioseph* though he had received no vision or revelation from God concerning this, yet he did verily beleeeve the word and promise of God, which hee had heard of *Iacob*; which sheweth their error, that as not contented with the Scriptures, seeke other helps, as the Papists by their blinde traditions, the Anabaptists by their fantasticall visions, *Calvin.* But wee are taught that the Scriptures are sufficient to lead us into all truth, and that they which do teach otherwise, though an Angell from heaven, are to be held as accursed, *Galath. 1.8.*

4. *Confut.* Against prayer for the dead.

Vers. 25. *YE shall carry my bones hence.* The Patriarkes *Iacob* and *Ioseph* desired to be buried in the Land of promise: 1. Because that was the place which the Lord did choose for his people to dwell in. 2. They did hereby testifie their faith in Gods promises, that he would bring their seed thither. 3. They desired to be buried with their fathers, as having the same hope of the resurrection. 4. They fore|saw by the spirit of prophecie, that the Messiah should be borne there. 5. But this was no cause, * as *Bellar/mine* imagineth, that they might receive benefit by the prayers and sacrifices of the dead. 1. For at this time, and 200. yeeres after *Iacobs* death, there was no worship of God nor publike prayer professed in Canaan, till the Israelites returned out of Egypt. 2. And if prayer were availeable for the dead, it might profit them which were buried in Egypt farre off, as well as neere hand. 3. No example can be produced out of the Canonickall Scriptures of the old Testament, that ever any prayed for the dead.

5. *Confut.* Against the carrying about of relikes.

Vers. 26. *THEy put him in a chest in Egypt.* *Ioseph* was layed up in a coffin, and there kept: they did not rake in his ashes, and take out his bones, and carry them about to worke miracles, as they serve the bodies of Saints in the popish Church, if they be their bodies: *Plinie* maketh mention of *Pyr/rhus*, that his great toe on the right foot could not be burned with his body, and that it gave helpe being touched, to those which had the swelling of the splene, whereupon it was laid up in the Temple, *Plin. l. 7.* This whether it were an imposture of Sathan, or one of *Plinies* fables, I cannot say: many like tales are current among the Romanists. But *Iosias* practised the contrary, who would not suffer the bones of the Prophet of *Iudah* to be removed, that prophesied of him by name, *2 King. 23.17.*

6. Places of morall observation.

1. *Mo*•. To mourne moderately for the dead.

Vers. 3. *THE Egyptians bewayled him 70. daies.* But *Ioseph* onely mourned for his father seven daies, *vers. 10.* wherein appeareth the difference betweene the mourning of the faithfull, which have hope, and of infidels, which have no hope of the resurrection: the one is moderate, the other exces|sive: So the Apostle teacheth, that wee should not mourne for the dead, as those that have no hope, *1 Thess. 4.13.* but with sobriety and in measure.

2. *Mor.* Vnity of religion the bond of peace.

Vers. 17. *FORgive the trespasse of the servants of thy Fathers God:* there is nothing which ought more to perswade men to unitie, than that they worship one and the same God: as *S. Paul* exhor|teth▪ *to keepe the unitie of the spirit in the bond of peace, for there is one Lord, one faith, one baptisme, E/phes.3.4, 5.* Therefore Christians doe much forget themselves, in dishonouring their holy profession with unbrotherly strife and contention.

3. *Mor.* Oaths must be religiously kept.

Vers. 6. *GOe and burie thy father, as he made thee to sweare.* Even *Pharaohan* Heathen prince made conscience of an oath, and therefore condescended to *Iosephs* request. This example shall condemne many Christians, that are carelesse to performe their oathes, *Calvin.* whereas the Scripture teacheth, that a man should keepe his oath, though hee swear to his owne hinderance, *Psal. 15.4.*

4. *Mor.* A guilty conscience alwayes fearefull.

Vers. 15. *IT may be that Ioseph will hate us: Iosephs* brethren, now after 40. yeares, call to minde the trespasse committed against *Ioseph, Mercer*: such is the nature of a guilty conscience; upon every occasion it is apt to be revived and stirred: as the Lord said to *Cain: If thou doest not well, sin lieth at the doore, Gen. 4.7.* of such *Moses* saith, *the sound of a leafe shaken shall chase them, Levit. 26.36.* Therefore when any hath sinned, let him seeke soundly to heale the wound of his conscience, that it doe not grieve him afterward.

5. *Mor*: Perfect reconciliation doth good for evill.

Vers. 21. *FEare not, I will nourish you, &c. Ioseph* here sheweth his unfained reconciliation, in that he doth not only forgive his brethren, but also doth them good: Many now adaies thinke they are perfectly reconciled, if they doe not recompence evill, though they will not extend their hand to doe good to them, who were before their enemies. But our Saviours doctrine is otherwise, that we should doe good to those that hate us, *Matth. 5. vers. 44.*

6. *Mor*: To renounce the world, and the vanities thereof.

Vers. 22. *IOseph dwelt in Egypt, he and his fathers house.* The Latine readeth, *with his fathers house*: it is like, that *Ioseph* did joyne himselfe in society of religion with his fathers house, yet exculpting his place of government still: wherein he shewed, that he regarded not the honours and pleasures of the Court, in respect of the fellowship with Gods Church: So the Apostle saith of *Moses, that he chose rather to suffer adversity with the people of God, than to enjoy the pleasures of sinne for a season, Heb. 11.25.* by these examples we are taught to renounce this world, not to be entangled with the vanities thereof, but to presse forward in desire to our heavenly Canaan.

Here then is an end of this booke: which the Jewes make such account of, that they have numbred the very letters, which make 4395. But as they dwell in the letter, so we should take delight in the spirituall sense and godly edifying. Thus have I by Gods gracious assistance finished this laboursome and painfull worke: most humbly beseeching God, to make me able to goe forward in this course, if he shall see it to be to his glorie, and the good of his Church: to whom I give all hearty thanks, who hath thus far holpen and assisted me: and so I conclude with that saying in the Revelation;

Praise, honour, and glory, be unto him that sitteth upon the throne, and unto the lamb for ever,

Revel. 5.13.

FINIS.

Hexapla in Exodum, That is, A SIXFOLD COMMENTARY UPON The second Booke of MOSES called EXODVS: VVherein according to the Method propoun|ded in *Hexapla* upon Genesis, these six things are observed in every Chapter: 1. The argument and method. 2. The divers readings. 3. The questions discussed. 4. Doctrines noted. 5. Controversies handled. 6. Morall common places applied.

VVherein in the divers readings these translations are compared together: 1. The Chalde. 2. The Septuagint. 3. The vulgar Latine. 4. *Pagnine*. 5. *Montanus*. 6. *Iunius*. 7. *Vatablus*. 8. The great English Bible. 9. The Geneva edition. 10. And the Hebrew originall maketh the tenth.

And in the same there are well nie two thousand Theologicall questions handled: and above fortie Authors old and new, writing upon this booke, abridged.

Divided into two parts or Tomes: The first containing the deliverance of the Israelites, with their preservation: The other, the constitution and setting of their State by wholesome lawes.

By *ANDREW WILLET*, Professor of Divinitie.

The first Part or Tome.

PSAL. 77.20.

Thou didst lead thy people like sheepe by the hand of Moses and Aaron.

[illustration]

VERITAS ❁ FILIA ❁ TEMPORIS

[printer's or publisher's device]

LONDON, ¶ Printed by the Assignes of THOMAS MAN, PAVL MAN, and IONAH MAN. 1633.

Page [unnumbered]

Page [unnumbered]

TO THE MOST CHRISTIAN RIGHT NOBLE, MOST EXCELLENT AND mightie Prince, IAMES by the grace of God King of Great *Britaine, France and Ireland*, Defender of the true Christian Faith.

A *Ntipater* King of *Macedonia* (most gracious Sovereigne) when one presented unto him a booke treating of happinesse, is said to have rejected it with this answer: **I am not at lei/sure*. To whom the presenter replied; *Be not King, if thou hast no leisure*. Your Majestie with better reason might be excused by want of leisure, if such kinde of presents were neglected; both because your Highnesse affaires of the Kingdome are greater, and such gifts are now exhibited oftner. But that replie was rash and audacious: for he so much the more is worthie the name of a King, who inten|ding more weightie businesse, cannot attend smaller matters: yet seeing Princes are as Gods in earth, and this is Gods glorie, **who dwelling on high abaseth himselfe to behold things in heaven and earth*; may it please your Majestie to descend a little from your Throne of honour, and to vouchsafe to take knowledge of this gift, which is now offered.

I here present to your sacred view the historie of *Moses* birth, education, acts, and exploits: whose faithfulness in Gods house, courage against Gods enemies, clemencie and pietie toward his people, and other excellent vertues, as they are mirrors for Princes, and well expressed in your Majesties acts: So in nothing more lively doth your High|nesse, our *Moses*, resemble this ancient and worthie *Moses*, than in

the manifold preservation of your life and state, even from your cradle and infancie unto this pre|sent. *Moses* being a childe should have beene destroyed; after he was Governour of Israel, divers times did they assault him, murmure and conspire against him: So your Majesties infancie hath beene assaulted, and since your royall person endangered by ma|ny unnaturall conspiracies: but now of late most of all in that barbarous and devillish treacherie, intended against your princely person, and the honourable state of this land, assembled in Parliament.

No age before us, or now present, nor countrie ever brought forth the like monster,

Page [unnumbered]

such an unnaturall and wicked conspiracie, for device so subtile, in working so secret, in execution so mischievous, or that came neerer to the designed period, not taking effect. The greater was the danger, the more glorious the deliverance; the more del|villish the invention, the more gracious the divine prevention; the more close the con|triver, the more honourable the finder out. And herein as God is to have the chiefe glo|rie, being the author of this counsell, and the onely revealer of secrets: so your Highnesse is to be honoured, as the instrument, whose cogitation the Lord directed as a light to search out the mysterie of darknesse, and as a cunning Pilot to guide the ship beside the rocks and sands. * Now is fulfilled that saying of the Wise-man: *A King that sit|teth in the throne of judgement, chaseth away all evill with his eyes*. It was *David*, not the sons of *Zerviah*, *Ioab* and *Abishai* his Counsellors, that found out, by consulting with God, * the treacherie of the men of *Keilah*, intended against him. And *Pharaoh* himselfe had the instinct by dreame to foresee the calamitie of Egypt, by the future famine. And the King of *Nineveh* gave the advice how to prevent the del|struction of the Citie by repentance. * Like as *Ambrose* doth celebrate the memorie of the Emperour *Valentinian*, who sitting in his Consistorie, assisted with his Nobles, when they all gave counsell, to restore unto the Romans their Idoll Temples: *Solus velut Daniel, excitato in se Dei spiritu, Gentilibus obviabat: He onely as another Daniel, the spirit of God moving him, resisted the Gentiles request*. The Seralphims in *Isaiah* (which *Hierome* was taught by an Hebrew Rabbine to understand of the Kings and state of *Iudea*) had six wings, with two they covered their face, with two their feet, and with two they did flie: so while the face of the men of State was as it were blinded, and the feet and inferiour parts had their counsell darkned, thanks bee to God, that your Majesties wings of judgement were not pinioned, but did flie aloft with the Eagle▪ to espie what was working below. And so, as he well saith: *Necesse erat, ut qui potentior cunctis fuerat, prudentior fieret universis: It was fit, that hee which was beyond all in power, should exceed the rest in prudence*.

But now may it please your Majestie, to the glorie of God, and for eternall memorie to bee transmitted to posteritie, to give mee leave in few words to describe this worke of darknesse, and to bring it to the light, whereby this Cockatrice brood, con|sulting with infernall spirits in the earth, thought at once to have undermined and subverted both the Civill and Ecclesiasticall State of this land. * Wicked *Abimelech* slew upon one stone seventie of Gedeons sonnes, yet *Iotham* escaped: but here none within danger could have beene delivered. * *Adonibezeks* crueltye is noted, that cut off the thumbs of hand and feet of seventie Kings: but in this mischievous plot, both the heads and hands of many honourable persons should have beene miserably rent from their bodies. * Cruell *Saul* in one day commanded fourescore and five Priests to bee murdered, yet *Abiathar* the sonne of the high Priest was delivered: but in this bloudie exploit all our Reverend Fathers were appointed to the slaugh|ter. * Ambitious *Athaliah* destroyed all the Kings seed, yet *Ioash* the Kings sonne was preserved: but here no not the heire of the Crowne should have beene spared. Savage *Caligula* was not more barbarous, * who wished that all the Senatours of *Rome* had but one necke, that hee might smite it off at a blow: Nor yet *Hannibal*, who when he saw a pit filled with humane bloud, cried out: *O formosum spectaculum: O goodly sight!* Or *Valesus* Proconsul of *Asia* under

Augustus Caesar, who having put to death three hundred men, walked and vaunted himselfe among the dead

Page [unnumbered]

bodies, saying; *O rem regiam: O Kingly act!* *Sylla* was not so bloudie, who com|manded seven thousand Citizens to be killed, whose crie was heard to the Senate house, where *Sylla* with the Senatours was assembled; for hee did forbear the Senate house: nor that King of *Persia*, which commanded the people of *Syria* to have their •oses cut off: or irefull *Camby•es*, who in his expedition against the Aethiopians, caused every tenth man to be tithed out for food, his armie being almost famished. But here scarce one man of ten that feared God, and loved the truth, should have beene left alive: yea the very infants could not have beene exempted from this generall massa|cre: but as *Hierom* speaketh of the crueltie of the Hunnes: * *Cogerentur mori qui nondum vivere coeperant, & nescientes malum suum, inter hostium manus & •ela riderent; They should have beene forced to die, that yet begun not to live, and not knowing their doome, should have smiled under the bloudie hand of the enemye.*

Blessed be God therefore who hath in his great mercie and love to his Church, disap|pointed their wicked imaginations: in this snare which they laid for others is their owne foot taken: and they are sunke into the pit, that they made for others: the stone which they would have rolled upon us, is fallen upon their owne head. * And as *Am|brose* writeth of the Bees: *Apes quae non obtempera verint legibus regis, immo|riuntur aculei sui vulneri; That they which disobey the order of their King amongst them, die upon their owne stings:* So that engine, wherewith the Ro|manists thought to have gored others, hath wounded themselves. * As they with *Abi|melech* sought to have fired the tower of *Sichem*, so their owne parts have justly felt the fire: and as with Sathan, that used the winds to overhelme the house upon *Iobs* sonnes, they attempted with a sulphureous spirit to have blowne up that honourable house▪ so now most worthily their owne members are exposed to the winde and aire, and their wicked acts leave a sulphureous smell behind them. This I write not (God is my record) as rejoycing in their confusion, but grieving rather at the cause thereof, pitying their persons, but hating their actions, *ut probem me* (as he saith) *non homi|nes odisse, sed erro•es, To shew, that I hate not the men, but their manners.* They with *Dathan* and *Abiram* are gone downe into the pit, * whose mouth they opened to swallow others: as they laboured in the earth to worke iniquitie, so their names are written in the earth to blot out their memorie: they which wickedly imagined to del|prive others of buriall, with *Iehoiakim* are themselves buried, as an asse is buried, * and cast forth without the gates of *Ierusalem*.

Now nothing remaineth (most Christian King) but that we give due thanks unto our gracious God, who hath wrought this glorious deliverance. In which action of thanksgiving, the Church of God hath used to performe three duties: * To give sollemne praise unto God; to send presents one to another, in signe of joy; * and to give gifts to the poore. In the first your Majestie hath given us example, who in the same place, where the danger was devised, and deliverance received, publique|ly with godly *Iehoshaphat* blessed God: and this honourable Parliament, concurring with your Christian Majestie, hath well seconded your princely example, in de|creeing an annuall commemoration to bee kept of that day: no lesse worthie to bee re|membred, than the Iewes feast of *Purim*, * when vile *Haman* had cast lots over them for their destruction: or the feast of the dedication of the Temple, after *Antiochus* had prophaned it: for how can our mercifull God be sufficiently praised, * who discovered the secret counsels of the wicked, undermined the underminers, and he that is a wall of

Page [unnumbered]

fire about Ierusalem,* hath quenched their fire? *There is a path* (as *Iob* saith) *which no fowle hath knowne, neither hath the kites eye seene it: yet the Lord hath de/clared their works,** (as *Elihu* answereth) *and he hath turned the night: there is no darknesse, nor shadow of death, that the workers of iniquitie might be hid therein.* The Lord hath so brought to passe, that neither *sagitta volitans per diem*, the arrow of treacherie flying by day;* nor *negotium ambulans in tenebris*, con|spiracie walking in the darke, hath come neere us: therefore alwaies praised bee his name. Concerning sending of presents, a testimonie of our joy, that honourable assem|blie hath with loving hearts presented to your Majestie a subsidarie benevolence, as a token of their dutie and thankfulnesse. And may it please your Majestie also to accept the widowes mite, this poore present, which I in all humblenesse and loyaltie doe offer to your Princely view: thinking it not the least part of my terrene happinesse, that as my *Synopsis* was readie to meet your Majestie at your joyfull entrance, so this *Hexapla* commeth forth (by Gods goodnesse) to congratulate for your prosperous deliverance. The gifts to the poore, are your Princely clemencie and bountie to your Majesties lo|ving subjects; that as the first is extended according to the honourable custome of this nation in the determining of the Parliament, to some kinde of offenders: so the other is desired and expected, in seeing provision and maintenance to be procured for the Mi|nisters and Preachers of the Gospell, which in many places is very small, and so the number of them to be not empai|red but increased, that religion and learning may flou|rish, the two principall props of this Kingdome, as your Majestie well knoweth, what|soever some have impiously thought and profanely written to the contrarie.

God strengthen your Majestie, with all the honourable State, that as our adversa|ries have digged pits, which hold no water; so our *Lawgiver, with the Princes of Israel,* may dig wells (of springing water)* with their staves, as it is said of *Mo/ses*; that is, enact such lawes whereby the spring of the Gospell may be kept open, and run along to our posteritie; but the heads of the bitter Romish waters may be for ever stopped: that all the people of God may use the same joyfull acclamations to such godly lawes, as the Israelites did to the well; *Rise up well, sing yee unto it.* As for the rest, I end with the conclusion of *Baraks* song: *So let all thine enemies perish, O Lord,* but they which love him, shall be as the Sun that riseth in his might.*

Your Majesties most humble Subject, *Andrew Willet.*

Page [unnumbered]

**TO THE MOST REVEREND FATHER IN GOD, *RICHARD* BY THE DIVINE PROVI|dence,
Archbishop of *Canterburie*, Primate and Metropo|litane of all England, and of his Majesties most
Honourable Privie Counsell.**

AS concerning lawes, so of books (*Righr Reverend Father*) there are two opinions; some mislike there should be many, as *Arcesilaus* in *Laertius*; whose saying was, *Quemadmodum ubi multi me|dici, ibi multi morbi, ita ubi permultae leges, ibi plus vitio|rum*; *Like as where are many Physitians, there are many dis|eases, so where there are many lawes, there are many faults.* Some thinke it not necessarie there should be any: as *Demonax* used to say, *Leges prorsus esse inutiles, ut quibus boni non ege|rent, mali nihilo fierent meliores*; *That lawes were altogether unprofitable, because neither the good stood in need of them, neither were the evill bettered by them.* But *Chrysostome* with a better spirit, approved all good lawes, and would have none omitted: *In cythera non satis esse in uno tantum nervo concentum*

efficere, universos oportet percuti numerosè & decenter; Like as to make musick on an harpe, to strike upon one string was not sufficient, unlesse all were played upon in due measure. The like judgement is to bee given of books, that as superfluous scribling might be well spared, so necessarie and profitable writing is not to be lightly esteemed.

There are then three sorts of men, whom I first desire briefly to satisfie, and then I will in few words declare the contents, order and end of this worke.

First, some there are, that hold these labours superfluous, and thinke that this age is given too much to scribling, and that the world is pestered with too many books. But this is their error, that, because some books are vainely written, doe so judge of all: and finding some treatises unnecessarie, they imagine the rest to be so. Indeed it cannot be denied, but that there are some writings, which as *Aristen* compared Logike, are like spiders webs, *very curious*, but *nothing profitable*:^{*} yet hee which should contemne all, because he justly condemneth some, were like to an unwise patient, who, because of some unlearned Empirikes, should reject the skilfull Physitian; as even the Heathen Poets could say, that he, which *neglected learning, left the Physitian of his soule*. In mens divers writings, the diversitie of Gods gifts diversly appeareth: There is no eye so quicke, but may oversee somewhat, which another may espie: no wit so sharpe, but may be more whetted: nor yet any gift so meane, but there may be some use thereof: nor no labourer so simple, but may bring somewhat to further Gods building, as the Apostle saith, *Ye may all prophesie one by one, that all may learne, and all may have comfort*. Even the greatest Prophet, and best interpreter,^{*} may receive some bene|fit by the meanest Preacher, and expounder. True it is, that in these dayes, bookes are counted the

Page [unnumbered]

vilest merchandise; and the last thing, for the most part, which a man buyeth, is a booke; and any thing is thought more necessarie, than that which is for the soule. This also is the cause, why rich men are more sued unto, than wise men, and Merchants and Vsurers d•ores are more frequented than Preachers houses: because, as one being demanded the reason, why wise men went unto rich men,^{*} and not the rich to the wise, answered, *Wise men know what is necessarie for themselves, so doe not the other*: Therefore the one seeketh things temporall, as requisite for the bodie, the other neglecteth wisdom, being necessarie for the soule. Now concerning such neglecters of divine studies, and contemnners of spirituall labours:^{*} I say, as *Hierome* answered *Ruffinus*, *Mihi & meis juxta Ismenium canens, si aures surdae sunt caeterorum; I will sing unto me and mine, as Antigēidas the Musician said to his scholar Ismenius, if other mens eares be deafe*.

Another sort there is, that are given to carpe at other mens writings, who if they be such as are enemies to the truth;^{*} I say with the Apostle, *Am I become your enemy, because I speake the truth?* Hierom saith, *Scio me offensurum quàm plu•imes, qui dum mihi iras•untur, suam indicant conscientiam; I know I shall offend many, who while they be angrie with me, doe bewray their conscience*. If they speake against him that defendeth the truth, they shew them|selves therein enemies to the truth; if they cannot indure error to be discovered, they declare them|selves to be in error: In this case therefore, they which are offended, doe discover their owne con|science to bee corrupted. But if the reprehenders of this worke, be such as blame other mens dili|gence, because they themselves are idle, and finde fault with that, which they cannot mend, and such as like nothing,^{*} but their owne; I answer with the Apostle, *He that praiseth himselfe is not allowed, but he whom the Lord praiseth*. Now howsoever other are affected toward me, and my poore labours, this minde I will beare toward the sharpest Censurers and their writings: that, as the Apostle said of certaine contentious Preachers in his time,^{*} *That, so Christ be preached, whe|ther under pretence or sincerely, hee would therein joy*: So I say of such writers, whether they write of emulation, and vaine glorie, or of sincere affection, so the truth be maintained, I doe rejoyce therein, and

give God thanks for their labours. As *Hierom* writeth of his friends letters: *Si amas, scribe obsecranti, si irasceris, iratus licet scribe, magnum & hoc desiderii solamen habebis, si amici literas vel indignantis accipiam; Ad Nitiam: If thou lovest me, write at my request, if thou art angrie, yet write; it is some comfort unto me, that I may receive the letters, yea of an angrie friend.*

But some doe thinke, that it is in vaine for men to write in this age, which so smally considereth of their paines, and that it is labour lost, which findeth not recompence in the world. As though peace were the reward of the pen, and the grace of God depended upon the grace and favour of men: the gifts of God, as they are not bought with money, so neither should they be sold for money. Hee that serveth the world, let him looke for his reward in the world: he that serveth Christ, shall finde him a plentiful rewarder. He that said to his Apostles, *Great is your reward in heaven*, hath a reward in store for those which labour in his name: They which expect either praise or profit in this world, having their desire, doe receive their reward, as our Saviour said of the Pharisees, that did all of vaine ostentation: *They have their reward*. As for the praise of men, as *Hierom* saith of the Preacher, *Docente te in Ecclesia, non clamor populi, sed gemitus suscitetur, lachrymae auditorum laudes tuae sint; ad Nepotian. When thou teachest in the Church, seeke not to raise the crying, but the sighing of the people; let the teares of the hearers be thy praise*. As the Preacher must not respect the praise of men, so neither the writer. And concerning other reward of gaine or preferment to be expected, *Ambrose* hath this excellent speech; *Propositam pia mens mercedem non appetit, sed pro mercede habet boni facti conscientiam, & justi operis effectum; angustae mentes invitentur promisso, erigantur speratis mercedibus; lib. 1. de Abraham cap. 8. A godly minde coveteth no propounded reward; but counteth the conscience of well doing, and the good effect of the well done worke, a reward: let unwilling minds bee enticed by promises, and stirred up with hope of rewards.*

Now it remaineth that I briefly shew the argument, order, and matter of this Commentarie: wherein I have chiefly propounded unto my selfe (omitting the ordinarie and usuall collections) the discussing and solution of such questions as seemed more obscure and difficult: according to that saying of *Augustine*, *Verbi Dei altitudo exercet studium, non denegat intellectum*▪ *The depth of the word of God, doth exercise meditation and studie, it denieth not understanding*. And he fitly resembleth the holy writers, the Prophets and Apostles, to the Angels whom *Jacob* saw ascending and descending: ** Ascendentes sunt, quando perfectis perfecta praedicant; descendentes*

Page [unnumbered]

quando parvulis & imperitis simplicia insinuant: They ascend, when they preach perfect things to the perfect: they descend, when they insinuate plaine things to the simple. I have followed the same method in this Commentarie upon *Exodus*, which I did before observe upon *Genesis*: they that know the one, may also judge of the other. This historie of *Exodus* consisting of two parts, the redemption of the Lords people, and the constitution of them being redeemed▪ by whole some lawes and ordinances; I have accordingly divided into two parts, or tomes: the first whereof handleth the peoples deliverance, and preservation, unto the 19. Chapter: The second treateth of their constitution, and setting of their estate by wholesome lawes, both Morall, Iudiciall and Ceremoniall: which part likewise is distributed into two books, the first containing the promulgation of the foresaid lawes, to Chapter 30. the other the execution thereof, thence to the end of the booke.

Thus have I proceeded in the old Testament hitherto▪ not being yet resolved with my selfe, whether to take the books of the Hebrew Scriptures in order, which a mans life time would scarce suffice in this manner to goe thorow, or to make choice of the more difficult books indifferently out of the old and new Testament: In the handling whereof, wee shall see the different gifts of Interpreters, as *Hierome* well noteth, *Multi super Evangelia bene disserunt, sed in explanatione Apostoli impares sui sunt; alii cum in*

instrumento novo optimè senserint, in Psalmis & veteri Testamen/ito muti sunt. Dialog. 1. advers.

*Pelagian. Divers doe treat well upon the Gospels, but in explaining the Apostle are unlike themselves: others being of sound judgement in the new Testament, are no bodie in the old. But yet to begin with the old, maketh a good way to understand the new, for the law is a schoolemaster, as the * Apostle saith, to bring us unto Christ. And as Am/brose elegantly resembleth it, Lex velut inferioris molae saxum, tarda, pigra, otiosa; The law as the nether milstone is heavie, slow, and of small riddance. But yet as the upper milstone, though of greater agilitie and quicker dispatch, yet cannot grinde without the nether, but both together make good meale: so the truth and faith of Christ, as fine flower, is betweene the old and new Testament minsed and divided forth unto us.*

But this further I must advertise the discreet Reader of, not to take offence, that I have made use in this Commentarie, both of Protestant and Popish writers, old and new upon this booke (as I have here set them downe in the margen) not rejecting the judgement of any that wnesse for the truth. For as the Apostle allegeth the Heathen Poets, so farre as they are witnesses of the truth: so I thinke a Protestant, by that warrant, may borrow of such Interpreters, which otherwise favour and savour of superstition, where their pen is a minister and handmaid of truth: and whereas S. Iames saith, *Have not the faith of our glorious Lord Iesus Christ in respect of persons;* they which doe refuse the testimonie of the truth at any mans hand, in respect of any schisme, sect or profes|sion, should seeme to be partiall in discerning of the truth, against the Apostles rule; wherein Pro|testant writers are more equall than the Romanists: for they thinke scorne to use our writers, though of never so excellent parts: as appeareth in *Pererius* Commentaries, who sorteth out his collections wholly out of men of his owne sect (I speake of the new writers) whereas he needed be no more ashamed, to have followed the judgement of *Luther; Calvine, Simlerus, Iunius*, and other worthie writers among the Protestants, as we doe not refuse the learned observations of *Cajetanus, Montanus, Vatablus*, with others of their side. I have therefore out of their writings taken the best and left the worst: where they speake the truth, I alleage them; where they are found in error, I refute them: herein following *Hieroms* president, *Operis est & studii mei multos legere, ut ex plurimis di/versos flores carperem, non tam probaturus omnia, quàm, quae bona, electurus.* Advers. Vigilant. *I professe this to be my studie, to gather varietie of flowers out of divers, not to al|low all which I finde, but to make choice of the best▪* And as *Ambrose* well saith, *Legimus aliqua, ne legantur; legimus, ne ignoremus▪ legimus, non ut teneamus, sed ut repudiemus: * Somethings we reade, that others should not read them; we reade them, not to be ignorant of them; we reade them, not to retaine them, but to reject them.*

These my labours, as your Grace was my great encourager first to undertake them, so it is meet that you should with the first reape the fruit of them. And this I wish from my heart, and humblie crave of God, that, all domesticall contentions being laid aside, wee the Ministers of the Gospell might so spend our time, and imploy our paines, that the age present might receive comfort by our Ministerie, and posteritie profit. And I say with *Augustine* to *Hierome*, *Quiescamus ab his contentionibus, nostrae vitae salutique parcamus, minus certè assequatur illa, quae inflat, dum non offendatur illa quae aedificat: Let us rest from these contentions, and favour our life and health: let that have lesse which puffeth up, so that be not offended which edifieth.* Mens singularitie should give place to charitie, and opinion of knowledge to peace, and selfe love to the

Page [unnumbered]

common good. And so I conclude with that saying of *Hierome*, *Precor itaque ut p••em, ◇◇ nobis reliquit Dominus, habeamus: in b••evi antetribunal ejus, reconciliat• se• s•iss••••/cordiâ, aut praemium recuperabit, aut poenam; ad Castorin•m: I pray therefore, that ◇◇ may injoy that peace, which our Lord left unto us: shortly before his tribunall seat, for con|cord kept or broken, we shall receive reward or punishment.*

Your Graces readie to be commanded in the blessed Lord Iesus, *Andrew Willet.*

Page [unnumbered]

CERTAINE DIRECTIONS TO THE READER.

I Desire thee (courteous Reader) to follow these directions in the reading of this worke. In the whole Scripture and euery part thereof, there are two things generally to be considered, the sense and understanding, and the use and profit: As the Apostle toucheth both, first speaking to *Timothie* of the *Knowing*, that is, the understanding of Scripture, then of the profitable use, *2 Tim. 3.15, 16*. The sense of the Scripture is either the literall and single sense, which is seene in the interpretation of the words; or the compound and mixt sense, which consisteth either in shew|ing the coherence of the text, with the other parts going before, and following; or in removing of doubts, difficulties and con|tradictions. Now the use and profit of Scripture, either con|cerneth doctrine, in confirming the truth, and confuting error; or manners, in reproving vice, or exhorting to vertue: and thus the Apostle saith, *The whole Scripture is profitable to teach, to improve, to correct and instruct in righteousness, 2 Tim. 3.16*.

According to this distribution, have I observed six points upon every Chapter: three belonging to the sense, the Argument and method shewing the coherence, the diuers Readings explaining the literall sense and signification of words, and the explication of questions, which concerneth the remo|ving of doubts: the other three doe shew the use, in noting the doctrines for confirmation of the truth, or the controversies for the confuting of errors; and then follow the Morall observations, tending ei|ther to the destruction of vice, or instruction in righteousness.

In the Diuers Readings, *I.* signifieth *Junius*, *V. Vatablus*, *C.* the Chalde Paraphrast, *S.* the Septuagint, *L.* the vulgar Latine translation, *A. Arias Montanus*, *P. Pagnine*, *B.* the great Bible, *G.* the Geneva edition, *H.* the Hebrew originall. And the letters in the margen shew the best reading: the starre fixed in the margen noteth the diversitie of reading in some principall place. These my labours now I commend unto thy favourable acceptation (Christian Reader;) and both thee and them, to the gracious blessing of our glorious Lord Iesus Christ: to whom be praise for ever.

Page [unnumbered]

Page 1

THE SECOND BOOKE OF MOSES CALLED EXODVS. GENERALL OBSERVATIONS out of the whole Booke.

I. The summe and argument.

AS in the former booke *Moses* shewed the originall and beginning of th•Church: so in this hee declareth the progresse and increase thereof. *Simler*: wherein, both Gods faithfulnessse and truth appeareth in per|forming his promise made to their fathers, in multiplying their seed wonderfully, and that under the miserable thraldome and bondage of Egypt. *Pellican*. and the Lords glorie and power notably appeared in those mighty signes and wonders, whereby *Pharaoh* was forced to let

Israel goe. *Vatab.* his fatherly and tender care also shewed it selfe, in sparing his people and not utterly destroying them, when they fell into lust, murmuring, and idolatrie: still correcting them as a father, by his chastisements to bring them to repentance, yet remembering his ancient love still following them with new benefits. *Genevens.* and his wonderfull providence is manifested in giving them lawes to be governed by, and prescribing unto them a most excellent forme of worship. *Iunius.* And the summe of this booke is briefly comprehended in the 105. Psalm, from verse 24. to the end: wherein the Psalmist sheweth how it fared with Israel in Egypt before their deliverance: by what meanes they were delivered, and what the Lord did for them after their deliverance. *Ferus.*

2. The parts of the booke.

This booke of Exodus hath two parts:

- 1. The narration and historie of the Israelites deliverance and going out of Egypt. *A.*
- 2. The constitution and setting of the Church after their deliverance. *B.*
- *A.* In their deliverance are to bee considered
 - 1. Such things as went before: as
 - The occasion, which was their grievous oppression in Egypt. chap. 1.
 - The preparation of the instruments of their deliverance: of *Moses*, chap. 2, 3, 4. and *Aaron*, chap. 4. with their message to *Pharaoh*, chap. 5, 6.
 - The meanes procuring their deliverance, those ten severall plagues, which were sent upon Egypt: described from chap. 7. to chap. 12.
 - 2. Their deliverance it selfe: consisting of their
 - Departure out of Egypt, with the manner thereof, and institution of the Passeover, chap. 12. and their going forward in their journey, c. 13.
 - Their passing thorow the red sea, with the destruction of the Egyptians. chap. 14.
 - Their thanksgiving. chap. 15.

- • In the constitution of the Church is set forth
 - 1. The provision of things necessarie for them: as
 - 1. Their foode, chap. 16. and water for their thirst. chap. 17.
 - 2. Defence from their enemies, as the Amalekites▪ chap. 17.
 - 3. A politike order set for government, c. 18.
 - 2. The prescription and promulgation of lawes.
 - Morall, chap. 20. with the preparation thereunto, chap. 19. Judicall, belonging to the policie of the Common-wealth, chap. 21. to 24.
 - Ceremoniall touching
 - The sacred things of the Tabernacle, chap. 25.27.30.
 - The Tabernacle it selfe. c. 26.27.
 - The Ministers of the holy things, the Priests and Levites,
 - Their institution with their holie garments, chap. 28.
 - Consecration, ch. 29.
 - The workmen and instruments. chap. 30.
 - 3. The execution and practice of their people: partly in
 - Their disobedience to the Morall law, in their apostasie and idolatrie, chap. 32. with their reconciliation, chap. 33.34.

- Their obedience concerning the ceremonials
 - Of the people in bringing stuffe to make the Tabernacle and other holy things: chap. 35.36.
 - Of the workmen in making all things according to the pattern. chap. 36. to 39.
 - *Moses* in approving the worke▪ chap. 39. and disposing it, chap. 40.

3. Certaine generall questions out of the whole booke explained.

QUEST. I. Concerning the inscription of the booke.

This booke is called in Hebrew of the first words, *velle shemoth*, that is, *and these are the names*: of the Greekes, it is called 〈 in non-Latin alphabet 〉, Exodus, of the miraculous going of the Israelites out of Egypt: *Simler*. The inscription of the bookes of Scripture is of three sorts: for it is taken either from the persons that wrote them, as the bookes of *Esay*, *Ierem.* &c. or whereof they be written, either in generall, as the bookes of *Ioshuah*, and of the Judges: or in part, as the bookes of *Samuel*: or else from the things entreated of, as the booke of Leviticus, Numbers, &c. or of the first words of the booke: as Genesis, is called of the Hebrewes, *beresheth*, *in the beginning*: Leviticus, *ve•kra*, *and he called*, &c. which are the first words of the text▪ and so also is this booke named, as is said before: *Iun.* and the reason of it may be this, because where the writer of any booke of Scripture left it without name, they of elder time for reverence and religion sake did forbear to give it any title. *Simler*.

QUEST. II. Of the computation of yeeres comprehended in the storie of Exodus.

Concerning the continuance of time and number of yeeres, which are comprehended in this booke, they are found to be 142. as may bee thus gathered: From the death of *Ioseph* to the birth of *Moses* are yeeres 60. from the birth of *Moses* unto the departure of Israel out of Egypt, are yeeres 80. chap. 7.7. from the departure of Israel thence unto the Tabernacle erected, was one yeere, chap. 40.17. *Iun.* These two latter numbers are certainly gathered out of the Scripture: only the first may be doubted of: which is thus also warranted: all the time of the peregrination of *Abraham* and his seed in Egypt and Canaan maketh 430. yeeres, *Exod.* 22.40. this time beginneth when *Abraham* was called out of his countrie, and 30. yeeres was run at the birth of *Isaack*: who at 60. begat *Iacob*, *Gen.* 25.26. who at an 130. went downe into Egypt unto *Ioseph*, *Gen.* 47.9. who being then 39. yeeres old, and dying at an 110. *Gen.* 50.26. lived after that yeeres 71. then put hereunto 80. yeeres of *Moses* age: all maketh (joyning the summes of 30.60.130.71.80. together) yeeres 371: there remaineth then the summe of 59. yeeres, or 60. to make up the whole summe of 430. yeeres.

QUEST. III. Whether *Moses* were the writer of this booke.

NOW that *Moses* was the pen-man and writer of this booke (the spirit of God being the author, and inspirer thereof, it is diversly evident: 1. for *Mose* testifieth of himselfe, that he wrote all the words of the Lord, *Exod.* 24.4. which are contained in this booke. 2. The Scripture so divideth the bookes of the old Testament, that they were written either by *Moses*, or some other of the Prophets, *Luk.* 16.31. 3. Our Saviour alleaging a certaine place out of this booke, doth call it the booke of *Moses*: *Mark.* 12.

26. Have you not read in the booke of *Moses*? so also *Luk.* 20.37. And that the dead shall rise againe, even *Moses* shewed it beside the bush, when he said, &c.

BUt whereas in this booke divers both morall, ceremoniall and Iudiciall lawes are prescribed, where|of the two first there is no question, but that the one doth bind us still, and the other is abrogated: only concerning the Iudicials of *Moses*, it is controverted, whether Christian Magistrates are bound to observe them: which Iudicials being of three sorts, either such which are annexed to the Morall law, as the punishment of adulterie and murther and disobedience to parents with death, and such like: or such as were appendant to the Ceremoniall law, as the punishment of those that touched any dead thing, or that came neere a woman in her monethly course, and such like: or such as belonged to the peculiar policie and state of that Common-wealth, as concerning the yeere of Jubile, * the raising up of seed to the bro|ther departed in marrying his wife, and such like: of the two latter there is no doubt made, but that the one is abrogated together with the ceremonies, whereon they attended, the other as proper to that go|vernment are now determined: only the third kinde of Iudicials remaineth, about the which great que|stion is made, how farre Christian governours are obliged to the same.

For the discussing of which question, 1. I neither am of their opinion, * which thinke that the Iudiciall law is left to the libertie of the Christian Magistrate to adde to it, and take from it, and to alter it, as shall •e thought fit for the time and manner of the countrey: for this were, 1. to be wiser than God, to leave altogether those directions and rules of justice, which he hath set downe: and the Apostle saith, *the foolishnesse of God is wiser than men*, 1. Cor. 1.25. that which seemeth to be meanest of the Divine orders, is farre beyond the wisest humane inventions. 2. And there is but one Law-giver *that can save and destroy*, *Iam* 4.12. Onely God that gave unto man his life, hath power to take it away: and therefore otherwise than God hath given direction, either by particular precept, or generall rule the life of man is not to bee taken away. 3. And seeing Magistrates are but Gods Ministers, *Rom.* 13.4. they must execute justice ac|cording to his will: for it is required of a disposer that he bee found faithfull, 1. Cor. 4.2. but Gods will otherwise appeareth not, than in his word. 4. And seeing whatsoever is not of faith (that is, firme per|swasion) is sinne, *Rom.* 14.23. and faith must be grounded upon the word, as being wrought by the word, *Rom* 10.17. how can the Magistrate approve his acts of justice as in the sight of God, unlesse hee can warrant the same by the word?

2. Neither yet can I consent with those which thinke, * that the punishment inflicted by *Moses* for the breach of the morall law together with the morall law is imposed upon Christian Magistrates: as it is not lawfull to punish adulterie otherwise than by death, nor simple theft by death but by restitution: *Piscator. praefation. in Exod.* for, if this were so, then the Gospell should overthrow the policie and institution of divers Common-wealths, which of a long time have continued: but God is the author of peace, not of confusion. 1. Cor. 14.33. 2. *Mardoche* and *Daniel* having place of government under the Persian Kings, did no doubt minister justice according to the lawes of that countrey. 3. Our Saviour Christ commanding to give tribute to *Caesar*, and injoyning obedience to the higher powers which did beare the sword, and that for conscience sake, *Rom.* 13. seeme to give approbation to the lawes of nations main|taining right, and tending to equity. 4. Our Saviour himselfe observed not the iudicials belonging to the morall law: for whereas he that gathered stickes upon the Sabbath was stoned to death by *Moses*, yet our Saviour excuseth and defendeth his Apostles, who did, as much as the other, in rubbing the eares of corne for their necessity, *Matth.* 12. yea hee giveth a rule, that for fornication onely and adulterie it was lawfull for a man to put away his wife, *Matth.* 19. which exception needed not, if either in fact then, or in right afterward, adulterers and adulteresses were to bee punished by death. If it be answered that Christ tooke not upon him the office of the Civill Magistrate, to impose corporall punishment: yet would not our Saviour have defended his Apostles, nor yet by silence have left them unproved for ne|glect of the law.

3. Wherefore the best resolution is, that the morall judicials of *Moses* do partly bind,* and partly are left free: they do not hold *affirmatively*, that we are tied to the same severity of punishment now, which was inflicted then: but *negatively* they doe hold, that now the punishment of death should not be adjudged, where sentence of death is not given by *Moses*: Christian Magistrates ruling now under Christ the Prince of peace, *Isai. 9.* that is of clemencie & mercie, may abate of the severitie of *Moses* law, & mitigate the punishment of death: but they cannot adde unto it, to make the burthen more heavie: to shew more rigour than *Moses*, becommeth not the Gospell, to extend more favour is not unbeseeming: of these two assertions my reasons are as followeth: 1. That which *Ambrose* urgeth out of the mouth of *Luke*, how our Saviour reproveth his Disciples, because they would have had fire come downe upon the Samaritanes, upon the which example hee thus inferreth: *Ostenditur nobis,* non semper in eos qui peccaverunt vindicandum, quia nonnunquam amplius prodest clementia tibi ad patientiam, lapso ad correctionem: It is shewed us, that alwayes vengeance is not to bee taken of those that offend, because oftentimes clemencie is more profitable for patience in thee, and amendement in the offender.* And this collection is ratified by the answer of our Saviour in that place: *The Sonne of man is not come to destroy mens lives, but to save them, Luk. 9.55.* 2. *Augustine* urgeth the example of Christ, who suffered the woman taken in adultery to escape without punishment of death, *Ioh. 8.* Whereupon hee inferreth that the adulter▪ 〈◇〉 ▪ not now to bee put to death, but to live rather, to be reconciled to her husband, or to come 〈...〉 : the usuall answer is, that our Saviour doth not here abrogate the Law against adultery, 〈◇〉

Page 4

only to meddle with the Magistrates office: ** Piscator. Ans.* Neither doe wee say that Christ abrogateth that law: but leaveth it free and taketh away the necessitie of it. And though Christ exercised not the Magistrates office in his owne person, yet in this case, it had not beene impertinent to have gi|ven direction to have her before the Magistrate, as in another case, he sendeth the leper to the Priest, *Matth. 8.4.* if it had pleased him to impose still the severitie of the law: yea our Saviour sheweth by his answer: *Let him that is amongst you without sinne, cast the first stone at her; Ioh. 8.7.* that hee would not have them such strait executors of the rigour of *Moses* law upon others, but rather to bee severe judges of themselves, and with charitable affection to support the frailty of others, to the which them|selves were subject. 3. Further, the difference betweene the times of the Law and of the Gospell must be considered: then they received the spirit of bondage to feare, but now the spirit of adoption, *Rom. 8.15.* then they which came neere the mount, where the morall Law was given, were stone or stricken thorow with darts,* whether man or beast, *Heb. 12.20.* but it is not so now: then the blood of *Abel* cryed for vengeance, but the blood of Christ now calleth for mercie: and so *speaketh better things than that of Abel▪ Heb. 12.24.* Therefore to mitigate the severitie of *Moses* Law, in some cases (yet not leaving sinne unpunished, nor by connivence cherishing the same) it is more sutable to the profession of the Gospell of peace and mercie.

Wherefore I here say with ** Chrysostome: Vbi paterfamilias largus est, dispensator non debet esse tenax: Where the master of the house is bountifull, the steward must not be sparing: Melius est propter misericordiam rationem reddere, quàm propter crudelitatem: It is better to be called to account for too much pitie, than for cruelty.* 4. The continuall practice of the Church sheweth as much, that the rigour of *Moses* judicials is mitigated. *S. Paul* willeth the incestuous man only to be excommunicate, *1. Cor. 5.* it seemeth then there was no law in force to put such to death: nor in *Cyprians* time, who thus writeth: *Quidam episcopi in nostro provincia, &c. Some Bishops in our province have altogether shut up penance against adulterie.* Nor after that in the time of the *Eliberin* Councell, which was held under the reigne of *Constantine*, where it was decreed,

can. 9. *Moechatus post poenitentiam, That he which committed adulterie after publike penance, should finally be denied the Communion.**

In *Hieromes* time it seemeth that adulterie was punished by death: who in a certaine epistle maketh mention of a young man,

qui adulter^oi insimulatus ad mortem trahitur:

who being accused of adultery was led forth to death: yet *Augustine*, as is shewed before, reasoneth against it: but of all other *Origen* writeth most plainly:

Apud Christianos, si adulterium fuerit admissum, &c.

Among Christians if adulterie be committed, it is not commanded that the adulterer or adulteresse bee punished with corporall death, &c. neither therefore was the law cruell then, neither now doth the Gos|pell seeme to bee dissolute: * but in them both the benignitie of God appeareth (yet) by a divers dispen|sation: then by the death of the bodie the people was rather purged from their sinnes, than condemned: but unto us sinne is purged, not by corporall punishment but by repentance: and it is to be seene unto, lest our punishment be greater, whose vengeance is laid up for the next world (when as they were ab|solved from their sinne by the paying of the punishment) as the Apostle saith,

how much more punish|ment is he worthy of, that treadeth under foote the Sonne of God?

Two reasons *Origen* yeeldeth of this his opinion, that there is now a mitigation of the rigour of *Moses* law; because then it served as an expiation of their sinnes, prefiguring the death of Christ: as S. *Paul* applieth that sentence (Cursed is every one that hangeth on a tree) which is generally delivered by *Moses*, to the particular death of Christ, *Galat.* 3.13. but now the expiation of sinne is by repentance and remission of sinnes in Christ. Againe, now a greater punishment abideth the contemners of the Gospell, even eternall in the next world, and therefore corporall death is not so much inflicted now, for *God punisheth not twice for the same thing*, as *Origen* in the same place alleageth.

Yet, although we contend, that the capitall punishment of *Moses* law may now be dispensed with in some cases upon the reasons before alleaged, this is not either to condemne those Common-wealths, which doe reteine still and practise the severity of *Moses* law against adulterers, who therein sinne not: but as *Ambrose* saith of the Apostles, that asked for fire to come downe upon the Samaritanes: *Nec discipuli peccant legem sequentes: Yet did not the Disciples offend, following the law*: neither to excuse those places, where this sinne is too easily and lightly punished, as *Erasmus* complaineth in his time: *Nunc adulterium lusus magnatum est: Now adulterie is but a sport of great men*. Where adulterie is not capi|tally punished, yet great severity otherwise should be used: as it was decreed in the Elib^orin Councell, that *he which having a wife committed adulterie, should be under penance five yeeres*▪ can <◇>. *He that did sinne that way after should not bee received to the peace of the Church till his dying* <...> *that did commit adulterie after penance, should never be restored to the communion of the Chu^o* c. 7. These or such like severe constitutions, this wanton and lascivious age hath need of, that this overflowing sinne might be kept in with higher bankes, than now it is: So then I conclude this point with *Cyprian*, who speaking of divers kindes of Ecclesiasticall censure used in divers places, * thus writeth: *Manente concordia vinculo actum suum disponit & dirigit unusquis{que} Episcopus, &c. The bond of amity remaining still, every Bishop so directeth and disposeth his owne act, that he is thereof to give account unto God*. The like may bee said of Princes and Magistrates, in their dominions and regiments: that the difference in publike punishments (all intending the glorie of God, and the brideling of sinne) is no cause to breake peace or breede jelou|sie betweene Christian states.

*Now for the other part, that *Moses* Judicials doe bind negatively, that is, where *Moses* Law inflicteth not death, there Christian Magistrates are not to punish with death: the reasons are these: 1. Because then the regiment of the Gospell should exceed in terror, the strictnesse and severitie of *Moses* Law. 2. *God*

is that one Lawgiver, that saveth life and destroyeth, *Iam.* 4.12. he gave life, and he only hath right to take it away. *God hath created man in his image*, *Gen.* 9.6. which image is expressed in mans soule animating the bodie. This image then is not to be defaced and dissolved, but by warrant and direction from God: therefore the equitie of the Judicials of *Moses* ought to be a rule, either by generall direction, or particular president to all Magistrates, in what cases and for what sinnes they are to deprive the offenders of their life.

But here it will be objected, that if this be so, then all those Common-wealths are in error, which punish theft by death, which by *Moses* law is satisfied by making restitution. *Exod.* 22.2. *Ans.* Even by *Moses* law some kinde of theft received a capitall punishment: as if it were a violent theft,* as it was lawfull to kill a theefe breaking into the house, *Exod.* 22.2. or a wanton theft, as *David* judged him worthy to dye, that having many sheepe of his owne, tooke by violence the onely sheepe which his poore neighbour had, *2. Sam.* 12.5. Likewise publike theft and sacrilege in *Achan* was punished by death, *Iosh.* 7. But that simple theft, when a man stealeth only to satisfie his hungrie soule, or to supply his present necessitie, should be proceeded against to the losse of life, it seemeth hard. And as I take it, the lawes of this land have used a good consideration herein, that such small felons should escape by their booke: wherein, to my understanding, greater clemencie and favour in some Judges were more commendable, who require an exactnesse of such simple clerkes; unlesse they bee such as are worthy, for other former evill demerits to be cut off as rotten members. There is a saying in the law, *Favores sunt ampliandi*: *Where favour is intended, it should be the largest way extended. It were also to be wished, that a greater valuation were yet set, than of the usuall rate, in such small felonies, when a man is to bee judged for his life. By *Dioclesians* law some kindes of theft are charged with restitution of foure fold: by another authentike law, the theefe is adjudged to bee beaten with clubbes. By the Decrees, *Qui fecerit furtum capitale.* &c. Hee that committed any capitall theft, as in breaking into an house, in stealing a beast, or some other thing of price, if he were a Clergie man he was to be under penance seven yeeres; if a lay man, five: if it were a small theft, he was to make restitution and to doe penance one yeere.* By any of these or the like constitutions, sufficient provision might be made against simple theft. But it can no wayes be justified, that such simple theft should bee more straightly punished than adulterie, which farre exceedeth the other, as the Wise man compareth them together, *Prov.* 6.30.32▪ that which the spirit of God hath judg'd to be the weightier sinne, by mans ballance cannot be made lighter. And hereof *Erasmus* complaint in his time was just: *Savitur passim in miseros fures &c. Poore theeves are every where streightly handled, whereas neither Dracos, nor the Romane, nor Moses lawes punish theft with death.* Then hee proceedeth: *Avaritia nostra facit ut ideo magnum malum existimemus furium, quia pecuniam summi boni loco ducimus*: *Our covetousnesse is the cause that we count theft such a great evill, because we hold money to be so great a good. This may suffice of this question.

4. Places of doctrine out of the whole booke.

1. *Doct.* Gods election sure and infallible.

First, it is evident by this booke of Exodus, wherein is set forth unto us, how diversly the people provoked God by their sinnes, as their Idolatrie, lust, murmuring, impatience, yet God continued their mercifull Lord still: that Gods election is immutable, and whom he loveth he loveth to the end, *Ioh. 13.1. Genevens.*

2. *Doct.* Which is the best forme of a Common-wealth.

SEcondly, In this booke also is described the best forme of a Common-wealth, when as both Prince, Nobles, and people have their due: that forme which is mixed of these three states is the happiest, and least subject to change, and freest from mutinies. So was it in Israel in *Moses* time: in his sole go|vernment there was a Monarchie, in the 70. Elders, assistants, an Aristocracie, in that out of every tribe the Senatours and Elders were indifferently chosen; therein there was a shaddow of the Democraticall state. *S•mler.* This mixt forme of government is well seene in our high Court of Parliament, where there is a concurrence of three estates.

5. Places of confutation.

1. Confutation against election by workes.

First, this booke shewing on the one side the ingratitude and disobedience of the people, on the other the stedfast love of God toward them, affoordeth an evident argument of Gods free election without any respect to workes, against those which defend election *ex praevisis operibus*, of workes foreseene be|fore: and the Apostle to the same purpose out of this booke alleageth that notable text, *I will have mercie on him, upon whom I will have mercie. Rom. 9.15. Borrhais.*

2. Confutation against those which say all things were carnall to the fathers.

FURther: some out of *Serveius* schoole, which have taught that the fathers in the law had only a carnal imagination of terrene things, and no knowledge of the Messiah, are in this booke confuted: for S. *Paul* sheweth how that in their externall actions, and symbols, baptisme was shadowed forth, and Christ both their spirituall meat and drinke and ours, 1. *Cor. 10.2.3.* And though the Apostles expected

Page 6

a terrene kingdome, Act. 1. that they did draw from the error of those times, it being a generall received opinion. But they themselves before that joyned with *Peter*, in confessing Christ to be the Sonne of God, Matth. 16. and afterward, they shewed, wherein their happinesse consisted, in preaching remission of sinnes in Christ. *Simler. Prologomen.*

6. Places of morall use.

1. *Mor.* Our spirituall deliverance by Christ shadowed forth.

First, here in the deliverance of Israel out of Egypt, is shadowed forth our spirituall deliverance by Christ: they under *Moses* escaped from the tyrannie of *Pharaoh* and the bondage of Egypt: wee by Christ are set free from the spirituall captivitie of sinne and Sathan: as the Prophet *Zacharie* alludeth unto this externall deliverance, chap. 10.11. *The Scepter of Egypt shall depart away. Borrah.*

2. *Mor.* Gods chastisements tend not to destruction, but to amendment.

AGaine: in that the Lord, when the people sinned, scourged them, and yet not to their destruction, but to their amendement: it sheweth that both God is not partiall, but will punish sinne, even in

his owne children, as also, that the afflictions, which God layeth upon his children, tendeth not to their ever|sion, but is sent rather to worke their conversion: *Genevens*. The Apostle saith; *If ye endure chastening, God, offereth himselfe unto you, as unto sonnes*. Heb. 12.7.

3. *Mor*. Example of speciall vertues in this booke.

FURther, in this booke many examples of singular vertues are propounded worthy of imitation: of piety in the Midwives, of faith in *Moses* parents, of meeknesse in *Moses*, and faithfulness toward his people, of zeale in the Levites: that all flocked to *Moses* to execute vengeance upon the Idolaters. *Simler*.

CHAP. I.

T His chapter sheweth the occasion which moved the Lord (for the cause thereof was in himselfe) to procure the deliverance of his people. This occasion is of two sorts:

First, the wonderfull increase of the people, where is mention made both of their names and number comming downe to Egypt, vers. 1. to vers. 7. then of their increasing in Egypt, vers. 7.

Secondly: The other occasion is the affliction of the Israelites, which followed upon this their increasing and multiplying: where is set downe their consultation with the threefold end thereof, vers. 10. Then the execution: where foure severall afflictions of the Israelites are described: 1. Their hard usage under the taskmasters, vers. 11. 2. Their miserable bondage being at the command in generall of the Egyptians not only for publike but private workes, vers. 14. 3. The male children are commanded to be slaine: where first the charge is given by *Pharaoh* to the Midwives, vers. 15.16. Then the execution followeth contrarie to the Kings expectation: where three things are declared; the reason which induced the Midwives not to obey the Kings cruell edict, v. 17. their defence unto the King, vers. 18.19. the reward of the Midwives, vers. 20. 4. Then followeth the generall edict for the destroying of all the men children, vers. 22.

2. The divers readings.

* 5. *But Ioseph was in Egypt*. A.P.V.B.G. *cum caeter. with Ioseph, which was in Egypt*. T. here, *which* is ad|ded: the meaning is, that Ioseph, though he were in Egypt, must be added to that number to make up 70.

10. *That they joyne themselves unto our enemies, or fight against us*. T. better than, *and fight against us*. B.G. *cum caet.* for their feare is threefold, lest they should run to their enemies, rebell, or escape out of their service.

* 11. *They built for Pharaos cities of munition*. T.S. rather, than *cities of treasure*. A.P.C.B.G. or *cities of tabernacles*, L. or *cities of store*. V. the word *mischenothis* taken for munition. 1. King. 9.19.

* 14. *With all manner of bondage, which they exacted of them by cruelty*. G.A.P.L. or *according*. S. better than *beside all service which, &c.* T. for the preposition *eeth* signifieth, *with*: or to put it in the nominative: *their bondage wherein they served them was most cruell*. V.B. the word *bepharech*, signifieth not *cruell*, but *by* or *with* cruelty.

* 16. *When yee looke into the stooles*. T. that is, whereon the women sate in their travell: to see of what sex the infant was: better than, *see them on their stooles*. G. *them* is added: or, *see them in their birth time*. V.S. B. *looke in the stooles*. A. P.H. that is, *into them*: the word *abenim* signifieth the stooles of women in travell, so called of *banim* children. T.P.

3. The explanation of doubtfull questions.

QUEST. I. Why the twelve Patriarkes are so often rehearsed.

Vers. 1. *These are the names of the children of Israel.* The names of the twelve Patriarkes are so often rehearsed in Scripture: 1. because of them came the twelve tribes, the Priestly also and the Kingly order sprang from thence. 2. And this mysticall number of twelve is used in Scripture, to describe the spirituall state of the Church under Christ: as twelve thousand are chosen out of every tribe, *Apoc.* 7. and the new Jerusalem is set forth by the twelve gates, and twelve foundations, *Apoc.* 21. *Simler.* 3. And to shew the truth and constancie of Gods promises, in increasing the seed of *Iacob*, of twelve fathers into so many thousands. *Pellican.* 4. And beside the dignitie and prerogative of the children of God herein appeareth, who are chiefly remembred in Scripture where mention is made of the wicked, it is by the way and as it were by accident, and in a manner besides the proper intention of the Scripture. *Ferus.*

QUEST. II. Why Iacobs sonnes are not alwayes rehearsed in the same order.

Vers. 3. *Issachar, Zebulon and Benjamin:* the Patriarkes are seldome rehearsed in the same order: for *Gen.* 46. first *Leahs* children, then her maide *Zilpahs*: then *Rachels* sonnes, and lastly *Bilhah* her maides are numbred: but here *Benjamin Rachels* sonne is set before the sonnes of the handmaidens: the like order is kept *Genes.* 35. So *Reuben* is here named first, but in the order of the campe *Iudah* hath the first place, *Num.* 2. and when the spies are sent out *Numb.* 13. another order is observed. *Simler.* The reasons hereof may be these: 1. because in the old Testament for the most part the order of nature, not of grace is followed: for though *Reuben* were the eldest in birth, yet *Iudah* had the regall preeminence. *Bor.* 2. This is done, that we should not be curious observers of numbers, or mens nativities. *Pellican.* 3. The Patriarkes had now all received their fathers blessing, and were incorporate into one holy people: to shew therefore their equalitie, and that there was no difference of the tribes before God, sometimes one is named first, sometime another. *Ferus.* 4. But here, and *Gen.* 35. all the children of *Iacobs* wives, as sonnes of free women are rehearsed before the sonnes of the maide servants. *Iun. Vatab.*

QUEST. III. How they are said to be seventie soules, that went downe with Iacob into Egypt.

Vers. 5. *SO all the soules that came of Iacobs loynes were seventie:* 1. They were beside *Iacob* 66. with *Iacob* 67. with *Ioseph* & his two sonnes 70. so then in this number *Iacobs* wives are not reckoned, but onely those which came out of his loynes: but *Ioseph* must be included, and therefore it is added: *but Ioseph was in Egypt.* *Iunius* readeth, *cum Iosepho*, with *Ioseph*, in the same sense. 2. Whereas the Septuagint read 75. whom *S. Luke* followeth in *Stephens* storie, *Act.* 7. because it was not safe to depart in a matter of number from the received translation; *Iunius* thinketh, that in that number all are comprehended beside *Iacob*, that are rehearsed in that catalogue, as *Iacobs* two wives, *Er* and *Onan*, which all make 75. But why should *Iacobbe* left out in the number of 75. and included in the number of 70. and to what purpose should *Er* and *Onan* be comprehended in that summe, seeing they were dead before and went not downe into Egypt? But seeing the Septuag. *Gen.* 46. doe rehearse five nephewes of *Ioseph*, *Machir*, and *Gilead* his sonne of *Manasses*, *Sutalam*, and *Edem* his sonne, and *Taam* of *Ephraim*, it is more like, that *S. Luke*, for the reason before alleaged, therein followeth the Septuagint: *Aretius.* See more of this upon that question, *Gen.* 46.

QUEST. IV. Of the wonderfull multiplying of the Israelites in Egypt.

7. *And the children of Israel fructified, &c.* 1. The people increased exceedingly: which is here expressed by foure words of like significations: *p•ru*, they fructified: *ijsrezu*, they brought forth in abundance, as the fish: *ijrbu*, they were multiplied, and *jagghatzuus*, they waxed strong.

Simler. 2. and so accordingly they multiplied that of 70. persons, there came 700000. of every one tenn thousand *Pellican.* Yea, whereas above six hundred thousand of men able to goe to warre from twentie yeeres old and upward were numbred, that came out of Egypt▪ *Numb.* 1.46. out of which number were excepted all the males under twentie, and all the old men, beside the women, which were not so few as the men, seeing it was not unusuall in those dayes for one man to have divers wives: it may be supposed, and is so judged by some, that the whole number could not bee lesse than thirtie hundred thousand. *Perer.* 3.

QUEST. V. In what time the Israelites so exceedingly increased.

FUrther, this multiplying of the Israelites, to take the longest time from the first going downe of *Ia|cob*, to the returne of the Israelites thence, was in the space of 215. yeeres. Some thinke that the grea|test increase was the first hundred yeere, after that generation was dead, vers. 6. which is usually taken in Scripture for the space of an hundred yeeres. *Simler.* But there by that generation are understood onely the men of that age. *Vatab.* *Augustine* taketh all the time after the death of *Ioseph*, which *Perer.* coun|teth an 145. yeeres. But the chiefe time of this increase was after *Iosephs* death, before the time of their servitude: how they increased also in the time of their bondage is declared afterward vers. 12. Neither need this seeme strange, that in the space of 215. yeeres the Israelites did so wonderfully increase, seeing that forren authors doe write, that *Ninus*, who began to reigne 250. yeeres after the floud, did lead in his

Page 8

armie against the Bactrianes 700. thousand footmen, and two hundred thousand horsemen: *Diod. Sicul. lib. 3. cap. 2. ex Ctesia.* *Perer.*

QUEST. VI. By what meanes the Israelites increased.

*HOW this wonderfull increase should be wrought: 1. we neither need to thinke with *Augustine*▪ that it was miraculous. 2. nor with the Hebrewes to imagine, that every one of them brought forth two or three at a birth. *Pellican.* For although it be often seene, that women may have many at a birth: as *Aristotle* maketh mention of one that had twentie at foure times, * five at every birth, and that it is usuall in Egypt for the women to have two and three, and sometimes five at a birth: *Trogus* reporteth that in Egypt they bring forth sometimes seven at once. *Bor.* yet this is not usually nor often seene. 3. There|fore, supposing, as is most like, that all the Hebrew women were very fruitfull, that they bore betimes, and were child-bearing long, being not cut off by untimely death or sicknesse: it seemeth not impossible that such a number by ordinarie meanes, in the circuite of 215. yeeres might be multiplied: for seventie persons in thirtie yeeres, if they beget every one but one in a yeere, will have 2100. Cut off the odde hun|dred, and admit that the third part onely of the other number was apt for generation, that is six hundred, which make 300. couples or mariages, those will beget in thirtie yeeres more, which is the 60. yeere from their comming into Egypt, nine thousand: the third part hereof three thousand, maketh fiftene hun|dred couples: which having but every yeere one, will beget the next thirtie yeeres, which makes 90. in all, 45000. hereof the third part 15000. will make 7400. couples, leaving the odde hundred: which will beget by the 12. yeere, 222000. the third part whereof 74000. maketh 37000. couples, and will be|get by the 150. yeere 1110000 the third part hereof 370000. maketh 185000. mariages, which will be|get the next thirtie yeeres, by the 180. yeere, 5550000. whereof the third part 185000. which maketh beside the five odde thousand, 920000. mariages, which will beget by the 210. yeere, 27600000. that is, 27. thousand, six hundred thousand: *Simler.* Though herein no miracle be admitted, yet could it not be done without the exceeding blessing of God, especially,

that notwithstanding their cruell bondage, and sore labour, yet they multiplied without number.
Perer.

Somewhat about this time, the children of *Ephraim* being increased went against the men of *Gath* to take away their cattell, but presuming before the time they were slaine, and *Ephraim* mourned for them, 1 *Chron.* 7.21. *Osiander.*

QUEST. VII. Who this new King was that knew not Ioseph.

Vers. 8. *There arose a new King in Egypt.* 1. This new King was neither an Assyrian borne, as *Cajetano* conjectureth upon these words of *Isay chap.52.4.* *My people went downe into Egypt to sojourne there, and Asshur oppressed them without cause;* but the Prophet in this place toucheth both the oppressions of the Israelites in Egypt, and under *Asshur*: neither in the Egyptian Chronicles was there any Assyrian King either before *Moses*, or for a thousand yeeres after, till the reigne of *Cambises* the Persian. 2. Neither could this King be *Mephres*, in whose ninth yeere *Ioseph* should die, and the bondage of Israel begin: as *Vincentius.* For seeing all the Patriarkes were dead before their affliction began, of which number *Levi*, elder than *Ioseph* by foure yeeres, lived 137. yeeres, *Exod.* 6. and so survived *Ioseph* (who died at 110. yeeres) 23. yeeres: then could not *Mephres* be this King, that began to reigne before *Ioseph* died. 3. Neither was this King *Ramesses*, as some thinke, because one of the cities which the Israelites built was called by that name: for *Ramesses* was King of Egypt in the time of the Trojane warre: *Plin. lib. 36. cap. 8.* which was three hundred yeeres after the death of *Moses*: if he reigned in Egypt in the time of *Deborah*, as thinketh *Eusebius*, he was 140. yeeres after *Moses*, 4. But it is more probable that this King was *Amemphis*, in whose 18. yeere *Eusebius* thinketh *Moses* was borne: so also *Hierome in Chronicis*, some call him *Memnon*, the speaking stone, whose image did use to speake at the Sunnes rise, and so continued untill Christ: *Perer. Simler.*

QUEST. VIII. Why this Pharaoh is called a new King.

HE is called a new King, because he came of another family: *Ioseph*▪ or for that he brought in a new kind of government, altering and changing the lawes, as the Chalde Paraphrast: and ruling after his owne pleasure: *Simler.* He knew not *Ioseph*, either being borne after his time, or having forgotten his benefits, as *Darius* had *Mardoches* faithfulness, *Esther* 6. *Iunius.* Wherein his great ingratitude appeared: for two great benefits *Ioseph* had procured; one in generall, in saving the whole land in the time of the famine; the other to the Crowne, in annexing to it the fift part of the revenewes of Egypt: *Perer.* As also herein *Iosephs* modestie appeared, that did not in his long time of honour, which continued 80. yeeres, raise up an honourable and wealthie state to his posteritie, seeing his house was so soone obscured: but, as is most like, he and his sonnes joyned themselves unto their brethren, not hunting after the wealth of Egypt, where they knew they were but strangers: *Simlerus.*

QUEST. IX. The causes of the affliction of the Israelites.

Vers. 10. *Come let us worke wisely with them, &c.* 1. There were three causes why the Egyptians consulted to oppress the Israelites: first they envied their happinesse and prosperitie, for God every way blessed them: then they hated them for their religion, in which regard the Hebrewes were an abomination to the Egyptians, for they sacrificed those beasts which the Egyptians worshipped: see *Gen.* 46.34. and *Exod.* 8.26. Thirdly they were afraid of them, lest they should joyne with their enemies,

and rebell against them: *Perer*. 2. And three things they feared, lest they might take part with their enemies, or rebell by their owne strength, or make an escape out of the land: *Iun*. They feared all these joyntly, and every one in particular, therefore it is better read disjunctively: * see before in the di|vers readings. 3. They worke wisely, or cunningly, c•ftily (for so the word *Chacham* is taken both in the good & bad part) not as the Hebrewes imagine, because they would not destroy them with the sword or fire, lest God might be revenged of them in the same kind, but devised by the water to destroy them, whereby the Lord promised never to destroy the world againe: but their craft is seene in attempting di|vers wayes to keepe them under, that if they prevailed not by one meanes, they might by another: and in respect of themselves they worke wisely, providing both for their owne securitie, and for their profit in the service of the Israelites: *Simler*. Likewise they opprest them cunningly, that they might not be ac|cused of open and manifest tyrannie: *Osiander*. 4. *Iosephus* alleageth another cause of this affliction: that about that time one of the Egyptian Priests foretold unto the King of one that should be borne, who, when hee once came to yeeres, should worke much harme to the Egyptians, and greatly exalt the people of Israel: *lib*. 2. *antiquit. cap*. 5. But this being his conjecture, no such thing here insinuated by *Mo|ses*, may be more safely rejected, than credited.

QUEST. X. Of the hard affliction of the Israelites.

12. *THerefore they did set taskmasters over them, &c.* 1. Divers wayes were the Israelites most grievously oppressed in Egypt. 1. *Philo* writeth, that they were caused to carrie burthens above their strength, that they were forced to worke night and day: that the same were constrained to be both workmen, and servers: they were employed in making brick, digging, and building: insomuch, that many of them died under their burthens, and were not suffered to be buried: and beside, the most cruell men were set to be their taskmasters: *Phil. lib*. 1. *de vita Mosis* 2. *Iosephus* addeth further: that the Israe|lites made ditches and trenches to convey the river: and built the great Pyramides of bricke, yea they carried the filth and dust out of the citie: *lib*. 2. *antiquit. cap*. 5. 3. *Eusebius* out of *Eupolimus* writeth, that to make the Hebrewes more odious, they were commanded to go otherwise apparelled than the Egypti|ans. 4. But we need not seeke further than in the Scriptures: as the businesse of their worke is set forth, *vers*. 14. they wrought in clay and bricke, and in all manner of rurall workes, *Exod*. 5. they were compell|ed to seeke straw themselves to make their bricke with, and yet nothing was diminished of their daily taske: & if they failed their officers were beaten. And therefore in respect of their hard servitude, the Lord saith, *he brake the bands of their yoke, Levit*. 26.13. and *tooke them out of the iron furnace, Deut*. 4.20. 5. Thus the Egyptians three wayes kept them under, they exacted of them tribute to empoverish their wealth: *Bor*. they laid burthens upon them, to weaken their bodies, and by this meanes they thought to hinder their generation and increase: *Simler*.

QUEST. XI. Of the cities Pithom and Rameses, which the Israelites built for Pharaoh.

Vers. 11. *AND they built the cities of munition Pithom and Ruhumses*: 1. The word is *Mischenoth*, which signifieth not *Tabernacles*, as the Latine translation readeth, being deceived as is like by the similitude of this word and *succoth*, which signifieth *Tabernacles*: most reade the cities of trea|sures: as *sochen* is taken for a treasurer, *Isa*. 22.15. the Hebrewes take them to bee granaries, where the Egyptians laid up their store of corne, which was the riches and treasure of Egypt: & so *Vatablus* readeth *repositoria*; storehouses. *Lyranus* thinketh they were called cities of treasures, because they were so sure, that they might serve for the keeping of treasure. *Oleaster* deriveth the word of *suchan* to *enclose* or shut up, as it is taken, *Psal*. 139.3. *Thou hast shut up all my wayes*: and so *mischenoth* should signifie places made to keepe or shut up any thing: and in this sense, they may be taken cities of defence inclosed with walles: *Pererius*. And so it is most likely that these were cities of munition, as the Septuagint read, and as the word is taken, 1 *King*. 9.19. *sic Iun*. 2. Pithom some thinke to bee the towne Butis or Buto at one of the mouths or dores of Nilus, famous for the Oracle of Latona: but it is rather the towne Pa|traion in the borders of

Egypt toward Arabia Petraea, whither reached the great ditch made from Nilus to the red Sea, supposed to be the worke of the Israelites, which *Herodotus* falsely ascribeth to *Pharaoh Necho*: *Iun.* 3. The other citie Rahamses, *Tostatus* thinketh to be the same with that in the land of Gosen, mentioned *Gen.* 47.11. by anticipation: not bearing then that name but so called when *Moses* wrote that booke. *Hierome* thinketh that it is there the name of a Province,* here of the chiefe citie of the Province: *Perer*. which is most like, because the Israelites tooke their journey from Rameses: but from one citie, being so many, they could not goe: it seemeth by the Hebrew points to be a divers place from the other: for that is called *Rahmeses*, this Rahamses, and so thinketh *Iunius*. 4. The Septuagint beside these two cities, make mention also in this place of On, which is Heliopolis: but this citie was not now built by the Israelites, as *Hierome* well observeth, seeing long before in the storie of *Ioseph*, *P•ti/pherah* is said to be the Prince of On, and the Septuag. *Gen.* 41. doe make it to be Heliopolis.

QUEST. XII. How many yeeres the affliction of the Israelites is supposed to have continued.

NOW concerning the continuance of the servitude of the Israelites: 1. It was neither so long, as *Iosephus* thinketh, foure hundred yeeres: for seeing the whole time of their being in Egypt could not be above foure hundred and thirtie yeeres, *Exod.* 12.40. and *Ioseph* lived seventie yeeres after *Iacobs* coming into Egypt, it would follow, that this affliction began fourtie yeeres before *Iosephs* death: and

Page 10

beside, *Iosephus* is herein contrarie to himselfe, who in the same booke, *lib.* 2. *antiquit.* maketh the whole time of the Israelites abode in Egypt but two hundred and fifteene yeeres. 2. Neither yet was the time so long as *Eusebius* conjectureth, 144. yeeres from the death of *Ioseph*: for not onely *Ioseph*, but the rest of that generation were dead before their oppression began, of the which number was *Levi*, who lived 23. yeeres after *Ioseph*: for he was foure yeeres elder than he, and lived 137. yeeres, and *Ioseph* died at 110. yeeres. 3. Neither is the conjecture of the Hebrewes certaine, that the affliction tooke beginning at the death of *Levi*, from whence to the going out of the Israelites were 122. yeeres, or thereabout: for not onely *Levi*, but all of that generation were dead, whereof some came very young into Egypt, as *Phares*, not then above a yeere old, who is like to have survived *Levi* long: *ex Perer*. 4. Nor yet did their servitude continue an hundred & fifteene yeeres, beginning after one hundred yeere of their being in Egypt, which was a full generation: *Simler*. for *Phares* was of that generation, who is likely to have exceeded an hundred yeeres. 5. Wherefore seeing all that generation was first dead, of the which *Phares* was one, who being a yeere old at *Iacobs* comming into Egypt, may be supposed to live according to the rate of the yeeres of mans life then, which was about 130. (as *Levi* lived 137. *Kohath* 133. *Aaram* 137. *Exod.* 6.16, 20.) then it will follow, *Phares* age of 130. being subduced from 215. the time of the Israelites being in Egypt, there will remaine about 86. or 87. yeeres of their affliction: when the Hebrewes supposed *Miriam Mosess* sister to have beene borne, so called of the bitter affliction which was all her time, *ex Perer*.

QUEST. XIII. The reasons why the Lord suffered his poeple to be afflicted in Egypt.

WHY the Lord suffered his owne people to be thus hardly entreated: 1. It was not chiefly or onelly for their Idolatry, which they learned and practised in Egypt, as *Thostatus* thinketh. *Quest.* 7. in *Exod.* For though it is like that they learned some corruption that way of the Egyptians: as the Pro|phet sheweth that the breasts of their virginitie were pressed, and they committed fornication in their youth in Egypt, *Esa*▪ 23.2. & it appeareth by their setting up of the golden calfe, which was a resemblance of the Egyptians god *Apis*: yet it is not like that they practised

Idolatrie while *Ioseph* lived, nor generally were corrupted, for then the Egyptians in all likelihood would not have so hated them, if they had been conformable unto them in their Idolatrous worship. 2. Other reasons therefore may be better yeelded, why the Lord suffered his people to be thus tried. 1. That the Israelites should hate the impure manners and superstitions of Egypt. 2. That by this meanes they might be stirred up to pray to God for their deliverance, and to long for the land of Canaan. 3. That God might take just occasion to shew his judgements upon Egypt. 4. That the Israelites also might be occasioned hereby more justly to shake off the Egyptians cruell yoke. 5. That Gods goodnesse and power might be seene, in supporting his people, and increasing them even in the midst of their affliction. 6. That the Israelites remembring their cruell bondage in Egypt, should have no mind to goe thither againe. For seeing this notwithstanding, if some rebellious of them attempted to make them a Captaine, and to returne into Egypt, *Numb.* 14. what would they have done, if they had lived in all fulnesse and pleasure there? *Perer.*

QUEST. XIV. Whether the Mid-wives were Egyptians, or Hebrew women.

15 *MOreover the King of Egypt commanded the Mid-wives of the Hebrew women.* 1. Those Mid-wives were not Egyptian women, as *Ioseph* thinketh, to whom *Pererius* subscribeth with others, as *Aretiu* • *Simlerus*, for they were such as usually ministred to the Hebrew women, as the text sheweth, before this time, and it is not to be thought, that the Israelitish women had no Midwives of their owne: besides their religion sheweth as much, because they served God, that they were Hebrew Mid-wives: and the derivation of their names, doth give conjecture thereof: *Shiphrah* is derived of *Shaphar*, to be bountifull, to adorne, and *Puah* of *Pahah*, to crie out, a name fitting a Mid-wife, that is best acquainted with the crying of children: and whereas *Iosephus* giveth this reason, because the Hebrew women would have beene partiall for kindred, saith: it may seeme no more unlikely, that *Pharaoh* useth Hebrew women (whom he might thinke for the feare of their life would obey his commandement) then he did set Hebrew taske-masters over the rest of the Israelites, *Exod.* 5.15. who might have beene thought also no indifferent overseers.* I therefore rather thinke with *Augustine*, that those Mid-wives were Hebrew women, than Egyptians: 2. Yet could they not be *Iocabed Moses* mother, and *Miriam Moses* sister, (as some Hebrewes) who was too young, not above seven yeere elder than *Moses*, to be imployed for a Mid-wife, *Simler.*

QUEST. XV. Why Pharaoh onely giveth his cruell charge to two Mid-wives.

These two Mid-wives are named. 1. Not, as *Cajetan*, because they attended onely upon the nobler sort of the Hebrewes, whose children especially *Pharaoh* intended to cut off: for *Pharaohs* charge is generall to kill all the male children. 2. Nay, there were many more called, as *Perer.* but these named as the more famous. 3. But these were the chiefe, and had the charge and command over the rest, and from them they are to take their direction. *Pellican*, *Vatablus*: and whereas *Cajetan* denieth that there was any such presidencie or superiority among the Mid-wives, it appeareth to be otherwise, that among the Grecians, there were some, to whom the choise care of that businesse was committed: as *Plutarch* testifieth: and that publike schooles were kept for that service: *Iun. in Analys.* 4. Now it is easie to guesse, why the male children were commanded to be put to death, rather than the other: 1. Because they feared not any rebellion or insurrection by that sex. 2. They were fairer than the Egyptian women, and so they

might keepe them for their lust. 3. They were industrious, in spinning and needle work, and for that cause might be kept for their service: *Perer.* 5. But herein *Pharaoh* sheweth himselfe more cruell than either *Athaliah* in putting to death the Kings children, or *Herod* in slaying the infants, or then *Astages*, and *A•lius*, that would have destroyed *Remus* and *Romulus*: for these did not

make a generall edict against the children of an whole nation, as *Pharaoh* doth, nor yet surprised infants newly borne. *Borrh.*

QUEST. XVI. Whether the Mid-wives made a lie and are therein to be justified.

Vers. 19. A *And the Mid-wives answered Pharaoh, because the Hebrew women are not &c.* The most doe hold, that the Midwives doe here make a fained excuse, by an officious lie. 1. And of them which thus thinke, most are of *Augustines* opinion, that the Mid-wives herein offended: because no lie being against the truth is just: yet God rewarded them not for their dissembling, but for their mercy: ** remunerata est benignitas mentis, non iniquitas mentientis: the benignit^e of the mind, not the iniquitie of the lie was rewarded:* so also *Simler. Borrh.* with others: and *Augustine* addeth this reason: that if many times the works of the flesh are pardoned, for the works of mercy that follow after; much more, *merito miseri|cordi^o dimittuntur, qua propter misericordiam committuntur: for mercy sake those things are remitted, which because of mercy are committed.* 2. Others thinke that the Mid-wives were hindred by their lie: *** and that which might have beene eternall, *in terrenam est compensationem declinata, was because of the lie turned into an earthly recompense.* *Gregorie:* But seeing the feare of God, hath not onely the promise of this life, but of the next, and the Scripture testifieth of these Midwives that they feared God, it is spoken without warrant, that they were onely temporally blessed. 3. Some doe justifie this act of the Mid-wives and seeme to make it meritorious, though not of an eternall, yet of a temporall reward. *Thom. Aquin.* But to this opinion may be opposed that saying of *Aug. Non remunerata est in illis fallacia, sed benevo|lentia: Their fallacie was not rewarded in them, but their mercie.* 4. *Rupertus* doth simply defend this dis|simulation, and holdeth it to be no sinne: because it proceeded of charitie, and God rewarded it, and as well may *Rahab* be condemned, for making the like excuse, *Iosh. 2. Cont* But these reasons are very weake. 1. This excuse proceeded not of charitie, but from feare: and though it did, charitie must be alwayes joyned with veritie, otherwise it is inordinate. 2. Their mercy onely was commended, and their infir|mitie by Gods mercy pardoned. 3. Not *Rahabs* infirmitie, but her faith is commended, if her excuse were untrue. 4. But as *Rahab* may in that place be defended to have made a true excuse, speaking of some other men, that were departed from her, which came to her house: so here also the Mid-wives may say true, that the Hebrew women having secret notice from the Mid-wives, might be delivered in secret, before the Mid-wives came: *Iun.* And it is not unlike, but as they were chaster than the Egyptian women, so God might give them more strength and speedier deliverance. *Pellican.* Here it will be objected, that it is said the Mid-wives preserved the men children, because they feared God, vers. 17. and therefore it is like they were present. *Simler.* But this may be understood of the care that they had of the infants, by whose meanes they were preserved. *Vatab.* For otherwise it was not possible, that these two in their owne per|sons could be present at every womans travaile to save the children.

QUEST. XVII. How the Lord is said to make them houses.

Vers. 22. *ANd because the Mid-wives feared God and he made them houses &c.* There are two generall expositions of this place: Some doe interpret the word *Lahem, them,* of the Mid-wives: some of the people of Israel.

Of the first: 1. Some referre it to the Israelites that they provided for the Mid-wives, and kept them from *Pharaoh:* but that is not like, seeing the Israelites could not at this time defend themselves from *Pharaohs* rage. 2. Some understand it of *Pharaoh,* that he made strong houses for them, that all the Hebrew women should come to them to be delivered: but that had beene a thing impossible. 3. Some referre it to God that he made them houses: which is diversly expounded: the Hebrewes, supposing these Mid-wives to be *Iochebed* and *Miriam,* by houses understand the Kingdome and Priesthood, which was settled afterward in their of-spring, for *Iochebed* was the mother of *Aaron,* and *Miriam* they say ma|ried to *Cal^ob:* but this is uncertaine, *Iosephus* writeth, *lib. 3. antiquit.* that she was the wife of *Hur:* and it is before shewed, that

Miriam for her age could be none of them. *David Chimhi* understandeth it of their preserving from the rage of *Pharaoh*: *Tostatus* of their incorporating and graffing into the nation and common-wealth of Israel, as *Rahab* was: but it is more like they were Hebrew women, as is before also touched, and needed no such ingraffing. *Hierome* understandeth it of spirituall houses in heaven,* so also *Rupertus*: *Augustine* and *Theodoret*, of giving them riches: *Pererius* of increasing their families, for so is the phrase used. *Sarah* saith, when she gave *Hagar* to *Abraham*, *I may be builded by her*: *Gen.* 16. And this uncertaintie there is in the first exposition. 4. Therefore the second is rather to be preferred, to understand it of the people, that God made them houses, that is, families, and increased them: for these reasons: 1. Because in the Hebrew there is a masculine pronoun *lahem*: which although some thinke is sometime taken for the feminine, as *Exod.* 2.17. *Piscator*, and elsewhere: and *Vatablus* saith that *mem*, is sometime taken for *nun*, yet it is more properly taken in the native and originall use, where there is no necessitie otherwise to enforce it, *Iun.* 2. Because the house and familie is not builded by the woman, but by the man: *Simler*. 3. This better agreeth to the words going before, *that the people multiplied*, vers. 20. and the words following, if we read them thus, *And so it was, because the Mid-wives feared God, and he made them house; That Pharaoh charged all his people, &c. Pharaoh seeing that God*

by the meanes and occasion of the Mid-wives, as the instruments, God as the author and chiefe cause increased the people, then he cast about another way, how to effect this cruell purpose, *Iun. Simler*.

QUEST. XVIII. Whether the Mid-wives onely were temporally rewarded.

NOW what manner of reward it was, which the Lord here giveth, it may thus be briefly resolved: 1. Neither with *Gregorie* is it to be thought, that because of their dissimulation, they were onely temporally rewarded: for the text saith they feared God: and the feare of God is not onely in this life, but more rewarded in the life to come.* 2. *Hierome* and *Rupertus* here understand the spirituall and everlasting houses in heaven: but the words before, v. 20. shew that hereby a temporall blessing is insinuated, *the Mid-wives prospered, the people multiplied*. 3. Therefore the last resolution is, that no doubt the charitie and mercie of these Mid-wives, and the feare of God in them was eternally rewarded: but the temporall blessing is here onely expressed: both in respect of the times, because as *Hierome* saith: *Aeterna vitae promissio est propria novi testamenti*.* *The promise of eternall life is peculiar to the new Testament*: and in regard of carnall and weake men who are by temporall promises more easily allured: so the promises made to *Abraham*, whose saith and obedience were eternally crowned, were in shew temporall: as in the length of life, increase of his posteritie, victorie over his enemies: as appeareth *Gen.* 15. *ex Perer.*

4. Places of Doctrine.

1. *Doct.* That God is not the author of evill.

Vers. 12. *They were grieved, or fretted because of the children of Israel*: But *Psal.* 105.25. it is said, *he turned their heart to hate his people*. The hatred and grieve which the Egyptians conceived against Israel, seemeth to be ascribed to God: yet farre be it from us to thinke that God is the author of the least sinne, much lesse of so great a sinne as to hate the people of God: for as God is not tempted with evill, so neither tempteth he any man, *Iam.* 1.13. This manner of phrase therefore in Scripture may receive five severall expositions,* which may all together be received: first God is said to turne their heart, not *effective*, but *permissive*, not by way of working, but permitting, or suffering, as *Theodoret*: *because he gave way to their wicked will, corum{que}*

insidias • *inimè prohibuerit*, and hindered not their evill purpose. 2. God is said to doe it, as he hardened *Pharaohs* heart: *subtrahendo gratiam*, by withholding his grace, and leaving them to themselves. *Cajetan*. 3. God doth it as an universall cause, because in him we move, we live, and have our being, *Act*. 17. not as a particular agent: as *Rupertus* useth this comparison: *Quem / admodum sol molle lutum convertit in durum*: As the Sunne turneth the clay and mire from soft to hard: of which changing, the Sun is onely the generall cause, the proper and next cause is the qualitie of the matter. 4. God turneth their heart into hatred *occasionaliter*, by ministring the occasion onely: as *Aug*. *Non cor illorum malum faciendo*▪ *sed populo bene faciendo cor eorum sponte malum convertit in odium*: Their heart being evill of it selfe he turned to hatred, not by making it evill, but by doing well unto his people. God is said to doe it, because he was the author of the welfare of his people, whereby the envious Egyptians were provoked to hate them. 5. The Lord is said to harden mens hearts *ordinative & dispositive*, because he knoweth how to rule and dispose of their evill and obdurate hearts, and turne it to his glorie, as *Augustine* proceedeth in the same place, *Quo illorum odio, & ad exercitationem populi filii, & ad gloriam nomini sui*• *usus est Deus*: Which their hatred God used, both for the exercise of his people, and to the glorie of his owne name, *Ex Perer*.

2. *Doct*. God must rather be obeyed than men.

Vers. 17. *NOTwithstanding the Mid-wives feared God, and did not as the King of Egypt commanded*. This their refusall to obey the Kings wicked charge, was both lawfull and commendable. The things which belong to *Caesar*, as tribute, custome, honor, feare, *Rom*. 13.7. must willingly and of conscience be yeelded to *Caesar*, *Matth*. 22.21. But the things which belong to God must not be given to *Caesar*, as to violate our conscience, and to things displeasing unto God, to please men: But herein the Apostles resolution must stand, *that it is better to obey Grd than men*, *Acts* 4.19.

5. Places of confutation.

1. *Conf*. Touching the name of Masse.

Therefore did they set Princes or Officers of the tribute over them. The Hebrewes call tribute *missa* of messas, which signifieth to melt; in which sense the Popish Masse may very well be so called: for they have melted away all true religion and devotion by that idolatrous invention, and they have made it a right masse indeed to draw tribute and advantage unto them from the people, and wasting and melting their substance by such cunning fraud.

2. *Conf*. against merits.

Vers. 20. *GOd therefore prospered the Mid-wives*. *Pererius* upon these words confuting the opinion of *Gregorie*, that these Mid-wives because of the lie which they made, deserved a temporall blessing, saith, that considerig that they truly feared God, and that this worke of mercie, which they shewed, proceeded of the grace of God: *Sine dubio meruerunt vitam aeternam*: Without all doubt they merited eternall life. *Disput*. 10. in 1. *Exod*. *numer*.4.5. But this is an unsound assertion: for seeing this

act of mercie was blemished with their infirmitie in telling a lie, as *Pererius* himselfe thinketh, in which regard they had need of Gods mercie▪ as *Augustine* saith: *Deus pro misericordia ignoscebat mendacio*: God of his mercie pardoned the lie: how then could one and the same act include both merit, and require mercie? for grace and workes cannot stand together, as the Apostle sheweth, *If it be of grace, it is not of workes, else were grace no more grace*, *Rom*. 11. 6.

These two reasons doe evidently convince that we de|serve nothing at Gods hand, both because our best works are imperfect, and have need of grace to par|don the imperfections thereof: and beside, we are the Lords bounden servants, we doe no more than our dutie, when we doe our best, and even then also wee are unprofitable servants, *Luk. 17.10.* God indeed crowneth our good works, but rather of his goodnesse and mercie, than our deserving, whose mercie is seene in his gracious promising, and his righteousness in his faithfull performing.

3. *Conf.* against good works before grace, or without grace.

NOW *Bellarmino* further by this example of the Mid-wives, whom he supposeth to be Egyptians, and so Gentiles, thus rewarded of God for this their act of mercy, would prove that men naturally may performe some good morall worke, without any speciall helpe of Gods grace, if they bee not urged and pressed by some tentation: *Lib. 5. de gratia, & lib. Arbit. cap. 9.*

Contr. 1. He taketh that as granted, which is before denied, that they were Egyptians: I have proved before, *quest. 14.* that it is more like they were Hebrew women. 2. It is an erroneous speech, that in this good worke they were not assisted with Gods grace. For the text sheweth that it proceeded from the feare of God; which cannot be without Gods speciall grace and assistance: and *Pererius* well confesseth that they were *adjuta per interiorem earum animis infusam gratiam: helped by inward grace infused into their mindes: Ibid.* 3. This example is unfitly alleaged, for here they were assayled by a manifest tenta|tion, the danger of their lives in disobeying the King, and therefore according to *Bellarmines* owne polsition, they could not doe this good worke without the speciall helpe of God.

6. Places of morall use.

1. *Mor.* For their comfort that die in exile.

Vers. 6. NOW *Ioseph died and all his brethren.* All these died and obtained not the promise, and they died out of their countrey. It should not therefore seeme a grievous thing unto the children of God if they end their dayes in a strange countrey, in exile or banishment, or upon other occasions. *For the earth is the Lords and the fulnesse thereof, Psal. 24.1. Ferus.*

2. *Mor.* God turneth affliction to the good of his children.

Vers. 12. *THE more they vexed them, the more they multiplied.* God can turne affliction to the best prosperitie: our owne corruption maketh oftentimes hurtfull unto us, but affliction by Gods goodnesse becommeth fruitfull and profitable unto us; as the Prophet *David* saith, *Before I was afflicted I went astray, Psal. 119.67.*

3. *Mor.* God overturnes the counsell of the wicked.

Vers. 12. *AND they were more grieved.* Thus we see how God is able to disappoint and overturne the counsels of the wicked; the Egyptians thought by thus oppressing the Israelites to breed their owne quietnesse, and now seeing the children of Israel to increase the more, they are so much the more grieved and discontented. Thus God turned the counsels of *Pharaoh* against the Israelites, of *Saul* against *David*, of the Jewes against Christ, upon their owne head: *Simlerus.*

CHAP. II.

1. The method and parts of the Chapter.

IN this Chapter is set forth the condition of the instrument, which God pre|pared for the deliverance of the people, to verse 23. and of the people which were to be delivered. For the first, *Moses* is set forth first in his infancie, where is shewed his nativitie, vers. 1, 2. his conservation by

the naturall care of his mother, v. 3. and sister, v. 4. and the supernaturall instinct of *Pharaohs* daughter, who taketh up the childe, v. 6. then his education to vers. 10. Secondly in his mans estate, where his publike actions are described, both in shewing himselfe a Judge in being revenged of the Egyptian, and a me|diatour betweene his brethren, to vers. 16. and his private comming to Midian, vers. 20. and his mariage there, both with the occasion thereof, his cohabiting with *Revel*, and the introduction thereunto, his kindnesse shewed to his daughters, to vers. 21. and the fruit of his mariage, the birth of his sonne. For the second, there is declared the complaint of the Israelites for their bondage, vers. 23. the mercifull inclination of God, vers. 24▪ and fatherly condescension unto them, vers. 25.

Page 14

2. The divers readings.

*Vers. 3. *Tooke for him an arke of bulrushes*. Iu. A.P.B.L. rather than *of reed*. S. *of papyr*, that is, of that kinde of stuffe, whereof they made papyr, the word is *goma*, another word is used in the end of the verse for reed.

*Vers. 14. *Speakest thou this to kill me?* Iu. A. better than *thinkest thou to kill me*. G. or *intendest*. B. or *wilt thou kill me?* L.S. the word is *Amar* to speake.

*Vers. 15. *And Pharaoh heard of this matter*, G.I.A.P. rather than *heard of it*. B. or *heard this speech*. L.V. or *this word*. S. *Dabar* signifieth both, the first rather, for *Moses* speech offended not, but his act.

*Vers. 16. *The Prince of Midiam had seven daughters*. I. C. rather than *the Priest*. G. B. *cum cater*. *Cohen* signifieth both, and it seemeth he was both Prince and Priest, as they used to be in those dayes.

*Vers. 17. *Drove them away*. I. that is, the servants which attended upon *Revels* daughters: for it is put in the masculine gender; better than to read it in the feminine, as V.L.I.A.P.

*Vers. 18. *When they came to Revel their father*. I.G.B. *cum c•ter*. not *Iethro*. L.

*Vers. 22. Here the Latin and Septuagint make mention also of the birth of *Eliezar*, transposing it out of the 18. chapter: but no such thing is in the Hebrew.

Vers. 23. *It came to passe after these dayes*, I.A.P.S. rather than *in processe of time*, G. B. or *when many dayes were past*. V. the sense rather than the words: dayes are here put for yeeres, for this was 4•. yeeres after.

3. The explanation of doubtfull questions.

QUEST. I. Of Amram Moses father.

Vers. 1. *THere went a man of Levi*. This was *Amram* the sonne of *Kabath* the sonne of *Levi*, who li|ved 137. yeeres, *Exod.* 6.20. he was borne, as *Eusebius* writeth, 14. yeeres before the death of *Ioseph*, that is, 55. yeeres after *Iacob*s going downe into Egypt: who saith he begat *Moses* at 77. yeeres: *Perer*. *Moses* yet maketh no mention of his parents names, lest he should seeme to boast of his parentage: *Ferus*. 2. The Hebrewes have here a notable fiction that this *Amram* lived unto the time of *Ahiah* the Silomite, who was in the dayes of *Ieroboam*, that is above sixe hundred yeeres, for from the going of Israel out of Egypt unto the fourth yeere of *Salomons* reigne are numbred 480. yeeres: adde unto these 77. yeeres of *Amrams* age, when he begat *Moses*: and 80.

yeeres, the age of *Moses*, at the returne of Israel out of Egypt, so we shall have above 600. yeeres, whereas the Scripture testifieth that he lived but 137. yeeres. 3. But that which *Ioseph* reporteth is more probable, that this *Amram* being a faithfull man praying unto God for his people, had a vision, wherein hee was bid to bee of good comfort, and that the childe whose life was sought should be his sonne, who should be preserved from the Egyptians rage, and be the deliverer of his people, *Ioseph. lib. 2. cap. 5.* but seeing the Scripture maketh no mention, we may bee at choise whether we will receive this report.

QUEST. II. Why it is said he went and tooke.

NOW it is said he went; not that he went to any other place or Citie, for seeing his wife was of the same familie of *Levi*, it is like that they did dwell not farre asunder. 2. Neither it is understood of his returning to his wife, from whom he had sequestred himselfe to fasting and prayer, as *Ferus*: for this text evidently speaketh of his first taking of her to wife. 3. But hereby is shewed his advised purpose and determination in taking her to wife; as also some notable thing insinuated to follow, as it is said that *Ruben* went and lay with his fathers concubine, *Gen. 25. Simler.*

QUEST. III. Of Iacobed Moses mother whether she were aunt or cosine German to Amram.

Tooke to wife a daughter of Levi. This was *Iocebed*, 1. who was not the daughter of *Amrams* uncle, and so cosine Germane to *Amram*, as the Septuagint & Latine translator, to whom consent *Lyranus, Montanus, Cajetanus, Pererius* with others: for though it should be granted that the Hebrew word *Ded* doth sometime signifie the uncles sonne, as *Ierem. 32.12. Hanan-el* is called *Ieremies* uncles sonne, yet the word *sonne* may be supplied, as before vers. 8. he is called his uncles sonne: yet seeing the Scripture evidently saith, that *Iocebed* was borne unto *Levi*, *Numb. 26.59.* it is without controversie, that she was *Levies* daughter, sister to *Rahath*, and Aunt to *Amram*, being his fathers sister, *Exod. 6.20.* 2. But yet the Hebrewes are farre wide, that would have *Iocebed* borne about that time that *Iacob* went downe into Egypt, for then she should have beene about 135. yeeres old, elder by fortie yeers than *Sarah*, when she bore *Isaack*; and if *Moses* birth had beene so miraculous, the Scripture would not have concealed it: *ex Perer.* And the Scripture beside saith, that she was borne to *Levi* in Egypt, *Numb. 26.59.* 3. Neither was this *Iocebed* another of the same name beside the daughter of *Levi*, as some thinke, seeing that the she is said to be *Dodatho*, his, that is *Amrams*, Aunt, *Exod. 6.20.* 4. The sounder opinion then is, that this *Iocebed* was the naturall and proper daughter of *Levi*, the Scripture so testifying▪ and of this opinion are, *Vatablus, Paguine, Iunius*, with the Chalde Paraphrast, and *Simlerus* with others. *Thostatus* conjectureth well, that *Levi* might beget her at 100. as *Abraham* begat sonnes at 137. after *Sarabs* death, who lived 127 yeeres, being 10. yeeres younger than *Abraham*; and *Iacob* at 107. begat *Benjamin*. And it is not unlike, but that *Iocebed* at 68. yeeres might beare *Moses*; in those dayes women might continue child-bearing till then: but howsoever this computation be counted, yet it is evident out of Scripture that *Iocebed* was daughter unto *Levi*, and therefore all disputation to the contrarie is needlesse.

QUEST. IV. Why such mariages were tolerated in those daies.

NOW though afterward such mariages betweene the aunt and the nephew were forbidden by the Law directly, *Levit. 19.* yet it need not seeme strange that then such mariages were in use, even among the faithfull: 1. Because as *Thostatus* saith, it was *ante legem datam*, before any law was published. As *Abraham* married his brothers daughter, *Iacob* married two sisters. 2. The paucitie and the fewnesse of the righteous seed is to be considered, and the confusion of those times which made those things to be tolerated: *Iun. Annot.* 3. They had a desire to match in their owne

kindred, as *Abraham*, *Isaack* and *Iacob* did, and by that meanes they joyned often mariage in neere degrees of kindred, *Simlerus*.

QUEST. V. When *Amram* married his wife.

COncerning the time, when this man of *Levi* tooke his wife, though it be mentioned after *Pharaohs* cruell edict, yet it was done before: 1. Because *Aaron* was elder than *Moses* by three yeeres, *Exod.* 7.7. and *Miriam* *Moses*sister elder than he; for she was of discretion to watch what should become of the babe: the conservation therefore of these children sheweth that this cruell edict tooke no place then. 2. Neither is it likely that it continued long after *Moses* birth: for if all the male children had beene cut off after *Moses* birth, who was 80. yeeres old when *Israel* came out of *Egypt*, then there should have beene few or none under that age that went out: and although by some secret provision some infants might have escaped, yet considering the strait and diligent search, which was made, as the *Hebrewes* thinke every three moneths, such a multitude in all likelihood could not have beene preserved, as went out of *Egypt*:* therefore it is not unprobable that *Iosephus* writeth, that an *Egyptian* Priest told *Pharaoh* that about that time a child should be borne, which should bee the ruine of him, and his Kingdome, and that *Pharaoh* thereupon did especially at that time give charge to destroy the infants, to meet with that childe, as *Herod* did cause to bee put to death all the children in *Bethlem*, and the coasts thereof, from two yeere old and under, *Matth.* 2.16. thinking also among the rest to surprise that holy babe. 3. Now it may seeme strange that *Amram* would take a wife in this miserable time, not being ignorant that they should beget children to be bondslaves; but hee being a faithfull man, and beleiving verily that the Lord would remember his people, to bring them into the promised land, doth therefore take the married estate upon him, both for mutuall comfort in those heavie times, and to increase the people of God, *Simler*.

QUEST. VI. Of the time of *Moses* birth, compared with the times before, and the times after.

Vers. 1. *AND the woman conceived and bare a sonne.* 1. *Moses* is borne the seventh from *Abraham*, another *Enoch* (who was the seventh from *Adam*, *Iud.* 14.) buried also of God; another *Noah*, who was saved also in the Arke, and preached to the world 120. yeeres, for so long *Moses* lived. • For the time of *Moses* birth. First to compare it with the yeeres which went before, and the notable accidents therein; it was from the beginning of the world 2430. yeeres, not 2370. onely, as *Pererius*: and from *Noahs* flood 714. from the birth of *Abraham* 425. after the going downe of *Isaack* into *Egypt* 135. and from the beginning of the *Egyptian* servitude 7. yeeres. The truth of this computation may appeare by gathering the summes of yeeres together. From the beginning of the world to the flood are yeeres 1656. *Gen.* 5. from thence to the birth of *Abraham* 352. not 292. as *Pererius*: for hee reckoneth *Abraham* to be borne at the 70. yeere of *Terah*, whereas hee was begotten 60. yeeres after, at the 130. yeere of his father, being 75. yeeres old, when *Terah* died at 105. as it is evident by comparing *Gen.* 11.32. and 12.4. From the first promise made to *Abraham* to the giving of the Law in Mount Sinai, *S. Paul* counteth 430. yeeres: from the going downe of *Isaack* into *Egypt*, untill the returne of *Israel* thence, are 215. yeeres: and *Moses* was borne 80. yeeres before their going out of *Egypt*. 3. The time of *Moses* birth thus agreeth with the computation of the yeeres following. *Moses* was borne 80. yeeres before the going of the *Israelites* out of *Egypt*, *Exod.* 7.7. & 120. yeeres before their entrance into *Canaan*, *Deut.* 34. before the reigne of *David* 517. yeeres; before the building of *Salomons* Temple 560. yeeres: for from the going out of the *Israelites* untill the fourth yeere of *Salomon*, when the Temple was built, are counted 480. yeeres, 1 *King.* 6.1. to which adde 80. yeeres of the life of *Moses*: before the captivitie of *Babylon* 990. yeeres, for from the building of *Salomons* Temple untill the captivitie, are yeeres 430. which put unto the aforesaid summe 560. maketh 990. And before their returne out of the captivitie of *Babylon*, which was 70. yeeres after, 1060. yeeres: before the comming of the *Messias* 1620. as *Pererius*:* but with others more truly not above 1500. *Concent.* *Pererius* to justifie his computation maketh his account by the *Greekes* Olympiades. Christ was borne in the last yeere of the 194. Olympiade, that is, from the beginning

of the Olympiades 776. yeeres. And the Olympiades begun about the 8. yeere of *Ahaz* King of Judah; about 280. yeeres from the building of *Salomons* Temple. But seeing the computation of yeeres unto the Messiah is expressed in Scripture, there is no need to take any direction from forren Chronicles.. So then whereas before the summe of yeeres from the building of the Temple unto the captivitie, meaning, the last captivitie of all under *Zedekiah*, was said to be 430. from this must be abated 20. yeeres from the third yeere of *Iehoiakim*, when the first captivitie begun, Dan. 1.1. and there the 70. yeeres captivitie tooke beginning, so we have 480. yeeres: unto this number must be added *Daniels* 70. weekes unto the death of the Messiah, which make 490. yeeres: and thirtie and odde yeeres must bee substracted (the space betweene the birth and the death of the Messiah) so we shall have about 940. yeeres from the building of the Temple to the birth of the Messiah: unto which adde 560. yeeres from *Moses*

Page 16

birth to *Salomons* Temple, so the whole summe of yeeres from *Moses* birth untill Christs, will bee 1500. as it is said before, 120. lesse than *Pererius* by his Olympiades accounteth. 4. To compare *Moses* time with forren accidents: *Moses* was borne before the beginning of the Olympiades 840. yeeres, which began in the 8. yeere of *Ahaz*,* and after *Ogyges* flood 180. yeeres: for *Eusebius* out of *Iulius Africa*•us sheweth that *Ogyges* flood was 1020. yeeres before the beginning of the Olympiades. *Moses* birth was 430. yeeres before the Trojane warre, which was 407. yeeres before the beginning of the Olympiades, and *Moses* was borne before the building of Rome 865. yeeres, for Rome was founded in the beginning of the 7. Olympiade, that is, the 25. yeere after they begun: *ex Perer*.

QUEST. VII. Of the antiquitie of *Moses*, who is found to be the most ancient of all writers, either sacred or prophane.

Concerning then the antiquitie of *Moses*, it is evident that hee is the first and most ancient of all either sacred or prophane writers: 1. The prophesie of *Enoch*, mentioned in the Epistle of *Iude*, is not from a more ancient writer than *Moses*: which was either kept by certaine or undoubted tradition, or else was framed by the Doctors of *Iudah*, from the short speeches which *Moses* hath of *Enoch*. The booke of the Lords warres, *Siho*•s victorie, *Numb.* 21. was after the Law, and it was some rehearsall of the battels, which the Lord fought for Israel, made much about the time: but being not now extant, it is without compasse of this question. 2. For prophane authors and writers *Moses* farre exceedeth them all, as it may be thus shewed: 1. The Greeke Chronicles have nothing more ancient than the times of *Ich*• and *Phoroneus*, the first Kings of the Argives, when *Ogyges* flood happened; as witnesseth *Dionys. Hali*•carness. and *Plato in Timao* reporteth that *Solon* contending before the Egyptian Priests for the antiquitie of Greece, goeth not beyond *Phoroneus* and *Niobe*. About this time *Ptolomeus Mendesius* the Egyptian Chronicler writeth that *Moses* reigned among the Jewes: but, as is before shewed, he could not be above 180. yeeres after *Ogyges* flood. 2. From this flood unto the time of *Cecrops* the first Athenian King. Athens lay desert almost two hundred yeeres, and long after *Cecrops* were *Deucalions* flood, *Phaetons*• burning, *Cadmus*, that builded Thebes, *Esculapius*, *Thesius*, *Hercules*: so that *Moses* being before *Cecrops*• is found to be farre more ancient than any of these. 3. *Moses* is elder than *Homer* the most ancient Greeke writer, as *Iosephus* sheweth, *lib.* 1. *cont. Appion*. who was long after the Trojan warre; *Plinie* thinketh 250. yeeres, after *Solinus* 270. *Cyrillus* 160. *Herodotus* three hundred yeeres: but it is certaine that he• was at the least one hundred yeeres after. But *Moses* was borne 430. yeeres before the battell of Troy, as is before shewed: so that he is farre elder than the seven wise men of the Grecians, and then *Pythagor*•• *Heraclitus*, *Hippocrates*, *Democritus*, *Anaxagoras*, *Socrates*, *Plato* with the rest, who were many yeeres after *Homer*.* 4. Hence then appeareth that notable error of *Appion* the Grammarian, in *Tiberius Caesars* time, who would have *Moses* bring the Israelites out of Egypt in the first yeere of the seventh Olym|piade, at what

time the Tyrians built Carthage in Africa. For it is evident that Carthage was built about the time of the Trojan battell: for *Aeneas* went from thence to *Dido* the founder of Carthage, as *Virgil* testifieth: and *Iosephus* writing against the said *Appion*, sheweth, that from *Hiram* King of Tyre, in whose time the Temple was built, unto *Pigmalion* and *Dido*, were 155. yeeres, and to the beginning of the Olympiades in the 8. yeere of *Ahaz* reigne, were 280. yeeres: so that by this account Carthage was built 140. yeeres before the count of the Olympiades began. *Appion* then is found to be in a double error▪ for both *Moses* was divers hundred yeeres before the building of Carthage, and Carthage was built long before the computation of the Olympiades: *ex Perer*.

QUEST. VIII. Whether the name of *Moses* were knowne unto the Gentiles before Christ.

NOW then it is evident, 1. that *Moses* name was knowne unto the ancient writers of the Gentiles, as *Saconiatho* that Phenicean Antiquarie, and *Berosus Chaldeus*, *Ptolomeus*, and *Manetho*, Egyptian Chronographers; and among the Grecians *Artapanus*, *Polemo*, *Eupolemus*, doe make honourable mention of *Moses*: Likewise *Troyus Pompeius* cited by *Iustin. Martyr. lib.36.* and *Diodorus Siculus: Num. Julius Pythagoricus* calleth *Plato* the Attik or Athenian *Moses*. 2. But yet sparing mention is made of *Moses* among the Ethnik writers, because they held his writings to bee sacred and divine, and so not to bee prophaned and made common; as *Demetrius Phalerius* the keeper of the great Library of *Alexandria* said unto *Ptolomeus Philadelphus*, alleaging at the same time the examples of *Theopompus*, the Historiographer, and *Theodectes* the tragicall Poet, that when they attempted to transpose some things out of *Moses* bookes, the one into his story, the other into his tragedie, the first was perplexed in minde, the other smitten with blindness, till they perceived their error and desisted: *Aristeas*. 3. *Origen* then is deceived, who thinketh that till after Christ the name of *Moses* was not heard of among the Gentiles • *Homil. 2. in Cant. Pererius*.

QUEST. IX. How *Moses* is said to be a proper child, and by whom he was hid.

Vers. 2. *When she saw that he was faire and goodly, she hid him.* 1. Both the parents did their part i• hiding him, *Heb. 11.13.* but the mother was the chiefe, either in regard of her motherly affection, or for that the advice came first from her. 2. *Iosephus* writeth that *Amram* had a speciall revelation & vision concerning this child, that he should be delivered from this danger, and be himselfe a deliverer of his people. But seeing these parents of *Moses* are commended for their faith, which must bee grounded upon the word of God, it is likely that they builded rather upon the promises made to their Fathers, than any speciall revelations. 3. The child was goodly to see to, that is, a certaine divine comelinesse appeared in him, not onely propernesse of body, as *Stephen* sheweth, *Act. 7.* and the Apostle, *Heb. 11.23.* this act

Page 17

of theirs then principally proceeded of faith, which was so much the more increased by the object of this goodly child, in whom they saw such signes of grace, as that they doubted not, but that God would take the protection of him: *Siml•r*.

QUEST. X. The Arke wherein *Moses* was put, whereof it was made, and where placed.

Vers. 3. *She tooke an Arke of bulrushes.* The word here used is *Tebath*, which is given also to *Noahs* Arke and the Arke of the Tabernacle: The Septuag. retaineth the same word *Thibis*, without any other interpretation; but it is like, through the error of some Scribes, that *Thibin* was put for 〈 in non-Latin alphabet 〉, as the edition Complutense readeth: but *Origen* is here deceived, that thinketh *Thibis* to bee a coffin made of wicker, or of the barkes of trees, *Hom. 2. in Exod.* it signifieth nothing but an Arke for the frame; the matter whereof it was made, is beside expressed: 2. which some thinke was of Reed: *Vatab. Gene/vens.* othes of Bulrushes: *Iun. Pag. Mont.* which

is most like; or of the tree *Papyrus*, as *Iosephus*, whereof they made the paper (which word is used to this day, though our paper be now made of linnen) it was a light matter that might easily be supported in the waters: and both to fasten the stuffe the better, and to keepe out the water, they daubd it with slime and pitch: *Simler.* as *Noah* pitched his great Arke to hold out the waters. 3. This Arke for the bignesse, *Iosephus* thinketh was no greater than could well containe the child: but *Iosephus* is deceived that they put this Arke or coffin into the midst of the floud, for the text is evident that they put it amongst the flagges or reedes, that it should not so easily flote upon the waters, and to be the better defended from the winde: *Pererius*.

QUEST. XI. Whether Moses parents did well in exposing him.

BUt here the question will be moved, whether *Moses* parents did well in exposing the infant thus to apparent danger, seeing nature hath given unto brute beasts a naturall instinct rather to adventure their lives for their young ones, than to leave and forsake them. These reasons then may bee yeelded in defence of this their fact: 1. That if they had kept their childe at home, then they had most certainly exposed not onely him to danger, who could not be hid, partly from the diligent inquisition of *Pharaoh*, partly from the notice of the Egyptians, among whom they dwelled, *Iunius*: but also his parents by all likelihood should have perished: therefore in that they doe thus expose the infant, they doe deliver him from a certaine danger, leaving him to an uncertaine: *Perer.* 2. Beside, they use all carefull meanes to provide for the childe, in pitching the Arke, in laying it in a safe place, *Perer.* from whence the mother might take it by stealth and suckle it at her pleasure, *Simler.* Beside, they appointed his sister to bee his keeper, to see what should become of the infant. 3. Further, though there be no certaintie either of the revelation shewed to *Amram* that the childe should be preserved, as *Iosephus* writeth, or of that excuse of the Hebrewes, that *Miriam* being a Prophetesse gave direction what they should doe; yet seeing this act of theirs proceeded of faith in God, as the Apostle sheweth *Heb.* 11. it is not to be doubted, but that herein they were directed by the instinct of the spirit, and that they did it not in griefe and despaire, as *Philo* seemeth to affirme, that they wished they had exposed their childe so soone as he was borne, seeing they could no longer keepe him.

QUEST. XII. Of the education of Moses, and his adoption to be Pharaohs daughters son.

Vers. 5. *When she saw the Arke among the bulrushes, she sent her maid to fet it, &c.* The Chalde Palraphrast readeth here, that she put forth her arme to take it: for the word *amah* signifieth both a Cubite, but then it is with *dagesh* and a *maid*, then it is without *dagesh*, *amah*, not *ammah* as here; and therefore *Aben Ezra* refuseth the Chaldee reading. Beside, *Pharaohs* daughter comming downe to wash her, it is not like she was among the flagges, where the Arke was, which had beene an unfit place to wash in. *Simler.* 2. By Gods providence *Moses* owne mother became the childs nurse: *Iosephus* writeth by this occasion, because when diverse Egyptian women were brought, the child refused to sucke of them, and would not take the breasts of any but of his mother: but the true occasion is here expressed, that when *Moses* sister perceived that she was in love with the child she offered to goe call a nurse of the Hebrew women. 3. *Pharaohs* daughter adopted him to be her owne sonne, not as *Philo* thinketh, faining her selfe to be with child, and making *Pharaoh* beleieve that it was her owne; * neither yet did the propernesse of the child onely allure *Pharaoh* to consent that his daughter should nourish him as her son, especially if it were true as *Iosephus* writeth, * that while *Pharaoh* played with the child he tooke off his Diadem and Crowne, which the Egyptian Priest that foretold of his birth, did interpret to bee ominous to the Kingdome, and therefore gave counsell the child should be slaine; but *Pharaohs* daughter snatched him out of his armes and so saved the childs life This then is chiefly to be ascribed to Gods speciall providence, who so wrought that the child should be brought up even among his enemies.

QUEST. XIII. Whence Moses had his learning, of the Egyptians onely, or of the Grecians also.

AS *Pharaohs* daughter adopted *Moses* for her sonne, so (as *S. Stephen* witnesseth) he was learned in all the wisdom of the Egyptians, & being counted a Princes sonne, had no doubt a Princely education. 1. But here *Philo* is deceived, who beside the arts and science which hee learned of the Egyptians, as *Arithmetick*, *Geometrie*, and the *Hieroglyphikes*, that is, their hid and secret and Enigmaticall doctrine, saith, he was taught of the Chaldes *Astronomie*, and *Philosophy* of the Grecians: for beside that *Stephen* onely maketh mention of his Egyptian learning, it is certaine that there was no profession of *Philosophy*

or of learning among the Grecians, before the seven wise men, before whose time *Moses* was borne al|most a thousand yeeres, *Perer*. And *Moses* was about *Inachus* time, long after whom in the eleventh ge|neration, *Cadmus* found out the Greeke letters, after whom flourished *Amphion*, *Orpheus*, *Museus*, *Linus*: **Simler*. 2. Neither is it probable which *Artapanus* an ancient writer affirmeth, that beside many other benefits which *Moses* brought to the Egyptians, hee taught them the use of letters, and therefore was honoured of them under the name of *Mercurius*: for seeing *Moses* received his learning from the Egyptians, it is likely they had also the knowledge of letters.

*3. That also is as uncertaine which *Clemens Alexandrinus* alleageth from *Eupolymus*, that *Moses* taught the Israelites the knowledge of the letters: for beside that *Augustine* thinketh that the Hebrew tongue was continued from *Heber*; and preserved in the family of the fathers together with the letters, long before the giving of the Law, grounding his opinion upon that place, *Deut.* 29.10. where the Sep|tuagint read 〈 in non-Latin alphabet 〉 , * that *Moses* appointed Scribes and instructors of the letters: *Iosephus* also writeth that the Hebrew letters were in use before the flood, and that they of *Seths* posteritie having lear|ned of *Adam*▪ that the world should be twice destroyed, once by water, and the second time by fire, did make two pillars, the one of brick, the other of stone, and did therein grave the principles of the artes and sciences, that those profitable inventions should not be lost, that if the waters dissolved the bricke, yet the other pillar of stone might continue, which *Iosephus* saith, was to be scene in his time in Syria, *Ioseph. lib. 1. Antiq. Ex Perer*.

QUEST. XIV. What kinde of learning *Moses* received of the Egyptians.

FURther, it will bee inquired what manner of learning it was which *Moses* learned of the Egyptian. 1. Such profitable arts, as were professed among the Egyptians, as *Arithmeticke*, *Geometrie*, *Astronomy*, *Moses* was instructed in, as being fit to prepare him for that publike administration, wherein hee should be employed. 2. The Egyptians had more secret and hid kind of learning called the *Hieroglyphikes*, which by certaine outward symboles and Emblemes did set forth divers mysticall, morall & politike prin|ciples, which kind of doctrine was not knowne to the vulgar sort; herein *Iustinus Martyr* thinketh that *Moses* was trayned up, having the knowledge onely thereof, not the use, which was vaine, frivolous & superstitious: *Iust. qu. orthodox* 25. 3. But that *Moses* by imitation of the Egyptian *Hieroglyphikes* did forbid certaine kindes of beasts to be eaten, and some onely and not other to be sacrificed, as *Eleazer* the high Priest answered the Ambassadour of *Ptolemy Philadelphus*: as *Pythagoras* had also his Enigmaticall precepts, **Ignem gladio ne fodias; Do not gall the fire with a sword*; that is, provoke not an angry man: *C•• non comedendum; The heart is not to be eaten*, that is, grieve is not to be nourished in the minde: *Hir•n/dinem in domum non esse recipiendam: Not to receive a swallow* (that is, a brabler) *into the house*, and such like: that *Moses* used many such legall helps in prescribing of his legall rites and ceremonies, it is not to be thought, seeing he had his direction from God and saw a paterne of such things which belonged to the Tabernacle in the mount, *Exod. 25.40*.

QUEST. XV. Whence the Egyptians received their learning.

BUT if further it be demanded, from whence the Egyptians received their variety of learning. 1. Neither is the opinion of *Iamblicus* probable, that *Mercurius*, called *Trismegistus*, (because hee was a great Philosopher, a great King, and a great Priest) was the author of the Egyptian learning, whom he altogether, certaine ancient authors testifying, to have written of the wisdom of the Egyptians, 35535. bookes: for this *Mercurius* the nephew, as is supposed, of the other *Mercurius*, whose grandfather by the mothers side *Atlas* was, in whose time *Moses* was borne, as *Aug. lib. 8. de civ. Dei cap. 8.* being after *Moses*, could not be the inventor of the Egyptian skill, which *Moses* long before learned. 2. Neither yet is it certaine that *Abraham* instructed the Egyptians in these sciences as *Iosephus* writeth; for his abode and continuance was not long in Egypt, and so he wanted time there to lay the foundation of so many artes. * 3. *Augustine* yeeldeth to the opinion of *Varro*, that *Isis* the daughter of *Inachus* first delivered to the Egyptians the grounds of these artes, who yet is more likely to have beene the inventor of husbandrie and other such profitable trades, than of the mysticall arts and sciences. 4. Therefore the more probable opinion is, that by whomsoever the first seeds of this mysticall profession were sown among the Egyptians, it is not to be doubted, but that by *Iacobs* comming downe, but especially *Iosephs* long time of government, their knowledge was much increased, the scripture bearing witness hereunto, *Psalm. 105.21.* He made him Lord over his house, to teach his Senators wisdom: and by the cohabiting of the Hebrewes 215. yeeres in Egypt the Egyptians might profit more in the profession of wisdom, which that superstitious people might with their gentilismes and superstitions intermingled, change and alter. And for the truth hereof that the Egyptians learned many things of the Hebrewes, this may serve as an evidence, that in *Herodotus*, *Diodorus Siculus*, and other writing of the ancient Egyptians many things are found, having some conformity with the doctrine, law and usages of the Hebrewes, *ex Pererio*.

QUEST. XVI. Why it pleased God that *Moses* should be instructed in the Egyptian learning.

NOW it pleased God, that *Moses* should be thus trained up in the wisdom of the Egyptians and have a courtly bringing up, that by this meanes he might bee instructed in the government of the Commonwealth and be prepared for that publike function which he should afterward be called unto. So *Dauid* was taken from the flocke and brought up in *Saules* court to learne the discipline of the Kingdome.

Page 19

Though it pleased God to use the ordinary meanes for *Moses* instruction, yet he alwayes doth not so, and especially in the new Testament the Apostles were extraordinarily inspired, being in humane learning altogether unexpert, for there was more abundance of spirit and grace in the new Testament under Christ, than in the old under the Law, *Simler. 2.* Beside, *Moses* by this meanes became famous and got himselfe great authoritie among the Egyptians, that there might be greater respect had unto his message afterward, and being fully instructed in the knowledge of the Egyptians he was the better able to discern the errors and superstitions, both to convince the Egyptians and to containe the Israelites in the obedience and profession of the truth, *ex Perer*.

QUEST. XVII. Why *Moses* had this name given him.

Vers. 10. *She called his name Moses.* 1. Concerning the imposition of the name of *Moses*, neither is the opinion of *Philo* and *Clemens Alexandrinus* probable, that it is an Egyptian name derived of (*Mos*) which signifieth water; and *Iosephus* will have it compounded of *Mos* water, and *Ises* saved; for the etymon of the name is not from the water, but because he was drawne and taken out, as the reason is here expressed. 2. Neither yet is it like that *Moses* was in the Egyptian

language, called *Mueves*, as *Iun.* out of *Diodor. Siculus*, or *Movion*, as *Pererius* out of *Aben Ezra*, being of the same signification which *Moses* is in Hebrew, that is, drawne out; for then it is like the Egyptian name would have beene expressed as *Iosephs* is, *Gen.* 41.45. and *Daniels* Chalde name, *Dan.* 4.5. 3. Nor yet is it probable that *Pharaohs* daughter having learned the Hebrew tongue of her maids did give an Hebrew name unto *Moses*, as *Eugubinus*, *Lippom.* *Thostatus*: for seeing the Hebrewes were an abomination to the Egyptian, it may be thought also, that they abhorred their names. 4. Therefore I rather incline to thinke with *Simlerus* and *Osiander*, that this word whereof *Moses* is derived, is *Massahto* draw out; as it is taken *Psal.* 18.17. Thou hast drawne me out of the waters, might be common both to the Hebrewes and to the Egyptians, as some words are common to divers languages, both alike in sound and signification; or it might be translated or transposed out of the Egyptian tongue into the Hebrew. 5. But as for other names that *Moses* should be called by, as at his circumcision *Ioachim*, which signifieth established, and afterward *Melchi*, my King, as *Clemens Alexandrinus* writeth, wee reject them, as having no ground in Scripture, seeing hee is perpetually called by the name of *Moses*, which name was by Gods providence imposed, wherein is set forth the principall part of his calling to draw the Israelites out of the waters and troubles of Egypt, and to lead them through the red sea, and so indeed historically to draw them out of the waters.

QUEST. XVIII. Of Moses visiting his brethren.

Vers. 11. *AND in those daies when Moses was growne, hee went forth to his brethren.* 1. Very little mention is made of *Moses* time spent in the court till he was fortie yeere old, for then as *S. Stephon* sheweth, *Act.* 7. he began to visit his brethren, like as little is expressed of the doings of Christ while he lived privately till he was thirtie yeere old, *Pellican.* 2. *Iosephus* writeth how in this time he warred against the Ethiopians, and while he besieged Saba, the King of Ethiopia his daughter fell in love with him, and was married to him, whom the author of *historia scholast.* saith was *Zipporah*. But the Scripture sheweth that she was the daughter of the Prince of Midian, *Perer.* 3. He was now growne not onely in stature of body, but in the grace and gifts of the spirit, *Pellican.* And as it seemeth having neglected, and forgotten his brethren hitherto, being now especially stirred up & called of God, he goeth to visit his brethren; he did it not onely of a naturall instinct, as *Hilary* seemeth to write. 4. And this the Apostle sheweth to have beene an excellent worke of faith: For 1. he refuseth to be called *Pharaohs* daughters sonne: He renounceth his courtly life and he pleasures of Egypt. 3. He preferreth the afflictions of Gods people before the pleasures of Egypt. 4. He looketh unto the reward, *Heb.* 11. *Ferus.* But if it be asked, why *Ioseph* did not so likewise to leave the court, as *Moses* did, I answere, first that some thinke that *Ioseph* did in his old age leave *Pharaohs* court, * and went and dwelt with his brethren in the land of Goshen; beside, the case betweene *Ioseph* and *Moses* is farre divers, for in *Iosephs* time *Pharaoh* was a friend to Israel, now an enemy; then the people were in happy case, now the state is miserable; *Iosephs* calling was to be a feeder of Israel in Egypt, *Moses* to bring them out of Egypt, *Simler.*

QUEST. XIX. Whether it were lawfull for Moses to kill the Egyptian.

Vers. 12. *When he saw no man hee slew the Egyptian.* Concerning the fact of *Moses* in killing the Egyptian, we are farre off from accusing, or blaming the same, which was at the first the opinion of *Augustine*, who thus writeth against *Faustus.* *Consulta aeterna lege reperio, non debuisse hominem à Mose, qui nullam ordinariam potestatem habebat, quamvis improbium occidi: I finde in the eternall law, that Moses having no ordinary power, ought not to have killed no not a wicked man.* But afterward he rejected this opinion, *qust.* 2. in *Exod.* *Ocumenius* also upon *Iude* bringeth in the Devill contending with *Michael* the Archangell, that *Moses* was not worthy of buriall, because he unjustly killed the Egyptian. But *S. Stephen* defendeth this fact of *Moses* as being a prooffe of his calling from God, *Acts* 7.25. 2. Some of the Hebrewes thinke, that the Hebrew here smitten of the Egyptian, was the husband of one *Salomith*, with whom the Egyptian committed adultery, and had by her that blasphemer that was put to death, *Levit.* 24. and

therefore he was justly killed of *Moses*: but these are meere conjectures. 3. Some other Hebrewes thinke, that *Moses* killed not the Egyptian with the sword, but by the word of his mouth, as *Peter* killed *Ananias*▪ *Act.* 5. but then *Moses* needed not to have beene so circumspect, and to

have buried him privily in the sand, *Simler*. 4. *Cajetane* defendeth this fact, because this Egyptian was one of the cruell taskmasters, that oppressed the Hebrewes, and therefore it was lawfull to kill him: but if *Moses* had beene a private man, it had not beene lawfull, no not to kill an enemy in this case. 5. *Paulus Burgensis* upon this place is of opinion, that *Moses* might doe this in charitie, to deliver his brethren, and to relieve the oppressed, though he had not a singular inspiration, or publike calling to doe it: & so *Ambrose* seemeth to thinke, *lib.* 1. *de officiis, cap.* 36. And the Scripture seemeth to warrant it: *Deliver them that are drawne to death, Prov.* 24.11. But though it be an act of charitie to deliver, and to rescue, yet it is an inordinate charitie, to kill one to deliver another. 6. Wherefore the best defence is, that *Moses* was inspired of God, and had his authoritie from him, to doe the office of a Judge betweene the Hebrew and the Egyptian; which is affirmed by Saint *Stephen*, *He thought that his brethren would have understood, that God by his hand should give them deliverance, Act.* 7.25. And this is the resolution of *Augustine*, *quast.* 2. in *Exod.* *Thostatus*, *Lyranus* and *Thomas Aquin*. Unto this may be added, that *Moses* being the reputed sonne of *Pharaohs* daughter, was a publike person, and so of great authoritie: *Iun. in Analys.* It may be also that all the circumstances of this fact are not expressed: as that the Egyptian did so assault the Hebrew, as that the one could not be rescued without killing of the other, or *Moses* might kill him in his owne defence, the Egyptian running upon him, when hee offered to rescue the Hebrew: *Perer*. But the best defence is, that *Moses* was hereunto extraordinarily stirred up of God: which extraordinary motions are not now of us to be imitated or to be drawne into example, *Ferus*.

QUEST. XX. Why *Moses* though warranted from God, yet useth great secrecie and circumspection in this businesse.

Vers. 12. *AND he looked round about, and when hee saw no man, &c.* It will be objected, if *Moses* had authoritie and a calling from God to kill the Egyptian, why did hee it secretly? To this may be answered, that although *Moses* was to himselfe assured of his calling, yet was it not knowne either to the Hebrewes or Egyptians; and therefore his calling being yet secret and hid, it was fit that his acts should be secret: otherwise his publicke acts, his calling being yet secret, would have beene as much offensive and called in question, as if hee had had no such calling: *Iun. in Analys.* So *Ehud* killed *Egl*• privately in his secret chamber, *Iudg.* 3. and *Gedeon*, being not yet pulikely knowne and taken to be appointed of God to deliver his people, did pull downe the altar of *Baal* by night, *Iudg.* 6.27. Herein th•n *Moses* sheweth his godly discretion that he might proceed by order.

QUEST. XXI. How *Moses* is said to feare, seeing the Apostle denieth that he feared the King, *Heb.* 11.26.

Vers. 14. *THEN Moses feared and said, &c.* Yet the Apostle saith, *he feared not the fiercenesse of the King, Heb.* 11.26. To reconcile *Moses* and the Apostle: 1. We approve not *Theodorets* exposition, that *Moses* is said not to feare, in respect of the cause of his flight, the killing of the Egyptian, which fact he feared not; as not repenting him hereof: but this interpretation seemeth somewhat hard: and the Apostle sheweth that he feared not the King, no not when he left Egypt: therein then consisted the vacuity of his feare, not in respect of the fact. 2. *Chrysostome* expoundeth his not fearing of his so leaving Egypt, that yet he feared not to returne againe thither: but *Moses* was strengthened and incouraged of God to returne afterward: the vision which he saw 40. yeeres after, did not take away his first feare. 3. *Theophylact* understandeth it of the degree of his feare: hee did not so feare the King, as that he fled a farre off, but went to

Midian a Countrie adjoyning, not fearing that the King would pursue him thither: But the Apostle exempteth him, not onely from some degree, but from all feare. 4. Some referre his feare unto the affliction, and persecution, that by this meanes was like to be increased: so hee feared not for himselfe, but for the people, *Pellican*: but *Moses* speaketh of his owne feare, upon the which he fled: his fleeing was a meanes to deliver himselfe from the danger, and not the people. 5. Other say, that he feared not so much the King as hee feared to offend God, lest if he had offered himselfe to the danger and not made an escape, he should have tempted him by presuming: *Osiander*. But the text sheweth that hee was afraid of *Pharaoh* and fled from him. 6. Others confesse that *Moses* shewed his infirmitie of feare, but it was covered by faith and so not imputed: *Genevens*. But the Apostle denieth that he feared at all. 7. Some doe expound it not of *Moses* first leaving of Egypt, when indeed he feared the King, but of his second departure, when he brought out the people thence, for then hee feared not *Pharaohs* anger at all, as is evident, *cap.* 10.29. *Lyranus*, *Thostatus*, *Pererius*, *Iun*. And this exposition doth very well resolve this doubt. 8. Unto this also may be added, that if wee understand it of his first departure, *Moses* fled not for any feare in respect of himselfe, but lest that his calling by this meanes should be hindred, and he withdraweth himselfe not so much of feare, as to reserve himselfe for a better opportunitie: *Simler*. Nor yet doth he feare as distrusting his calling, but because hee lost this opportunitie: *Iun*. And the reason of his feare is expressed in the text: *Then Moses feared and said, certainly this thing is knowne*. Hee feared lest he should be hindred in this businesse of the deliverance of the people. *Thomas* also to the same effect saith, that there are two things to be considered in feare, *unum vituperabile*, one to be disprayed, when for feare any evill is committed, or any good omitted, and this was not in *Moses*; another that is *Laudabile*, praise worthie, *si quis salva fide refugiat periculum instans*: *If one not violating his faith, doth shun the instant danger*: unlesse we will say, that Christ, when he escaped out of their hands, that sought to stone him, did it of feare, *Luke* 4. But I rather preferre the 7. exposition, before touched.

QUEST. XXII. Why Moses sufferings are called by the Apostle the rebukes of Christ.

BUt seeing so oft mention hath beene made of that place to the Hebrewes, it shall not be amisse briefly to shew the meaning of those other words of the Apostle, *vers.* 26. *esteeming the rebuke of Christ greater riches than the treasures of Egypt*: 1. We refuse here the exposition of *Lyranus*, that he calleth the rebukes of *Moses* the rebukes of Christ, because by faith foreseeing what Christ should suffer, hee by Christs example was confirmed to endure the like: for in this sense they are *Moses* rebukes rather than Christs. 2. Neither are they called Christs rebukes, because they were such as Christ commendeth: *Blessed are they that suffer persecution for righteousnesse sake*, *Matt.* 5. 3. or for that Christ was to come of that people, and therefore their rebukes are counted the rebukes of Christ: *Cajetan*. 4. or because *Moses* was a figure of Christ, and suffered the like rebukes: because that as *Moses* left the Court, and palace of *Pharaoh*, to be partaker of the afflictions of his people, so Christ descending from heaven tooke upon him our infirmities: *Oecumenius*, *Theophylact*. 5. But they are called Christs rebukes, because he suffereth in his members, and accounteth their afflictions as his owne: in which sense the Apostle saith he fulfilled the rest of the afflictions of Christ in his flesh for his bodies sake, which is the Church, *Col.* 1.24.

QUEST. 23. Why Pharaoh sought to slay Moses.

Vers. 15. *Pharaoh heard of this matter, and sought to slay Moses*. The causes why *Pharaoh* sought *Moses* life, *Iosephus* alleageth to be these three: 1. Because the Egyptians envied his prosperous successe in the warres against the Ethiopians. 2. They feared him, as like to be one, that aspired to great matters, and might seeke some innovation and change in Egypt. 3. The

Egyptian Priests did prophesie of him, that he was like to prove very dangerous to Egypt. By these meanes the King was incensed against him. But I rather approve that which *Philo* writeth, that *Pharaoh* was not so much moved against *Moses*, for the death of one Egyptian, as for that by this he perceived, that *Moses* was a friend and favourer of the Hebrewes, whom he accounted his enemies, and an enemy to the Egyptians his subjects and friends: *Philo lib. 1. de vita Mosis*.

QUEST XXIV. The causes why *Moses* lived in exile and banishment 40. yeares.

Vers. 15. *Therefore Moses fled.* *Zeiglerus* thinketh that whereas at the fortieth yeere of *Moses* age there were 390. yeeres expired since the promise made to *Abraham*, and that tenne yeeres onely remained of the affliction of the people, which was to continue 400. yeeres in one place and other, *Genes. 15.13.* *Moses* thought to prevent the time, there being but tenne yeeres to come: and therefore God punished his presumption with fortie yeeres exile. But this cannot stand with the Apostles testimonie of *Moses*, that *by faith he forsooke Egypt*: if it were a worke of faith, how could it be a punishment for his presumption? Therefore the causes of *Moses* flight and exile are better touched by *Ferus*: 1. That the people should not depend upon man, but trust in God for their deliverance. 2. That *Moses* might be weaned altogether from the pleasures of Egypt, and delicate life in *Pharaohs* Court. 3. That he might be taught, that the deliverance of Israel should not be by sword or strength, but by the spirit of God. 4. To punish the peoples ingratitude, for not more thankfully accepting of this benefit, that God had stirred them up a deliverer: for not onely this Hebrew whom *Moses* rebuked, rejected his calling, but generally all the people made light of it, as *S. Stephen* sheweth, *Act. 7.25.*

QUEST. XXV. Of Midian what countrey it was, and where situate.

Vers. 15. *And dwelt in the land of Midian.* 1. This was the chiefe Citie of the Midianites, so called of *Midian*, one of the sonnes of *Keturah* by *Abraham*: it was situate in Arabia upon the red sea, as *Iosephus*. 2. *Hierome* saith there were two Cities of this name,* one on the South part of Arabia by the red sea; the other by Arnon, and Arcopolis, the ruines whereof were to be seene in his time. 3. The whole Countrey was called Arabia, where the Midianites, Amalekites, Israelites dwelt together: *Philo*. And these Arabians were called Petrei, of their metropolis or chiefe Citie Petra: *Borrh*. 4. This Midian was not farre from Mount Sinai, for thereabout did *Moses* keepe his father in lawes sheepe, *Exod. 3.* and thither came *Iethro* with *Moses* wife and children: and *S. Paul* placeth Sinai in Arabia, *Gal. 4. 5.* The women of this Countrey joyning with the Moabites inticed the Israelites to commit fornication, *Numb. 25.* These Midianites oppressed Israel seven yeeres, of whom *Gideon* slew 135000. *Iud. 8.*

QUEST. XXVI. Rehuel, Iethro, Hobab, whether the same.

Vers. 18. *And when they came to Rehuel their father; &c.* This *Rehuel* was not the same with *Iethro*, as the Septuagint and Latine translator here read, *Iethro*, and as *Hierome* thinketh, they were two names of the same man. 2. Neither had he foure names, *Iethro*, *Rehuel*, *Hobab*, *Keni*, as *Thostatus*,* *Lyranus*: for *Hobab* was the sonne of *Rehuel*, *Numb. 10.29.* and hee was called *Keni* of his nation and countrey, because he was a Kenite, *Numb. 24.21.* *Iunius*. 3 *Pererius* also is deceived, thinking that *Hobab* was not *Moses* father in law, but his wives brother, and his father in lawes sonne: because (saith he) *Moses* father in law departed from them at Mount Sinai, *Exod. 18.* but *Hobab* staid with them still, and was their guide in the wilderness, *Numb. 10.31.* But *Pererius* herein erreth also: for these two stories of *Iethro* and *Hobab. Exod. 18.* and *Numb. 10.* must be joyned together: they were both one man,* and hee tooke his leave of *Moses*, as it is shewed *Exod. 18.* but he returned againe unto them, before they departed from Sinai, to be their guide, as *Moses* requested, *Numb. 10.* and it is like he brought his kindred and family with him, because the Kenites are read afterward to have cohabited with Israel, *Iudg. 1.16.4.* Wherefore *Rehuel* was grandfather unto *Moses* wife▪ called also their father, after the manner of the Hebrewes.

Iethro and *Hobab* are the same, for they are both said to be the father in law of *Moses*, *Exodus* 18. and *Num.* 10.29. and *Hobab* and *Iethro* was the sonne of *Rehuel*: *ibid.* *Iun.*

QUEST. XXVII. Whether *Rehuel* were Prince and Priest of Midian.

Vers. 16. *And the Prince of Midian, &c.* The Hebrew word is *Cohen* which signifieth both Prince and Priest, and one that is preferred or exalted in any office or authoritie, as *David's* sonnes are called *cohanim*, chiefe rulers, or men of authoritie, 2 *Sam.* 8.18. Priests they were not, being not of the tribe of *Levi*,* but of *Iudah*. 1. Yet it is not like that he was King of Arabia, as *Eusebius* alleageth out of *Artapanus* an ancient writer: for it was not seemely for a Princes daughter to keepe their fathers sheepe; neither is it like, if he had beene a King, that the other shepherds would have offered such violence unto them: *Simlerus*. 2. *Iosephus*, *Philo*, the Septuagint doe hold him to have beene a Priest: the P^h phrase readeth, Prince. It is like he was both a Prince, and a Priest, as *Melchisedeck* King of *S^olem* was: and as after the captivitie of Babylon the same were both Princes and Priests in Judea: *Perer*: and of old time the Priesthood went with the birthright; *Borrh*.

QUEST. XXVIII. Whether *Rehuel* were an idolatrous Priest, or a Priest of the true God.

Concerning this *Iethro* his profession. 1. I neither thinke this *Iethro* was an Idolatrous Priest before he came to *Moses*, *Exod.* 18. and then first converted, as *David Kimhi*, to whom *Pererius* consen|teth: for it is not like that *Moses* would have married an Idolaters daughter, *Simler*. at the least *Moses* had not continued with him so long even 40. yeeres for nought, and his father in law an Idolater still. 2. Neither is it probable that *Iethro* from the beginning was a Priest and a worshipper of the true God, seeing he was the Priest of the Midianites, that were Idolaters: as *Aben Ezra*. 3. Therefore it is most probable, that first some seeds of true religion, and of the knowledge of God were preserved among the Midianites even from *Adam*: yet intermingled with the superstitions of the heathen: *Borrh*. but by *Moses* abode and continuance with *Iethro* wee are to thinke that he was more established in the know|ledge of the true God: and was most of all confirmed, when he came to *Moses*: *Exod.* 18. where indeed he professeth himselfe a true worshipper and Priest unto the high God, offering sacrifice unto him, *Iun.*

QUEST. XXIX. Why *Zipporah* is called an Aethiopisse, *Numb.* 12.1.

Vers. 21. *Who gave unto Moses Zipporah his daughter*. 1. This *Zipporah* here a Midianitish wo|man, is also the same which is called the Cushite or Aethiopisse, *Numb.* 12. 1. for that is but a fable of *Iosephus*▪ that *Moses* married the King of Ethiopias daughter: which *Philo* writing of purpose the Historie of *Moses* life, maketh no mention of, being before *Iosephus*: and *Moses* is found to have had no more children, than those which he had by *Zipporah*, which is a probable conjecture, that he had no more wives. 2. She is then called an Aethiopisse, not of the contrary, because she was faire, as the Chalde readeth, or by way of contempt, because the people of that countrie are noted for their deformitie: but there were two countries called Aethiopia, the one was the occidentall toward the West beyond Egypt, the other was the Orientall toward the East bordering upon the red sea, which the Aral|bians inhabite: *Perer*. And in Hebrew she is called a Cushite, and Aethiopia is named Cush, because the posteritie of Cush inhabited both the West Aethiopia and the East which is Arabia. The Midianites then were called Cushites, not because they came of *Cush*, *Gen.* 10. but because they inhabited in that countrie: *Iun.* And that Midian also is called Cush, or Aethiopia, it is evident, *Habac.* 3.7. *For iniquitie I saw the tents of Cushan, and the curtaines of the land of Midian did tremble*: *Perer. ex Hierom.*

QUEST. XXX. At what time *Moses* sonnes were borne unto him.

Vers. 22. *She bare a sonne whose name she called Gershom, &c.* 1. This child was borne unto *Moses* not long before his returne into Egypt out of Midian, where *Moses* stayed 40. yeeres, and likewise his other sonne *Eleazer*: because they were but little ones both, when *Moses* tooke his journie into Egypt, for he put them upon an Asse, as not able to travell a foot, and the one of them was not circumcised, whose circumcision though it might be deferred some dayes, yet many yeeres it is not like that *Moses* would put it off, *Perer*. 2. The Latine following the Septuagint, doe make here mention also of the birth of *Eleazer*, with the reason of the imposition of his name: but that is not in the Hebrew, being transposed hither out of the 18. of *Exodus*.

QUEST. XXXI. To whom the right of imposing names upon the children belongeth.

Vers. 22. *Whose name he called, &c.* 1. Names are found sometime to have beene imposed by the mother, as *Leah* giveth the name unto *Ruben*, *Simeon*, *Judah*, *Gen.* 29.32.33. 2. Sometime the father, to whom that right especially belonged, nameth his sonne, as *Ioseph*, *Gen.* 41.51. 3. Sometime both the parents devise the name, as *Eva* is said to call her sonne borne in *Abels* stead, *Sheth*, *Gen.* 4.25. And *Adam* also is said to have given that name, *Gen.* 5.3. 4. Sometimes names are imposed by a generall consent of friends, as *Gen.* 25.25. *They called his name Esau*. 5. And sometime also a name is taken up by common use, as *Gen.* 25.30. *he*, that is, *every one* (as *Iun.* well readeth) called his name *Edom*: But the right and authoritie of imposing names belongeth unto the father: as *Rachel* called her sonne *Benoni* but *Iacob Benjamin*, *Gen.* 35. And when *Iohn* was circumcised they would have named him *Zacharie*, but his father overruled the matter and ratified the other name, *Luk.* 1.

Page 23

QUEST. XXXII. Whence the name of Gershom is derived.

Gershom. 1. For the derivation of this name, the first part thereof is taken from the word *Ger*, which signifieth a stranger, as it followeth in this place: for, saith he, *I have beene a stranger in a strange land*. For the other part, *Iun.* thinketh it commeth of the word which signifieth to cast out, or expell, which is *garash*: but that cannot well stand with the other in this composition, unlesse the same syllable should be repeated; and beside, <◇> with *cholem* should be superfluous: therefore *Piscator* frameth it rather of *Sham*, which signifieth to be desolate: Some derive it of *Sham*, there, because hee was a stranger there: but because the word *Shem*, name, is used immediatly before, he called *Shemo*, his name, *Gershom*, it is most like that the word is compounded of *Ger* and *shem*, that is, a stranger, his name. 2. Some thinke that he calleth it a strange land not in respect of Egypt, where they were onely sojourners, but of Canaan: *Simler*. But seeing *Moses* was borne in Egypt, and there he had his education, and there were his parents, it is more like that he hath respect unto that place: being expulsed and exiled thence into a strange land: *Iun.* 3. There was also another *Gershom* beside, the sonne of *Levi* called also *Gershon*, 1 *Chron.* 6.1. & 15.

QUEST. XXXIII. What Pharaoh it was that died while *Moses* was in Midian.

Vers. 23. *So it was after many dayes that the King of Egypt died.* 1. Some thinke that this King was not *Pharaoh*, from whom *Moses* fled, but an other, and that this was the fourth change during his exile: *Ors* reigned 38. yeeres, in whose latter yeeres *Moses* fled, then after him succeeded *Acengors* 12. yeeres: then *Achirus* 9. yeeres; then *Cnphres* 16. yeeres, who perished in the red sea. *Simler*: 2. But it is more probable, that this *Pharaoh*, that now died, was that King from whom *Moses* escaped: both for that the Israelites now at the change of the King cried unto God, hoping to finde some alteration, as men commonly doe looke for better times at the change of the Prince: *Pellican*. As also so much may be gathered by that which the Lord saith to *Moses*: *goe returne to Egypt, for they are all dead which went about to kill thee*: that is, both *Pharaoh*,

and all those that sought to revenge the Egyptians blood whom *Moses* slew. *Iun. Iosephus* also thinketh that this was the same *Pharaoh*, from whom *Moses* fled unto Midian, *lib. 2. cap. 5.*

QUEST. XXXIV. Whether the cry of the Israelites proceeded from true repentance.

Vers. 23. *AND the children of Israel sighed for the bondage, and cried.* 1. Some thinke that this crie of the Israelites proceeded not from any true repentance, but from their present miserie and bondage: And God heard their crie of his fatherlie pitie and clemencie, as he often heareth the complaints of those which are worthily punished, so the Lord had respect to *Ahabssackcloth* and semblance of sorrow. 2. But it is rather to be thought, that the afflictions of the Israelites had brought them to the knowledge of their sinne, and specially of their Idolatrie, which is mentioned by the Prophet *Ezechi. 20.8.* And thus being humbled with fight of their sinnes, for the which they were worthily chastised, they make their complaint unto God: *Iun. Simler.* And this may appeare by their effectuall prayers, which went up to heaven, as proceeding from great contrition of heart and humilitie. *Ferus.* Wherefore *Moses* also maketh further mention, *Num. 20.16.* shewing that at the instant & humble suite of the Israelites, the Lord sent his Angell to deliver them. *Iun.* This crie therefore of the Israelites in Egypt seemeth to be unlike unto that which they made when the Egyptians pursued them, they are said to crie unto God in one verse, and to murmur in the next, *Exod. 14.10.11.*

4. Places of doctrine.

1. *Doct.* Of the divine providence.

Vers. 3. *She tooke for him an Arke.* In *Moses* wonderfull preservation, we have a notable example of the divine providence: which sheweth that all things in the world are governed, ordered, and disposed according to the will of God: the hiding of *Moses* three moneths, his putting into a close Arke, the finding of it by *Pharaohs* daughter, the instinct which she had, to bring him up for her owne sonne, by which meanes *Moses* came to be instructed in the Egyptian learning; doe all excellently set forth the fatherly care of God toward his, in their birth, education, preservation, as our Saviour also saith, *even all the haire of your head are numbred, Matth. 10.30. Piscator.*

2. *Doct.* Lawfull meanes to be used.

They covered it with silke and pitch. Although they chiefly commended the childe by a sure faith to Gods providence, yet they refuse no meanes to provide for the childes safetie, like as *Noah* pitched his Arke within and without: which teacheth us, that we should so depend upon Gods providence, as that we presume not, but carefully use the meanes which God hath appointed, *Pellican.*

3. *Doct.* Difference of punishment according to the diversitie of sinne.

Vers. 13. *HE said unto him that smote his brother, Wherefore smitest thou thy fellow?* *Moses* wisdom and discretion herein appeareth, that killed the Egyptian, & reproveth onely the Hebrew: so they which sinne maliciously are more severely to be punished, than they which offend of ignorance and infirmitie, *Ferus.*

4. *Doct.* That it is lawfull to flee in time of persecution.

Vers. 15. *MOses fled from Pharaoh.* This sheweth that it is lawfull for one to flie in the time of persecution, specially when his person is sought: so *Iacob* fled from *Esau.* *David* from *Saul,* *Paul* escaped out of *Damascus, Berrh.*

5. Places of controversie.

1. *Cont.* The mariage of the aunt and nephew against the law of nature.

Vers. 1. *A Man of Levi tooke a daughter of Levi.* That is, *Amram* tooke to wife *Iochebed* his fathers sister, as is before shewed, *quest.* 3. The Canonists upon these and such other examples of neere mariages doe inferre, that by the law of nature no degrees are forbidden, but betweene father and daugh|ter, mother and sonne onely: because in other neere degrees even mariages were in use among the Pa|triarkes. *Contr.* 1. It appeareth that these mariages, as to take the Aunt to wife, or uncle to husband, to marrie two sisters, and such like, were even against the law of nature, seeing they are named among the abominations and pollutions of the Cananites, *Levit.* 18.27. who transgressed nor here in against any po|sitive or judicia|ll law, but against the law of nature▪ 2. This further is made manifest, in that the Ro|manes by the light of nature, and some other nations did prohibite such neere mariages and conjunctions. 3. And the fathers acts and examples doe not therefore conclude that the prohibition of such mariages was not morall & naturall: for it cannot be denied, but in their owne opinion *Lots* incest with his daugh|ters was unnaturall: the law of nature in many things was then obscured, which afterward by the posi|tive lawes was explained, *Simler. in cap.* 6. *Exod.*

2. *Cont.* That the mariage of ministers is lawfull.

Vers. 16. *AND the Priest of Median had seven daughters.* *R•h•el* himselfe was a Priest, and so was the son *Iethro*, who offered sacrifices unto God, *Exod.* 16. So that even among the Gentiles, the Priests were married, and the sonnes succeeded the parents in their Priestly function. As in the primitive Church we read of *Polycrates*, who in an Epistle to *Victor* writeth, that seven of his auncestors had beene Bishops of Ephesus before him, and he himselfe was the eighth. The Apostles also were married: and S. *Paul* also sheweth that he might have taken this libertie as well as the rest, 1 *Cor.* 9.5. and he alloweth every man to have his wife, 1 *Cor.* 7.2.

3. *Cont.* Of the authoritie of parents in the mariage of their children.

Vers. 22. *WHO gave unto Moses Zipporah his daughter.* Here that ancient right of the fathers, in disposing and giving their children in mariage is confirmed: *Piscatur.* So *Abraham* pro|vided a wife for *Isaack*, *Rebeckah* is given by her parents, they onely aske her consent, *Gen.* 24. It was in the fathers power to ratifie or disanull the vow and promise made by the daughter, *Numb.* 30. This maketh against the practice of the Canonists and Romanists, that ascribe very little to the consent of pa|rents in marriage, and they allow that a mans sonne or daughter may against the minde of the parents, be pulled into a Cloister and professe Monkerie.

4. *Cont.* Of the perfection of the Hebrew originall.

NOW whereas after the 22. verse the Septuagint and the Latine translator doe insert a whole verse of the birth of *Eleazar*; with the reason of the imposition of his name: all which is not in the Hebrew in this place, but is transposed hither from the 18. *chap.* of *Exodus*, vers. 4. *Bellarmino* would therefore make us beleeve, that herein the Latine text is perfecter than the Hebrew, because mention is made onely of one of *Moses* sonnes, whereas he had two, *lib.* 2. *de va. Dei*, *cap.* 2.

Contr. 1. It followeth not because some thing is omitted in one place to be inserted in another, that therefore the Hebrew text is defective: as S. *Mark* making mention of one blind man, *chap.* 10.46. and S. *Luke* likewise, *chap.* 18.36. (whereas S. *Matthew* speaketh of two blind men, *chap.* 20.29.) are not there|fore defective: So neither is the Hebrew here thought to be wanting, expressing onely one of *Moses* sons, seeing the other is supplied, *chap.* 18.2. And if the Septuagint is to be justified here, then let them be borne out also for adding five more of *Iosephs* posteritie, *Machor*, *Gilead* of *Manasseh*, and *Su••am*, and *Taam*, and *Edom* of *Ephraim*, *Genes.*

46. which are not mentioned in the Hebrew, as not then borne, but borrowed from the 26. of *Numb.* and 1 *Chron.* 7. Likewise *Exod.* 6.19. the Latine and Septuagint put unto *Moses* and *Aaron Miriam*, which is not in the Hebrew; this rather sheweth great boldnesse <◇> th•se translators, to adde that which the spirit of God passeth over in silence.

5. *Cont.* Prayers are not meritorious.

Vers. 24. *Then God heard their m•ne, and God remembred his covenant.* The Israelites prayers are heard, not for any worthinesse or merit of their sorrow, but the Lord for his promise sake, the foundation whereof is Christ, heareth their complaint, and hath respect unto them: *Simler, Borrh.* And that our prayers are not meritorious, but heard in mercie, *Salomon* sheweth, *Then hea•s thou in heaven, and be mercifull to the sinne of thy people: 1 King. 8.24.*

Page 25

6. Places of morall use.

1. *Mor.* Rich and great men should have compassion on the necessities of their poore brethren.

Vers. 11. *HE went forth to his brethren to looke on their burdens.* *Moses* though himselfe lived in all ease and courtly pleasure, yet could not so content himselfe, but goeth to visit his affli|cted brethren, and is touched in compassion towards them, as *Queene Hester* also was moved with pity toward her people: which teacheth us, that rich and mighty men, that are in high and wealthy place, should submit themselves to take knowledge of the necessities and wants of their poore brethren: there|fore the Prophet reproveth the rich men of Israel, that dranke wine in bowles, and lived at ease, but no man was sory for the affliction of *Ioseph. Ferus.*

2. *Mor.* Friendly admonition is not to be despised.

Vers. 14. *WHo made thee a man of authoritie?* *Moses* here for his friendly admonition is recompen|sed with scornfull and disdainfull words: which is the property of naturall and carnall men, to repay them with evill, which carefully watch over them by wholesome admonitions for the good of their soule. *Simler.* But the Wise man saith, *The eare that hearkeneth to the correction of life, shall lodge among the wise, but he that refuseth instruction despiseth his owne soule.*

3. *Mor.* Godly names to be given unto children.

Vers. 22. *WHose name he called Gershom.* *Moses* giveth unto his sonne a name that might put both himselfe, and his sonne also, when he came to yeeres of discretion, in minde of their state and condition, that they were but pilgrimes and strangers here. So did the Fathers use to give names un|to their children of good signification and godly edifying: that fond use therefore is to bee reprovod among Christians, that give names unto their children borrowed and taken from the Gentiles, and such as have no good signification, or which they understand not. *Pellican.*

4. *Mor.* Patience is necessarie in prayer.

Vers. 24. *Then God heard their mone.* Yet it was forty yeeres before the Lord sent them deliverance: we must not then thinke, that our prayers are neglected of God, if presently we see not the effect thereof: but we must waite the Lords leisure, and expect with patience, till it bee his pleasure to performe our prayers and grant our requests▪ *Ferus.* *S. Paul* prayed thrice, that is often, that the pricke of the flesh the messenger of Satan might be taken from him, yet was it not, but the Lord gave him his suffi|cient grace with patience and strength to endure that combat: 2. *Cor. 12.*

5. *Mor.* In affliction we must flie unto prayer.

ANd in that the people cried unto God in this their distresse, they rebelled not, nor sought to deli|ver themselves, by their owne arme or strength: it teacheth us that in all our afflictions wee should depend upon God and betake our selves unto prayer: *Pellic.* as Saint *Iames* saith, *If any be afflicted let him pray: Iam.* 5.13.

CHAP. III.

1. The method and parts.

THe generall preparation of the Instrument of this great deliverance, is set forth in the Chapter going before, in his preservation, education, persecut|ion. Now followeth the more speciall preparation in the vocation of *Moses* in this third Chapter, and his confirmation, *chap.* 4.

In this Chapter is set forth, first the preparation to his vocation, to *vers.* 7.

Secondly, the vocation it selfe, to *vers.* 22.

The preparation consisteth partly in a vision which *Moses* saw, both in what place, *vers.* 1. what vision it was, *vers.* 2. how *Moses* behaved himselfe, *vers.* 3. partly in the voice of God, which *Moses* feared: wherein *Moses* is charged what he should doe, *vers.* 4.5. and the Lord proclaimeth who he is *vers.* 6.

The vocation of *Moses* is either a generall charge or commandement to goe unto Egypt: where 1. *Moses* office is enjoyned him of God, *vers.* 10. with the occasion thereof, the afflictions of the people, *vers.* 7. the twofold end thereof, to deliver them out of Egypt, and to bring them into the good land of Canaan, *vers.* 8.2. *Moses* excuseth himselfe, 1. By his infirmity; where the Lord satisfieth him by that pre|sent signe, and assuring him of the future event, that they should serve him in that mount, *vers.* 11, 12. 2. By pretending the curiosity of the people in inquiring after his name that sent him, *verse* the 13. where the Lord also satisfieth him by shewing his name, *vers.* 14, 15.

Beside the generall charge, followeth a particular direction what course hee shall take, to *vers.* 19. and what effect it shall have. For the first, there is prescribed whom hee shall joyne with him, the Elders of Is|rael, *vers.* 16. what he shall say unto them, *vers.* 17. what they shall doe; goe unto *Pharaoh*, *vers.* 18. The effects or events are foure: 1. *Pharaoh* shall refuse to let them goe, *vers.* 19. 2. The Lord will worke signes and wonders. 3. Then he will send them out, *vers.* 20. 4. They shall goe out richly with ornaments and jewels, *vers.* 21.22.

2. The divers readings.

**Vers.* 7. *Because of their exactors.* I.V.A.P.S. rather than *taskmasters.* B.G. The word is derived of *Na/gash*, to exact, oppresse.

Vers. 12. *For I will be with thee.* I.V.A.P.S.B. rather than, *I will be with thee.* L. for here the causall par|ticle *for* is wanting: or, *Certainly I will be with thee*, G. *chi* signifieth for, because.

**This shall be a token unto thee that I have sent thee: when thou has brought, &c. ye shall serve God upon this mountaine.* I.S.A.P. that is, this vision which thou seest shall be a signe: not as the

most reade, *That this shall be a signe*, namely, that which followeth, *and shall serve me*. G.B.V.L. for the perfect distinction, *athuah* commeth betweene: and that could not properly be a signe to confirme him presently, which was to be fulfilled afterward.

*Vers. 14. *E•ich, which am hath sent me*. I. to whom consenteth *Simlerus*: rather than, *I am that I am*. V.L.S.B.G.X or, *I shall be what I shall be*. A.P. The first *Ehich* seemeth to be a proper name, because God answereth directly to *Moses* question, who was desirous to know his name: the second *Ehich* is an interpretation of the former, and not part of the name, because that *Ehich* is but once repeated in the end of the verse: *Ehich* signifieth properly, *I shall be*, but it is usuall with the Hebrewes to put the future for the preter tense.

**Ehich* hath sent me, that is, *I am* B.G.V. *I shall be*, A.P. rather than, *he that is hath sent me*, L.S. for *Ehich* is the first person of the future of *hajah* to be.

Vers. 18. *They shall hearken to thy voice*. I: rather than, *heare thy voice*. V.L.S.B. or, *obey thy voice*. G.A.P. for then the preposition *Lamed*, which signifieth *to* should be superfluous.

*Vers. 18. *The God of the Hebrewes hath met with us*, I.V.B.G. *cum caeter*: rather than, *hath called us*. S. L. for the word is *Karah* with *he*, to meete or come against, not *Kara* with *aleph*, which signifieth to call.

*Vers. 19. *The King of Egypt will not let you goe, yea not by strong hand*; I.V.A. rather than, *he will not let you goe but by strong hand*. L.S.B.G. the word is *Velo* yea not, or, *and not*: the meaning is, that hee will be so obstinate, that he will not a great while let you goe, though he feeles Gods mighty hand.

*Vers. 22. *And ye shall spoile Egypt, or the Egyptians*: I.G.S.L. better than, *robbe the Egyptians*. B. *Na•zal* in *Piel* signifieth to take the spoile, as 2. *Chron*.20.25. *They tooke the spoile to themselves*.

3. The explanation of doubtful questions.

QUEST. I. How long Moses kept his father in lawes sheepe, what he did in the meane time, and to what end he was so exercised.

Vers. 1. *When Moses kept the sheepe*. 1. Concerning the time, when this vision here following was shewed to *Moses*, it fell out 40. yeeres after he fled out of Egypt, *Acts* 7.30. about the 80. yeere of his age, for so old he was when *Moses* appeared before *Pharaoh*, *Exod*. 7.7. which was the same yeere, *Perer*. 2. so that *Moses* kept his father in lawes sheepe the space of 40. yeeres, for he was 40. yeeres old when he visited his brethren, *Acts* 7.23. and now he was 80. yeere old: wherein appeareth the singular patience of *Moses* that was brought *ab aula ad caulam*, from the court as it were to the carte: and in this state of life continued forty yeeres: *Simlerus*. During which time it is supposed that he wrote the Booke of Genesis, and the Booke of *Iob*, for the comfort of his afflicted brethren in Egypt: But it is very like that hee gave himselfe to contemplation, and much profited in the study of wisdom, the grounds whereof he had learned in Egypt, *Perer*. ex *Philone*.3. And thus it pleased God to exercise *Mo/ses* in a shepherds life, for these causes. 1. That by this meanes he might fully bee weaned from the pleasures of Egypt, and as it were renounce the world. *Perer*. ex *Gregor*. 2. The pastorall life and discipline was a kinde of introduction to prepare him for the government, which afterward hee tooke upon him: as it is in the Psalme, Thou didst leade thy people like sheepe by the hand of *Moses* and *Aaron*. 3. that Gods power might appeare, in raising *Moses* from this contemptible kind of life, especially in the opinion of the Egyptians, that abhorred all keepers of sheepe, to that high place, calling, and authority to the which he was afterward advanced. *Simler*.

QUEST. II. Of the mount Choreb, whether the same with Sinai.

HE came to the mountaine of God Choreb. 1. *Iosephus* thinketh that mount Choreb and Sinai were all one: some thinke they were two mountaines joyning together, and that Sinai was the higher: *Cajetane* thinketh that *Choreb* was the top of the mount Sinai: but it is more like, that *Choreb* was the name of that hilly trace or circuit (so called of the drinesse or barrennesse) wherein the mount Sinai was situated: which place as *Philothinketh* was full of bushes, * and that at the bottome of that bushie hill this vision was shewed. 2. *Moses* drave his sheepe thither, because there was good store of grasse by reason that the hill

Page 27

was unfrequented, because of the reverence and holinesse of the place: but the place was not had in such reverence before this vision: therefore it is most like that he went thither, as to a secret place, and more fit for contemplation: and that to him thus prepared, this heavenly vision appeared: *Simler.* Or the Lord might by a secret instinct draw *Moses* thither, where hee purposed to manifest himselfe unto him: *Perer.* 3. It is called the mountaine of God, not for any religion which was there placed of old, as *Iosephus*, * or because of the height and excellencie thereof, as such things are so called in Scripture, as the cedars of God, *Psalm* 104.16. But it is so named by an anticipation, because there the Lord did appeare to *Moses* at this time, and afterward shewed himselfe by visible signe, at the delivering of the Law: *Iun.* 4. This hill is famous in Scripture for seven memorable things there done: as the vision of the fire in the bush: the striking of the rock with *Moses* rod: there *Moses* lift up his hands when *Ioshua* prevailed against *Amalek*: there the Law was given: *Moses* fasted fourty dayes and fourty nights; and comming downe from thence broke the tables of stone: there *Helias* had that admirable vision set forth, 1. *Kin.* 19. *Perer.*

QUEST. III. Of the vision in the bush.

Vers. 2. *Then the Angell of the Lord appeared unto him in a flame of fire cut of the mids of the bush.* 1. This is one of the three most notable visions of the old Testament, the two other were the vision of the ladder shewed to *Iacob*, *Gen.* 28. The other of the ancient of dayes unto *Dan.* 7. *Pere* • But unto these may be added as not inferiour to the rest, the appearing of the Lord in mount Sinai, at the delivery of the Law. 2. Visions were of three sorts, either such as by spirituall illumination were manife|sted unto the intellectuall part and understanding, or such as wrought upon the inward phantasie, or were shewed by some visible signes to the externall sense: *Simler.* as in this place. 3. This bush is in Hebrew called *seneh*: which the Hebrewes describe to be a shrub full of prickles, and without fruit, and so thicke, that a bird cannot enter without the ruffling and pulling off her feathers: some thinke that the moun|taine Sinai was called of *Seneh*, either because of this bush, or for that it was full of bushes: *Perer.* 4. There are two parts of this vision, the flame burning in the bush, and the Angell speaking • o *Moses* out of the bush. *Simler.*

QUEST. IV. Of the flame of fire that burned not.

IN a flame of fire out of the midst. *Plato* maketh three kindes of fire; the thicke grosse fire, as in the burning of wood; a bright and subtile fire, yet burning; and a cleere pure fire which lighteth onely, and burneth not, such as is in the starres; And hereunto may bee added a fourth kind, which is the element of fire, which neither giveth light, nor yet burneth. This fire was of the second kinde: not a fire in shew and imagination, but a true fire, for otherwise it had beene no marvell that the bush burned not: *Perer.* 2. This fire was neither fetched downe from the element of fire, as some thinke, for so it should have pierced the middle and cold region of the aire, which is contrarie unto it; neither was it procured by an Angell who have not power of themselves to change the ordinance and course of nature; but it was brought forth by God, made of the aire, or some other matter prepared of God: for this was a supernatu|rall fire in those three things,

because it continued without fuel to feed upon, it kept below and ascended not, it burned but consumed not, therefore it sheweth a supernaturall worke. 4. Now that this fire consumed not the bush being a combustible matter, the cause is, because the naturall force thereof was restrained by God: for if God concur not with the nature of things, they cannot worke nor shew their kinde; as the three children walked in the fiery oven, and were not burned. Whereas then the fire hath two inseparable qualities, to give light and to burne, God yet could here divide and separate them: this fire giveth light but burneth not, as the infernall fire shall burne, but give no light, as *Basil* sheweth upon the 28. Psalme. *Perer*:

QUEST. V. What is signified by the burning of the fire without consuming the bush.

Concerning the signification hereof, the burning of the fire and not the consuming of the bush: 1. The Hebrewes thinke that God made choice of these two, the fire, and the bush: whereof the one is a base thing, and the other hath no shape, that they should make no image or representation of God. 2 Some thinke it betokeneth the Law that could not purge our sinnes, signified by the bramble, but only shew and demonstrate them. 3. Some understand the divine nature of Christ, which did not consume or dissolve his humane nature. 4. Some apply it to the Virgin *Mary*, of whom Christ was borne, that carried fire, and she not consumed. 5. Some understand it of the state of a regenerate man, in whom there are two parts, the illumination of the spirit, as the fire, and the corruption of the flesh, as the bramble. 6. But *Philo* best expresseth what this fire resembled in the bush; the bush sheweth the vile and miserable estate of the Israelites in Egypt; the fire, their affliction; the not consuming of the bush, that they should be preserved in their trouble, and be delivered from it, and that in the end they should be as brambles to prick and wound their enemies: *Perer*: 7. Beside, God sheweth himselfe by this supernaturall fire, farre unlike the naturall and ordinarie fire, which consumeth things neere hand, but toucheth not a farre off. But God is friendly and favourable to his servants, that draw neere unto him, but he exerciseth his judgments upon the wicked, that goe farre off from him. *Ferus*.

Page 28

QUEST. VI. Whether it were an Angell or God himself that appeared unto Moses.

〈1 paragraph〉

QUEST. VII. What moved Moses to draw neere to behold this strange sight.

Vers. 3. *Therefore Moses said, I will turne aside.* 1. Some thinke that *Moses* being much conversant and exercised in the knowledge of naturall things, might of a curious minde approach to trie out some naturall conclusion, because there are some kindes of fire, that breake out of the earth, as in *Lycia* and *Island*, that doe consume water and yet burne not tow: and when *Syllabes* sieged *Athens*, there was a certaine tower which being 〈◇〉 with a certaine lime, could not be set on fire. 2. But it is more like, that *Moses* tooke this to be some divine sight, as being exercised more in the contemplation of divine and spirituall things▪ and was moved to draw neere by some spirituall instinct, *Ferus*: yet he might presume somewhat farre▪ and therefore is forbidden to come neere. *Simlerus*.

QUEST. VIII. Why the Lord doubleth *Moses* name in calling him.

Vers. 4. *MOses, Moses.* 1. The Hebrewes thinke that this voyce, whereby God spake to *Moses*, was like to *Amrams* voice *Moses* father, which was well knowne unto him: and they further adde, that the Lord used to speake to his servants in such a voice, as was familiar unto them: as when the Lord spake to *Samuel* he went to *Hel*▪ supposing it had beene his voice, 1. *Sam*. 3. But the going to *Hel*▪ sheweth not, that it was like that old mans voice, but that *Samuel*, not yet

acquainted with the Lords voice, could not judge it to be any mans voice, but his, and therefore goeth unto him to be better instructed. 2. But this calling of *Moses* by name, is a signe of Gods favour unto *Moses*; so God calleth *Abraham*, *Isaac* and *Iacob*, whom he loved, by their names. The wicked are seldome called by their names in Scripture: like as among men, when one is called by his name, it sheweth kindnesse and love: as *Scipio* did study to call the citizens by their names, that they might thinke he had a care of them. And *Cyrus* called his souldiers by their names: *Simler*. 3. And this sheweth, that God taketh especiall notice and knowledge of such, whom hee singleth out by name, as our Saviour answereth *Nathaniel*, who wondred that Christ knew him by his name, whom hee had not seene before, that before *Philip* called him, when he was under

the fig tree he saw him, *Ioh.* 1.48. *Ferus*. 4. Beside, this doubling of *Moses* name serveth the better to prepare and stirre him up to give diligent attention to this heavenly vision and voyce. *Simler*.

QUEST. IX. What the putting off the shooes meaneth.

Vers. 5. *PVt thy shooes off thy feete.* 1. We reade of three kindes of putting off the shooes in Scripture: the first common and usuall, as a signe of grieve and mourning, as *David* came to Jerusalem barefoote, 2. *Sam.* 15.30. The second civill, as by putting off the shooe they signified the yeelding up of their right, as it is prescribed, *Deut.* 25.9. and practised, *Ruth.* 4.7. The third was religious, which betokened the putting off of earthly & carnall thoughts, and the preparing of the minde for spirituall things: *Iun. in Analys.* 2. This putting off the shooes, 1. some say was commanded *Moses*, that he thereby should sanctifie that place, by making bare his feete: but the place was holy already, because of Gods presence; the place was not holy because *Moses* put off his shooes, but because it was holy, *Moses* is bid to put off his shooes. 2. *Ambrose* thus applieth it, that because the shooes are made of the skinned of dead beasts, *Moses* should put off all feare of death, for feare whereof hee fled at the first time from *Pharaoh*. 3. *Cyprian* would have thereby signified, that *Moses* by putting off his shooes, doth not challenge any right in the spouse of the Church, but resigneth it to Christ the head and husband thereof: for this was the custome, that the next kinsman by putting off the shooe, did surrender his right in the brothers wife deceased unto the next after him, *Ruth.* 4. 3. Because the putting on of the shooes did betoken haste; as the Israelites were commanded to eat the Passeeover with their shooes upon their feete: therefore the putting them off betokeneth the contrarie, not in haste, but with due preparation, *Moses* should approach: *Perer*. 4. But the most likely signification is, that all carnall thoughts set apart, *Moses* should draw neere with reverence, and spirituall preparation, *Ferus*: as into the house of God, *Eccle.* 4 17.

QUEST. X. Why the Lord called himselfe the God of Abraham, Isaac, and Iacob.

Vers. 6. *I Am the God of thy father, the God of Abraham, the God of Isaac, and the God of Iacob.* 1. By *thy father*, he meaneth *Amram*, shewing that he was the God of them and of their seed, and of all Israel, being mindfull of his promise made to their fathers: *Simlerus*. 2. *Abraham*, *Isaac* and *Iacob* are here named, not so much in regard of their sanctity and excellent vertues: for *Abel*, *Enoch* and *Noah* were holly men in their time: but for these causes are they especially named: 1. Because to them specially were the promises made touching the land of Canaan. 2. They were the next and immediate fathers of Israel. 3. To them God more fully revealed himselfe and shewed his counsell. 4. And principally for that those Patriarks had most evident propheties of the Messiah, as *Abraham*, *Gen.* 22.18. that all the earth should be blessed in his seed: and the same

promise was renewed to *Isaac*, *Gen. 26.4.* *Iacob* also prophesieth of the coming of the Messiah, under the name of Shiloh. 5. These three Patriarchs are named to shew the efficacy of Gods promise made unto them: the time now approaching when they should see the accomplishment thereof: *Perer. 3.* The name of God is thrice repeated, and set before *Abraham*, *Isaac*, and *Iacob*; both to expresse the mysterie of the Trinitie, and to shew the speciall and particular care that God had of each of them, being a gracious God unto them all: and because unto them all were the promises made, the certainty whereof by this repetition is insinuated. *Pererius.*

QUEST. XI. Why Moses hid his face.

Vers. 6. *Then Moses hid his face.* 1. For these causes wee find in Scripture that men have used to hide them for feare, as *Adam* hid himselfe in Paradise for shamefastnesse; as *Rebeckah* covered her selfe with the vaile, when she saw *Isaac*, *Gen. 24.* for reverence and humility, as *Elias* covered his face, when the Lord spake unto him, *1. King. 19.* for weaknesse and impotencie, as *Moses* face was covered from the Israelites, because they were not able to behold the glory of his countenance, *Exod. 34.* *Perer. 2.* For two of these causes *Moses* here covereth his face, first as being guilty of his owne infirmity and weaknesse, as being not able to behold the exceeding great glory of God, as also of reverence: *Piscator. 3.* *Moses* is not mentioned here in direct words to have prayed or worshipped, as wee read of others the servants of God, when the Lord appeared unto them: not that *Moses* either being astonished forgot it, or disabled himselfe as not worthy, but he inwardly in his soule adored the divine Majesty, as the humililty of his externall behaviour sheweth: *Simler.*

QUEST. XII. How this text is alleaged by our Saviour in the Gospell, to prove the resurrection of the dead.

NOW whereas our Saviour Christ, *Matth. 22.* *Mark 12.* and *Luk 20.* alleageth this divine testimony; *I am the God of Abraham*, &c. and inferreth thereupon, *he is the God of the living and not of the dead*, and so convinceth the Sadduces that held there was no resurrection: the question is, seeing that this scripture proveth onely the immortality of the soule, which some of the Philosophers held, and yet beleevd not the resurrection, how this place was applied by our Saviour to prove the resurrection of the body? First then it may bee answered, that seeing *Abraham*, *Isaac* and *Iacob* being departed out of this world, are said to bee living unto God, and these names were given unto them as consisting of soule and body, this place sheweth, that both their soules doe live actually with God, and their bodies also in hope not being dead, but onely asleepe: *Ireneus lib. 4. cap. 11.* so also *Chrysostome in 22. cap. Mat. 2.* Some answer, that by necessarie consequent, the mortality of the soule being granted, the resurrection of the

body must follow, because the soule naturally hath a desire to the body, and cannot have true and full happinesse, untill the bodie which was partaker of the labours and travels of this life with the soule, bee made fellow also with it in joy: which reason moved some of the Philosophers, as the Pythagoreans and Platonists, which held the soule to be immortall, to dreame of the remigration and returne of the soule to the body, thinking it impossible, that the soule should for ever bee separated from the body: *sic Thomas lib. 4. contra Gent. *cap. 79. 3.* But the best solution of all is *Hieromes*, that against the Sadduces, who denied the resurrection of the body, onely for that they beleevd not the immortality of the soule, it was a strong argument to convince them of error in denying the resurrection, to take away the ground of their error in proving by this text the living and being of the soule: this also is the solution of *Cajetane.*

QUEST. XIII. Why our Saviour specially urgeth this place against the Sadduces.

FURther, though out of the old Testament divers other places might be alleaged more pregnant at the first sight, than this to prove the resurrection of the dead, as *Hierome* doth specially note that place, *Iob. 19. I know my redeemer liveth*: yet our Saviour maketh choice of this out of *Moses*, not onely as *Hierome* writeth, because the Sadduces received no other parts of the old Testament, but the five bookes of *Moses*: but seeing the Sadduces out of *Moses*, had made the objection against the resurrection; it was fit|test also out of *Moses* to confute them. *Perer*:

QUEST. XIV. How God is said here to descend.

Vers. 8. *THerefore I am come downe to deliver them.* 1. As before, their crie is said to ascend unto God, *chap. 2.13.* so God here descendeth unto them, as being moved unto pity by their grievous crie and complaint: *Borrh.* 2. Yet God properly neither ascendeth, nor descendeth, but this is spoken ac|cording to our sense; then God is said to descend out of heaven, the seate of his glory, when he sheweth some visible signe of his presence, as here in the firy bush: *Piscator.* 3. God is said to descend sometime to take revenge, and to shew his judgements, as he is said to descend unto Sodome, *Gen. 18.* sometime to shew mercy, as here to deliver his people: *Simler.* 4. Here also some relation is had unto the situation of Egypt, which was a low countrie, and therefore the Lord here is said to cause them to ascend hence. *Borrh.* 5. And alwayes this is to bee marked, that when God is said to descend, some notable event followeth: when God is said to descend to see the sinnes of Sodome, then that horrible overthrow of the City fol|lowed; and when he came downe to hinder the building of the tower of Babel, the strange confusion of languages was sent upon them: so upon Gods descending here followeth the miraculous deliverance of Israel, and Gods just vengeance upon Egypt. *Ferus.*

QUEST. XV. In what respect the land of Canaan is called a large country: *Hierome.*

INto a good land and a large. 1. Palestina in it selfe was no large country. *Hierome* saith that in length from Dan to Bershebah it was not above 160. miles, and in bredth from Joppe to Bethlehem not above 46. miles. *Hecateus Abderita*, as *Iosephus* writeth, describeth Judea to conteine about thirty hundred thousand *jugera*, that is, akers of fertile ground both in length and breadth and in the whole content. And the furlong or aker is so much ground as a yoke of oxen can plow in one day, which is in length 240. foote, and 120. foote broad: that is, fourescore yards long and forty broad; counting 3. ordinarie foote to a yard. It seemeth then that of it selfe it was no large countrie, not altogether so big as the Kingdome of Naples in Italy: It is therefore called a spacious and large countrie in comparison of the land of Goshen in Egypt, where the Israelites were pent up: and seeing seven nations more populous than the Hebrewes inhabited the land of Canaan, it was abundantly sufficient for them: neither when the people were most increased, did they complaine of want of roome. *Perer*:

QUEST. XVI. Of the great fruitfulnessse of the land of Canaan.

A Land that floweth with milke and honie. 1. These fruits are named for the rest by the figure called *synecdoche*, where a part is taken for the whole; the meaning is, that the land abounded with the best fruits. *Iun.* And these fruits are named which need least labour and travell of the rest. *Simler.* 2. And concerning the wonderfull fertility of this land the scripture giveth plentifull. testimonie, for first the spies, that were sent to search the land, found it to be very fruitfull as they shewed by the fruit thereof: *A land flowing with milke and hony, Numb. 13.28.* which is an hyperbolicall speech, that is it abounded. Againe, the land of Canaan is commended, *Deut. 8.8.* for these foure commodities: for wheat and barly, for fruitful trees, for springes of water, and for mettals: further considering the great number of inhabi|tants, as in *Davids* time there were numbred 15. hundred thousand fighting men, 1. *Chro. 21.* which is commonly esteemed but at the fourth part of the inhabitants: for women and aged men, and children all under twenty yeeres are excepted, this countrie being of no greater circuite, was of exceeding great fertility, that was able to nourish so many hundred thousand. 3. Hereunto also forren nations beare wit|nesse.

Hecateus before spoken of, who lived in the time of *Alexander* the Great, saith, there were in Iudaea thirtie hundred thousand akers of most fruitfull land. *Aristeas* in the time of *Ptolomy Philadelphus* King of Egypt giveth this testimony of this land, that it abounded with Olive trees, Vines, and Palme|tree: with all kinde of spicerie, gold and precious stones brought in by the Arabians, with most fruitfull and pleasant fountaines and rivers: and especially hee giveth commendation of Jordan, the plaine me|dowes whereof contained 60. thousand akers of ground, and that it did use to overflow the ground as

Nilus: and beside, that unto the great City, meaning Jerusalem) sometime the people flocked out of the parts adjoyning to the number of 60. myriades, that is 600. thousand, whereof every one possessed an 100. akers of ground. Likewise *Iosephus*, much about our Saviour Christs time, shewed that the fruitfulness of that land still continued, and that all the fields in generall were very fruitfull both of corne and other fruit, being compared with other countries; but the fields of Jericho and Hierusalem, exceeded all the rest, and especially of Jericho, where the Palme trees were so fat, * that they might presse out oyle by trea|ding upon them. *Bochardus* that lived 300. yeeres since, and spent ten yeeres in the diligent search of that country, after that it came into the possession of the Saracens of his owne knowledge and experience, commendeth it for abundance of corne which groweth in great plenty out of the ground halfe tilled without any dung or compasse; the fields are like unto our gardens full of all sweet herbes, wine, oyle, hony there aboundeth: and he strangely reporteth of a certaine fruit called the apples of Paradise, * which grow like unto a cluster of grapes, an hundred together, and every one of the bignesse of an egge: the leaves of it are as long as a man, and so broad, that two of them will cover a man: the tree lasteth but three yeeres, and then out of the roote thereof springeth another: Conies, Hares, Partridge, Quailes, Deere, are there in great number: and great store of Lions, beares, and other wild beasts: hee himselfe had seene 3. thousand Camels in one heard. 4. Therefore both *Strabo lib. 16.* and *Hierom.* are deceived, * which report even the Countrie about Jerusalem, which *Iosephus* affirmeth to be more fruitfull than the rest, to be dry, and barren, full of rockes and mountaines, and therefore hee understandeth the flowing of it with milke and hony, spiritually. *Ex Perer.*

QUEST. XVII. Whether the fruitfulness of the land of Canaan doe yet remaine.

NOW this fruitfulness of the land of Canaan, 1. was partly naturall, for it was fruitfull, even when the Canaans did inhabite it, before the Israelites possessed that Country, and it so continued on part after they were expelled thence, and the Saracens surprised it, as it is shewed before. 2. But this fertilitie was much increased by the blessing of God, as the Lord promiseth unto his people if they would feare him and serve him, *Levit. 26.4, 5.* and specially the extraordinary blessing of God upon the 6. yeere is an evident argument thereof, which did yeeld increase sufficient to serve them for three yeeres, for the seventh yeere the land did rest, and the eight yeere they began to sow, so that they did eat of the fruit untill the 9. yeere, *Levit. 25.22.* 3. But this blessing of increase and abundance, was after turned into drinesse and barrennesse because of their sinne, as the Lord threatneth, that their heaven should be as iron, and their earth as brasse, *Levit. 25.19.* And in the time of the Macchabees, the great increase of the sixt yeere was much abated: for their store was soone eaten up, so that they were oppressed with famine, 1. *Macchab. 6.53, 54.* *Perer.* And therefore it is no marvell, if the fruitfulness of that land now, being inhabited by the enimies of God, be not answerable to the commendation given unto that Country in former times.

QUEST. XVIII. Whether the Cananites were a peculiar people by themselves.

*IN*to the place of the Cananites. 1. *Iunius* thinketh that this was the generall name of all those nations which inhabited the land of Canaan, and that the particular and severall kindes of people are named afterward. 2. But though sometime this name be generall unto all the rest, as they are mentioned among the sonnes of Canaan, *Gen.* 10.15. yet here and in some other places the Cananites are taken for a severall nation from the rest, as *Gen.* 15.20. there are ten severall kindes of people rehearsed that dwelt in Canaan, of which number the Cananites are reckoned in the eight place. *Piscator.* 3. And indeed it may diversly appeare that the Cananites were the same whom the Grecians call Phoenicians; as *Andreas Masius* hath well observed in his learned commentaries upon the booke of *Ioshuah*: for first the Septuagint in the fifth of *Iosuah*, for the Cananites reade Phoenicians: and the woman whom our Saviour dispossessed of a Devill, by *Matthew* is called a Cananitish woman, by *Mark* a Syrophenician: beside, these Cananites are said to dwell by the sea, *Num.* 13.30. where the Phoenicians also inhabited: likewise as *Homer* setteth forth the Phoenicians by their merchandise and traffike by sea, and so consequently their deceit in bargaining, so also the Cananites are noted in scripture for their craft, *Hos* 12.7. and their marchandise, insomuch, that a merchant is called a Cannanite, as *Prov.* 31.24. She giveth girdles to the Cananites, or merchants. *Perer.*

QUEST. XIX. How many nations of the Cananites, and why they were cast out.

The Cananites, the Hittites, and the Amorites, &c. 1. There are here but six nations rehearsed, the Girgashites are omitted: the same number is not alwayes observed; sometime they are all comprehended under the name of the Amorites, *Gen.* 15.16. sometime of the Hittites, *Iosh.* 1.4. sometime 3. nations are only numbred for the rest, as the Hevites, Cananites, and Hittites, *Exod.* 23.28. sometime ten nations are rehearsed, as beside the usuall seven, the Kenites, Kenazites and Kadmonites, *Gen.* 15. But usually these seven are named, the Hittites, the Girgashites, the Amorites, Cananites, Perizzites, the Hevites and Jebusites, as *Deut.* 7.1. and so *S. Paul* testifieth that seven nations were cast out of the land of Canaan, *Act.* 13.19. 2. The Girgashites are omitted, some thinke because they willingly gave place to the Israelites, as the Hebrewes thinke, and *Augustine* reported that the countrie people of Africa being asked whence they are, will answer that they were Cananites: they might then depart out of Canaan into Africa: *Siml.* But the contrary appeareth, *Iosh.* 11.20. that all the Cananites were hardned, saving of the Gibeonites: It is more like that they were not a nation of any great power, and therefore are not reckoned here by themselves, but counted among the rest. 3. Now in that God promiseth unto the

Israelites their Country, beside that the Lord may freely dispose of the earth being the supreme Lord thereof, these Cananites were of the posterity of *Cham*, and so under the curse; and beside, because of their sinnes, wherein they continued without repentance, they deserved justly to be deprived of their Countrie. *Ferus.*

QUEST. XX. What made Moses so unwilling to take this calling upon him.

Vers. 11. Who am I, that I should goe unto Pharaoh? 1. *Moses* doth not of diffidence or disobeidience refuse, but of humility and modesty excuseth himselfe: as *Esay* saith, hee was a man of polluted lips, *Isa.* 6.5. and *Ieremie*, that he was a child, *Ier.* 1 6. *Simler.* And thus by making himselfe unable and unsufficient, the Lord enableth him. *Pellican.* 2. *Moses* excuseth himselfe both by the unfitnessse of his person, and the greatnesse and difficulty of the worke: *Iun.* And hee knew that both he was odious to *Pharaoh*, and all the Egyptians, as also not well accepted of his brethren, as appeared by that unthankfull Hebrew that upbraided him, in whom was discovered the minde and affection of the rest. *Simler.* 3. But this is to bee marvelled at, that

Moses being so couragious and forward in Egypt in slaying of the Egyptian, should now bee so unwilling: wherein the like thing might befall him, which was seene in *Peter*, who offered himselfe to suffer much for Christ untill the time came: so *Moses* might then of a forward spirit put forth himselfe having not yet weighed the weightinesse of the calling, which was an act of his faith, yet mixed with some humane infirmitie. *Simler*.

QUEST. XXI. What signe it was that the Lord promised to *Moses*.

Vers. 12. *THis shall bee a token unto thee that I have sent thee, &c.* The most here doe understand this signe and token, to bee that which followed afterward, that they should serve God in that mountaine, as the Lord gave *Hezekiah* a signe of deliverance which came to passe afterward, that two yeeres they should eat of the fruit of the earth that sprang of themselves, and the third yeere they should sow and reape, 2. *King.* 19.29. which things were fulfilled afterward: *Simler*. And the reason is, because that which God promiseth, nothing can hinder and certainly shall bee accomplished, and therefore the signes which are to come, doe helpe to confirme the faith. *Pellican*.

Contra. But this seemeth not to bee the sense. 1. Because of the perfect distinction *athnah* comming betweene, which breaketh off the first clause of the sentence from the latter part. 2. That instance given of the signe to *Hezekiah* proveth it not: for at that time by reason of the invasion of the enemies, which had invaded the Country by the space of two yeeres, they lived of such things by the extraordinary blessing of God as the earth brought forth of it selfe: *Iun.* and therefore that signe was in part fulfilled already. 3. It is true, that whatsoever God promiseth, cannot be hindred: but such promises have need of a great faith to apprehend them: but signes doe serve to confirme faith, not for faith to worke upon: for signes are visible to the sense, but faith is of things that are not seene: signes then are rather the causes and helps of faith, than the object. 4. Yet it is not denied, but that such signes as had relation to the Messiah, and were accomplished in him, were effectually, though not present, because in Christ all the promises of God are yea and Amen; such was that signe which the Prophet giveth to *Ahaz*, *Isai.* 7.2. Some therefore doe thinke that this signe is referred to the vision going before, of the fire burning in the bush: *Iun.* with some Hebrewes. 3. And both these clauses may be joyned together: that God confirmeth *Moses* both by that signe present: as also assureth him of the deliverance of the people, by shewing the fruit and effect thereof, that being delivered out of Egypt they shall serve God in that place to this purpose: *Osiander*. It may be also a commandement, that being delivered in token of their thankfulness, they should worship God there: *Iosephus*.

QUEST. XXII. Why *Moses* enquireth after Gods name.

Vers. 13. *IF they say unto me, What is his name.* 1. *Moses* in moving this question doth neither shew his ignorance, as though being polluted with the corruptions of Egypt, hee had forgotten the true God; for seeing those acts of his in Egypt proceeded of faith, as the Apostle sheweth, *Heb.* 11. in forsaking *Pharaohs* Court, and joyning himselfe to the people of God; and afterward in his exile, in the giving of his sonnes names, he professeth his faith toward God, naming *Eleazar* of the helpe of God; no such thing is to bee supposed of *Moses*. 2. Neither yet, as some thinke, did this proceed of *Moses* curiosity, as that he not contented with the promises made unto the Fathers, desired to know Gods name, 3. But *Moses* maketh this request to know Gods name in respect of the Israelites, to satisfie their curiosity, and to winne the more credit to his calling: *Simler*.

QUEST. XXIII. Of the best reading of these words, *I am that I am.*

Vers. 14. *AND God said unto Moses, Eheje, because I am.* These words are read diversly: 1. Some make neither of them a proper name, but reade thus: *Ero qui ero, I shall be which shall bee*, in the future tense, as *Montan. Pagninus*. Some reade the first in the future, *I shall be*; the second in the preterimperfect tense, *which was*: *Piscat*. But it is better expressed in the present

tense, as it is usuall with the Hebrewes to put one tense for another, as the Septuagint and Latine *< in non-Latin alphabet >*, which am. 2. Some make them both a proper name, *Eheje*, & *Eheje. Aretius*. But it seemeth that the first is only a proper name, as it is taken in the end of the verse: *Ehejehath* sent me, and that which followeth is the reason of the name, *because I am*, rather than, *which I am*, or *that I am*: sic *Iun. Simler*.

QUEST. XXIV. What the name is which the Lord here giveth himselfe.

NOW concerning this name *Eheje*. 1. Neither is it a divers name in effect from the name *Iehovah*, which the Lord proclaimeth afterward, as thinketh *Aquinas*:* for they are both derived of the fulture tense of the word *Hajah*, which signifieth to be: *Eugubin*: 2. Neither ye• are here two *<◇> e•|*pressed; one of the essence and being of God, *Eheje*, or *Iehovah*; the other of *Grace*, the God of *Abraham▪ Isaac* and *Iacob*, as *Ferus*: for the Lord, v. 15. joyneth them altogether, making bu• *<...>* of them all. 3. Nor yet doth the Lord here deliver his name never heard of before, and which it *<◇> b•|*fall to utter; as *Iosephus*: for the name of *Iehovah* was knowne to *Abraham*, *Gen. 15.7. I am Ieho/vah*: and *vers. 8. Abraham* calleth him *Lord Iehovi*: therefore this name *Iehovah* was uttered: as it may appeare also by the corrupt institution of the Heathen, who from the name *Iehovah*, derived the oblique cases, of *Iupiter*; *Iovis*, *Iovi*, which they ascribed to the principall God. 4. Neither properly hath the Lord any name, for he is incomprehensible, and therefore not to be limited by a name: **Dionys*. And names are given to shew the difference of thing•, but God is one: *<◇> . Martyr*. But here the Lord de|scribeth himselfe, by his everlasting being, who is of himselfe, and giveth being to all other things, which propertie of being is most peculiar unto God (as best shewing what hee is) of all other attributes which are given unto him.

QUEST. XXV. Of the meaning of the name *Eheje*.

Vers. 19. FOr the meaning of this name *Eheje*: 1. It signifieth (as the Hebrewes) all the difference of time, both past, present, and to come; as this name i• expounded, w•ich was, which is, and which is to come, *Revel. 1.8*. So also *Gregor. Nazian. Vniversum•d. q•od est, <◇> se complectitur, nec pr••••pium habens nec finem habiturus: He comprehendeth in himselfe whatsoever is, neither having beginning or end*. 2. It is as *Augustine* saith: *Nomen incommutabilitatis; A name of unchangeablenesse*: for the creatures, which have their dependance of themselves, cannot say, *Er•, I s•all be: Simler*. 3. It sheweth the perfection of God, that hath his being of himselfe, and not of any other: *Ferus*. 4. The goodnesse of God, that giveth unto all things their being, *Rom. 11.36. Of him, through and for him are all things*: as *Hierome*; *Quod esse decuntur, id habuit Dei bonitate do•atum: In that things are said to be, they have it given them by the goodnesse of God: in Epist. ad Ephes cap. 3*. 5. It declareth the infinitenesse of God: that God is all in all, *1. Cor. 15.18*. as *Bernard* well noteth: *Hoc est •i esse, quòd haec omnia esse: This is unto God to be, to be all these things*, as wisdome, goodnesse, righteousness, &c. 6. This name of God maketh a difference betweene the true God, who only is, and the false Gods of the Egyptians, and other heathen that had no being at all: *Oleaster*. 7. *Rabbi Salomon* referreth it to the deliverance of these Israelites, that God will bee with them and assist them: but this being a name to continue unto all generations, *vers 15*. is not to be restrained to this instant. 8. Some referre it to the incarnation of Christ, in which sense the Lord should say, *I will be: Simler*. 9. This name sheweth both the power of God, that nothing can hinder his everlasting being, and his goodnesse, in promising his continuall presence and assistance with the Church of God: *Simler*. 10. This name then is the most absolute and peculiar name of God, as shewing his eternitie without either beginning or end, his unchangeable nature, perfection, goodnesse, infinitenesse: *Perer*. And this name of God was not unheard of among the wiser sort of the Heathen. *<...>* writeth that this sentence was set u•on the doores of the Egyptian Temples: *Ego*

sum omne, q^od fuit 〈...〉 *quod^o futurum est: I am whatsoever was, is, and is to come.* And *Tha^os Mile^ous* being 〈◇〉 what God was, said, *Quod semper est, neque principium hab^ons neque finem: That which alwayes* 〈◇〉, *having neither beginning nor end.* Plutarch also writeth, that it was written in the doore of the Temple of Apollo, 〈◇〉, *Tis es, Thou art.* And Plato in *Timaec*, saith, *Id solum esse quod est prorsus immutabile: That only is said to be which is immutable: but those things which are mutable and changeable, may rather be said not to be, than be.* For these and other such divine sentences in Plato, some have thought,* that Plato either had read himselfe the bookes of Moses, or had conferred with some Hebrewes, while he sojourned in Egypt. And this seemeth to be the more probable, because Aristobulus, who flourished in the time of the Macchabees, writing to Ptolemer Philom^otor, saith, that Moses bookes were translated into Greeke before the time of Alexander the Great, and that P^otlhagoras and Plato had received many things from thence. Clearchus also one of Aristotles schollers testifieth, that Aristotle had conference with a certaine Jew a wise and learned man of whom he learned many things. *Ex Pererio.*

QUEST. XXVI. Of the name of God Iehovah, whether it be ineffable.

Vers 15. *Iehovah the God of your fathers, &c. this is my name for ever, &c.* 1. The Hebrew Cabalists will have the word *gholam* being here written without *va^o*, not to signifie for ever, but rather hid, whence they would gather, that the name of *Iehovah* is ineffable, and not to be uttered: But beside that not *gholam*, but *ghalum* with *sh^oerk* signifieth *hid*, the words following unto all ages doe shew, that it must be here read *for ever*, the latter words expounding the former. Indeed the name *Iehovah* is ineffable, but in regard of the signification thereof, (for who can declare the essence of God?) not of the letters or syllables. *Simler.* 2. This name *Iehovah* signifieth the same with *Eheje*, being added as more us^oall and better knowne: and it betokeneth two things principally, both the eternity and alwayes being of God, and his cause of being to all other things, both *efficienter*, *formaliter* and *finaliter*; as the efficient cause from whom, the formall, through whom, the finall, for whom all things are. *Iun.* 3. And this name *Iehovah* betokeneth Gods power in his goodnesse and truth: the first in being able, the second in being

Page 34

gracious and willing, the third in being constant to fulfill his promises. *Borrhaius.* 4. This name *Iehovah* i^o al^oo incommunicable to all other: *Elohim* is given sometime to Angels, sometime to Judges upon earth. But *Iehovah* is peculiar to God: and therefore the Messiah is very God, to whom this name is given in Scripture. 5. Beside, some Hebrewes thinke that the Messiah should at his comming reveale and make knowne this name of *Iehovah* to the world: and so our Saviour commandeth his disciples to baptise else in the name of the Father, Sonne, and holy Ghost, which name of the Trinitie is comprehended in *Iehovah*: *Simler.* The first letter, *Iod*, they would have to signifie the Father, the second, *e* the Sonne, the third, being *va^o*, the holy Ghost, and the second *he* the humanity of the Sonne. *Osian.*

QUEST. XXVII. Why Moses is bid to gather the Elders together.

Vers. 16. *GOe and gather the Elders.* 1. The Elders not in age, for such a great number of aged folke, among 600. thousand could not well be gathered together. *Simler.* But the Elders in office either for government or instruction; which president Moses followeth, *Chap.* 12.21. and *Chap.* 19.7. *Iun.* For although their state was now confused and out of order, which was afterward by Moses reduced to a perfect forme, yet there was a kinde of government among them in Egypt, as may appeare, *chap.* 5. where officers of their brethren were set over them. *Simler.* 3. The elders therefore must first be acquainted with the Lords message, both because it was not safe to impart

it to the ignorant and unruly multitude, who would have given no great regard: *Pellican*; as also that the Elders and rulers by their example and perswasion might draw the rest. *Ferus*.

QUEST. XXVIII. Why they make request but for three dayes journey.

Vers. 18. *LEt us goe three dayes journey in the wilderness.* 1. In that they went further than three dayes journey, they did *Pharaoh* no wrong, for they were not his subjects, but he usurped authori|ty over them, and beside they therein followed the Lords direction, that went before them. 2. Yet not|withstanding they dealt not deceitfully with *Pharaoh*: for it was not necessarie that they should impart their whole councill to their enemies: the truth is not wholly at all times to bee uttered, it may in part bee concealed: as the Lord gave *Samuel* instruction when he went to anoint *David*, 1. *Sam.* 16. *Iuniu*• 3. The Lord therefore would have them cautelosly and prudently to propound their message: that they would go• but three dayes journey, and into the wilderness, which was in some sort under *Pharaohs* iulisdiction, that the request being so reasonable, if *Pharaoh* should deny it, he might be left without excuse. *Ferus*.

QUEST. XXIX. How the people is said, not to have sacrificed in the wilderness.

THat we may sacrifice unto Iehovah. Yet the Prophet *Amos* denieth that they sacrificed unto God in the wilderness for the space of 40. yeeres, but carried the tabernacle of *Moloch*, *Amos* 4.26. and *Act.* 7. This then is to be understood, not simply, and absolutely, but in part, that they did not sacrifice unto God, as they ought, but that many of them were Idolaters, and polluted with the superstitions of Egypt: so the Lord denieth, that he required of them, to tread in his Courts, *Isay* 1.12. or to offer sacrifice, and yet he commanded such things: so he saith, I will have mercie and not sacrifice: that is, not sacrifice alone without mercie. *Simler*.

QUEST. XXX. How it is said that *Pharaoh* should not let them goe, no not with a strong hand.

Vers. 19. *HE will not let you goe, yea not with a strong hand.* 1. The most reade, *but with a strong hand*: that is, being forced by the mighty hand of God: *sic. Lat. Pagnin. Septuag. Simler. Ferus*: but then it should be *im lo*, unlesse, except, not *velo*, which signifieth neither. 2. Some doe understand this strong hand of the Israelites, that *Pharaoh* will let them goe, but not with a strong hand, that is, with their armies and forces. 3. Some referre it to *Pharaoh*, that hee would not let them goe, because by a strong hand, that is by his armies and forces, hee was not able to keepe them still. 4. But the most proper sense and meaning is, that *Pharaoh* no not with a strong hand (referring it unto God) should let them goe: that is, hee should stand out a great while, notwithstanding the plagues which should be sent upon him: but at the length he should yeeld: So his heart was obstinate during the nine first plagues: but the tenth, when the first borne were slaine, made him to stoope. *sic Fagius, Iunius, Piscator*.

4. Places of doctrine.

*Vers. 14. *I Am that I am, or Eheje, which am*: here is proved the unity of the Godhead: that God is but one: for he only is God, *Who is*, that is, from all eternity, for they are no Gods which were not from the beginning: so the Lord saith, *There is not a God besides me*, *Isay* 44.8. He that is, is but one. Where as it is before proved that this was Christ, which appeared in the bush to *Moses*, and that Christ saith of himselfe, *I am*, and so it is expounded of Christ, *Rev.* 1. *Which was, which is, and is to come*: hence it is also evident that Christ is God, as our Saviour himselfe saith: Ye beleeve in God, beleeve also in me, *Ioh.* 14. If he were not God; we were not to beleeve in him.

Vers. 18. *We pray thee now let us goe:* The Lord could if it had pleased him, ^{*} have delivered his people at the first with a mighty hand: but the Lord doth not alwayes shew his immediate power, but worketh by meanes, as here he first sendeth a message to make him more inexcusable if he resisted. *Ferus.*

5. Places of controversie.

1. *Cont.* Against the superstitious profession of Anchorists and Heremits.

Vers. 1. *Drove the flocke to the backside of the desert:* In that we reade, that holy men repaired oft to desert places, as *Moses, Elias, Iohn Baptist*, yea our Saviour went apart often to pray: this is no warrant for the popish profession of Anchorists and Heremites: for these holy men did but for a time only sequester themselves, the more seriously to be given to prayer and meditation, not leaving and renouncing their callings, as the other superstitious sort doe. Againe, they in time of persecution fled into desert places, therein shewing their humane infirmity, least they might have beene forced by persecution to deny the faith: but these doe place the greatest perfection in this life, in that solitary profession. *Simler.*

2. *Cont.* Whether Angels have power to blesse, and their blessing to be craved.

Vers. 2. *The Angell of the Lord appeared unto him.* *Pererius* thinketh that this was a ministring or a created Angel, notwithstanding *Moses* wisheth the good will of him that dwelt in the bush to come upon the head of *Ioseph*, *Deut.* 33.16. for (saith hee) the blessings may be desired as well of Angels, as of holy men: as *Iacob* prayeth that the Angell blesse the children, ^{*} *Gen.* 48.16. *Contra.* 1. We desire not, but that Angels, as well as men may instrumentally pronounce the blessings of God, as from him, 〈◇〉 his name, but not originally, and so to be resorted or prayed unto, as the authors and fountaines 〈...〉. 2. It is without example in Scripture, to with any blessing, but from God, as the Apostles 〈...〉 use this salutation in their Epistles, *Grace, mercie, and peace from God the Father, and from* 〈◇〉 *our Iesus Christ.* 3. The Angell, whom *Iacob* speaketh of, in the same place he calleth the God of his fathers. 4. And *Moses* also calleth him that dwelt in the bush, *Iehovah:* vers. 12. *Blessed of Iehovah be his land.*

3. *Cont.* Against superstitious outward rites and ceremonies.

Vers. 5. *Put thy shooes off thy feete:* By this usage and ceremonie, *Pererius* would warrant all these superstitious rites and usages, which are a foote among them in the popish Church: and thus enveyeth against them which condemne them. *Quis non Haereticorum nostri temporis rideat amentiam, aut impetatem excretur? who will not either deride the madnesse of the Heretikes of our time or accuse their impietie?* Thus these barefoote Friars doe rage, as though they were mad, when their ridiculous toys and fooleries are enveyed against. Concerning this ceremony of baring the feete, it was for the time comely and commendable, during the time of ceremonies, but it is now no more required of us, than other Jewish ceremonies which are abolished: but this hath beene alwayes Sathans craft, to bring men to an outward imitation of ceremonies leaving the substance: for even so among the heathen this custome was continued of going barefoote in sacred actions. *Pythagoras* gave this rule to his schollers: *Nudis pedibus rem sacram facito; With bare feete dispatch the sacred businesse:* the Romans had their *nudepedalia sacra*, their barefoote sacred solemnities. The Lacedaemonians also did worship with bare feete: It is sufficient for us, leaving the ceremony to retaine the thing: to come before the Lord with bare hearts and duely prepared affections: In *Augustines* time, the contrary ceremony was strictly observed, not to touch the ground with bare or naked feete: of which kinde of curiosity in outward usages hee thus complaineth: *I am multis presumptionibus plaena sunt omnia, ut gravius corripitur qui per octavos suos terram nudo pede tetigerit, quam qui mentem vinolenta sepeliet:* All things are so full of humane presumptions, that hee is more sharply rebuked,

which during his octau^m (•. after baptisme) doth touch the ground with bare feete, then he which drencheth his soule in wine. S. Paul concerning such things giveth this rule, *Touch not, cast not, handle not, all which things perish with the using*, Colos. 2.21.22. and a little before vers. 17. *Which are shadowes of things to come, but the body is in Christ.*

4. Cont. Against the holinesse imagined to be in places.

Vers. 5 *For the place where thou standest is holy ground.* It was holy for this present, because of the apparition and presence of God, but this was no inherent holinesse, annexed continually to the place: but when the cause of this holinesse ceased, the heavenly vision and apparition, the effect also, the holinesse in the ground, was suspended. *Bethel* was an holy place, when *Iacob* saw the vision of the ladder there, and so long as the worship of God there continued: but when it began to be defiled with Idolatry, it was no more *Bethel*, the house of God, but *Bethaven*, the house of iniquity. The temple of the Jewes was holy, and because of it Jerusalem was called the holy Citie, so long as they continued in the true worship of God: but after they had crucified the Lord of life, both the temple and Citie, as prophane, were destroyed. Herein appeareth the error of former times when such bloody battels were fought for recovering of the Holy land (as it was called) by the evill successe whereof it is evident, that Christians were too much addicted to the holinesse of the place. * Wee deny not but that a reverent respect is to bee had to places, both for the end that we desire to see those places where holy men have lived, to imitate

Page 36

their vertue, and in respect of the use, that such places, as are consecrated to the exercises of religion▪ should not be prophaned, and abused: but to put any religion or holinesse in such places is superstitious. *Simlerus.*

6. Morall observations.

1. Obs. The mutabilitie of the honours of this life.

Vers. 1. *When Moses kept the sheepe, &c. Moses* which was before a man of authority, brought up delicately in *Pharaohs* Court, is now become a shepheard, and keepeth the fields, enduring both heat and cold. Such is the mutabilitie and changeable state of this life: that soone may a man bee brought from honour to contempt, from wealth to woe, from fulnesse to want, as is set forth unto us in *Iob. Simler.* Which should teach every man in his high and flowing estate, to bethinke himselfe of adver|sity, as *Iob* saith, *The thing which I feared is come upon me*, *Iob.* 3.25.

2. Obs. Against vaine curiositie.

Vers. 5. *Come not hither.* As the Lord inviteth us by faith to draw neere unto him: so he misliketh carnall curiosity: as the people were charged not to come neere mount Sinai to gaze upon God. *Marie Magdalene* is forbidden to touch Christ, the Apostles are rebuked for gazing up into heaven, *Acts* 1. We are hereby taught not curiously to search into the secrets of God: *but that wee understand according to sobrietie*, *Rom.* 12.3. *Simler.*

3. Obs. Gods children, notwithstanding their afflictions, are not forsaken.

Vers. 7. *I Have surely scene the trouble of my people, &c.* The Lord seeth and taketh knowledge of the troubles and afflictions of his people: and notwithstanding these their grievous sufferings, they are the people of God still: Affliction therefore doth not separate us from God, or make him un|mindfull of his children: *Pellican.* Nay, it is an argument rather that God loveth us, and that

wee are his children when he layeth his fatherly correction upon us: as the Apostle saith, *If yee be without correction, then are ye bastards, and not sonnes, Heb. 12.8.*

4. *Obs.* Against the ambitious aspiring unto offices.

Vers. 11. *Who am I that I should goe unto Pharaoh?* *Moses* modesty in disabling himselfe, and declining this honourable calling, convinceth them of vaine ambition in these dayes, who farre unlike *Moses*, being unapt and unfit, for their gifts, yet aspire unto great places by favour, and indirect meanes: neither yet are they to be commended, which doe on the other side hide their gifts, and will by no meanes consent to be imployed in the publike affaires of the Church: as *Ammonius*, who when he was to be made a Presbyter, cut off his eare, that hee might bee refused for the maime of his body, and threatned further to cut out his tongue, if they did not desist in their purpose: yet that is not the fault of this age, but the contrary rather, the ambitious hunting after preferments and honours. *Simler.*

CHAP. IV.

1. The argument and Method.

IN this Chapter is set forth, the confirmation of *Moses* in his calling, and his obedience thereunto.

The first part is extended to *verse* 18. where as *Moses* maketh three severall excuses and exceptions, so he receiveth three confirmations: The first excuse is, that the people will not beleieve, *vers.* 1. The confirmation followeth by three signes, two of them are presently shewed before his face; the turning of a rod into a Serpent, *vers.* 6. and making his hand leprous, *vers.* 6.7. both these signes are shewed, and returne againe to their first nature: then followeth the third signe which is promised, but not presently effected, by turning the water of the river into bloud, *vers.* 9. The second excuse is by *Moses* infirmity of speech, *v.* 10. the confirmation followeth, where the Lord first sheweth his power, *v.* 11. then promiseth his assistance, *vers.* 12. The third exception that *Moses* taketh, is an absolute refusall, as being altogether unfit. To this the Lord replieth: 1. In shewing his displeasure. 2. In promising the assistance of his brother *Aaron*: where the fitnessse of his assistance is shewed, and his readinesse in meeting him, *vers.* 14. then the Lord promiseth to be with them both, *vers.* 15. Afterward the order and distinction of their offices is declared, God will speake to *Moses*, *Moses* to *Aaron*, *Aaron* to the people, *vers.* 16. 3. The Rod is given him as a signe, *vers.* 17.

The obedience is set forth first of *Moses* to his calling, to *vers.* 27. then of *Aaron*, *v.* 28. with the successe thereof, the beleefe of the people, *vers.* 31. In *Moses* obedience and execution, 1. The preparation to his journey is described with his wife and children, to *vers.* 21. 2. Then the renewing of his charge and commission, to *vers.* 24. 3. A certaine accident by the way is mentioned, what had like to have befallen *Moses* for want of his childs circumcision, and how he escaped the danger, to *vers.* 27.

2. The divers readings.

Vers. 2. *He said a staffe.* I.V. rather than *a rod.* B.G.S.L.A.P. the word is *matteh*, of *natah*, * because a man leaneth upon his staffe: and a staffe rather is fitter for a shepheard than a rod.

Vers. 8. *Nor hearken to the voice and the first signe*. I. better than, *the voice of the first signe** B.G. *cum caeter*. as the next verse sheweth, that the voice is to be referred to *Moses*: *If they will not beleieve these two signes, nor hearken to thy voice*.

Vers 9. *And the waters shall be which thou takest out of the river they shall be turned*.* I. V.A.P. *shall be* is twice repeated in the originall, not once only, as B.G.L.S.

Vers. 10. *Hearken to me my Lord*. I.V. *for me*. P. rather than, *I pray thee my Lord*. L.S. or, *Oh Lord*.* B.G. *Bi*, *in me*, or *to me*, where *hearken*, or *attend*, or some such word must be supplied: so also vers. 13.

Vers. 11. *Or him that seeth, or the blinde*. B. G. *cum caeter*. or *him that hath his sense, or the blinde*.* I. but the word properly signifieth the seeing, as *Pikechim* is taken, *Exod. 23.8. the seeing*: and the opposition of the privative here sheweth as much.

Vers. 25. *Zipporah tooke a sharpe knife*. G.B. better than a *stone*. B.V.S.A.P. or *sharpe stone*.* V. *zor* signifieth a rocke or stone, and that which is sharpe, as *Psal. 89.43. it signifieth the sharpnesse of a sword*: and it is not like that *Moses* and his companie were without a knife, being so fit an instrument for a shepheard.

Vers. 28. *Then Moses told &c. all the businesse and words of Iehovah for the which hee had sent him*.* I.L. or, *which he had sent unto him*. S. better than to referre it to the Lord, which *had sent him*. V.B.G.A.P. as vers 30▪ sheweth: *And Aaron had told all the words which the Lord had spoken to Moses*.

Vers. 31. *They did obeisance, and bowed themselves*. I. rather than, *bowed downe and worshipped*.* G.B. *cum cater*. for *shachath* signifieth to bow downe properly, but with intent to worship.

3. The explication of doubtfull questions.

QUEST. I. Whether Moses offended, with charging the people with unbeleefe.

Vers. 1. *BVt loe, they will not beleieve me, &c.* The Hebrewes thinke that *Moses* sinned in charging the people with unbeleefe, and therefore he was punished, in that his hand became leprous. But *Moses* herein did not gesse amisse: for he knew that they were a stiffe-necked people, *Ferus*: and he had already experience of their unthankfulnesse: *Simler*. Beside, he considered that he was but base and contemptible, and not of sufficient authority to bee respected: *Iun.* and the power and tyranny of *Pharaoh* would keepe them backe from crediting him: *Borrh.* and they would thinke it unlikely, that God should speake to him whom never man saw: *Pellican*. 2. But it is more to bee doubted, how *Moses* saith, that the people would not beleieve, seeing that the Lord had said before, that the people should hearken to his voice, *chap.3.18*. Some thinke that *Moses* infirmity here strived with his faith against the word of God: *Borrh. Genevens*. But it is not like that *Moses* was so distrustfull or diffident, no• to give credit to Gods word. Other thinke that the Lord speaketh there onely of the Elders, *Moses* of the people in generall. Some, that *Moses* meaneth not the people only, but the Egyptians also, that they would not beleieve: *Fer•s*. Some, that the Lord spake before conditionally: *If they hearken to thy voice, then thou and thy elders shall goe to the King of Egypt*. But *Moses* exception rather is here conditionall, and he speaketh by supposition, if the people beleieve not, as the Septuagint: then he desireth to know how he should perswade them; so he doubteth not of the thing, but desireth to be instructed in the manner. *Simler*.

QUEST. II. What the first signe meaneth of turning the rod into a serpent.

Vers. •*HE cast it into the ground, and it was turned into a serpent.* 1. *Aben Ezra* by the rod turned into a serpent understandeth the cruelty and tyranny of *Pharaoh*; by the serpent turned in|to a ⟨◇⟩, the abating of *Pharaohs* pride and tyranny, when he suffered the Israelites to depart. 2. *Lyrar|nuse* expoundeth it of the Hebrewes, who when they were first afflicted, became contemptible as a ser|pent creeping on the ground, and occupied in base and terrene workes: but afterward they obtained li|berty and authority when they were delivered, and so the serpent was turned into the rod. 3. Some re|ferre it to *Moses*, that he was as a serpent, that is, terrible to *Pharaoh*, but he was comfortable to the peo|ple of Israel: *Simler*. 4. *Augustine* doth by way of allegory apply it to Christ,* hee is the rod turned in|to the serpent: the rod of the Crosse, which seemed base and contemptible unto the Jewes, became the wisdom of the Gentiles. 5. *Rupertus* another way doth interpret it of Christ: The rod cast upon the ground, was the Sonne of God taking our nature upon him, it became a serpent; so Christ was that serpent hanged on a tree: by the serpent Christs death is signified, because by the serpent death came into the world, and by Christs death the serpent was overcome. 6. *Pererius* here understandeth by the serpent cast upon the ground, the nature of man corrupted by the temptation of Satan, and resto|red by Christ, as the serpent was changed againe into the rod. 7. Others doe expound it of the judg|ments of God, which before they are shewed in the world, are as a rod not felt, but afterward they are fearefull and terrible even unto the children of God, as *Moses* fleeth away at the sight of the serpent: *Ferus*. 8. But the best signification is this: First in generall that these signes are terrible, both to strike a

terror in the heart of the Egyptians, as also mystically to shew a difference of the Law, the ministry whereof is fearefull and full of terror, and the Gospell which bringeth comfort, *Ferus*: as also in particu|lar it sheweth, that the rod of *Moses* government should be terrible as a serpent to the Egyptians, but as a rod and scepter of upright and lawfull government to the people. *Iunius*.

QUEST. III. What is signified by the leprosie of *Moses* hand.

Vers. 6. *BEhold his hand was leprous as snow.* First, some make the signification of this signe morall: as that the leprous hand of *Moses* sheweth the workes of the Law, that justifie not: *Ferus*. 2. Some make the sense thereof mysticall: *Augustine* in the place before recited, and *Rupertus*, understand the leprous hand of the Synagogue of the Jewes rejected, that are cast off, as the leprous person was shut out of the hoste; and the hand restored and healed, betokeneth the Church of the Gentiles adopted in stead of the Jewes. *Pererius* referreth it to Christ, that he being the hand, that is, the power of his Father, by taking our nature upon him, became as it were leprous, that is, deformed and contemptible by his suf|frings and passion, but by his resurrection and ascension his glorie appeared. 3. Some doe rather rest in the historicall sense. *Lyranus* by the leprous hand understandeth the miserable state of the Hebrewes in the time of their cruell servitude, who in their deliverance received their former liberty. *Theodore*t think|eth the leprosie better to signifie the pollutions of Egypt, wherewith Israel was defiled, who being deli|vered were restored to the true and sincere worship of God. *Ferus* doth thus interpret it: that *Moses* at his first sending was an occasion, that the Hebrewes were more cruelly handled, for, say they, *Yee have made our savour to stinke before Pharaoh*, chap. 5.21. but afterward his ministry and message wrought their joy and deliverance. 4. But because the hand being the instrument of working, betokeneth the mi|nistery and authority of *M•ses*, the best application is, that God would use a meane instrument to effect his will, *Moses* in regard of his base and contemptible estate, having lived a long time in exile and banish|ment, seemed as a thing leprous and vile, yet God should in this his service make him a glorious vessell and instrument: sic *Iu•iu•*. *Simlerus*. 5. And this signe did both shew in generall, that as the leprosie is on|ly cured by God, so their

deliverance was only Gods worke: *Ferus*: and in particular to admonish *Mo/ses* that he should not be lifted up in his minde, because of the miracles wrought by his hand, but be humbled with the remembrance of his owne infirmity, the leprosie of his hand. *Theodore*.

QUEST. IV. What kinde of leprosie Moses hand was stricken with.

AS snow: That is, white as snow, as *Iunius*: see also *Philo* and *Iosephus*. 1. This was the worst kinde of leprosie, called *Elephantiasis*, because it spotted the skin, and made it looke like to an Elephants: there were of it two kindes: the common and generall leprosie, and a peculiar onely found in Egypt, which was incurable and commeth by contagion of the river Nilus, as *Lu•r••ius* writeth *lib. 6.* 2. This white leprosie was of all other the worst, when the body was all over spotted with white markes, full of white scales and scurfe: whereof there were two principall signes; when the white spots did change the haire also white, and were deeper and lower than the skinne, *Levi•. 13.* 3. With this kinde of incurable leprosie was *Miriam* stricken, being leprous white as snow, and halfe eaten and consumed therewith, as a child halfe consumed in the mothers wombe: *Numb. 12.10.* *Iunius*.

QUEST. V. Whether the third signe of turning the water into bloud were shewed at this time.

Vers 9. IT shall bee turned into bloud. *Iosephus* thinketh that this signe, as likewise the two other were done in this place: But the truth is▪ as *Philonoteth*, that the other two were shewed now, the third was done in Egypt, because hee is bid to take of the water of the river, that is, of *Nilus*: *Perer. 2.* This miracle seemeth to bee divers from that *chap. 7.* of turning the waters of the rivers into bloud: for there the waters in the rivers are changed, here the water is taken out of the river; there the waters so continued 7. dayes, but here the water is powred upon the dry land, and so it is like it was soone dried up of the earth, and returneth not into his kinde, as in the two first miracles. And againe, *Aaron* is said to have done these miracles in the sight of the people, *vers. 30.* but the waters of the rivers were not yet turned into bloud: therefore in this place those signes are shewed, which should serve principally to confirme *Moses* calling before the Israelites, which afterward as occasion was offered were done also before *Pharaoh. Simler. 3.* And this signe of turning water into bloud did signifie that the time was at hand, that God would judge the Egyptians for the death of the infants, whose bloud they had shed in the waters: *Lyranus, Simlerus.*

QUEST. VI. Whether in these miracles there were a substantiall change.

NOW, here it will be demanded whether these conversions and changes were verily and substantially done, or they so appeared only. 1. But it is not to be doubted of, for the very substance and nature of these things for the time was changed. 1. Because the word and the thing must agree together. Now the Lord saith that the water shall be turned into bloud, therefore it was turned; but the Hebrew phrase is more significant, *shall bee into bloud*: so the rod *was* into a serpent, that is, turned or changed. 2. The sense both of the sight and feeling discerned them to be truly changed. 3. Because it is not impossible or hard with God, the creator of the substance, to change the substance. 4. Such were these conversions, as that of water into wine by our Saviour Christ, at the marriage feast, *Ioh. 2.* which was a true conversion. *Simler.*

2. And this is one speciall difference, betweene the miracles which are wrought by God, and such wonlders as are wrought by Satan, these are done in truth, the other in illusion; as our Saviour saith, *A spirit hath not flesh and bones as ye see me to have, Luke 24.39.* that is, spirits may assume a shape, but a true body Satan cannot counterfeit; as *Hierome* saith, *Signa qua faciebat Moses imitabantur signa Aegyptiorum, sed non erant in veritate; The signes of the Egyptians did*

counterfeit the signes which Moses did, but they were not in truth, for the rod of Moses devoured the rods of the Egyptians.

QUEST. VII. Whether Moses indeed had an impediment of speech, and what it was.

Vers. 10. *I Am not eloquent, &c. but I am slow of speech and slow of tongue.* 1. Some thinke that *Moses* spake thus only of modesty and humility; *Borrh.* But it appeareth by the Lords answer that hee had some want in his speech. 2. Others judge that *Moses* thus speaketh by way of comparison, that since God had talked with him (which they define to be three dayes) taking those words simply according to the letter, as they are in the Hebrew, *I am not eloquent from yesterday, to yer yesterday*) whereas he seemed somewhat before, now hee seeth that his eloquence is nothing: *Origen. in cap.* 3. *Ruperius.* But these words *yesterday* and *yer yesterday*, doe for the most part signifie indefinitely the time past, as *Gen. 31.2. Labans* countenance was not toward *Iacob*, as *yesterday* and *yer yesterday*, and so it is taken here, and the rather because these two times are distinguished, *I am not eloquent, yesterday* and *yer yesterday*: and that which followeth, *no not since thou spakest with thy servant*: and beside *Moses* after this complaineth that hee was of uncircumcised lippes, *Chap. 6.12.* Hee therefore only at this time seemeth not so to bee. 3. Some thinke that *Moses* indeed was astonished at this vision, and thereby began to be as speechlesse: *Osiander, Pellican.* But that infirmity continued afterward as is before shewed, and therefore it was not procured by his present astonishment. 4. Others do thinke that *Moses* had indeed an impediment of speech, but it was onely in the Egyptian language, which he might have forgotten, in this long time of his exile: *Hugo S. Victor.* But beside that it is not like that *Moses* could forget that language, wherein he had beene trained up 40. yeeres, he simply complaineth of his utterance. 5. Therefore it is most like that *Mo/ses* had some naturall impediment in his speech: and some one or more of these defects: either that hee was a man of few words, not flowing in speech, for so it is in the Hebrew, *a man of words*, which the Chalde translateth, *a man of speech*: or that he was not a man of choice words, not eloquent, as the Latine readeth: or that he was of a slow tongue, as the Latine: so it is in the Hebrew, of a heavy tongue, or of bad pronuntiation, as the Septuagint reade, of a small voyce, for he saith that hee was both of an heavie or slow mouth, and of a slow tongue. 6. But that seemeth to be one of the Hebrewes fables, that *Moses* by this meanes became a man of imperfect speech: that when *Pharaoh* playing with him had set his crowne upon his head, and he had cast it downe, which one of the Egyptian Priests interpreted to be an ominous signe against *Pharaoh* and his Kingdome: then to trie the childs innocencie, they put a burning cole to his mouth, by the which the top of his tongue was seared, and so the child thereupon began to stammer in his speech: *Perer.* 7. Now it pleased God to make choice of such an unlike instrument, one of an im|perfect speech, that God might have all the glory of this worke, and nothing should be ascribed unto man: As for the same cause, our Saviour made choice of his Apostles from simple and unlettered men, to whom he gave the gift of utterance, and of divers languages. *Theodoret.* 8. But here it will bee objected, that S. *Stephen* saith of *Moses*, that he was mighty in words and in deeds, *Act. 7.22.* * How then could he be im|perfect and defective in speech? To this some answer, that he was mighty in invention and disposition, not in elocution; for so the Greeke word 〈 *in non-Latin alphabet* 〉, may as well bee referred to the inward conceit of the minde as to the words of the mouth: *Simler.* But this rather may bee answered: that as S. *Paul* saith of himselfe, *though hee were rude in speech, yet he was not so in knowledge, 2. Cor. 11.6.* the power of S. *Pauls* speech consisted not in eloquence of words, but in the wisdom of the spirit: so *Moses* though defective in the manner of elocution, yet might speake with gravity and wisdom, and so bee powerfull in words. 9. Wherefore notwithstanding this or what else is objected, the most probable opinion is, that *Moses* had some naturall impediment of speech, as appeareth both by his owne excuse, by the Lords answer, by the coadjutorship of *Aaron* his brother, an eloquent man, *vers. 14.* and because *Moses* after this saith, he was a man of uncircumcised lips: and whereas he saith here, *nor since thou hast spoken to thy servant*, his meaning is, that if at this time, when God spake unto him, who was able to take away all impediment of speech, yet his infirmity remained, much more was it like afterward to continue. *Iunius.*

QUEST. VIII. How God is said to make the deafe and dumbe.

Vers. 11. *Who hath made the dumb or the deafe?* 1. Wee refuse here the fables of the Hebrewes,* that when *Pharaoh* had appointed one to kill *Moses*, he was stricken blind, that he could not see *Moses*, and *Pharaoh* became both deafe and dumbe, that though he espied *Moses* escape, yet hee could not speake to have him stayed: but it is evident by the story, that *Moses* fled before hee was apprehended. The Lord here speaketh in generall, not of any one dumbe or deafe, but that as hee sendeth these infirmities upon man, so also hee is able to heale them. 2. And although these infirmities are evill in respect of nature, yet God is the author of them, because they are good also in respect of the end, which is to humble man and bring him to repentance, and to set forth the glory of God: as our Saviour saith of the blind man: that his blindness came, that the workes of God might be shewed upon him. *Simler.*

Page 40

QUEST. IX. How and wherefore the Lord was present with Moses mouth.

Vers. 12. *I Will be with thy mouth.* 1. Although *Moses* was no eloquent man, in outward speech, as humane eloquence is accounted: yet there was in him a grave and divine eloquence, such as the Apostles were endued with: the Lord promiseth the assistance of his spirit, and to bee present with his mouth. 2. But the impediment of his tongue, the Lord doth not altogether take away, both that Gods glory and power might appeare, and that *Moses* should see how needfull the helpe and society of his brother was: neither did *Moses* pray unto God to heale that infirmity, but only useth it as an argument to decline his calling. *Simler.*

QUEST. X. Whom Moses meaneth, that he would have sent.

Vers. 13. *Send by the hand of him whom thou shouldest send.* 1. *Lyranus* thinketh that *Moses* meaneth his brother *Aaron*, who was elder than he, and fitter for his eloquent speech: but no mention was made yet of *Aaron*, whom *Moses* knew not to be alive, as may be gathered vers. 18. till the Lord first spake of him and promised hee should assist him. 2. *Rabbi Selomo* taketh that hee meaneth *Iosuah* whom God revealed unto him, should be the man, that was to lead Israel into the promised land. But beside that *Iosuah* is not yet spoken of, this request of *Moses* would have shewed some emulation, or envy toward *Iosuah*. 3. Many of the ancient writers, as *Iusten Martyr*, *Tertullian*, *Cyprian* with others thinke, that *Moses* here speaketh of the Messias, that should be sent into the world: so also *Perer*. But this seemeth not to be so fit, both for that *Moses* not being ignorant of the prophesie of *Iacob* concerning the comming of Shiloh, and how the Lord promised that he would raise up a Prophet like unto him, *Deus*. 18.18. which is understood of Christ; could not yet expect the comming of the Messiah: and this request for the comming of the Messiah, proceeding of faith, would not have provoked the Lords wrath. Therefore *Eugubinus* opinion (though *Pererius* checkt him for it) is not herein to be misliked, that neither would have those places of Scripture, which are understood of the Messiah, to bee referred to others, for that savoureth of Judaisme, nor yet that which is spoken of others to be applied to Christ, which also would bewray curiosity and superstition. 4. Therefore the plaine meaning of *Moses* is, that whereas God might find out many more fit than himselfe, he would send by their hand, (that is, ministry) so he aimeth not at any one in particular to be sent, but any other whosoever.

QUEST. XI. Whether Moses sinned in his so often refusall, seeing God was angry with him.

Vers. 14. *Then Iehovahs wrath was kindled.* 1. Neither doe we consent to some Hebrewes that doe aggravate *Moses* sinne, as distrusting Gods word, and therefore some say hee was punished in being deprived of the Priesthood which was given to *Aaron*: some in that he was not suffered,

to enter into the land of Canaan. *Contr.* But neither was the first a punishment, for *Moses* still was the chiefe, and gave *Aaron* direction: and it was a comfort to *Moses* to have such a coadjutor: and beside, *Aaron* was the elder, to whom the priesthood appertained. Neither was *Moses* offence here the cause why he entred not into the land of Canaan, but his disobedience at the waters of strife: *Simler.* 2. Neither on the other side is their opinion found,* that doe justifie *Moses* herein, and commend his humility in refusing so weighty a calling, as *Gregorie*, who by *Pauls* example would have us ready to suffer adversities, and by *Moses* to refuse prosperity. And

Hierome commendeth *Esas* readinesse after his lippes were purified, and *Moses* unwillingnesse,* being guilty to himselfe of his owne infirmity. *Contra.* 1. In that God was anlgrie with *Moses*, it is evident he offended. 2. And as *S. Paul* was willing to suffer adversity because it was Gods will, the spirit so testified every where of him, that bands and persecution did abide him: so *Moses* should not have refused this charge, seeing God so often had signified his will unto him. 3. And if *Esay* did well after the Lord had purged his lippes, being before unwilling, to shew his readinesse: then *Moses* did not well, who after the Lord had promised to be with his mouth, yet still persisted in his refusall.

3. *Thostatus* granteth that *Moses* sinned, yet it was a veniall and small sinne, because wee reade of <◇> punishment that followed. *Cajetanus* is of the same opinion, and his reason is taken from the phrase here used, *The wrath of God was kindled*: as when a man is moved suddenly of choller than of set purpose. *Contra.* In some sense we confesse, that both this and all other of *Moses* sinnes, and of all the elect are velniall, in respect of Gods mercie in Christ that pardoneth them: but otherwise in it owne nature, neither this nor any other sinne is pardonable: for *the wages of sinne is death*, *Rom.* 6.23. in the justice of God. 2. Neither was this sinne of *Moses* veniall, that is, a light and small sinne, for such sinnes the Lord passeth over in his children: but here he was angry with *Moses*: If the Lord should bee angry with every small sinne, and oversight of his children, who should abide it? 3. The forbearing of punishment sheweth not the smalnesse of the sinne, but the greatnesse of Gods mercie. 4. *Cajetanes* observation is false: for the same phrase *ichar aph Iehovah, Iehovahs wrath was kindled*, is used upon occasion of great sinnes: as when the people murmured, *Numb.* 11.3. and lusted for quailles, *vers.* 33. the same words are there put. 4. This then may safely be held,* that although *Moses* at the first might in humility disable himselfe▪ yet after God had given him satisfaction to all his doubts, upon his foure severall refusals, first, for his owne insufficien|cie, and the greatnesse of the businesse, *Chap.* 3.11. Secondly, because they might inquire after Gods name, *Chap.* 3.14. Thirdly, he excuseth himselfe by the incredulity of the people; Lastly, by his owne imperfe|ction of speech: yet after all this, to stand still upon his refusall, sheweth no small infirmitie in *Moses*: as it may appeare by the effect,* because God was angrie with him: yet Gods anger is not such against his children, as against the wicked: for there he is angry and punisheth, here he is angrie and rebuketh, but

withdraweth not his favour: for immediatly the Lord concurreth with *Moses* desire, and giveth him his brother to be his assistant: *Simler.* So that Gods anger here is as when the father is angrie with his child, or one friend with another, which notwithstanding is no breach of friendship.

QUEST. XII. Why *Aaron* is called the Levite.

Vers. 14. *Aaron thy brother the Levite.* 1. This is not added, because the Priesthood should have bel|onged to *Moses*, the Leviticall order to *Aaron*, but that *Moses* was deprived of that ho|nour for refusing his calling: as *Rabbi Salomon: Pellican.* 2. But because there might bee other *Aa|rons*, not of *Levie*, this is expressed by way of distinction, that *Moses* might know that the Lord did

meane none other *Aaron*, but his owne naturall brother of *Levi*: *Iun. Simler*. 3. And this might bee also a reason thereof, because the Lord purposed to annex the Priesthood to *Aaron* and his posteritie. *Osiander*.

QUEST. XIII. How Moses is said to be as God to Aaron.

Vers. 16. *THou shalt bee to him in Gods stead*: This sheweth, 1. that *Moses* should bee superior unto *Aaron*, as his Prince (as the Chalde Paraphrast) and *Aaron* as his Chancelor: *Moses* should give him direction from God what to speake: *Osiander*. 2. By this also *Moses* authority is signified, by the which as in Gods place he ordained *Aaron* to be the high Priest. *Pellican*. 3. Likewise, he is as God, that is, a wise counsellor, and full of Gods spirit, to whom *Aaron* should resort for counsell: *Vatab. Genevens*. 4. And as *Aaron* was *Moses* spokesman to the people, so *Moses* should bee *Aarons* mouth to consult with God, so the Septuagint and Latine read: *Thou shalt be for him, in those things which appertaine to God*. 5. But *Moses* in another sense is said to bee *Pharaohs* God, *Exod. 7.1.* not only to declare Gods will unto him, but to execute Gods judgements upon him. *Genevens*.

QUEST. XIV. Whether Moses did well being called of God, in taking his leave of his father in law.

Vers. 18. *THerefore Moses went and returned to Iethro*. 1. Some doe charge *Moses* here with an oversight, that he presently dispatched not into Egypt, but first tooke his leave of his father in law: for *Iacob* went away without *Labans* privity, and *S. Paul* saith that hee did not consult with flesh and blood after he was called, *Galath. 1. 2. Contra*: these examples are altogether unlike: for *Laban* was unfriendly to *Iacob*, and he feared he would worke him some displeasure, and *Iacob* was then at his owne hand, and kept sheepe for himselfe, and beside he had in a manner sold over his daughters to *Iacob*, and used them as strangers: But *Moses* had a kinde and loving father in law, he then kept his sheepe as hee covenanted, and he entertained *Zipporah* still as his daughter: and therefore *Moses* could not in humanity but take his leave of him. 3. *S. Paul* consulted not with any for the approbation of his calling, being therefore fully assured, neither doth *Moses* conferre with *Iethro* to any such end, but only to performe the office of humanity. *Simler*. 4. Wherefore the calling of God doth not take away civill duties toward parents and kindred, saving where they are an impediment to our calling, in which case wee are rather to forsake father and mother, than to disobey God. 5. *Moses* therefore taketh his leave of *Iethro*, both because he purposed to carry away his wife and children, and for that he had before covenanted to stay with *Iethro*, *chap. 2.21. Ferus*.

QUEST. XV. Why Moses concealed from Iethro, the principall end of his going.

LEt me goe and returne to my brethren. 1. *Moses* concealeth from his father in law the principall cause of his journey, which was the calling of God, both for that he sought Gods glorie and not his owne. *Ferus*: lest he should have seemed to boast of his visions: *Osiander*; and he doth keepe it secret of modesty, least he might be thought to be a vaine man in telling such incredible things. 2. In saying he went to see whether his brethren were alive, and to visite them he dissembleth not, though he went to doe more▪ and it is evident by taking his wife and children with him, that *Iethro* knew hee purposed not only to visite them, but to stay there: so that it seemeth likely, that *Moses* imparted so much of his purpose concerning his stay there: *Simler*. and in generall also, that he went for the comfort and profit of his brethren, as *Iosepus*, but in particular he kept secret the end of his going. 3. *Iethro* being a good man would not hinder so charitable a worke, though he had speciall use of him: *Ferus*: especially having such experience of the fidelitie and wisdom of *Moses*, that without great cause, he knew he would not desire to depart from him. *Simler*.

QUEST. XVI. Whether God spake to Moses in Midian beside that vision in Horeb.

Vers. 19. *AND Iehovah said to Moses.* 1. Some thinke that this sentence is transposed, and that God thus spake unto *Moses*, before he had moved his father in law: *Genevens. Pellican.* But although such transposing of the order be usuall in Scriptures, yet heere it need not to bee admitted: for God might often appeare to *Moses* to confirme him: *Iun.* and this was said in Midian, the other vision was in Horeb: the distinction of the place sheweth them to be divers apparitions: *Simler.* 2. The Lord to encourage *Moses*, taketh away all doubts, and telleth him that all which sought his life, as well *Pharaoh* as the pursuers of the blood of the slaine, were dead: *Iun.* And thus much *Moses* might impart also to his father in law, that he might be more willing to let them goe. *Simler.*

QUEST. XVII. Of *Moses* wife and children, and of his provision for his journey.

Vers. 20. *THEN Moses tooke his wife and his sonnes, and put them on an asse.* 1. Here mention is made of *Moses* children in the plurall, whereas onely *Gershom* is spoken of before, *chap. 2. Pellican.* But *Eleazar* also was now borne, which is the child that *Zipporah* afterward circumcised: the story therefore of the birth of both his children must bee supplied out of the 18. chapter. 2. *Moses* substance was not great, nor yet his companie, that one asse could suffice to carry his wife and children: it seemeth that his abilitie was not such as to provide Camels: thus the Lord would use weake instruments. *Moses* commeth not with power, honour and riches to deliver Israel, but in the name of God: as the Prophet *Zacharie* prophesieth of Christ: *Behold thy King commeth, &c. poore, and riding upon an asse.* 3. *Moses* taketh his wife with him,* as the Apostles carried about their wives, 1. *Cor. 9.5.* because men are to forsake father and mother to cleave to their wives: *Smilerus:* and *Moses* would have them also joyned to the people of God: *Ferus.* 4. Yet at this time *Moses* wife and children went not forward into Egypt, but by reason of that which fell out by the way about *Moses* schilde, his wife being thereby offended, *Moses* sent them backe unto his father in law, who bringeth them unto him, *Exod. 18. Iunius.*

QUEST. XVIII. Why *Moses* staffe is called the rod of God.

Vers. 20. *MOses tooke the rod of God in his hand.* 1. It is called the rod of God, not as the Hebrewes imagine, because it was foure square, the foure letters of the name of God *Iehovah* being written upon it, or because it grew in *Iethros* orchard, and none could pull it up but *Moses*; or because it was sent from heaven: but it was so called, because the Lord commanded *Mose* to take it in his hand, *Pererius:* and for that thereby the Lord would have *Moses* to worke miracles, *Iunius:* yet not by any vertue in the rod, but by the power of God: *Pellican.* 2. It was also called *Aarons* rod, because he was the minister, but God was the author and worker of the miracles: *Simler.* This rod also was a signe of the divine authority of *Moses*, like as Magistrates have their ensignes of office carried before them: *Pellic.* 3. Thus it pleased God who could have wrought by wonders without any visible signes, that *Moses* should use the rod, for the more visible demonstration of the power of God: yet the Lord useth such meanes which have no power of themselves, or likelihood to effect that which is wrought: as *Naaman* was bid to wash himselfe in Jordan: our Saviour used spittle and clay to anoint the eyes of the blind: *David* goeth with a staffe against *Goliath.* And this the Lord doth that the worke should not be ascribed to the meanes: *Simler.* 4. And hereby also the high spirit and pride of *Pharaoh* might bee abated and confounded, when hee saw so great workes to bee wrought by the contemptible staffe of a shepheard: *Simlerus.*

QUEST. XIX. How God is said to harden *Pharaohs* heart.

Vers. 21. *I Will harden his heart.* 1. Some thinke that God is said to harden the heart, when he deferreth his punishments, and so men abusing Gods patience and long suffering are hardened:

but seeing the hardning of mans heart is one of the greatest punishments, that can fall upon man, whereas Gods long suffering proceedeth from his mercie, and is a great benefit; these two cannot agree together, that the same thing should be both a punishment and a benefit. *Simlerus*.

2. Neither doth it satisfie that God hardeneth by permission and sufferance: for if God permitteth ei|ther unwillingly, then should he not be omnipotent, or willingly, so should he be accessarie to sinne: if permission therefore be opposed to Gods will, as though hee should suffer only things to be done, and bee as an idle beholder, and no doer, this distinction cannot be admitted. If permitting be taken for not ap|proving or not assisting with his grace, so the Lord may be said to permit: but then he rather permitteth or suffereth the heart to be hardened, than hardeneth it. *Simlerus*.

3, Wherefore thus the Lord may bee said to harden the heart: 1. By the deni|all or withholding his grace, as he tooke his good spirit from *Saul*: and the Lord is not debtor to any, hee may give his grace to whom it pleaseth him, and withhold it at his pleasure. 2. God may leave a man to himselfe, and give him over unto Satan, who worketh upon the corruption of mans owne heart, and hardeneth it: so an evill and a lying spirit was sent upon *Ahabs* Prophets. 3. The generall power of moving and working is of God, but the evilnesse of the action is of mans owne corruption: as when the Rider doth cause a lame horse to goe, hee is the cause of his going, but the horses evill and uneven going proceedeth of his owne lamenesse: *Simler*. And like as a good workman using a bad instrument, so the Lord worketh by the wicked: *Borrh*. 4. The occasions whereby the heart is hardened through mans corruption, doe proceed oft from God, as the miracles which *Moses* wrought, whereby *Pharaoh* became more indurate and ob|stinate. 5. God is to be considered here as a just Judge, who punisheth mens former sinnes by their hard|nesse of heart, as here *Pharaoh* is judged: so the hardning of the heart is of God, as it is *poena*, a penalty, not as it is *culpa*, faulty: *Ferus*. 6. Likewise God is said to harden the heart, *dispositivè*, because he dispo|seth of it, and turneth it to such end as shall bee most to his glorie: as the Lord ordered the envie of *Io|sephs* brethren in selling their brother, and the treachery of *Iudas* in betraying his Master, to the good of his Church and his owne glorie: *Simler*. So some things are done in the world simply and absolutely, ac|cording to the will of God, and by it, all such good actions. Some things are not done absolutely accor|ding to Gods will, but in respect of a further end, for the which the Lord permitteth them to be done, as Gods will was that *Pharaohs* heart should be hardened, that God might declare his power in him, *Exod.* 16. *Borrh*. 7. Thus God hardeneth not onely by permitting, but in withdrawing his grace, and orde|ring

and disposing even mens evill actions to the end which the Lord hath propounded to himselfe, and in using the meanes which the corruption of mans heart apprehendeth, and perverteth to his destruction: so God is the cause of the action of hardning, but man is the cause of the sinne: *Iunius*. So God hardeneth, * Satan hardeneth, and man hardeneth his owne heart: man as the instrument, Satan as the worker and efficient, God as the supreme Judge overruling every action, and disposing of it unto good: *Borrh*. As in a ship, man is as the mariner that worketh, the evill spirit as the winde and weather that tempteth and moveth, God as the sternes man that directeth and guideth all. So *Augustines* resolution is: *Deus vo|luntatem ejus, proprio suo vitio malum, in hoc peccatum judicio suo justo & occulto inclinavit*: God by his just and secret judgement inclined his will, being evill by his owne corruption, into this sinne. *De liber. arbit. cap. 20*. Hee there speaketh of *Shemei*, whom *David* saith, *God bid curse him*: the like may bee said of *Pharaoh*, who is properly said to have hardened his owne heart, *Exod.* 8.15. as the next and

immediate worker of it: but God hardened it, concurring as a just Judge in punishing *Pharaohs* sinne, by obstinacie and hardnesse of heart. See more of this question before, *chap. 1. doct. 1.*

QUEST. XX. How Israel is called the first borne sonne of God.

Vers. 22. *ISrael is my sonne even my first borne.* 1. Israel is called the Lords first borne, not only in respect of eternall election: as *Pellican*: for the election of God doth not hinder terrene government, they might be eternally elected of God and yet bee *Pharaohs* servants still. 2. Neither is this spoken only comparatively, because they were the first nation that publicly professed the worship of God, and had the prioritie of the Gentiles, who were as the younger brother. *Ferus.* 3. Nor yet is it spoken only by way of similitude, that they were as deere unto God as the first borne. *Piscator.* 4. But they were the first borne people by a peculiar election, whereby the Lord had set them apart from all other people to whom he would give his lawes, and therefore *Pharaoh* was not to keepe them in servitude, belonging to another Lord: *Simler.* Therefore to them did belong the right and preeminence of the first borne, as dignity, authority. *Borrh.* And they were beloved of God in the right of the Messiah the first borne of all creatures, and the only begotten sonne of God: *Iun.* who was to bee borne of that nation according to the flesh. *Osiander.* 5. Therefore God will slay the first borne of Egypt both of man and beast, because of the injurie offered to his first borne; and this being the last judgement, which was shewed upon Egypt, it is like, that God revealed to *Moses* aforehand all those severall plagues, which afterward were sent upon *Pharaoh.*

QUEST. XXI. Who smot Moses in the Iune, and how.

Vers. 24. *THE Lord met him, and would have killed him.* 1. In the Hebrew it is said, *Iehovah* met him, the Latin, and Septuagint read, the Angell of *Iehovah*; giving the sense rather than the word: for *Iehovah* by his Angell smote *Moses*: the Angels of God are found in Scripture to bee the Ministers of Gods judgements: *Pellican, Iun.* 2. *Tertullian* thinketh that *Moses* sonne that was uncircumcised was in danger, rather than *Moses* himselfe: but that is not like, for then *Moses* himselfe rather if he had beene in case, would have circumcised the child rather than his wife. 3. For the manner of punishment inflicted upon *Moses*: that is a ridiculous fable of *R. Salomon*, that the Angell appeared in likenesse of a Dragon, and swallowed up *Moses* past the middle to the place of his circumcision, and then when *Zipporah* in haste had circumcised the child hee let him goe againe. *Theodoret* thinketh that the Angell appeared with a drawne sword, threatening *Moses*: but *Moses* was more than threatned, for hee was so weake that hee was not able to circumcise his child: therefore the common opinion of the Hebrewes is, that *Moses* was smitten with some sudden disease, as may appeare in that his wife was faine to cut off her sonnes foreskinne: and yet it is like that whether the Angell appeared in a visible humane shape, or otherwise came upon *Moses*, thar by some visible and evident signe hee and his wife perceived that it was for neglect of circumcision. *Iun.*

QUEST. XXII. For what sinne the Lord would have killed Moses.

NOW concerning the cause, why the Lord laid his heavy hand upon *Moses*. 1. It was neither because he carried his wife and children with him, which were a cumber unto him and therefore hee sent them bake, as *Augustine*, and *Eusebius Emisenus*:* for seeing *Moses* had no speciall commandement to leave them behind, he was therein to follow the common order, and duty required in matrimony, to take care of his wife and children. *Simler.* And he could not have left his wife behinde without offence to his father in law, who might have thought hee had neglected her, and would take him another wife in Egypt. 2. Neither was his feare the cause, because he was afraid to goe unto *Pharaoh*, as *Theodoret*, for he was now in his journey, and was resolved to goe forward. 3. Therefore the cause indeed was, for the neglect of the circumcision of the child, as *David Kimhi*, *Rupertus*, *Thostatus* with others: *Ex Pereri*: as it may appeare, because that as soone as the child was circumcised *Moses* was presently delivered from the danger: therefore

some Hebrewes conjecture, that God punished him for making so long stay in the •ane, is frivolous and without ground. *Simler*.

QUEST. XXIII. Whether the Israelites transgressed in omitting circumcision 40. yeeres in the wilderness.

BUt it will be further questioned why the Lord was angry with *Moses* for deferring of circumcision, and ye• he did tolerate it in the Israelites, which were not circumcised in the desert by the space of

Page 44

forty yeeres, as is evident, *Iosh. 5*. Some therefore thinke, that the Israelites were dispensed with for being not circumcised in the wilderness, because it was not so needfull in that place seeing the people were separated from all other nations, and lived apart by themselves, and therefore circumcision was not so ne|cessarie there, the speciall end whereof was to distinguish the Israelites from all other people: but when they came over Jordane among other nations, then they received circumcision the badge or cognisance of their profession: so *Theodore, Damascen*. *Contra*. But this was not the principall end of circumci|sion, to make difference betweene the Israelites and other people: the chiefe scope thereof was to bee a seale of the covenant betweene God and his people, and therefore ought not in any place to have beene neglected.

2. Some therefore excuse this omission of circumcision in the desert, by the continuall journeying of the Israelites, they were still to follow the direction of the cloud, whether by day or night: but they could not travell immediatly upon their circumcision. *Perer*. Who further addeth, that if it had beene a fault in them, *Moses* would not have suffered such a great breach of the law, seeing the man that gathel|red stickes upon the Sabbath was punished. *Contra*. 1. The continuall travell of the Israelites could not bee the chiefe or onely cause of such omission, seeing they stayed many yeeres in one place, as in Kadesh barnea, *Deut. 1.46*. and when they were circumcised in Gilgal, they were presently also to goe forward in expedition against their enemies, and yet that was no hinderance or let to their circumcision. 2. There is great difference betweene the transgression of one man which might easily bee censured without dan|ger, and the sinne of all the people, which could hardly bee redressed, for *Moses* knew them to be a stif|ne•ked and rebellious people.

3. Therefore it cannot be otherwise held, but that the omission of circumcision in the people was a transgression of the covenant: and that the people did of contempt and disobedience omit it, beside the excuse of their removing campe, as *Augustine* well judgeth, *quaest. 6. in Ioshuah*, for the people conti|nually murmured, and wished to be in Egypt, and thought to returne thither, and many of them were Idolaters; therefore it was no marvell, if they casting off the yoke of obedience, and despising the cove|nant of God, regarded not likewise the signe thereof: *Iun*. Beside, it must be considered that the com|monwealth and Church were not then settled, neither the passeover, nor sacrifices, or other rites, were then observed duly according to the order prescribed; and therefore *Moses* saith, that when they were come into their inheritance, *Yee shall not doe after all these things, which we doe here this day, that is, every man whatsoever seemeth good in his owne eyes, Deut. 12.8*.

QUEST. XXIV. What moved *Moses* to deferre the circumcision of his child.

IT is further doubted what should bee the cause why *Moses* deferred the circumcision of his child. 1. The cause whereof some impute unto *Moses* father in law, that *Moses* did forbear the circumci|sion, lest it might have beene an offence unto him, *Tharg. Hieros*. but the stay seemeth rather to have beene in his wife, as shall afterward appeare. 2. *Aben Ezra* thinketh that the child

was not eight dayes old, when *Moses* set forward in his journey, and that he would not circumcise him by the way, because he made haste. *Contra*. But it is not like, if *Moses* having beene married forty yeeres, had a child so young, that he would have adventured to travell with his wife, having beene so lately delivered; neither if cir|cumcision had beene deferred because of Gods service, would the Lord have beene so angry with him. *Simler*. 3 Some judge, that *Moses* might thinke circumcision not to bee so necessary in a strange land, especially *Moses* wife being a stranger, and so his sonnes Israelites but by the halfe bloud. *Ferus*. But *Mo|ses* could not be so ignorant; for as he was perswaded, that his seed was within the covenant, so he knew that the signe of the covenant belonged unto him. 4. Wherefore the most probable conjecture is, that after *Moses* had circumcised one of his children, his wife tooke such offence at it, that to content her he did forbear to circumcise the other, and this may appeare by the circumstance of the text, because shee with such indignation calleth *Moses* a bloody husband, shewing her discontent and dislike of circumci|sion: *Iur. Piscator, Pellican, Simler*.

QUEST. XXV. Why the Lord correcteth *Moses* by the way, and not before.

NOW •he reasons why the Lord did thus urge *Moses* by the way, and not before, may bee these: 1. Because *Moses* had now taken a publike office and charge upon him, and he was unfit to be a rull•r in the Church of God that could not order his owne familie, as the Apostle sheweth, 1. *Tim*. 3.5. th•refore it would have beene a great offence and scandall unto all Israel, if *Moses* the minister of circum|cision should have any uncircumcised in his house. *Iun. Perer*. 2. While *Moses* was under his father in law, he was not at his owne liberty, as now, and therefore it is more exactly required of him now than before: *Ferus*. 3. The Lord doth it also at this time to trie his obedience, whether this correction laid upon him would make him give way and start from his calling. *Ferus*.

QUEST. XXVI. Whether *Zipporah* circumcised her sonne with a sharpe knife.

Vers. 25. *ANd Zipporah tooke a sharpe knife*. 1. Some thinke that circumcision among the Jewes was ministred with no iron instrument, but only of stone, and thinke that *Zipporah* in this place circumcised her sonne with a sharpe stone, as the Chaldee, Septuagint and Latine read: so *Augustine, Bernard* with others.* But seeing no such instrument is specially prescribed, *Gen*. 17. where circumcision is instituted, it seemeth there was no such necessity of using a stone onely. 2. Others doe thinke that it was indifferent to use either a sharpe knife or stone; but in this place they say it was done with a sharpe

flint, because the word *tzur* signifieth a rocke or stone, and *Iosh*. 5. hee is bid to prepare knives of stone: and this circumcising with a stone did more lively resemble the spirituall circumcision by Christ,* who is the Rocke: so *Hugo S. Victor*, and *Thostatus*, and *Thomas*. *Contr*. 1. Though the word *tzur* doe usually signifie a rocke or stone, as *Ezech*. 3.9. yet in some places it is taken for that which is sharpe, as *Psal*. 89.44. *tzur charbo*, the edge of his sword: the same words inverted are used *Iosh*. 5.2. *Charboth tzurim*, sharpe knives, which are so called *tzurim*, because they were in sharpnesse like to a sharpe stone: *Piscator*: or were sharpned with flints or whetstones. *Osiand*. 2. And seeing *Zipporah* was in haste, a sharpe knife, such as they were not without, was readier at hand, than a sharpe stone, which unlesse it had beene prepared of purpose, would not have served that turne: and whence should *Iosuah* have so many sharpe stones to cir|cumcise above 600. thousand? *Iosh*. 5. Therefore as *Pererius* thinketh that the Sichemites because of their number were circumcised with knives and swords, rather than stones, so it is more like so many thousands of Israelites were. 3. And for the correspondencie of the type and the substance, if it

had consisted in the likeness of the instrument, Saint *Paul* speaking so much of circumcision, would not have omitted it. 3. Therefore upon the reasons before alleaged, 1. both because a knife was readier, *Zipporah* being in haste, and a knife being at hand was a fitter instrument than a stone; *Iunius*. 2. And it had put the child to more paine, to hackle off his foreskin with a stone; 3. Neither was it possible to finde so many sharpe stones to circumcise 600. thousand, as *Ioshuah* did; we conclude that *Zipporah* did this cure with a knife, not with a stone.

QUEST. XXVII. Whether both *Moses* sonnes or one only were uncircumcised, and upon what occasion.

Vers. 25. *And cut away the foreskin of her sonne*. 1. *Cajetanus* thinketh that the singular number is put here for the plurall, and that both *Moses* sonnes were uncircumcised: because *Zipporah* at this time calleth *Moses* a bloody husband, as now first having experience of bloody circumcision: But it is not like that *Moses* eldest sonne, who might now be toward forty yeeres old, was so long uncircumcised: and whereas before vers. 20. *Moses* is said to take his sonnes, and here mention is made only of a sonne, the text is against his conjecture: and *Zipporah* calleth him a bloody husband, because shee was forced to draw her owne childs blood with that cutting, which she was not put to before.

2. Some therefore thinke, that *Moses* had left one of his sonnes with his father in law as a pledge of his love and sincere affection, so that he had one only child with him: *Hugo*. But the text also is against this conceit, for *Moses* tooke both his sonnes with him, vers. 20.

3. Some thinke that *Eleazar*, *Moses* youngest sonne, was borne but a little before *Moses* tooke his journey, and that for haste thereof he deferred his circumcision, *Lyranus*, *Thostatus*, *Pererius*. But if *Moses* had it in mind to circumcise his child, he would not of purpose have transgressed the law of circumcision, which exactly requireth every male to be circumcised the eight day.

4. Wherefore the more probable conjecture is, that *Moses*, seeing the circumcision of his first child to have beene so offensively taken, did *in gratiam uxoris*, to content his wife, forbear: this deferring then of circumcision proceeded rather of his humane infirmity and forgetfulnesse, than of any set or deliberate councill. And this the circumstance of the text will beare, seeing *Zipporah* as not yet thorowly acquainted with this mystery, doth cast away the foreskin with such indignation: *Iunius*, *Pellican*, *Piscator*.

QUEST. XXVIII. At whose feete *Zipporah* and what she cast.

Vers. 25. *Cast it at his feet, &c*. 1. The Septuagint read 〈 in non-Latin alphabet 〉, fell downe at his feete, so also *Cajetane*: whose meaning is that *Zipporah* fell downe at the Angels feete, intreating to spare her husband: but so soone as the child was circumcised *Moses* recovered, and the Angell left him. 2. *Rulpertus* readeth after the same manner, *shee fell downe*, thinking that shee was prostrate at *Moses* feete, intreating him to dismisse her. But *Moses* rather sent her backe in his owne discretion, unto his father, with her children: it had beene an unwomanly part and not commendable, for the wife to desire to depart from such an husband. *Simler*. 3. But whereas the Hebrew word *tagangh* signifieth, *she caused it to touch*, that is, cast; some say she cast the circumcised foreskin at the feete of the Angell to appease him: so the Chalde Paraphrast, and *Tharg. Hierosolymitan*: but the words following in the next verse, shew that she cast it at his feete whom she called bloody husband: *Perer*. 4. Some referre it to the child, that shee cast it at his feete, and *Kimhi* saith it was an use among the Hebrewes to call the infant circumcised, the spouse or husband. But to what end should *Zipporah* say thus to a young infant that understood her not? *Simler*. 5. Therefore she cast it at *Moses* feete, whom in indignation she calleth bloody husband: *Simler*. *Iun*. *Perer*.

QUEST. XXIX. Why *Zipporah* calleth *Moses* husband of blood.

Vers. 26. *THou art indeed a bloody husband unto mee.* 1. The Septuagint translate, *the blood of my sonne, stetit*, is stayed: which translation having no ground at all, or colour out of the originall, but *Augustine* to great businesse, *quaest.* 11. *in Exod.* and maketh him flie unto allegories and myste|ries: for it seemeth to make a contrary sense unto the originall, seeing she called *Moses* a bloody husband, because of shedding of her sonnes blood: it is like then it stayed not. 2. *Rabanus* thinketh that shee calle|d *Moses* so, and accuseth him of cruelty, for commanding her to circumcise her child: so also *Vata|blus*: But seeing shee by this meanes redeemed her husbands life, shee no doubt did not thinke much

of her childs circumcision in that behalfe, but thought it well done to save his life. 3. Some thinke, shee by blood meaneth not only this present grie|fe, but other troubles which she was like to endure: as if shee should say, if our journey began with such a hard hap, what is the end like to be? 4. *Aben Ezrawill* have *Zipporah* thus to say unto the child, whom they used to call *chatan*, *husband*, *spouse*, because of the joy of circumcision: whom she first calleth husband of blood, because she feared that her husband would dye; but when she saw he was escaped, then she correcteth her speech, and calleth him husband of blood, because of the circumcision: but this name of husband, who se•th not, better to agree to *Moses*, than to her child? *Ex Perer.* 5. Wherefore she thus saith unto *Moses*, calling him husband of blood, both because shee was faine to redeeme him with the blood of her child, and in respect of circumcision it selfe, which she held to be a bloody law being not yet thorowly instructed in these rites: *sic Thostatus, Iunius, Ferus*: but shee calleth him not man of blood, which name in Scripture is given to cruell and bloody men, but husband of blood.

QUEST. XXX. Whether those words rehearsed againe, were uttered by *Zipporah* or by *Moses* the writer.

Vers. 26. *BUt shee had said husband of blood because of the circumcision.* 1. *Piscator*, because the word is put in the plurall, *circumcisions*, thinketh that she so speaketh in respect of the circumci|sion of both her sonnes: but seeing one of them only is here circumcised, and because at this time only *Zipporah* was put to doe it her selfe, which caused her thus to say, shee so speaketh because of the circum|cision of this child. 2. Some thinke that these are the words of *Zipporah*, and that shee either qualifieth her former speech, turning her words which she had uttered, of the blood and death of her husband, (for so *Aben Ezra* taketh them to be spoken to the child, that he was circumcised, with the death and losse of her husband) and after that by this circumcision she perceived her husband to bee recovered, shee applied her speech to circumcision. *Iunius* in his Analysis (saving that hee holdeth these words to be uttered to *Moses*, and not to the child) expresseth the same meaning, that *Zipporah* expoundeth and excuseth her former words, that by blood she understandeth circumcision whereby the young infant, being upon the way, and in an Inne, might bee put in danger. 3. But I rather approve *Iunius* judgement in his annotat|ions, that these are the words of *Moses*, rather than of *Zipporah*, shewing a reason of her speech: for that shee repeated the same words, being uttered with indignation twice, it is not like; especially after that the danger was over, shee had small cause to expostulate with *Moses*: for then she had shewed that shee had preferred the childe|s health, before the life of her husband: so also *Zeiglerus*.

QUEST. XXXI. How *Zipporah* knew that *Moses* was stricken for the neglect of circumcision.

BUt another question will be here moved, how *Zipporah* knew that *Moses* was in danger for neglect of circumcision. 1. Some thinke that the Angel appeared in a visible shape, and both by signes and words threatned *Moses* because his child was uncircumcised: *Cajetan*. But to devise words or speech to be said beside Scripture, it is not safe. 2. Some thinke that *Moses* was put in

mind by this sudden sicknesse of his fault, and spake or made signes to his wife to circumcise the child: *Aben Ezra, Simler*. But the suddennesse, and greatnesse of the sicknesse which made *Moses* altogether unable to doe it himselfe, may be thought also to have given him small respite, either to bethinke himselfe, or to give notice to his wife. 3. Some thinke that shee had heard before of her husband, how straightly they were injoynd to circumcise their children the eight day: and that of her selfe it came into her minde that they had not done well in omitting the childs circumcision: *Osiander*. But it seemeth by her words of indignation, that shee had not so reverent an opinion of the necessity of circumcision, as of her selfe to enter into an action so much displeasing unto her. 4. Therefore I consent with *Iunius*, that (whether the Angell appeared in visible shape, or no, as some thinke; yet) by evident signes, it appeared both to *Moses* and *Zipporah*, that Gods wrath came upon him for that cause: the phrase here used, that the Lord, *occurrebat ei*, came upon him, & *dimisit cum*, and departed from him, doth shew, that God after some sensible manner assaulted *Moses*, that they both knew, both from whence that sudden stroke came, and for what cause.

QUEST. XXXII. Who it was that departed from *Moses*.

Vers. 26. *SO he departed from him*. 1. Not *Zipporah* tooke her leave of *Moses*, and returned to her father, as *Lyranus*: for beside that the Verbe is put in the Masculine gender in the originall: it is more like that *Moses* sent *Zipporah* backe, than that shee first sought it. 2. Nor yet is the meaning that *Moses* left him, that is, his child new circumcised and sent him backe to his father in law: as *Paulus Bur/genesis*. It should have beene said then, that *Moses* left *her*; which is his wife, rather than *him*, that is, the infant, that could not shift for himselfe. *Perer*. 3. And to understand it of the disease, that it left him, is somewhat improper: But it must be referred to the Angell, for he departed now from *Moses*, that before •an upon him, met him, or assaulted him: *sic August. q. 11. in Exod.*

QUEST. XXXIII. Of the mysticall application of this story.

NOW for the mysticall application of this story. 1. That of *Gregory Nyssen*: is somewhat farre fetcht: that *Moses* married to *Zipporah* a Midianitish woman sheweth a Christian teacher addicted to Philosophie, which he must circumcise and pare off many error• from, before it can bee admitted in

Christianity. 2. So is also that application of *Pererius* not so fit, that as *Moses* was chastised because one of his children was uncircumcised, though the other had received circumcision: so it suffiseth not the judgement only to be reformed and circumcised, but the will and affection also must be purged. 3. That of *Ferus* is more fit: that Christ may be said to be our husband of bloud, by whose bloud we are purged: And *Zipporah* betokeneth the Church, which by repentance doth circumcise her children to make them acceptable unto God.

QUEST. XXXIV. What manner of faith it was which the people had in beleeving *Moses*.

Vers. 31. *SO the people beleaved*. 1. Not all the people whom the Egyptian taskmasters would not suffer to intermit their worke: *Simler*. but a convenient number of the people gathered together with the Elders: *Pellican*. 2. These having seene the signes before mentioned, as the Rod turned into a Serpent, *Mos*•s hand suddenly to become leprous, and to be healed againe, and the water turned into bloud, gave credit unto *Moses* and *Aaron*, and beleaved they were sent of God: *Osiander*. 3. But this seemeth to have beene but a temporarie faith: for a while after they are offended with *Moses* and *Aaron*, when their affliction at the first was made more heavy. *Simler*. 4.

And now they see the effect of Gods promise, that the people should at the first hearken unto them, *Chap. 3.18. Borrh.*

4. Places of Doctrine.

1. *Doct.* The use of true miracles.

Vers. 5. *THat they may beleeeve.* The end then and use of true miracles is to confirme faith: whatso|ever miracles are wrought to any other end, as to perswade any false doctrine, and to draw away the people from the true worship of God, are false miracles wrought by the operation of Satan, and are not to be regarded, as *Moses* sheweth, *Deut. 13.2. Simler.*

2. *Doct.* Things by their nature noxious and hurtfull, are subdued to the faithfull.

Vers. 4. *HE put forth his hand and caught it.* By this that this Serpent is turned againe into a Rod, and hath no power to hurt or harme *Moses*, we see that by the power of God, things by nature hurtfull, yet to the beleeving and faithfull are not noxious, or discommodious. The Lions mouthes were stopped against *Daniel*, the Viper that leaped upon *Pauls* hand, forgat her kind. This power and privi|lege floweth from Christ our head, which as it is externally shewed in such miraculous workes, so spiri|tually it is now seene in that the old Serpent, the enemie of mankind, hath no power to hurt any of the members of Christ. *Simlerus.*

3. *Doct.* Temporary obedience doth often turne aside a temporary punishment.

Vers. 26. *SO he departed from him, &c. Zipporah* here not of any devotion, but of necessity, circumcised her sonne, yet it pleased God so to accept of this forced obedience that he spared *Moses*: so many times a temporary and externall obedience doth turne away a temporall punishment: as *Ahabssackcloth* put off the punishment threatned, that it came not in his dayes. So the Samaritanes corrupt worship of God delivered them from the Lions, 2. *Kings 17. Simler.* *Piscator.* If God be so pleased sometime with outward service, accepting the small beginnings of those that are comming unto him: how much more acceptable unto him is the true spirituell worship?

5. Places of controversie.

1. *Cont.* Against popish transubstantiation.

Vers. 3. *And it was turned into a Serpent.* This can give no warrant to the popish transubstantiation, and that imagined conversion of the bread into the body of Christ: for here both the Scrip|ture testifieth, that the Rod was turned into a Serpent, and the sense discerned it: but they can shew nei|ther word for their devised change, and sense also is against it. *Simler.*

2. *Cont.* Against the Arrians, that Christ is a true God.

Vers. 16. *THou shalt be to him as God.* The Arrians most blasphemously abuse this place, making Christ no otherwise God, than *Moses* is called God. *Cont.* 1. Not the name *Eloh•m* only is given un|to Christ, but *Iehovah*, which is given to no creature. 2. Not only the name of God, but honour, and worship are given unto him, and to no creature beside: *Let all the Angels of God worship him, Hebr. 1.6. Simler.* 3. Where the word *Elohim* is given unto men, it is not properly attributed unto them, but by way of comparison with others, as here in respect of *Aaron*, *Moses* is so called, as by way of relation unto God, because they are in his stead in earth: but the Godhead and name of God is simply and properly gi|ven unto Christ.

3. *Cont.* Ecclesiasticall persons subject to the civill magistrat.

FURther, though *Aaron* be *Moses* mouth, and speake for him to the people, yet *Moses* is made his superiour: so though the Priests and Ministers doe declare unto the people the will of God, and the law is to be required at their mouth; yet are they subject to the Civill power, as here *Aaron* to *Moses*: *Pellican*. as the Apostle saith, *Let every soule be subject to the higher powers, Rom.* 13.1.

4. *Cont.* Against the baptisme of infants by women.

Vers. 25. *AND Zipporah tooke a sharpe knife.* This example is alleaged by the Romanists to prove the lawfulness of Baptisme by women in the case of necessity: *Bellar. lib. 1. de Bapt. cap. 7. Contra.* But this example cannot serve their turne: 1. because the Minister of circumcision in the old Testament is not precisely appointed as the Minister of Baptisme is: for the Levites and Priests were not specially charged by commandement to bee Ministers of circumcision, but that charge did indifferently lie upon the masters of the family, *Gen. 17.9.* But in the Gospell they are bid to baptise, that are commanded to teach, *Mat. 28.20. Piscato*. 2. The Romanists lay upon baptisme a necessity of salvation: but here the necessity was not in respect of the infant uncircumcised, but in regard of *Moses*, and not a necessity of eternall salvation, but of preserving the outward life. *Piscator*. 3. *Zipporah* did it in presence, of *Moses*: by this example they may allow women also to baptise in the presence of the lawfull Minister. *Simler*. 4. And though it pleased God to remit the temporall punishment, upon this externall obedience, yet this sheweth not, that God did approve this act: as before instance is given of the Samaritanes, who were delivered from the Lions, being but halfe worshippers of God, *2. King. 17.* the Lord onely sheweth hereby, that it is pleasing unto him that the externall discipline of the Church should be preserved. *Simler*. 5. This then being in it selfe an unlawfull act in *Zipporah*, saving that necessity forced it, and extraordinary: it cannot be drawne to an ordinarie practice, specially where there can bee no such necessity. *Iun.* 6. This example rather sheweth that baptisme though by an unlawfull Minister, is to be held to bee baptisme, as after *Zipporah* had circumcised her sonne, he was not circumcised againe, then that such are to be allowed lawfull Ministers Heretikes are not fit Ministers of Baptisme, yet if they keepe the true forme of Baptisme,* the Church useth not to baptise after them: for, as *Augustine* well saith, *That which is given <◇> be said not to be given, although it may be rightly said, not to be rightly given.*

5. *Cont.* That the punishment for the contempt of circumcision was not only temporall, but in Gods justice eternall.

Vers. 24. *THE Lord met him, and would have killed him.* *Bellarmino* from hence would prove, that the penalty of the neglect of circumcision was only temporall, and consequently, that circumcision had not to it annexed the promise of remission of sinnes and deliverance from eternall death, as the Sacraments of the new Testament have, *lib 2. de effect. sacrament. cap. 17. Resp. 33. ad argum. 1.*

Cont. 1. The penalty inflicted for the omission of circumcision is laid upon the party himselfe that is not circumcised, even that person shall be cut off, *Gen. 17.4.* therefore this example of punishment imposed upon the parent, for the neglect of it in his sonne, is not fitly urged to that end. 2. that law is made against those that willingly neglect circumcision, and so wilfully breake the Lords covenant: but here is no contempt but only negligence and oversight. 3. It followeth not, *Moses* only should have beene temporally chastised, for this negligence, therefore the neglect of circumcision was onely punished by temporall death: like as God would have killed *Aaron* with temporall death for consenting to the Idolatry of Israel, *Deut. 9.20.* Doth it therefore follow, that the punishment of Idolatry was only temporall? God unto his servants remitted in mercie the eternall debt chastising them onely temporally, for their owne amendment and the example of other. 4. But that the contempt of circumcision deserved everlasting death in the justice of God appeareth both by the phrase, *that soule shall be cut off from his people*, which

signifieth a finall perishing from the Church of God, both in this world and in the next, as it is taken, *Levit.* 20.3 that he which giveth his seed to *Moloch* shall bee cut off: as also by the reason there given, *because hee hath broken the Lords covenant*: and cursed is every one which transgresseth any part of the law, *Deut.* 27.26. And the curse of God is not only temporall, but eternall. 5. Further, that circumcision had annexed to it a promise of grace, and remission of sinnes, the Apostle sheweth, calling circumcision the seale of the righteousness of faith, *Rom.* 4.11. and the outward circumcision represented the circum[cision] of the heart, whose praise was not of men but of God, *Rom.* 2.29.

6. *Cont.* Against the necessity of Baptisme.

NEither can this example of *Zipporahs* necessary circumcision of her sonne bee fitly alleaged to prove an absolute necessity of baptisme: an hypotheticall, that is, a conditionall necessity depending upon the precept of Christ, wee graunt, that it is necessary, that baptisme both in generall should bee retained in the Church, because Christ hath instituted it; and in particular, that every one should yeeld ready obedience thereunto, as unto Christs ordinance, when it may bee conveniently had: but such a penall necessity as to imagine children dying without baptisme, to bee excluded the kingdome of God, can|not be admitted. 1. This were to tye salvation unto the externall signe, and so to limit the worke of the spirit. 2. Some of the fathers indeed, as *Augustine*, held such a necessity, but hee made the same ne|cessity of the other Sacrament, upon these words of our Saviour, *Ioh.* 6.53. *Except yee eat the flesh of the*

Page 49

Sonne of man, &c. ye have no life in you, &c. Simler. 3. There is not the like necessitie of baptisme now, and of circumcision then, for that was tied to the eight day, so is not baptisme: and the necessitie was not in respect of the infant, but of the parent that neglected it: as the child here was not in danger but *Moses* himselfe.

6. Morall observations.

1. *Observ.* That one standeth in need of anothers gifts.

Vers. 14. *DOe not I know Aaron thy brother &c. that he shall speake.* God could if it had pleased him, have given unto *Moses* the gift of eloquence & utterance, but he rather joyneth *Aaron* as assistant unto *Moses*, not giving all gifts unto one, but so diverslie dispensing and disposing his graces, that one may stand in need of another: even as the members of the bodie cannot say one to another, I have no need of thee, *1 Cor.* 12.21. *Simler.*

2. *Observ.* Against emulation.

When he seeth thee, he will be glad in his heart. That is, hee shall bee farre from emulation or envie though his younger brother were preferred before him, as *Cain* envied *Abel*, *Ismael*, *Isaac*, *Esau*, *Iacob*. *Simler.* This teacheth us, that wee should not envie the preferment of others before their equals, and in some sort their elders and superiors: preferment neither commeth from the East nor from the West, or from the South, but it is God who maketh high and low, *Psal.* 75.6.

3. *Observ.* Against negligence in receiving the Sacraments.

Vers. 24. *HE sought to kill him.* We see by this what a great sinne it is before God to neglect the Sacra|ments: if the Lord spared not *Moses* his faithfull servant, for an oversight onely and negli|gence, how much greater shall their punishment be, that runne into open contempt of the holy mysteries? *Ferus.* Let men learne then by this example, that they deferre not the baptisme of

their children, nor omit the receiving of the Sacraments; for God holdeth this as a wrong done to himselfe, when his ordinance is neglected, contemned or prophaned: for this cause (saith the Apostle) *many are weake and sicke among you, and many sleepe*, 1 Cor. 11.30.

4. *Observ.* That masters of families, especially pastors, doe rule well their owne families.

FURther, in that it sufficed not, though *Moses* himselfe were circumcised, seeing his child which was of his familie and charge was uncircumcised: this is gathered, that it is the dutie of masters of families, specially of Pastors and Ministers, and such as have charge over others, that they see that all their domesti|cals be well ordered and governed: for otherwise God will require it of them; as is evident in the punish|ment of *Heli*, who being a good man himselfe, yet bare too much with the lewdnesse of his sonnes, *Perer.* as the Apostle saith, *Hee that cannot rule his owne house, how should hee care for the Church of God?* 1 Tim. 3.5.

5. *Observ.* The sword and word must concurre together.

Vers. 27. *HE met him in the mount of God and kissed him.* *Moses* the Prince and chiefe Magistrate, and *Aaron* appointed to be the chiefe Priest, doe each kisse the other, and joyne both the Poli|tike and Ecclesiasticall power together; then the people beleevd: so the Church of God is edified, when the sword and word doe concurre together: as *David* and *Sadok*, *Ioas* and *Iehoiadah*, *Iehosaphat* and *Ama|riah*, *Iosias* and *Hilkiah*, the Kings and chiefe Priests did one assist the other, *Ferus.*

CHAP. V.

1. The Argument and Method.

T His Chapter hath two parts: The first containeth the message which *Moses* delivered to *Pharaoh*, vers. 1. with *Pharaohs* refusall, vers. 2. and their replie from the authori|tie of God, vers. 3. The second sheweth three events of this message: the first is the in|creasing of the peoples servitude commanded by *Pharaoh*, to vers. 10. and executed by his officers, to vers. 11. The second, the beating of the officers and rulers of the chil|dren of Israel, vers. 14. with their complaint unto *Pharaoh*, vers. 15.16. with his un|mercifull and ungentle answer, to vers. 19. The third is the expostulating of the offi|cers with *Moses* and *Aaron*, to vers. 20. and of *Moses* with God, to vers. 22, 23.

2. The divers readings.

Vers. 3. *The God of the Hebrewes hath met with us.* I. P. better than, *is called over us.* B.A. or *hath called us.* L.V.S. or, *we worship the God of the Hebrew.* G. The word *nikra* is so taken, * 2 Sam. 1.6. and it is here tal|ken in the same sense, as the other *nikra* with *he*, chap. 3.18. as it may appeare by the like construction with the preposition *ghal*.

* *Lest he meet us, or fall upon us with the pestilence.* I.A.P. better than, *lest the pestilence come upon us.* L.V.S. or, *bring upon us the pestilence.* G. for then the preposition should bee superfluous, or, *lest hee smite us with.* B. but the word *phagangh* signifieth to run upon, not to smite.

* Vers. 5. *And would ye make them leave their burthens?* I. It is better read with an interrogation, and so it containeth a reason, why he would not have the people called from their worke: as the

Septuagint, following the sense and not the words, *let us not therefore cause them to cease*, better than to read affirmatively, *ye have caused them to cease*. A.P. or, *doe cause them to cease*. B.G. as being confident upon their multitude, and so intending a rebellion: or, *how much more if ye give them rest from their worke*? L. that is, if they multiplied before being under sore labour, how much more if they take their case? but here these words, *how much more*, are not in the originall.

*Vers. 9. *Let them not regard lying words*. I.A.P.L. *vaine words*. V. S. B. G. but *shakar* signifieth properly to lie, to deale falsely, as *Gen. 21.23*.

*Vers. 14. *Finish your works, every dayes taske in the day thereof* I.A.P. better than, *finish your dayes worke, every dayes taske* G. for the words are transposed, or, *your dayly taskes in their due time*. B. the sense, but not the words: or, *the works belonging to the day*. S. or, *fulfill your worke every day*. L. here is wanting, *of the day*.

Vers. 16. *The fault is in thy people*. I. or, *thy people offendeth*. P. better than, *there is wrong done to thy people*. * L.S.B. or, *thy people is blamed*. G.V. It is better referred to the Egyptians that they were in fault, because they gave them no straw, than to the Israelites: it is not like they would lay the fault upon their brethren.

Vers 19. *After he had said*, that is, *the King*. I. better than, *after it was said*. L.G.B. for the word *le•mar*; is in the active, or, *they saying*, 〈 in non-Latin alphabet 〉, S. it is referred to the King that so had said, *vers. 8*.

3. The explanation of doubtfull questions.

QUEST. I. Why the Lord so often sent Moses and Aaron.

Vers. 1. *Then Moses and Aaron went and said unto Pharaoh, &c.* Whereas the Lord might at once have destroyed *Pharaoh*, and have delivered his people, yet it seemed best unto him by divers and sundrie messages to deale with him: 1. That Gods power might appeare in shewing his wonders. 2. That the Israelites might see the wonderfull care which the Lord had of them. 3. To exercise their patience, being not delivered at the first. 4. And to leave *Pharaoh* without all excuse, *Simler*.

QUEST. II. Whether Moses and Aaron went in alone to Pharaoh.

Concerning the number of them that went to *Pharaoh*: 1. Neither is the conceit of the Hebrewes to be received, that thinke, the Elders, who should have accompanied *Moses* and *Aaron*, forbared of feare, and therefore they were not afterward suffered to goe up into Mount Sinah with *Moses*: for neither did *Aaron* goe up, and yet presented himselfe with *Moses* to *Pharaoh*. 2. Neither is it to be thought with *Thostatus* and *Pererius*, that the Elders went not in with *Moses*: for this had beene directly against Gods commandement, *chap. 3.18*. 3. Wherefore it is like that the Elders also went in, but *Moses* and *Aaron* onely are named as the principall, as *vers. 4*. *Pharaoh* in saying, get ye to your burthens, speaketh not to *Moses* and *Aaron* onely, but to the other Israelites with them: *Iunius, Simlerus*.

QUEST. III. Whether Pharaoh were altogether ignorant of God.

Vers. 2. *I Know not Iehovah*. 1. *Paulus Burgens*. thinketh that *Pharaoh* so spake, because the name *Iehovah* was not knowne to him. But it is not like that *Moses* would use a strange name of God, which *Pharaoh* understood not. 2. *Thostatus* thinketh that hee simplie denied not God, but that he was *Iehovah*, that is, the ruler and governour of the world, that seeth and beholdeth all things. But this is too curious, and it seemeth that *Pharaoh* had no good opinion of the Godhead and divine power, 3. Therefore, whereas there is a twofold knowledge of God, the one naturall by the creatures, the other spirituall by the word of God; the first onely sheweth that there is a

God, the other teacheth who that God is, and how to be served; it is like that *Pharaoh* was not altogether void of the first, which he abused, detracting from the true God, and giving the divine honour unto filthie Idols, but the true God he was utterly igno|rant of, *Borrh.* 4. So that beside his grosse ignorance, hee in pride of heart contemneth and despiseth the true God: *Simler.* Hee acknowledgeth the God of the Hebrewes to bee no God, and inferiour to the Idols of Egypt: *Perer.* and of no such power to command him being King of Egypt: *Pellican:* and afterwards by plagues and judgements hee is taught to confesse and acknowledge God, *Ferus.* 5. And there are foure causes that for the most part doe bring men to denie God: either feare, as *Peter* denied Christ; or grosse ignorance, as the wicked thinketh there is no God, *Psal.* 10.4. or corruption and wicked|nesse of life, as the foole saith in his heart there is no God, *Psal.* 14.1. or abundance of prosperitie, which maketh a carnall man thinke that hee is sufficient of himselfe without God: and therefore the Prophet prayeth, that God would not give him too much, Lest I be full and denie thee, *Prov.* 30. 6. These three last did concur in *Pharaoh*, his *ignorance, wicked life, and abundance of prosperitie, Perer.*

QUEST. IV. Why mention is onely made of going three dayes journey.

Vers. 3. *LEt us goe three dayes journie into the desert, &c.* 1. Some doe mystically apply these three dayes journie as *Augustine* to the *Trinitie.* *Ferus* understandeth it of the purging of our thoughts, words and works, *Perer.* Of the way of Christians by faith hope and charitie. *Borrhaim* observeth the

Page 51

like number of three dayes, as *chap.* 19. when they are bid to sanctifie themselves against the third day. *Jonas* was three dayes in the belly of the whale, Christ rose the third day. But such mysticall applications are but mens wittie devices. 2. Neither is the conjecture of the Hebrewes sound, that whereas it was not three dayes onely, but three moneths journey unto mount *Horeb*, where they sacrificed, as appeareth *chap.* 19. they say a day is taken here for a moneth: for thus *Moses* request should have beene captious, and full of deceit. 3. Therefore *Moses* maketh mention onely of three dayes journey, as the Lord comman|ded him, who knew that *Pharaoh* would not grant so small and reasonable a request, that his inhumanitie might bee made manifest, and so Gods judgements to be just, *Thostat. Lyran.* 4. And though God pur|posed that Israel should never returne into Egypt againe, yet it was not necessarie, nor convenient, that all the Lords counsell should bee revealed to such a cruell Tyrant: and herein *Moses* told no untruth, but onely prudently concealed some part as the Lord directed him, *Simler.*

QUEST V. What other things were said and done by Moses before Pharaoh.

COncerning other things said and done by *Moses.* 1. Neither is it likely that *Moses* rehearsed unto *Pharaoh* the benefits, which the Egyptians had received of him, as *Iosephus* but rather he might make mention of *Iosephs* worthie acts done in Egypt. 2. Neither is any credit to be given to *Artapanus* report, alleaged by *Eusebius*, how *Moses* caused fire to come out of the earth, that being committed to prison,* his keepers were suddenly slaine, and the gates opened of themselves, and he came into *Pharaohs* cham|ber without any let: and how certaine Priests for deriding the name *Iehovah*, which *Moses* had written in a table, were sudenly stricken dead: it is like, if such memorable things had beene done, *Moses* would not have omitted them, *Perer.* Therefore to know the summe of *Moses* acts, it sufficeth us to have rel|course to the storie here p|nned by himselfe.

QUEST. VI. In what sense Pharaoh saith they were much people.

Vers. 5. *BEhold now much people is in the land, and would ye make them leave their burthens?* 1. Some re|ferre it to that which was said before, *vers. 13. Moses* gave this reason of his request, that the people might be dismissed to sacrifice to God, lest he come upon them with the pestilence: and so *Pharaoh* should answer, that although the pestilence came upon them, he could spare many of them, because they were a great multitude. 2. Some thinke that *Pharaoh* objecteth to them rebellion, that they being con|fident upon the strength and multitude of the people, did gather them together, and caused them to re|mit their works, intending some mutinie: *Vatab.* 3. Other doe make this to be the sense, if the people having beene kept under by sore labour, doe so increase, how much more if they had their case? *sic Pelli|can, Osiander, Latin. interpret.* 4. But it is best read with an interrogation: Seeing they are much people, would you hinder them, and so their works should be intermitted, that were so profitable and of such ad|vantage to *Pharaoh*? *Iun. Simler.* This sense is most fitting and agreeable to the text, as may appeare by the scope thereof.

QUEST. VII. Why they used straw in making bricke.

Vers. 7. *YE shall give the people no more straw.* 1. They used straw to make bricke both to temper the clay therewith, that it might be firmer: *Lryan.* as also to cover it, and keepe it from parching and chapping by the sunne, as also to burne the bricke with: *Simler.* 2. There was great use of bricke in Egypt, not onely because they wanted stone, but for that the buildings made of bricke were durable and continued long, as the wall that compassed Athens was made of bricke, and *Iupiters* temple: *Plinl. ib. 35. cap. 14.* The same author also reporteth from *Epigenes*, that there was bricke worke in Babylon of seven hundred yeeres continuance, wherein the observation of the starres were graven: *Perer.* 3. As for the al|legories which are here devised, as by the strawe to understand evill thoughts, by the clay, corrupt doctrine, by *Pharaoh*, the devill, I omit them as humane devices.

QUEST. VIII. Whether Moses sinned in expostulating thus with God.

Vers. 22. *MOses returned unto the Lord and said, &c.* 1. Some (as the Hebrewes) doe altogether blame *Moses* in expostulating thus with God, and lay upon him an imputation of a grievous sinne, and for this cause they say the Lord would not suffer *Moses* to enter into the land of Canaan. But if *Moses* herein had committed so great an offence, the Lord would not have vouchsafed him so gracious an answer. 2. Neither yet is *Moses* altogether to be excused, as some thinke, that he speaketh not out of his owne sense, but in the peoples: *Augustine* thinketh, that he uttered not *verba indignationis, sed inquisitionis, & orationis*, words of indignation, but of inquisition, as desirous to be further instructed. 3. But in that *Moses* was impatient of delay, and complaineth that the people were not yet delivered, whereas the Lord had before told *Moses* that *Pharaoh* would not let them goe at the first, this sheweth *Moses* for|getfulness, and herein his faith and infirmitie strive together: *Simler. Borrh.*

QUEST. IX. How the Lord is said to afflict his people.

Vers. 22. *WHy hast thou afflicted this people.* 1. God is said to afflict his people not onely because he suffered it to be done, for so (as *Thostatus* reasoneth) God might as well be said to lie, be|cause he permitteth it to be done. 2. Neither onely because the message, which the Lord sent by *Mosesto Pharaoh*, was the occasion of this persecution, *Perer.* 3. But, beside that such evils as are punishments

in a citie, and the Lord hath not done it? Amos 3.6. The Lord is said to afflict his people, as by whose providence their affliction was sent, and the Lord directeth the same to his glory, the good of his people, and the destruction of his enemies, *Simler*.

4. Places of Doctrine.

1. *Doct.* The beginning of our calling alwayes most difficult.

Vers. 23. *Since I came to Pharaoh to speake in thy name, he hath vexed thy people, &c.* This people being neere unto their deliverance are more grievously vexed: so the beginning of a mans calling and turning to God is alwayes most difficult, and Satan seeketh by all meanes to supplant them, that are departing from him: so it is said in Ecclesiasticus, chap. 2.1. *My sonne, if thou wilt come into the service of God, prepare thy soule to tentation: Ferus, Pererius.*

2. *Doct.* The preaching of the law discovereth and reviveth sinne.

FURther, in that by *Moses* preaching to *Pharaoh*, he was thereby more incensed, and his cruelty increas|ed, we see what the preaching of the Law worketh without the Gospell, it reviveth sinne, and disco|vereth that which before lay hid: as the Apostle saith: *Sinne tooke occasion by the commandement, and wrought in me all manner of concupiscence, Rom. 7.8. Ferus.* not that the law is evill, or properly bringeth orth or causeth sinne, but mans corrupt nature thereby taketh occasion, and rebelleth against the com|mandement, and so sin which before lay hid and secret, is made more manifest and beginneth to shew it selfe: see *Rom. 7.12.13.*

5. Places of Controversie.

1. *Conf.* Not Protestants but Papists and Romanists, the raysers of rebellion and plotters of treason.

Vers. 1. *Then Moses and Aaron went and said to Pharaoh, &c. thus saith the Lord God of Israel. Pererius* here upon giveth this note, that *Moses* notwithstanding the unjust vexation of his people doth not cause them to rebellion, but goeth in peaceable manner to the King: so farre he collecteth well: then he proceedeth, and very untruly chargeth the Protestants, whom he blasphemously calleth Hereticks, in this manner. *Qui specioso quodam obtentu, nescio cujus libertatis & religionis Evangelicae, omnia humana juxta{que} divina jura confundentes ac pervertentes rapinis incendiis{que}, ac caedibus sectam suam fundare, & propagare ac confirmare conati sunt: Who by a goodly pretence of (I know not what) libertie, and the religion of the Gospell, confounding and perverting all humane and divine lawes, endeavour by rapines, burning and slaughter to establish, propagate and confirme their sect. Perer. in cap. 5. disput.*

What could be said or devised more maliciously against the profession of the Gospell? * If one word onely be changed, and for *Evangelicae*, put in *Pontificiae*: if for the religion of the Gospell he had said the Popish religion, nothing could be uttered more truly: For we call the heaven and earth to witnesse, that we are free from such imputations of re|bellion, as the late dayes of the Marian persecution in England can plentifully testifie, when many hundred Martyrs willingly laid downe their lives, like meeke lambes, and patiently committed their bodies to the fire, not inciting the people to any insurrection or stirring against their Prince. But the Romanists all the dayes of *Queene Elizabeth*, our late Sovereigne of blessed memorie, tooke a quite contrarie course: they would never suffer her to be at rest: but first attempted a rebellion in the North, after in Ireland, then procured the Spanish nation to enterprise a professed invasion; wherein the Lord shewed himselfe our protector from heaven: not contented herewith, they hatched as cockatrice egges many unnaturall trea|sons against her sacred person: but the Lord preserved his annointed from their wicked conspiracies, and granted her, in despite of them all, to end her dayes in peace. Since which time their heads have beene working, and have disquieted, and endangered the state, first by conspiracie of some Popish Priests, com|bined with some more noble in birth, than in any other condition, or part of true nobilitie. And of late by the desperate plot of some miscreant Gentlemen, Jebusited by that wicked seed and seminarie of Sa|tan, they would have undermined

the Parliament house, set the same on fire, and made an end at once, of his sacred Majestie, with all his honourable States and Peeres: more cruell than *Caligula*, which wished that all the Senators of Rome had but one necke, that he might have stricken it off at once. Now let all men judge whether these be not the men rather which pervert all humane and divine lawes, which with fire and sword would make havocke of all; the very enemies of all pietie and humane societie.

2. *Conf.* Against the Epicures that denie the divine providence.

Vers. 20. *WHy hast thou afflicted this people, &c.* This teacheth that afflictions and calamities which are sent upon the people, doe proceed from God, and are governed by his providence, contrary to the wicked opinion of Epicures, who did not acknowledge any divine providence in the world, but ascribed all to fortune and chaunce: like to these, whom the Prophet speaketh against, *Who we/re frozen in their dregges, and said in their heart, the Lord will neither doe good nor evill, Zephan. 1.12.*

6. Places of Exhortation and morall duties.

1. *Observ.* The neglect of the service and worship of God procureth plagues.

Vers. 3. *LEst he run upon us with the pestilence.* The neglect then of the service of God procureth divers plagues, as here *Moses* feareth lest the people if they should not offer sacrifice and doe service unto God, should be punished: *Simler.* So the Apostle affirmeth that the Corinthians were chastised, some with sicknesse, some with death, for unreverent receiving of the Lords supper, 1 *Cor.* 10.30.

2. *Observ.* Many receive the Gospell joyfully at the first, but after fall away.

Vers. 21. *THE Lord looke upon you and judge.* At the first this people when *Moses* brought them a joyfull message of their deliverance, were glad and thankfully received that gladsome tidings, *chap.* 4.31. But now being more vexed and oppressed than before, and not seeing their present deliverance, they murmure against *Moses*: Such is the propertie of many in these dayes, that are content to receive the Gospell, as long as it bringeth ease and prosperitie with it, but in time of adversitie they fall away: *Ferus*; whom our Saviour compareth unto seed sowne in stony ground, which as soone as it riseth, is parched away with the heate of the sunne, *Matth.* 13.5.

3. *Observ.* The Gospell falsly challenged to be the cause of Gods judgements.

Vers. 21. *YE have put a sword into their hand to slay us.* They lay the fault upon *Moses* and *Aaron*, and make them the cause of their trouble: So *Achab* charged the Prophet *Elias* that he troubled Israel: Thus the heathen Idolaters accused the Christians, as the causes of the plagues and famines that were in the world; as blind superstitious people doe now lay the like imputations upon the Gospell, whereas their superstition and Idolatrie procureth Gods judgements, *Simler.*

4. *Observ.* In the time of affliction we must fly unto God by prayer.

Vers. 22. *MOses returned to the Lord, &c.* By which example wee are taught in all our afflictions and necessities, to have recourse unto God by prayer, as the Apostle prescribeth, *If any man be afflicted, let him pray, Iam.* 5.13. So the Prophet saith, *For my friendship they were my adversaries, but I gave my selfe unto prayer, Psal.* 109.4.

5. *Observ.* Some things fall out in shew contrarie to Gods promises in the beginning to trie our faith.

Vers. 23. *AND yet thou hast not delivered thy people.* The Lord after he hath made gracious promises to his servants, doth suffer some things contrarie thereunto to fall out for the time; for the triall of their faith and patience: God promiseth unto *Abraham* to multiplie his seed as the starres of heaven, and yet afterward bid him sacrifice his sonne, in whom the hope of his seed was: So God promised the Israelites prosperous successe against *Benjamin*, yet at the first they were twice overcome: *David* was annointed King in *Sauls* place, yet hee was persecuted of *Saul*, and driven from his countrie for a while: but at the length, the Lord made good to the full all his promises toward him, *Perer*.

CHAP. VI.

1. The Argument and method.

T His chapter hath two parts: the first is a declaration or rehearsall of the charge which the Lord giveth unto *Moses*: which containeth a double commandement or commision: the first to goe unto the Israelites, to promise them deliverance, unto *vers.* 20. The other unto *Pharaoh*, to *vers.* 14.

In the former three things are shewed: 1. The foundation of the peoples deliverance: which consisteth in the power of God, *vers.* 3. his promises made to the fathers, *vers.* 4. his compassion upon the afflictions of the people, *vers.* 6. 2. The promise followeth, partly to deliver them out of bondage, *vers.* 6.7. partly to bring them into the land of Canaan, *vers.* 8. 3. The effect is shewed, that the people because they were afflicted hearkened not unto him.

In the other commission, first the Lords commandement is set downe, *vers.* 11.2. Then *Moses* reful•••, *vers.* 12. 4. The renewing of the commandement.

In the second generall part by way of digression is inserted the genealogie of *Moses*, who came of *Levi*▪ wherein, first briefly the genealogie of the two elder sonnes of *Iacob*, *Ruben* and *Simeon*, is set downe *vers.* 14.15. to make a way for *Levi*. Then the genealogie of *Levi* is expressed, and of his three sonnes, of *Gershon*, *vers.* 17. *Merari*, *vers.* 19. of *Kothath* and of his sonnes, *Amram*, (of whom came *Moses* and *Aaron*. who are specially insisted upon *vers.* 25. to the end) and of *Izzari*, *vers.* 21. and *Vzziel*, *vers.* 22.

2. The divers readings.

Vers. 3. *I appeard, &c. in the name of God almightie.* I.G. *in God, shaddai.* V. *as an almightie God.** B. *being their God.* S. but the word (*name*) is fitly supplied, as the other part of the verse sheweth, *but in my name Iehovah, &c.*

* *But in my name Iehovah, was I not knowne.* B.G.I.V.A.P. better than, *my name Adonai.* H. my name 〈 in non-Latin alphabet 〉, Lord. S.

Vers. 7. *That I Iehovah bring you out from the burdens of the Egyptians.* B. G. *cum caeter.* rather from being under the burdens. A. *that ye be not subject to the burdens.* I.

*Vers. 8. *Which I did lift up my hand to give it.* A. B. H. better than, *upon the which I lift up my hand to give it.* L. S. P. for *upon* is not in the text: or, *for the which.* V. *for* also is added: or, which with *l*•ft-up hand I sware to give. I. *I sware* is inserted.

*Vers. 12. *Gave them a commandement, to the children of Israel.* V. L. I. or, *commanded them to the children of Israel.* A. P. better than, *concerning the children of Israel.* B. the preposition *el*, signifieth *to*, or then, *gave them a charge to goe to the children of Israel.* G. S. *to goe*, is added.

*Vers. 14. *Chenoch and pall*•. A.P. rather than, *Chanoch*. I. for it is *hatephpathah*, where *pathah* is assumed to *sheva*, to helpe to pronounce it, and it is better expressed with *e* than *a*, as the Septuag. *Hanoch*: so also V.L. for it is expressed with the some points with the other *Henoch*, *Gen.* 5. and rather than *Henoch*. S.L.V.B.G. for it is written with *cheth*, which is rather expressed with *ch*, than, *h*.

**Chetzron*. I. rather than, *Hesron*. L. B. or without an aspiration, *Esron*. S. or *Hetzron*. V. or *Chezron*. A P. The first letter is *cheth*, which is as much as *ch*: the other *tsadi*, which is expressed by •z.

Vers. 16. *Kehath*. I. B. A. P. rather than *Caath*. L. S. or *Cahat*. V. or *Kahath*. G. for it is with *sheva*, which soundeth *e*.

*Vers. 18. *The yeeres of the life of Kohath* I.V.L. *cum caeter*. rather than, *Kahath lived*. B. G.

Vers. 25. *Pinchas*. I.A.P. not *Pinhas*. V. or, *Phinees*, L.S. or, *Phinehas*. G. for the middle letter is *cheth ch*: but because of the better sound the last is used.

*Vers. 27. *These are they that spake to Pharaoh*: and in the end of the verse, *This is that Moses and Aaron*. I. V. L. S. *cum caeter*. better than, *these are that Moses and Aaron which spake*. B. G.

Vers. 29. *And it was, what day the Lord spake*. I. V. A. P. better than, *in the day that the Lord spake*. B.G.L. for *vaichi, it was*, is omitted.

3. The explanation of difficult questions.

QUEST. I. Of the divers names which are given unto God in Scripture.

*Vers. 3. *I Appeared, &c. by the name of almightie God.* Hierome noteth that in the Scripture there are tenne severall names given unto God: 1. *Eel*, which signifieth strong. 2. *Elohim*. 3. *Elohe*, God, derived of the former word *Eel*, so called because he is mightie and powerfull. 4. *Sabaoth*, or *Tzebaoth*, the God of Hostes. 5. *Helion*, high, as *Gen.* 14.22. he is called the most high. 6. *Eheje*, *Exod.* 3.11. so named of his being. 7. *Adonai*, Lord. 8. *Shaddai*, *Genes.* 17.1. omnipotent, all sufficient; which *Aquila* translateth strong, mightie. 9. *Iah*, which is contracted of *Iehovah*. 10. The last and tenth name is *Iehovah*.

QUEST. II. Of the divers kinds of names given unto God.

The names which are given unto God are of foure sorts: 1. Some are simply given unto God without respect to any other thing but himselfe, and either these names shew his essence, as *Iehovah*, or the persons of the Trinitie, as the Father, Sonne, Holy Ghost. 2. Other names have relation to the creature, so he is called the Creator, Lord, Governour, Preserver. 3. Some names include a negation, or absence of some imperfection incident to the creatures, so is God called immortall, immutable. 4. Some names are given from the properties which are essentiall in God, but accidentall in others, as hee is called just, wise, mercifull, gracious, *ex Perer*.

QUEST. III. Of the excellencie of the name *Iehovah*.

BUt of all names which are given unto God, none doth more fully expresse unto us what God is then the name *Iehovah*: first it is derived of *hajah*, which in *piel* doth not onely signifie *to be*, but to give *being*: which best agreeth unto God, not onely for that he gave being and life unto all

things, but giveth being to his promises, and graciously effecteth whatsoever he hath promised to his servants: *Simler*. 2. The Hebrewes also observe, that the letters of this name of *Iehovah*, *jod*, *he* and *van*, are called *literae flatus & quietis*: *The letters of breathing and of rest*: whereby is signified, that God is the author of breath and life, and that in him onely there is true rest to be found. 3. Some of the Rabbines doe in this name comprehend the Trinitie, for *Iehovah*, they say, signifieth God begetting or giving essence, and if there be a God begetting, there must bee also a God begotten: and because it is impossible, but that betweene the God begetting and the God begotten there should bee a coeternall and consubstantiall love, therefore in this name is insinuated the holy Spirit the God of love. 4. Hereupon some also thinke that our Saviour alludeth to this name, when he thus saith in his prayer, *Father I have manifested thy name unto the men, whom thou gavest me, Ioh*. 17.6. that is, hee declared openly the doctrine of the Trinitie, com|manding his Disciples to baptise in the name of the Father, of the Sonne, and of the Holy Ghost: *Ex Perer*. 5. Beside, whereas some other names of God, as *Adonai*, *Elohim*, are communicable unto creatures, as to Angels and men; the name *Iehovah* is not communicated to any but given onely unto God, *Simler*.

QUEST. IV. The name *Iehovah* understood of Christ.

SOME thinke that the name *Jesus* is derived of *Iehovah*, *shin*, being inserted onely to signifie the as|sumption of the humane nature: but the Angell giveth another interpretation of the name *Jesus*, because Christ should save the people from their sinnes, *Matth*. 1. so that it is rather derived of *Ieshuah*,sal|vation, than of *Iehovah*: *Simler*. But howsoever it is for the derivation of this name, the signification doth most properly agree unto Christ, who is indeed God *Iehovah*: for so the Prophets speaking of Christ doe call him *Iehovah*, as *Ierem*. 23.61. *This is the name whereby they shall call him, Iehovah our righteousnesse*. And as now the Lord calleth himselfe *Iehovah*,because of this powerfull deliverance of the Israe|lites out of the bondage of Egypt: so Christ shewed himselfe *Iehovah* in delivering of us from the spiri|tuall thralldome of Satan, *Borrh*.

QUEST. V. Of the right pronuntiation of the name *Iehovah*.

FURTHER, there is some difference in the pronuntiation of this word *Iehovah*,which is called *tetra|grammaton*, because it consisteth of foure letters, *he*, *jod*, *vah*, *he*, as 〈 in non-Latin alphabet 〉 in Greeke, *Deus* in Latin have likewise foure letters. *Irenaeus* doth seeme to call it *Iaoth*: *Isodor*, *iodiod*: *Diodorus Siculus* saith that the name of the Jewes God was *Ia*•: *lib*. 2. *cap*.5. So also *Macrobius lib*. 1. *Saturnal. cap*. 18. *Clemens Alexandrinus Iau*: *lib*. 5. *Stromat*. *Theodoret* saith that the Samarites pronounce it *Iava*, the Hebrewes *Ia*: *quast*. 15. in *Exod. Perer*. But the received pronuntiation is *Iehovah*, as may appeare by the abbre|viation thereof used in Scripture, *Iah*; *Exod*. 15.2. *Iah is my strength*. Hence also it is probable that the Heathen derived the oblique cases of *Iupiter*, *Iovis*, *Iovi*: for from *Iehovah*,* the word *love* seemeth to be contracted, which might make *Varro* also to thinke, *Deum Iudaeorum esse Iovem*, that *love* was the God of the Jewes, as *Augustine*alleageth out of *Varro*.

QUEST. VI. Whether the name *Iehovah* be ineffable, that is, not to be pronounced.

BUT here will be moved a greater question, why this name *Iehovah* should be called 〈 in non-Latin alphabet 〉, ineffable, not to be uttered, as the generall custome of the Hebrewes is at this day not to expresse it: 1. We refuse *Genebrands* opinion, who confidently affirmeth that the word *Iehovah*is neither *Iudaicum*, nor *Christianum*, neither a Jewish, nor a Christian word, neither received of the Fathers, nor of the Rabbines, nor yet learned of Christ and his Apostles: to this it

may be answered, that the Rabbines followed here|in the received use of the Hebrewes: and whereas the Septuagint in stead of *Iehovah* read 〈 in non-Latin alphabet 〉, Lord, it is no marvell, if in the new Testament, therein they follow the translation of the Septuagint, being of so great authoritie. 2. *Bellarmino*, because *Hierome* for *Iehovah* readeth here *Adonai*, contendeth that it ought alwayes to be so read: and that the points or prickes of this word *Iehovah*, are the same that are in *Adonai*: which moved *Origen* also in his *Hexapla* to read for *Iehovah*, *Adonai*. *Contra*. It is evi|dent that *Iehovah* and *Adonai* are two divers words, and therefore not of one pronuntiation, and some|time they concurre together, as *Gen.* 15.8. *Iehovi Adonai*: will they here read the same word twice *adonai*, *adonai*? That the same prickes doe serve divers words, is not strange nor unusuall: and the Septuagint observe not this rule, for they read not *Adonai*, but 〈 in non-Latin alphabet 〉. 3. A third opinion is, that the name *Iehovah* was of old and former times pronounced, but the right pronuntiation thereof was lost in the Captivitie of Babylon, as likewise the puritie of the Hebrew tongue; *Perer*. But this is a meere con|jecture, and yet this being admitted, that some alteration of the tongue then happened, yet this sheweth no more that this word *Iehovah* should not bee pronounced, than other Hebrew words, but that onely the manner of pronuntiation is changed, which thing falleth out in all languages in continuance of time. 4. Others thinke, that *Iehovah* cannot be pronounced, because the letters, whereof it consisteth, make no perfect sound. 5. But the Hebrewes generally of a superstitions conceit doe forbear from reading or naming *Iehovah*, even in their Synagogues, in the lecture of the Law, thinking that holy name there|by to be prophaned: and they would prove it by that place, *Lev.* 24. 6. *that he which nameth the name Iehovah should be stoned*. *Contr.* 1. That the name *Iehovah* may safely be pronounced, it is evident by this place, because the Lord himselfe sheweth a difference betweene his name *Iehovah*, and other names: which *Moses* could not have understood, if the Lord had not spoken it. Againe, if it bee not lawfull to be pronounced, neither is it to be written: if the Hebrewes doe the one, why not the other? they them|selves doe allow that the high Priest may pronounce it in their solemne feasts in the Temple, when they deliver that publike blessing, which is prescribed *Numb.* 6.24. *Iehovah blesse thee and keepe thee*: it is not therefore simply unlawfull to utter that reverend name. 2. That place alleaged serveth not their turne: for beside that the word *nakab* signifieth as well to pierce through, and consequently to curse, as to name: it is evident, that the Lord speaketh not of simple pronouncing the name of *Iehovah*, but of uttering it in contempt and disdaine▪ as there in the next verse before the word *Kalal* is used, which signi|fieth to curse. 6. Wherefore the conclusion is this, that wee grant the name *Iehovah*, not in respect of the letters, but of that which is thereby signified, the nature and essence of God, to be ineffable. Againe, it may be so called in some sense, because this reverend name is not communicable to any creature. And thirdly, in that it is not to be prophaned or unreverently used, and upon light occasion, but in grave and weightie matters: any of these wayese we confesse the name *Iehovah* to bee ineffable, but not in their sense, as though it were impietie at all to pronounce it, and that in the very reading of the Scripture we should forbear to name it, but to pronounce some other word in stead thereof, *Simler*.

QUEST. VII. How the Lord was not knowne to Abraham, Isaac and Iacob by his name *Iehovah*.

Vers. 3. *But by my name Iehovah was I not knowne unto them*. 1. Some thinke that the Lord spake not at all unto *Abraham*, *Isaac* & *Iacob*, by the name *Iehovah*, but that *Moses* using that name in wri|ting the storie of *Gen.* spake according to his time: *Osiander*. But this cannot be admitted, for then whereas the Lord is brought in saying to *Abraham*, *I am Iehovah*, *Genes.* 15. if the Lord did not there give him|selfe that name, then he should be made to speake otherwise than he did. And againe, whereas *Abraham* giveth this name to the mountaine, *Iehovah ijreh*, the Lord will see or provide: *Moses* should write an un|truth, if that *Abraham* had not indeed so called it. 2. Some other thinke, that the meaning is, that God had not shewed his power before in working of

such wonders and miracles, as he did by the hand of *Moses*: *Paulus Burgens. Rupertus*. But beside that the Lord here saith, that he had shewed himselfe unto them by his name *Shaddai*, that is, omnipotent, and so mightie in workes: it is evident, that as great miracles were wrought before, as the taking up of *Enoch*, the drowning of the whole world, the burning of Sodom and Gomorrah with fire and brimstone, the turning of *Lots* wife into a pillar of salt. 3. Some thinke that by this speech is insinuated the great increase of the knowledge of God, which was more fully revealed to *Moses*, than to *Abraham Isaac* and *Iacob*, and afterward was greater in *David*, and so the neerer they came unto the times of the Messiah: and the Apostles excelled all that went before them in knowledge: *sic Gregor. and Gloss. interlinear*. But this seemeth not to be the proper meaning, for then it might as well be said to *David*, that his times compared with *Moses*, God was not knowne to *Moses* by his name *Iehovah*. 4. Others doe thus interpret: that God had not to any of them declared the meaning of this name *Iehovah*, as he did to *Moses*, *Exod. 3*. where he calleth himselfe, *Eheje*, which *α*, which is the sense of the name *Iehovah*, which signifieth the essence and being of God: and beside the Lord did more fully reveale his glorie unto *Moses*, than unto any other Prophet, *Numb. 12.8. He shall see the similitude of God: Lyran. Cajetan.*

Thostatus. But if this were the meaning, then neither afterward unto the other Prophets should the Lord have beene knowne by the name *Iehovah*, seeing *Moses* in respect of cleere illumination hath the preeminence before all Prophets before or after. But that cannot bee, seeing God was revealed unto other Prophets by that name. 5. *Oleaster* thus expoundeth: i. That whereas *Shaddai* may be derived either of *shadad*, which signifieth to spoyle or pray upon, or of *shad*, which signifieth the *•e•tes*, and so consequently plentie: and *Iehovah* is taken either from the roote *Havah*, to be, or rather of *Hovah*, which signifieth destruction, as *Ezech. 7.26*. God was knowne to the fathers both in giuing them plentifull graces, and spoyling their enemies, to bestow on them, as he tooke from *Laban*, and gave unto *Iacob*: but now he began to be knowne by that name *Iehovah*, in destroying *Pharaoh* and the Egyptians, &c. But beside that *Oleaster* in deriving of the name *Iehovah*, dissenteth from all other; his collection is not generally true: for God had before shewed his power in destroying the wicked and ungodly, as in the flood, and in the overthrow of Sodome and Gomorrah. 6. Wherefore the best interpretation is this, that whereas the name is taken often for the thing signified by the name, as *Act. 1.15. The number of the names that were in one place were*, &c. i. the number of men: and *Rev. 3. I have a few names in Sardis*: So here the name *Iehovah* is taken for God himselfe: *Perer*. Then whereas the fathers did beleeeve in God as omnipotent and all sufficient, able to effect his promises, which they possessed onely in hope, but saw them not fulfilled: Now the Lord will performe unto Israel, whatsoever he had promised to their fathers, in delivering them from their enemies, and giving the land, which he sware unto their fathers that hee would give unto their seed: as the Lord himselfe saith unto *Moses*, *vers. 7, 8.* and thus will he be knowne by his name *Iehovah*, which signifieth *being of himselfe*: for so of God, in him, through him, and for him are all things; *Iun. Simler*.

QUEST. VIII. Why the genealogie of Reuben, Simeon and Levi is inserted.

Vers 14. *These bee the heads of their fathers houses*, &c. *Moses* setteth downe the genealogie of certaine tribes, that it might bee knowne, for the more certaintie of the storie, of what stocks those two famous Prophets *Moses* and *Aaron* came, the Lords Ambassadors to *Pharaoh*, and instruments of these great works and wonders wrought in Egypt, and of the deliverance of the people: *Borrh. 2.* And *Moses* setteth downe the generation of *Reuben* and *Simeon*, which were the two elder, that he might orderly proceed to *Levi*, lest hee might have beene thought onely to set downe his owne petigree: *Simler*. 3. And these three tribes are specially named, because they of all other were most hardly censured by *Iacob* *Reuben* for his incest, and the other two for their murther, lest they might have beene thought utterly to have beene rejected: *Perer*. 4. *Moses* most insisted upon the genealogie of *Levi*, because that tribe was afterward chosen for the dignitie of the Priesthood, *Simler*.

QUEST. IX. How Reuben is said here to be the first borne.

Vers. 14. *The sonnes of Reuben the first borne.* 1. He was the first borne by nature, but he lost the pre|rogative of the first borne by his incest: unto the which belonged a double preeminence, the one of a double part, which right was transferred to *Ioseph*, of whom came two tribes; the other of dignitie and authoritie over the rest of the brethren, which was conveyed to *Iudah*: *Perer.* 2. Of *Reuben* and *Simeon*; onely those are rehearsed, that came downe with *Iacob* unto Egypt, because *Moses* doth make haste to set downe at large the offspring of *Levi*, descending even unto *Phinehes*, the sonne of *Eleazar*;

Page 57

the sonne of *Aaron*: *Iun.* 3. Some names are elsewhere otherwise termed, as he which is called *Iemuel*, is named in the Chronicles, *Nemuel*, and *Sahar*; *Zerah*. *Ohad* here named is there omitted, either because he died in Egypt, or else his posteritie was extinct and ceased in the wilderness, *Simler*.

QUEST. X. Of the age of *Levi*.

Vers. 16. *The yeeres of the life of Levi, were 137.* *Levi* was elder than *Ioseph* by foure yeeres: for hee was the third sonne of *Lea*, borne in the third yeere of the second seven of *Iacobs* service, in the end whereof *Ioseph* was borne; hence divers certaine conclusions concerning the Chronologie of the Scripture may be inferred. 1. That *Levi* was 43. yeere old, when he came downe with *Iacob* into Egypt, for then was *Ioseph* 39. 2. That *Levi* lived 23. yeeres after the death of *Ioseph*, who lived an 110. yeeres, for *Levi* was 4. yeere elder than *Ioseph*, and lived 137. 3. That *Levi* lived after he came into Egypt 94. yeeres, unto the which if we adde 43. yeeres, which was his age before he went into Egypt, we shall have the whole life of *Levi* 137. yeeres. 4. *Levi* died 121. yeeres before the going of the Israelites out of Egypt: for all the time of their aboad in Egypt was 215. whereof *Levi* lived 94. in Egypt, which summe being deducted from 215. the residue is 121. yeeres. 5. It is gathered that *Levi* died before *Moses* birth 41. yeeres, for *Moses* was 80. yeeres old, when Israel was delivered out of Egypt, but *Levi* died 121. yeeres before that, then it will follow that he died 41. yeeres before *Moses*, *ex Perer*.

QUEST. XI. Of the age of *Kohath*.

Vers. 18. *KOath lived 133. yeeres.* 1. Thus read both the Latine, Septuagint, and Chaldee, agreeable to the Hebrew: So that *Eugubinus* is deceived that saith *Kohath*, according to the Septuagint, lived but 130. yeeres. 2. Hence it is evident that *Kohath* died 2. yeere before *Moses* birth, and 82. yeeres before the deliverance of Israel: for *Kohath* comming downe with *Levi* into Egypt, may be supposed to be borne the same yeere: from whence to *Moses* birth are 135. yeeres, unto which adde 80. yeeres of the life of *Moses*, and we have the whole summe of 215. yeeres, the whole time of the Israelites being in Egypt. But hee lived onely 133. yeeres: then he must be dead two yeeres before *Moses* birth. 3. Hence *Alexander Polyhistor* is found to be in error, who holdeth, as *Eusebius* reporteth, *Kohath* to bee but 40. yeere old, when *Levi* died, who was rather than 94. yeere old, but 43 yeere younger than his father, * being borne the same yeere when *Levi* went downe into Egypt.

QUEST. XII. Of the age of *Amram*.

Vers. 20. *ANd Amram lived 137. yeeres.* If *Amram* were borne 14. yeeres before *Ioseph* died, and bel|gat *Moses* in the 77. yeere of his age as *Alexander Polyhistor* in *Eusebius* accompteth: then it is evident that he died 21. yeeres before the departing of Israel out of Egypt, and in the 60 yeere of *Moses* age, as may bee thus gathered: *Ioseph* lived after *Iacob* came downe into Egypt 71. yeeres, being then 39. and his whole age was 110. so *Ioseph* died 144. yeeres before the departure

of Israel, for the fore|said numbers of 71. and 144. put together make the above said summe of 215. yeeres: it will then follow, that *Amram* borne 14. yeeres before *Iosephs* death, and living 137. yeeres, died 121. yeeres before the going forth of Israel, *ex Perer*.

QUEST. XIII. Why the sonnes of Korah and Aaron are set downe.

Vers. 21. *ALso the sonnes of Izhar.* 1. *Moses* in the rest of *Levi* his posteritie, descendeth but to the fourth degree, saving in *Aaron* and *Korah*, because of the one came famous *Phinehes*, and the sonnes of the other are expressed, because they died not in their fathers rebellion, *Numb.* 16.11: 2. *He|bron* or *Chebron*, his posteritie is not set downe, it may be he was obscure, and therefore not mentioned, *Borrh.* 3. The rest here also are expressed because elsewhere they are spoken of, for the manifestation of the history: as *Nadab* and *Abihu*, *Levit.* 10.1. *Mishael* and *Elzaphan*, *Levit.* 10.4. *Eleazar*, *Numb.* 20. and *Ithamar*, *Exod.* 38.21. *Iun.*

QUEST. XIV. Why Aaron tooke a wife of the tribe of Iudah.

Vers. 23. *AND Aaron tooke Elishebah daughter of Aminadab*▪ 1. These two, *Aminadab* and *Nahashon* his sonne, were Princes of Iudah. 2. Thus *Levi* and *Iudah* doe match in marriage together, to signifie the conjunction and affinity that should bee betweene the regall and priestly office, *Simler.* 3. Hitherto the positive law of not confounding the tribes by marriage was not made: and yet afterward notwithstanding it was lawfull for the Priests of *Levi* to take unto them wives of other tribes, for, because the Levites had no inheritance given them, by such marriages there could follow no inconvenience, by confusion of their inheritance. So *Iehoiadah* the high Priest married the King of Judahs sister, and *Eliza|beth* wife to *Zacharie* the Priest was Cousin to *Mary* the blessed Virgin, of Iudah, *Simler.*

QUEST. XV. How Moses without ostentation setteth forth his owne commendation.

Vers. 27. *THEse are that Moses and Aaron, &c.* 1. Some thinke that these words should be inserted by *Ezra*, who digested the Scriptures into order, because it seemeth not to stand with the mo|destie of *Moses* and *Aaron* to set forth such a commendation of himselfe. But no such supposition i• here necessarie: for *Moses* here ascribeth nothing to himselfe, but onely sheweth how •hey were set apart of God, for this great worke: neither is all kind of boasting unlawfull, namely, such as is referred to the glory of God, as Saint *Paul* did say of himselfe, that he laboured more than all the Apostles. 2. As *Aaron* i• in the

former verse set before *Moses*, as having the preeminence of nature, because he was eldest: so here *Moses* is set before *Aaron*, as having the preeminence of grace, who was first called, and from whose mouth *Aa|ron* was to receive direction, and by whose hand *Aaron* was consecrated to the Priesthood, *Pellican.*

QUEST. XVI. In what sense Moses saith he was of uncircumcised lips.

Vers. 30. *I Am of uncircumcised lips, and how should Pharaoh heare me?&c.* 1. Whereas the Septuagint read, *of a small voyce*▪ *Augustine* moveth this doubt, that *Moses* should be said to have so small a voice, as though *Pharaoh* onely had not beene able to heare them, *qu•st.* 7. in *Exod.* But this doubt ariseth upon ignorance of the originall, for the true reading is, *I am of uncircumcised lips.* 2. As circumcision properly signifieth the cutting off that which is superfluous, in the bodie, and so consequently of any sulperfluitie in any power or facultie: so uncircumcision signifieth the remaining of that superfluous part, either in any part or power of

the bodie, or of the soule: so because *Moses* stammered in his speech, and so doubled many superfluous syllables, in that sense he saith his lips, that is, his words uttered by his lips were uncircumcised: *Iun.* But that which is uncircumcised is also taken for that which is polluted and defiled, as *S. Stephen* saith, *Act. 7.* that *the Iewes were of uncircumcised hearts and eares, Perer.* But this is diligently to be marked, that God, notwithstanding *Moses* so oft complaineth of this naturall defect and imperfection, yet would not take it from him, but giveth him the supplie of his brother *Aarons* eloquence, that *Moses* should not be sufficient of himselfe, *Perer.*

4. Places of doctrine.

1. *Doct.* Knowledge still increased the neerer they approached to the time of the Messias.

Vers. 3. *BVt by my name Iehovah was I not knowne.* The Lord did more fully reveale himselfe to *Moses* than to *Abraham*: *David* saw more than *Moses* of Christ, as it is extant in the Psalmes, and evident by the particular propheties of the Messiah: *Daniel* saw more than *David*, describing the very time of the Messiahs comming: The Apostles saw more than the Prophets, which desired to see those things which they saw, and did not see them, *Matth. 13.* Thus we see that still in processe of time know|ledge increased, and more still was added unto it, and the neerer they came unto the time of the Messiah, the greater was the light: *Gregor. homil. 16. super Ezechiel.*

2. *Doct.* God performeth his promises for his owne mercy and truths sake.

Vers. 4. *AS I made my covenant with them.* The onely cause that moveth the Lord to be gracious to his people, is the remembrance of his covenant which proceeded from his love: there was no|thing in this unthankfull people to procure the love of God toward them: So the Apostle saith: *Her•i• i• love, not that we loved God, but that he loved us, 1 Ioh. 4.10. Piscat.*

5. Places of confutation.

1. *Conf.* Of certaine Hereticks, that take exception to the authoritie of the booke of the Canticles.

Vers. 3. *I Appeared unto &c. by the name of almightie God.* Certaine Heretikes (because God was knowne to *Abraham* by his name *Shaddai*, to *Moses* by his name *Iehovah*, and there is no booke in Scrip|ture beside the Canticles, wherein some of these names of God are not found) have impiously taken ex|ception upon this reason against this booke. *Contra.* True it is that in the Canticles, which are indited to set forth the sweet spirituall love betweene Christ and his Church, the fearefull and terrible names of God are omitted: in stead of omnipotent, the Church calleth Christ her Spouse, peaceable and lovely: for Lord, her Spouse, her beloved: for *Iehovah*, that ineffable name, she compareth him to a bundle of Myrrhe, and to an Ointment powred out: so Christ also giveth unto the Church amiable termes, as Sister, Spouse, the Dove and such like: and this is the cause why those fearefull names are omitted in that bookes *Perer.* And for the same cause Christ in the Gospell setteth not forth God under the names of *Ad•nai*, *Shaddai*, *Iehovah*, as in the Law, but under the name of God, and our Father, because the Gospell bringeth peace and comfort, not feare and terror: *sic Zeigler.*

2. *Conf.* Of the Iewes that attribute great force to the letters of the name *Iehovah.*

BVt by my name Iehovah was I not knowne. The Jewes ascribe much unto this name, affirming that by the vertue thereof miracles may be wrought, and that Christ did thereby effect his great works: they attribute unto this name power to cast out deuils, to adjure spirits, to heale diseases: and hereupon Mal|gicians in their devilish invocations abuse the names of God, *Elohim*, *Adonai*, *Iehovah.*

Contra 1. Words have no vertue or propertie beside the signification. If by words pronounced any thing bee effected, it proceedeth of faith, not of the sound of the words: if any words of themselves wrought any thing, most like the words of prayer; yet not the words, but the prayer of

faith saveth▪ *Iam.5.15.* If it be answered, that the uttering of the name of *Iehovah* to such purposes is with faith, I relplie that it cannot be, because faith is groundd upon the word: but they have no warrant out of the word, that the syllables of the name *Iehovah* have any such force.

2. Indeed in the name of *Iehovah*, that is,

by faith in his name, many great works have beene done, but not by vertue of the letters and syllables. As the seven sonnes of *Sceva* a Jew, by the bare name of *Iesus* could doe nothing, *Acts* 19.14. but by faith in his name were miracles wrought, *Act.* 3.16. 3. Christ wrought miracles not by words and syllables, but because he was *Iehovah*, the Lord of life and power himselfe, he by his owne power brought forth these wonderfull works. 4. *Iosephus* writeth that *Alexander* meeting *Iadda* the high Priest in his priestly garments, having the name of *Iehovah* in his forehead, did fall downe at his feet and worshipped. But this was not done by vertue of those letters, but by the power of God: * for being secretly asked of *Parmenio*, why hee, whom all men adored, fell downe at the high Priests feet, answered: *Non hunc se adorare, sed Deo cuius pontifex esset honorem illum habuisse: That he worshipped not him, but yeelded that honour to God, whose Priest he was.*

6. Places of morall use.

1. *Observ.* The greater light of the Gospell requireth greater faith.

Vers. 3. *BVt by my name Iehovah was I not knowne.* This then was a just rebuke unto the Israelites, that whereas their fathers being a great way from the fulfilling of the promises, and having not such manifest revelations and signes, as they now had by the Ministerie of *Moses*, yet were more firme in faith than that present incredulous age, *Simler.* So shall it bee a just rebuke unto us, that live now in the cleere light of the Gospell, if wee be lesse zealous of Gods glorie, than they which have lived before us in the time of ignorance. Therefore let us give eare unto the Apostle: *The night is past, and the day is at hand: let us therefore cast away the works of darknesse, and put on the armour of light, Rom.* 13.12.

2. *Observ.* Affliction at the first is grievous, but in the end comfortable.

Vers. 9. *BVt they hearkened not unto Moses for anguish of spirit.* Such is the condition and qualitie of affliktion, that it maketh the heart heavie, and so disquieteth the soule, that it can not raise up it selfe to lay hold on any spirituall comfort: *Simler.* as the Apostle saith: *No chastising for the present seemeth to be joyous, but grievous: but afterward it bringeth the quiet fruit of righteousnesse to them that are thereby exercised, Heb.* 12.11. Here the Apostle sheweth two divers effects of affliction, one which proceedeth of our naturall infirmitie, to worke sorrow and griefe; the other wrought by grace in those that make good use of their chastisement, it bringeth in the end peace and comfort.

3. *Observ.* God raiseth honourable instruments from meane places.

Vers. 16. *THese are the names of the sonnes of Levi,* This tribe, by reason of *Iacobs* curse laid upon it, was in disgrace and contempt; yet God out of the same raised these honourable instruments *Moses* and *Aaron*. So God many times raiseth his servants out of the dust: as *Mary* was a poore despised handmaid in Israel, yet chosen to be the mother of Christ: the Apostles were taken some from base trades, other from ignominious offices, as *Matthew* that was a Publican.

4. *Observ.* God giveth his gifts diversly.

Vers. 30. I *Am of uncircumcised lips*. *Moses* had not the gift of eloquence, but he had a most plentiful gift of heavenly wisdom and understanding: thus God distributeth his gifts diversly: *Pellican*. *Aaron* had the gift of eloquence, but was in heavenly knowledge and illumination inferior to *Moses*. So the Apostle saith, *To one is given by the spirit the word of wisdom, and to another the word of knowledge, and to another diversities of tongues*, 1 Cor. 12.9.10. Every one hath not all gifts, that one may stand in need of another.

CHAP. VII.

I. The Method and Argument.

Moses appeareth the second and third time before *Pharaoh*, delivering the Lords message unto *Pharaoh* for the dismissing of his people, and upon his refusall sheweth signes, and calleth for the first plague, of the turning of the waters into blood.

There are three parts of the whole Chapter.

The first containeth the renewing of the charge and commandment of God to *Moses* to goe unto *Pharaoh*, to verse 8. wherein these things are declared: 1. The authoritie which the Lord giveth to *Moses* over *Pharaoh*, vers. 1. 2. His commission what he shall speake, vers. 2. 3. The event, *Pharaohs* refusall. 4. The end, that God may worke his great judgements in Egypt, vers. 4. 5. *Moses* and *Aarons* obedience, with a description of their yeeres and age, vers. 6.7.

The second expresseth the generall signe, which serveth for the confirmation of *Moses* calling, by turning his rod into a Serpent, from vers. 8. to vers. 14. wherein three things are further shewed: first, the commandment of God to *Moses*, vers. 8. Secondly, the execution by *Moses*, vers. 9. Thirdly, the event, the hardnesse of *Pharaohs* heart, vers. 13. with the occasion thereof, the Magicians counterfeit miracle in doing the like.

Page 60

The third part describeth the first plague laid upon Egypt: 1. The denuntiation thereof by the Lord: containing the message to *Pharaoh*, vers. 15.16. The matter or subject of the first plague, the water and fish therein, the one shall bee turned into blood, the other shall die, vers. 17. with the generall instrument *Aarons* rod, vers. 19. 2. Then followeth the execution by *Moses*, vers. 20. 3. Then the events follow: first, the fish die, the water stinketh, vers. 21. Secondly, *Pharaohs* heart is hardened, by reason of the like practice by the Egyptian Sorcerers, vers. 22, 23. Thirdly, the endeavour of the Egyptians in digging pits for water.

2. The divers readings.

*Vers. 1. *Aaron thy brother shall be thy Prophet*. B.G.A.P. *cum caeter, shall be thine interpreter*. I. the sense, but not the words: *Nebi* signifieth a Prophet.

*Vers. 4. *Pharaoh shall not hearken unto you, that I may lay my hand*. B. G. *and I will lay my hand*. L. V. A. P. S. H. rather, *when I have laid my hand* I. *Pharaohs* hardnesse of heart is set forth, as the cause rather, why the Lord would send his judgements, than an effect, as the former verse sheweth, and chap. 3.19.

So Moses and Aaron did, as Iehovah commanded them, so did they. I. A. P. better than, *Moses and Aaron did as the Lord commanded them: even so did they*. B. G. *cum caeter*. for the perfect distinction *ath•ah* comming betweene, divideth the first part of the sentence.

Vers. 9. *Shall be turned into a Dragon.* I. A. P. S. rather than, *a Serpent.* B.G.V.L. *Tanmin* signifieth a Dragon: * yet he meaneth a Serpent: called a Dragon, because of the fearfulness and greatness of it, as *Moses* fled from it. *chap. 4.3.*

Vers. 18. *The Egyptians shall be grieved to drinke:* that is, *loath.* B.G. *shall be troubled in drinking.* L. *shall be wearied in drinking.* * I.V. *shall not be able to drinke.* S. *shall labour.* A.P. so *laah* signifieth, and it is some time taken for to grieve, or loath, as *Iob 4.2.*

Of the water of the river. B.G. *cum caeter. of every river.* I. but in the originall there is no pronoun, but an article onely set before; * yet the same effect followed also in other rivers and waters.

Vers. 19. *Stretch out thine hand against the water;* as it is taken vers. 5. *I will stretch forth* H. *mine hand* rather upon the waters. V. L. *cum caeter. as chap. 8. 5. Stretch forth thine hand to worke on the waters.* I. *to worke* is inserted.

Vers. 23. *He did not set his heart upon this.* I.L.S.A.P.B. *did not consider this in his heart.* V. *this yet did not enter into his heart.* * G.

3. The explanation of difficult questions.

QUEST. I. Of the divers appellations of the name of God.

Vers. 1. *I Have made thee Pharaohs God.* This name and title of God is used and applied foure wayes in Scripture. 1. *essentially*, and so it is given onely unto the blessed Trinitie, and is not communicable unto any creature: 2. *personally*, and so it agreeth onely unto Christ as man: 3. according to the vaine opinion and estimation of men: so the Idols of the Gentiles are called gods, as 1 *Cor. 8.5. Though there be that are called gods, &c.* 4. by way of similitude, as Princes and Magistrates in respect of their authoritie, wherein they represent God in earth, are called gods: so also Prophets, in respect of their diuine knowledge, holy men for their sanctitie, and Angels for the excellencie of creation, and the ministers in regard of their diuine function and calling, have that name and title given them: *Perer.* 2. To this agreeth also the distinction of *Gregorie*, that some are called gods *nuncupativè*, that is, by a kinde of title and appellation, as *Moses* is here called *Pharaohs God*: but the Lord is called God essentially: *The God of Abraham, Isaac and Iacob, Exod. 3. Gregor. hom. 8. in Ezechiel. 3.*

QUEST. II. In what sense *Moses* is called *Pharaohs God*.

MOses is called *Pharaohs God*: 1. not onely for that from God, and in Gods name he declared his will unto him, for the delivering of his people, as *Vatab.* 2. nor yet, that he was as a Prince onely to *Pharaoh*, as being mightier than he, and of greater power: as the *Chalde* readeth, and *Simlerus* consenteth: 3. but he is so called in respect of the diuine authoritie given unto him, in bringing those great plagues upon Egypt, which made *Pharaoh* to feare him as God, and the Magitians afterward acknowledged, that he wrought by the finger of God: *Perer.* 4. *Augustines* note also is not here to be omitted, that otherwise *Moses* is said to be in Gods stead to *Aaron*, *Exod. 4.* that is, a director of him in things belonging to God: otherwise here he is said to be *Pharaohs God*, that is, to execute judgement upon him, *Augustine* much to his purpose *quaest. 17. in Exod.*

QUEST. III. In what sense *Aaron* is called *Moses* Prophet.

Aaron thy brother shall be thy Prophet. 1. This word Prophet is taken five wayes. First, it signified such as did prophesie and foretell things to come, which in old time were called Seers, and in this sense this name also was given unto false Prophets, that tooke upon them to declare things to come, as also S. *Paul* calleth *Epimenides* the Cretensian Prophet, because he truly prophesied of the manners of the people, *Tit. 1. 2.* They are said to prophesie, which had a

speciall gift to sing and play upon instruments, as *Asaph*, and *Heman*, are said to prophesie upon their harpes, 1 *Chron.* 25. 3. They also had the name of prophesying given them, which onely in the outward behaviour were like unto Prophets, that is, as

men ravished for the time and beside themselves, as *Saul* is said to prophesie, when the evill spirit came upon him, 1. *Sam.* 18.10. that is, he was as a man beside himselfe. 4. To prophesie is taken for the doing of any strange and miraculous worke, as the dead body of *Elisha*, is said to prophesie, *Eccl.* 48. because by the vertue thereof, one was restored to life. 5. To prophesie is to expound and interpret, as *S. Paul* useth this word, 1. *Cor.* 14. comparing prophesying and the gift of tongues together: and in this sense is *Aaron Moyses* Prophet, that is, his interpreter and spokesman to *Pharaoh*. *Pererius*.

QUEST. IV. Why the tribes of Israel are called armies.

Vers. 4. *AND bring forth mine armies.* 1. The Israelites are so called in respect of their numbers, because every tribe of them by it selfe was able to make an army: for if the summe of 600000. be divided into 12. partes, each part will make. 50000. *Simler*. 2. Beside, this sheweth that they should goe forth of Egypt, not as men afraid, or fleeing, but with courage and strength: as *chap.* 13.18. it is said, they went up armed or well appointed out of Egypt. 3. Hereby mystically is signified the great numbers of servants and people of God: *Borrh*. 4. They came up by their armies, that is, by troupes and compalnies, for as yet their commonwealth was not constituted, nor distributed into tribes. *Iunius*.

QUEST. V Of Moses age.

Vers. 7. *NOw Moses was 80. yeere old.* 1. To this agreeth *S. Stephens* narration that *Moses* was forty yeere old when he fled out of Egypt, and that forty yeere more was expired before he retur|ned into Egypt, *Act.* 7.23.30. 2. This is inserted concerning *Moses* and *Aarons* age, for the further evi|dence of the story, and to serve for the chronology of the Scripture and computations of times. 3. And in that *Moses* and *Aaron* were called to place of governement being now aged, it sheweth that it is not safe, that the publike administration of offices should be committed to young men, especially such as are but young in gifts necessary for governement.

QUEST. VI. Whether Pharaoh asked a signe: and whether a signe may be required.

Vers. 9 *IF Pharaoh speake unto you, saying, shew a miracle, &c.* 1. Though it be not expressed afterward, that *Pharaoh* asked a miracle, yet it is not to be doubted, but that according to Gods direction to *Moses*, he first shewed not this signe till *Pharaoh* had called for it, because it is said, *vers.* 10. that they did, as the Lord commanded. 2. But to aske a miracle, is not alwayes peculiar to the wicked: sometime the godly may require a miracle for the confirmation of their faith, as *Gedion* did. But *Pharaoh* here as|keth a signe of a captious minde, that if *Moses* could not have warranted his calling by a signe, hee might <◇> have rejected him: and yet after that the signe was shewed, he would not give place, but seeketh <◇> evasions. 3. This is the third time that this signe was shewed, once in mount Horeb, where the Lord g•ve this signe to *Moses*, and afterward before the people to assure them of *Moses* calling, *Exod.* 4. and now here before *Pharaoh*. *Ex Simler*.

QUEST. VII. Of the divers names of the Egyptian Magicians here used.

Vers. 10. *Then Pharaoh called for the Wisemen and Sorcerers.* 1. Here are foure words used to describe the Magicians of Egypt, the first is *chacamim* or *chacam* to be wise: which *Simlerus* taketh to be a generall name of that superstitious sect of Magicians, that challenged unto themselves the onely opinion of wisdom, being full of sophistry and deceit, (as the Septuagint read (〈 in non-Latin alphabet 〉) rather than of true wisdom. *Vatablussaith*, the next word *Sorcerers*, is an exposition of the former. But I thinke rather it was a peculiar kinde of Magicke, whereof there are set downe 8. severall professions, *Deut.* 18.10. and the same that is there called *jidghoni*, a wisard, of *jadagh*, to know: the Septuagint readeth 〈 in non-Latin alphabet 〉, a marker or observer of signes, such as by the intrals of beasts and such other observations gave conjecture, as *Gen* 41.8. they are taken for those which were cunning in the interpreting of dreames.

The next word is *mecasphim*, *praestigiatores*, whom we call Juglers, which deceived mens senses: the Sep|tuagint read 〈 in non-Latin alphabet 〉, *veneficos*, or as the Latine, *maleficos*, such as by sorcery bewitched men or beasts.

The third sort are *chartumim*, which are taken to be the *Genethliaci*, the casters of mens nativities. The Septuagint call them 〈 in non-Latin alphabet 〉, enchanter: *R. Levi* taketh them to be those which by naturall meanes seeme to doe strange things, while their craft is not perceived, as here they seeme to make serpents of rods. *R. Saadias* would derive it of *chor* and *atam*, which signifieth an hole, and secret, because they did hide in se|cret holes and places, as in graves, those whom they consulted with, and which gave answer unto them: but this seemeth to be curious.

The fourth word is *lahate* of *lahat*, which signifieth fire, or the blade of a sword, as *Gen.* 3.24. because Magicians use not onely words to enchant with, but other instruments: *Aben Ezra*. But their enchant|ments are rather so called because they deceive men, making them to take one thing for another, as the fight is easily deceived in shaking of a bright sword: *Borrh*.

QUEST. VIII. Of the divers kindes of magick.

BESides these here named, there were other kindes of Magick, as *Pliniere* hearseth divers, as how they divined by water, by the aire, by the starres, by basons, shadowes, talke with the dead, *lib.* 30. c. 11.2. * *Au|gustine* out of *Proclus* and *Porphyrius*, sheweth, that they made two kindes of Magick, the one was *thour|gia*, which by certaine sacrifices, and a fained purity of the body, and by other rites, did invoke, as they thought, the good spirits: the other was called *goetia*, because they used mourning in invoking

of spirits; and *Necromantia*, because they consulted with the dead. 3. *Suidas* maketh three sorts: *M•|gia*, art Magicke, which was by invoking of the spirits, for the effecting of some good worke, as they were made to beleve. *Goetia*, which by mourning called upon the spirits of the dead: *Pharmacia*, when they used or applied any venomous or poysoned thing. *Ex Perer.* 4. But to know the divers devilish del|vices which Magicians used, we can have no better direction than from the Scripture it selfe, *Deut.* 18.10. Where beside these two kindes before rehearsed, of *jidgeni* the wisard, and *casheph*, the Jugler or deceiver, there are six more magicall practices set downe: The first is *Kasam*, the diviner, 〈 in non-Latin alphabet 〉, Septuagint, such as tooke upon them to tell of things which were lost, and to declare hid matters and things to come, such as divined by visions, as *Micah.* 3.6.

The next is *meghonen*, an observer of times, *Planetarius*, a Planetary, such as by the aspect of the starres, moving of the cloudes, and by such like tooke upon them to prognosticate, not of naturall things, but of civill and humane affaires: so is the word used, *Isai.* 2.6. *They are Southsayers, as the Philistims:* and what the Philistims were we may read, *1. Sam.* 6. who by the going of the cart, and by the way it tooke, did take upon them to finde out the author of the plagues, that were sent upon them: the Septuagint readeth 〈 in non-Latin alphabet 〉, such as observe words and use spels.

The third is *nachash*, an Augur or Conjecturer, 〈 in non-Latin alphabet 〉, such as by the flying of birds, or such like, doe make conjectures: as they that count the crossing of a hare the way, ominous, and such like.

The fourth is *casheph*, the plurall whereof is *cashphim*, deceivers, touched before.

The fift is *chober*, *chaber*: the Inchanter, 〈 in non-Latin alphabet 〉, Septuagint, that useth enchantment, as it is expounded by another word, *Psal.* 58.6. *lachash*, which signifieth to mutter or whisper, such as take upon them to charme Serpents, and adjure Devils, and to doe great cures by hanging enchanted things about the necke, or such like: the word *chabars* signifieth to joyne, because such have a league and conjunction with evill spirits.

The sixth is *shoel obh*, that asketh of familiars, 〈 in non-Latin alphabet 〉; *ventriloquus*, Septuagint, that give answers, as though a spirit or familiar spake within them: for *obh* signifieth a bottle, or the belly swelling and puffed up, and ready to brast, as *Iob.* 22.20.

The seventh is *j•dgoni*, the Wisard, spoken of before.

The eight is *doresh el hamethim*: 〈 in non-Latin alphabet 〉, that inquireth of the dead, such as make men believe they can raise up the dead to consult with them: whereas it is the Devill in their likeness: as the witch of Endor brought up the Devill in likeness of *Samuel*, *1. Sam.* 28.

QUEST. IX. Of the first author and inventor of art Magicke.

Vers. 11. *THese Charmers of Egypt.* Though Egypt was much given to this devilish invention of Magicke, yet neither were they the first founders, nor the onely professors of it. 1. Most Writers doe make *Zoroastres* of Persia the author of it, as *Plinie* and *Diogenes Laertius*, *Iustinus*: *Plinie* writeth of him, that hee only of all men that ever were laughed the same day hee was borne, and his braine so moved up and downe, that it would remove or put off the hand laid upon it, which, they say, was a signe of his great and mysticall knowledge: the author of the Scholasticall history saith, that this *Zoroastres* was *Ninus*, who wrote this art Magicke, and the seven liberall Arts in fourteene pillars, seven of brasse, and seven of bricke, to preserve them from the destruction of the world, one by water, the other by fire. 2. Concerning the antiquity of *Zoroastres*, hee was neither so ancient, as some write, that hee was 600. yeeres elder than *Plato*. or five thousand yeeres before the battell of Troy, as *Hermippus*, (as *Laertius* citeth him) nor yet was he so late, as *Xantus Lydius* maketh him to be, but six hundred yeeres before *Xerxes* expedition into Greece. For *Zoroastres* was in the time of *Ninus* when *Abraham* lived, from whose birth to the first Olympiad are counted 1268. yeeres: and the battell of Troy was 407. yeeres before the beginning of the Olympiades. But *Xerxes* passage into Greece followeth in the 75. Olympiade, and *Plato* his death in the 108 Olympiade: by this it is evident, that *Zoroastres* was neither so many yeeres before the first, nor so few as the rest imagine. 3. But *Cassianus* deriveth the first invention of Magicke, from before the flood: for whereas *Adam* having the knowledge of the celestiall bodies and elements, taught the same unto *Seth*: which kinde of knowledge continued uncorrupt in the righteous seed, till they joyned in marriage with the posterity of *Cain*, then they abused and prophaned the same to the finding out of superstitious and Magicall devices: which wicked inventions they say were preserved by *Cain*, and by him graven in certaine plates of mettall: *sic*

Cassianus collat. 8. cap. 21. So these devilish practises continued along, and were dispersed in the world: they were first in Canaan in *Moses* time, as may appear by the Lawes made against such in divers places, but especially *Deut. 18.10.* And afterward about the time of the Trojane warre these Magicall studies were much followed, as *Homers* fable of *Circes* sheweth. *Orpheus* among the Thessalians, and *Osthanes*, that accompanied *Xerxes* in his warre against Greece, were famous in this kind. *Pythagoras*, and after him *Empedocles*, *Democritus*, *Plato* seemed to make great account of them. In the Apostles times, *Iarchas* among the Indian Drachmanes, *Tespesion* among the Gymnosophists of Aethiopia excelled in this kinde, and *Simon Magus* was in that time. But *Apollo/nius Tyaneus* in *Domitians* time went beyond them all.* 5. And what might be the cause, that these Diabollicall studies received such liking in the world, *Plinie* declareth: because this Magicall profession borroweth of three notable Arts, Physicke or Medicine, the Mathematickes, and a colour or shew of Religion is the third: and thus mens mindes were bewitched therewith. But whosoever was the minister and instrument to set abroad these impious Arts, Satan was the author and inspirer of them: *for he was a liar from the beginning, and when hee telleth a lye hee speaketh of his owne*, as our Saviour saith, *Ioh. 8.44.*

Page 63

Porphyri• also confesseth as much, that the mysticall knowledge of these things came first from the spirits themselves: *Quibus rebus gaudant, quibus alligantur d*•*i hominibus significarunt: ad haec quibus rebus ipsi cogantur, qua illi offerenda sint, &c.* The Gods (hee meaneth such Gods as Magicians worship) *them/selves signified unto men, what things they were pleased with, and with what they are bound;** and further *wherewith they are forced, and what is to be offered unto them.* *Ex Perer.* Which testimonie of *Porphyrie* by the way sheweth what we are to thinke of those usuall receipts against witchcraft, as in scratching the Witch, burning of some part, or seething of the urine, and such like: that these were Satans owne revelations at the first in making carnall men beleieve that he is bound with such things.

QUEST. X. Who were the ringleaders and chiefe of the Egyptian Magicians.

BUT if further it be inquired, who these Magicians were; 1. Saint *Paul* sheweth that the principall of them were *Iannes* and *Iambres*, 2. *Tim. 3.* which *Paul* had either by some certaine tradition, or by inspiration, for in Scripture their names are not found; so thinketh *Chrysostome*, *Theodore*t, and *Theophylact* upon that place. It seemeth that some Heretikes afterward, by occasion of these names framed a booke of *Iannes* and *Iambres*, which *Origen* and *Ambrose* count among the Apocryphall bookes,* and of hid authority, 2. Other forren Writers also have made mention of these two, *Iannes* and *Iambres*, as *Nu/enius Pythagoricus* (as *Eusebius* reporteth) writeth that these two resisted *Moses*, whom he calleth *Mu/sius*, the Captaine of the Jewes: *Plinie* also calleth them *Iamne* and *Iotape*, whom hee saith, were many thousand yeeres after *Zoroastres*, wherein he is deceived, for from *Abrahams* birth, which was in the time of *Ninus*, when *Zoroastres* flourished were not above 500. yeeres. 3. But that seemeth to be very strange which *Palladius* reporteth in the life of *Macarius*, if it be true: * that whereas *Iannes* and *Iambres* in their life had made them a sepulchre, in a pleasant place, set with all manner of fruitfull trees, and therein made a fountaine of water, which place was kept by evill spirits: *Macarius* having a desire to see this place, and approaching thither, was met with 70. Devils in divers shapes, gnashing their teeth, and running upon him: but he not affraid passed along, and came to the sepulchre, where the great Devill appeared unto him, with a naked sword, shaking it at him, and there he saw a brassen bucket, with an iron chaine, wasted and consumed, and pomegranates dried, having nothing in them. Wee may worthily suspect that some Friars finger hath bene tempering with this fable, as in other reports of the Saints lives, to get credit unto them with fained miracles.

NOW it followeth to shew by occasion of this conversion of rods into serpents wrought by these Egyptian Magitians, whether such things done by magicall inchantment are verily so effected, or but in shew and appearance only. 1. It cannot bee denied, but that many apparitions brought forth by sorcery, are meere illusions, as the transforming of *Vlysses* companions into divers shapes of beasts: so the Arcadians are said by swimming over a certaine river to bee turned into wolves. * *Augustine* writeth of certaine women in Italy, that by giving certaine enchanted cheese unto passengers, changed them into beasts, and used them to carry their burdens for a time. The like *Philostratus* reporteth of *Apollonius*, that as he sat at the table, brassen men served them with drinke, and filled the cups like butlers: and how the image of *Memnon* in Egypt, as soone as the Sunne rising shined upon the mouth, began to speake: and how *Vespesion* the chiefe of the *Gymnosophists* in Aethiopia caused an elme with a low and soft voice to salute *Apollonius*. So to this purpose in the Cannons mention is made of certaine women, * that were so deluded of Satan, that they thought they did ride in the aire in the night, and were brought unto a pleasant place, where they did feast with *Diana*, and *Herodias*. 2. These and such like were but done in conceit and imagination: for the Devill cannot in truth bring forth the substance of Lions and such other beasts, which cannot come without generation and not at once but in continuance of time they come to their growth: and seeing to speake and worke are actions incident to man, they cannot bee per|formed in truth by images and dead things: And whereas they have seemed by Magike to raise up the dead, as is also written of *Apollonius*, that is beyond the Devils power, for the soule being immortall, the Devill hath no command over it, it is in Gods hand: and though he had, yet can he not prepare the body, being without naturall heate and life to bee a fit and apt instrument againe for the soule. 3. Yet not|withstanding, that some workes of Magicians are counterfeit, it followeth not that all should bee so: the Scripture sheweth that a false Prophet may shew a signe or wonder, that may come to passe, *Deut.* 13.1. *Apollonius* principles and receipts were currant through the world, whereby they used to stay the inundation of waters, and incursion of wild beasts, which *Iustinus Martyr* thinketh might bee done, * by the great skill which hee had in naturall things. The Roman histories remember, how *Claudia Vestalis*, to prove her chastity did move a ship her selfe alone, tying her girdle to it, that many men and oxen could not stirre. So *Tucia* another vestall Virgin, for the triall of her chastity, carried water in a fieve from the River Tiberis unto the Capitoll, *Plin. lib.* 28. *cap.* 2. These things seeme verily to have beene so done, but by the operation rather of Satan, to keepe the prophane Gentiles still in blindness and unbeleefe, than by the ministry of the good Angels, as thinketh *Thomas Aquinas, ex Perer.* 4. Now that many such things may be truly effected by Sorcerers through the power of Satan, it is evident by these two reasons: first, because Satan by the subtilty of his nature, and long experience hath great knowledge of naturall things, he knoweth their *sympathies*, and *Antypathies*, their qualities and operations, he can apply and tem|per the causes together, and so is able to worke wonders, though not true miracles, which are beside

the order and course of nature, which Satan cannot invert. As to put this for an example, the small fish which is called *Echinus*, or *Remora*, is able by applying himselfe to the ship to stay it, though it bee un|der saile, * and have both the sea and winde with it: which *Plinie* sheweth to have beene found by expe|rience, how that *Antonius* his ship at one time, and *Caius* at another were stayed by this fish: Now if a Magitian should secretly apply this fish to a ship, hee might bee thought to worke a great wonder, and yet it should bee naturall. The other reason is, that beside the knowledge of nature, Satan is skilfull of all humane arts and sciences, by the benefit whereof even men doe worke wonders: as *Archimedes* was able to stirre a ship with his hand by certaine engines which he had prepared, which a great number of men by strength could not doe:

He also devised such kinde of instruments, when *Marcellus* the Ro|mane Captaine besieged Syracuse, * whereby they so annoyed their enimies and made such havock, and slaughter of the Romanes, that *Marcellus* himselfe said, they fought not against men, but against the Gods. *Architas* the Pythagorean, by Mechanick art, made a dove of wood to flie. *Severinus Boetius* made serpentes of brasse to hisse, and bird of brasse to sing: If men can make such admirable things by art, it need not seeme strange, if by the power of Satan wonderfull matters are sometime compassed. *Ex Perer.*

QUEST. XII. What things are permitted unto Satan to doe.

THE next point to be shewed here is, what things, which seeme to us to be miraculous, the Devill may doe by himselfe, or his ministers, the Magitians. First in generall, wee are here to consider a twofold action of spirits, the one is immediate; as they can themselves passe speedily from place to place, as *Iob*. 1. Satan came from compassing the whole earth: for if the Sunne being of a bodily substance, can compasse the heavens of such a huge circuit, many hundred thousand miles about, in the space of 24. houres, the spirits can doe it with greater agility: they have also power to transport bodies from place to place, as our Saviour yeelded his body to be transported of Satan, to the tempters further confusion. The other action is mediate, as Satan can transport, and bring together the causes of things, which being tempered and qualified, may bring forth divers naturall effects, which are wrought immediatly by those naturall cause, yet mediately by Satan which bringeth them together. Secondly, in particular these things are permitted to Satans power, he can transport bodies and carry them from place to place, as the Ecclesiasticall stories make mention, how *Simon Magus* was lift up on high in the aire by the <◇> of Satan, but by the prayer of *Peter* was violently throwne downe: so sometime serpents, and <◇> have beene seene flie in the aire: *Albertus Magnus* saith, that oxen have rained and fallen out of the aire; all which may be wrought by the conveyance of Satan. 2. The Devill can suddenly convey things out of ones sight, as *Apollonius* from the presence of *Domitian*. Thus it may be that *Gyges*, if that report be true, not by the vertue of a ring, but by the power of Satan became invisible. 3. They can make images to speake and walke, as before wee heard of *Apollonius* brasen butlers, and the image of *Memnon*; so the image of *Iuno Moneta*, being asked if she would remove to Rome, answered, *se velle, that she would*: and the image of fortune being set up, said, *ritè me consecrastis, yee have consecrated mee aright*. *Valer. Maxim. lib. 1. cap. ultim. de simulachris*. But the Devill cannot give power unto these things being dead, to performe any action of life, but that hee moveth and speaketh in them: as the Angell caused *Balaams* Asse to speake. * 4. The Devill can cause divers shapes and formes to appeare, as of men, Lions, and other things in the aire, or on the ground, as in the life of *Antonie* the Devill appeared unto him in the shape of terrible beasts. 5. And as he can counterfeit the shape of living things, so also of other things both naturall, as of gold, silver, meat, and artificiall, as of pots, glasses, cuppes: for if cunning artificers by their skill can make things so lively as that they can hardly bee discerned from that which they resemble, as *Plinie* writeth of *Zeuxis* grapes, *lib. 35. cap. 11.* much more can Satan coyne such formes and figures, as *Philostratus* lib. 4. of the life of *Appolonius* maketh mention, how a certaine *Lamia* pretending marriage to one *Menippus* a young man, shewed him a banquet furnished with all kinde of meat and precious vessels, and ornaments: which *Appolonius* discovered to be but imaginarie things, and shee confessed her selfe to bee a *Lamia*. * 6. The Devill by his subtile nature can so affect the sensitive spirits, and imaginary faculty, as that they shall represent unto the inward sense, the phantasie of some things past, or to come, and cause them to appeare to the outward sense, as wee see that franticke persons imagine many times that they see things which are not, and there is no doubt but that the Devill can effect that, which a naturall disease worketh. 7. Hee can also conforme the fantasies of those that are asleep, to represent unto them things, which the Devill knoweth shall come to passe, and by this meanes to bring credit unto dreames. 8. In some things the Devill can interpose himselfe, and helpe forward those superstitious meanes which are used to prognosticate; as the Augurs by the flying and chirping of birds, by looking into the intrals of beasts, by casting of lots, tooke upon them to divine, and the Devill by his mysticall operation

concurred with them, more strongly to deceive. 9. The Devill can stirre up in naturall men the affections of love, anger, hatred, feare and such like: as he entred into the heart of *Iudas*, *Iohn* 13.1. and this he doth two wayes, either by propounding such externall objects, as helpe to inflame, and set on fire such affectiōns, and by conforming the inward phantasie to apprehend them: *Hierome* in the life of *Hilerius*, sheweth how a certaine virgin by Magicall enchantments was so ravished with the love of a young man, that shee was mad therewith.

QUEST. XIII. How divers wayes Satans power is limited.

These things before recited, Satan by his spirituall power is able to doe, yet with this limitation, that his power is restrained of God, that he cannot doe what he would: but sometime the Lord letteth him loose, and permitteth him to worke, either for the triall and probation of his faithfull servants, as is evident in *Iob*, or for the punishment of the wicked, as hee was a lying spirit in the mouthes of *Ahabs* false Prophets: for if Satan had free libertie to exercise his power, like as hee ran upon the heard of swine, and cast them all headlong into the sea, so hee were able to force men into many dangers, both of their bodies and soules: *Ex Perer*. Beside this absolute limitation and restraint of Satan when God doth stay him from working; there are two other kindes of inhibiting,* for neither hath Satan such free scope, to exercise his rage upon the faithfull, as hee hath power to worke upon the children of disobedience: for they are his proper subjects: and in them the God of this world blindeth their mindes, 1. *Cor.* 4.4. and they are taken in the snares of Satan at his pleasure, 2. *Tim.* 2.26. But over the faithfull hee hath no command, to delude, deceive, or seduce them, neither to invade them at all without speciall licence from God, as *Iobs* tentation sheweth And againe though the Lord for some causes best knowne to himselfe doe give him leave to trie his children, yet God so qualifieth his assaults and tentations, as that they effect not that which Satan intendeth, but are disposed of to that end, which the Lord propoundeth: as Satan desired to winnow *Peter* as wheate, and thorowly to have sifted him, but Christ upheld him that his faith failed not, *Luk.* 22.31, 32. and that his tentation tended not to his subversion.

Concerning this threefold limitation of Satan, I thinke it not amisse here to adde the sentence of *Au/gustine*. For the first, that Satan cannot doe what he would, but his power is restrained, he thus writeth: *Si tantum posset nocere diabolus, quantum vult, non aliquis justorum remaneret: If the Devill might hurt,* as much as he would, not any of the just should remaine* For the second, that Satans power is more free and absolute over the wicked, he thus saith: *In fili is diffidentiae tanquam in suis mancipus operatur, quemadmodum homines in pecoribus: In the sonnes of unbeliefs he worketh, as in his owne vessels, as men upon their cattell*. Againe: *Sicut homo de pecore suo facit quod vult, de alieno pecore ut faciat,* expectat sibi dari potestatem ab eo cujus est: As a man doth what hee will with his owne cattell, but with another mans he cannot doe any thing, but expecteth first that leave be given him of the owner*. For the third, that when the Lord permitteth Satan to assault his owne servants, yet he moderateth the action, that Satan worketh not his will upon him, but what he intendeth for their destruction, the Lord directeth to be onely for their probation, *Au/gustine* also thus inferreth: *Vtitur Deus Angelis malis, non tantum ad puniendos malos, ut in Achab,* sed etiam ad probandos & manifestandos bonos, sicut fecit in Iob: God useth evill Angels not only to punish the wicked, as in Achab, but to prove and make knowne the good, as he did in Iob*. Thus then is this point determined: 1. The Devill hath not now such power as before his fall: as *Augustine* saith: *Sunt nobis potentiores, neque tamen tam firmi nunc sunt ac si in pristino statu permansissent: They are mightier than wee are, but yet not so strong as if they had remained in their former estate*. 2. The good Angels have greater power in working upon the creatures than the evill. *Augustine: In haec Angelis longe amplior potestas est bonis & malis quamvis & major bonis: The Angels both good and bad have greater power than man over*

these inferiour creatures, and yet the good have greater power than the evill. 3. Satans power is limited, he doth not what hee will. 4. The Devill hath more command over the wicked, than power over the righteous. 5. When hee practiseth against the righteous, yet his malice is restrained, God turneth the tentation to that end which shall be to his glory and the good of his children.

From hence may bee inferred two conclusions: first, that righteous and faithfull men are not altogether freed from the assaults and invasions of Satan: as *S. Paul* felt in himselfe the pricke of the flesh, the messenger of Satan, sent to buffet him, *2. Cor.* 12. And as hee may trie them with spirituall tentations, so also he may, if God permit, torment them with corporall vexations, as *Iobs* example sheweth: and to this purpose *Augustine* concludeth well: *Contra multiformes daemonum incursus, quis sua innocentia fidet, &c.* * *Who can trust upon his innocencie to be defended against so many incursions of the Devill seeing that they many times vex infants, then whom nothing is more innocent?*

The other conclusion is, that although Satan may set upon the members of Christ, yet hee cannot hurt them: he may enter into the lists with them, but not overcome them: the Serpent may bite the heele, but Christ hath broken his head: and as our blessed Saviour saith of himselfe, *The Prince of this world commeth and hath nought in me, Ioh.* 14.30. So neither by Gods grace hath he any part in us, that are the members of Christ. *Augustine* doth notably touch this point in this manner: *Fortior quis est aut corpore, &c.* One may be said to be stronger either in body, as an horse is stronger than a man; or in minde,* as the reasonable creatures than the unreasonable; and in affection and disposition, as the just man more than the unjust; or in power and authority, as the Captaine stronger than the souldier: by the first of these wayes, *potestas datur deterioribus, in meliores, the worse may have power given them over the better, for the prooffe of their patience:* and so he concludeth: *Principes illi in re inferiore superant, in potentiore superantur: fideles enim mente firmiores sunt, infirmiores corpore: Those principalities* (he meaneth the spirituall powers) *are superiours to us in things inferiour, but they are in things superiour weaker; the faithfull are stronger in minde and more infirme in body.*

QUEST. XIV. Whether the Devill by his owne power can raise thunder and lightning.

Hitherto it hath beene shewed what Satan is able to doe in that immediate action of moving and transporting himselfe and other creatures from place to place: it followeth to shew what power he hath in the other mediate action, which is done by the meanes and instrument of the creatures. But here ariseth a question fit to bee discussed, whether the Devill by his owne power can raise tempests, windes, thunder, lightning, as *Pererius* thinketh he can by warrant of the story of *Iob*, where Satan brought downe lightning upon *Iobs* sheepe and raised winde, whereby the house was overwhelmed upon *Iobs* children: *Perer.* in 4. *disput. in cap.* 7. *Num.* 34. But herein I must needs dissent from *Pererius*, though I finde that *Augustine* inclineth to the same opinion: * for thus he writeth: *In libro fidelissimo legimus diabolum potuisse ignem de coelo demittere: We reade in a most faithfull booke that the Devill could bring downe fire from heaven.* But how is it then called the fire of God, if it were of Satans sending? therefore the text it selfe is against that opinion: some take it to bee called a fire of God, that is, a great and most vehement lightning, as things of excellencie are so called, as the wrestlings of God. *Gen.* 30.8. and the mountaines of God, *Psal.* 36.7. *Iunius.* But this sense in that place seemeth to be improper: for as here the lightning is called the fire of God, so *Psal.* 29. thunder is called the voice of God: I thinke that it will not be said, that here also it is so called because the thunder giveth a mighty voice, for this is there beside expressed, *The voice of the Lord is mighty:* but there the reason is shewed why it is called the voice of the Lord: *because the God of glorie maketh it to thunder, vers.* 3. Again, every

where the Scripture maketh God the author of thunder and lightning and windes, as *Psal.* 107.25. *Hee commandeth and raiseth the stormie winde:* and *Psal.* 147.15. *Hee sendeth forth his commandment upon the earth, and his word runneth very swiftly: he giveth snow like wooll.* *Psal.* 148.7, 8. *Praise the Lord &c. fire, and haile, snow, and stormy winde which execute his word:* they execute Gods word and commandment onely: but if they might bee raised by the power of Satan, then should they execute his word. Further, the Lord saith, *Iob.* 38.25. *Who hath divided the spoutes for the raine, as the way for the lightning of the thunders?* and vers. 28. the Lord is said to bee the father of raine, and so consequently of the other meteors: If the Devill can cause raine, thunder, lightning, then he might be said to bee the father of it. Hence it is that the people of God have used to pray unto him, as the only author and giver of raine, and weather: as *Samuel* saith, *Is it not wheate har/hvest, * I will call unto the Lord and he shall send thunder and raine,* 1. *Sam.* 12.17. So *Ambrose* saith: *Cum pluvia expeteretur ab omnibus quidam dixit neomenia dabit eam, &c. When raine was desired of all, one said, the new Moone will bring raine, although we were very greedy of raine, yet I would not such assertions to bee true, yea and I was much delighted that no raine was powred: donec precibus ecclesiae datus, manifestaret, non de initiis lunae sperandum esse, sed providentia & misericordia creatoris: untill it being at the prayers of the Church, did manifestly shew, that raine is not to be hoped for by the renewing of the Moone, but by the providence and mercy of the Creator.*

Some thinke that the fire which came upon *Iobs* flocke did not come downe from heaven, but was otherwise kindled by Satan: but that the Devill made as though it came from Heaven, the more to terrifick *Iob*, when hee should see that even the heavens and God himselfe were set against him: Of this opinion seemeth to bee the author of the Commentary upon *Iob* under *Origens* name. *Non de coelo cecidit ignis ille, sed ita finxit nequissimus, &c. Non à Deo missus est sed tua iniquita • miserrime omnium diabole succensus est: * That fire came not downe from heaven, but so the wicked one fained: it was not sent of God, but kindled by thy wicked meanes, O thou Devill of all most miserable.* And afterward hee sheweth that Satan cannot bring fire from heaven: *Dic ergo infoelix tunc super oves Iob ignem de coelo potuisti adducere? & cur non potuisti revocare illum ignem, quem advocavit Helias? Say then, couldest thou, O wretched one, bring fire upon Iobs sheepe, and why couldest thou not then keepe backe the fire which Helias called for upon the fifties, for they were thy ministers and servants?* This authors judgement in this latter point wee willingly imbrace, but his first conceit seemeth not to bee agreeable to the text, which saith it was the fire of God, then not kindled by Satan.

Neither yet is it to be thought, that Satan had no hand in it, but that it was wholly Gods worke: for so God should be Satans Minister, in serving his turne and not Satan his. Wherefore my opinion is this, that this tempest of fire and winde were in respect of the naturall generation of them of the working and sending of the Creator. But Satan was *Minister dejecti ignis: the minister of the fire cast downe*, as *Osi/ander* saith, not the author, but the minister, yet not Gods minister in the originall worke, which proceeded of naturall causes, but in the execution: God caused the fire, but Satan brought it upon *Iobs* flocke: God raised the winde, but Satan drave it upon the foure corners of the house: for this we doubt not of, but that thunder and lightning and winde being once raised, that Satan hath power by Gods permission to carry and transport it from place to place: if the winde blow one way, he can turne it to another: but of himselfe by his spirituall power I deny that he can raise windes and tempests where none are, upon the reasons before alleaged. And therefore we may hold that to bee a fable, which *Philostratus* reporteth: how *Apollonius* saw two tunnes among the Indians, which being opened did send out the windes, and being shut they were restrained. So I conclude this place with that decree of the Councell, *Braca•ens.* 1. c. 8. ** Si quis credit, quòd diabolus tonitrua, fulgura, tempestates, siccitates sua autoritate facit, sicut Priscillianus docet, anathema sit: If any man beleeve, that the Devill by his owne authority can make thunder, light/ning, tempests, drought, as Priscillianus holdeth, let him be accursed.*

QUEST. XV. Of the power of spirits in naturall workes.

NOW concerning the other actions of spirits, which is called mediate, they by applying, tempering and qualifying naturall causes, may bring forth strange effects: for the vertues and properties of herbes, plants, precious stones, mettals, minerals, are exactly knowne unto them, and but in part unto us. 1. As we see man by art, by composing things together, can effect rare and strange workes, as is evident in the graffing and incision of trees, in distilling of waters, compounding of medicines; so much more can spirits by apportioning and applying divers naturall causes together, produce strange things. 2. Againe, many times the excellencie of the artificer or workeman, addeth to the perfection of the worke beyond the vertue of the instrument as an axe serveth but to cut, but the cunning workeman, can therewith doe more than cut, as frame a bed, or table, and such like: so these spirituall powers by their great skill, can by naturall instruments and meanes, bring forth more excellent and strange works, than their naturall force serveth unto, because they are the instruments of Angels and spirits. *Sic Thom. Aquin. cont. Gent. c. 103.* 3. *Augustine* giveth instance of divers strange and admirable workes in nature, * as the naturall burning of certaine mountaines, as of Aetna in Cicilia, Vesuvius in Campania. It is found by experience, that certaine things putrifie not, as the flesh of a Peacoke, as *Augustine* saith, and coales, upon the which for the same cause *Chersiphron* founded the temple of *Diana*: lime boyleth with water and is quenched with oile: the adamant is so hard, that it cannot bee broken upon a smithes anvill: the Agrigentine salt melteth in the fire, and sparkleth in the water: there is said to bee a fountaine among the Garamants, that boileth in the night and freezeth in the day: the stone *Asbestus* burneth continually, being once set on fire, and is never extinct: the wood of a certaine figge tree in Egypt, sinketh in the water: in the Isle Tilo, the trees cast no leaves: in the Temple of *Venus*. there was a lampe that no tempest could put out: and *Lodovicus Vives* there reporteth, that a certaine lampe was found in a grave, that had burned above 1050. yeeres. At *Alexandria* in the Temple of *Serapis*, a certaine image of iron did hang in the top by reason of a certaine loadstone, which was inclosed in the rooffe. These and other such like strange things in nature *Augustine* remembreth. Some wee have knowledge of, but many secrets of nature are hid from us, but knowne unto the spirits who by this meanes doe worke wonders, only producing extraordinarie effects of nature. 4. *Augustine* further in another place sheweth the reason thereof in this manner: *Sunt occulta quaedam semina, arborum, plantarum, &c. in elementis, &c. There are certaine hid seeds, * of trees, plants in the elements: for as there are visible seeds, so there are hid seeds, which give unto the other their vertue: like as then the husbandman doth not create corne, but bringeth it out by his labour; so the evill Angels doe not create things but only doe draw forth those seeds which are unknowne to us, but well knowne to them: As Iacob did not create that variety of colour in the sheep, but by applying of particoloured rods brought it forth: sicut ergo matres gravidae sunt foetibus, it mundus gravidus est causis & seminibus nascentium. Then as mothers that are great with child, so the world is full of such seeds and causes of the beginning of things, which causes they better knowing then we, doe worke wonders: yea wee see that men, by the pounding of certaine herbes, and by such like meanes can cause wormes and other like small creatures to come forth. To this purpose Augustine.*

QUEST. XVI. What workes in naturall things are forbidden unto spirits to doe.

IT followeth now to shew, as wee have seene what things are possible to bee done by spirits, so what things are out of their reach, and beyond their power. 1. Touching the immediate action of spirits, which is by locall motion, the Devill cannot destroy the world, or any principall part thereof, nor subvert the order and course of nature: he cannot change the course of the heavens, or put the starres out of their place, neither although he may work some alteration in some part of the earth, the whole he cannot remove: these and such great workes he cannot doe: *Perer. ex Aquinat.* the reason is this, because this were to crosse the Creator, who by his providence, as by

his power hee created the world, and all that is therein, so he preserveth the same, in that order which he hath appointed: as the Psalmist saith, *The earth is the Lords and all that therein is: hee hath founded it upon the sea, and established it upon the flouds, Psalm 24.1, 2.*

Secondly, concerning the other mediate action of spirits by the instrument and mediation of the creatures: these things are denied unto spirits. 1. They cannot create any thing of nothing, for that argueth an infinite power, and is peculiar unto God 2. The Devill being himselfe spirituall and without a bodil|ly substance, cannot immediatly change or transforme any materiall or corporall substance, without some other naturall cause comming betweene. 3. Neither can these spirits change any naturall thing, into an other naturall thing immediatly, without that subordination of nature, and preparation and disposition of the matter, which is observed in the generation of things: therefore hee cannot bring forth a beast without seed, nor a perfect beast all at once, because naturally both the generation of such things is by seed, and they receive their increase and growth not all at once, but by degrees and in time: therefore, when by the operation of Satan, lions and beares and such like creatures have beene made to appeare, ei|ther they were but phantasies, and no such things indeed, or were transported from some other place; and by this reason he cannot restore dead bodies to life, because the body being void of naturall heat and spirits, is not fit to entertaine the soule. 4. Neither can Satan hinder the operation of naturall things, if nothing be wanting, which is necess•ry for their working: And generally whatsoever alteration may be made by naturall causes, as wormes, and frogs and such like may come of p•refaction, these things may be atchieved and compassed by spirits: but such changes and transmutations, as cannot be done by natu|rall

meanes,* as to turne a man into a beast, are not within the limits of Devils power. But when such things seeme to be done, they are in shew rather than truth, which may be done two wayes: either by so binding and blinding the inward phantasie and sense, as that may seeme to be which is not: or by fashio|ning some such shape and forme outwardly, and objecting it to the sense. *Perer. Ex Aquinat.*

QUEST. XVII. Whether Satan can raise the spirits and soules of the dead.

AMong other things which exceed the power of spirits, it is affirmed before, that they cannot raise the soules of men departed, as Necromancers doe take upon them to talke with the dead. 1. Let us see the vaine opinion of the heathen of this devilish Necromancy. *Porphyrius* writeth that the soules of wicked men are turned into Devils, and doe appeare in divers shapes, and the soules of them that want buriall doe wander about their bodies, and sometimes are compelled to resume their bodies: Likewise *Hosthanes* did professe and promise to raise what dead soever, and to bring them to talke with the li|ving: as *Plinie* writeth, *lib. 30. cap. 2.* who in the same place reporteth a farre more strange, or rather fal|bulous thing, that *Appion* the Grammarian should tell of a certaine herb called *Cynocephalia*, and of the Egyptians *Osirites*, which hath power to raise the dead, and that thereby he called *Homers* ghost, to in|quire of him touching his countrie and parents.* There were among the Gentiles certaine places famous for Necromancie where they received oracles from the dead, as they were made to beleieve: such was the Cymmerian oracle at the lake Avernam in Campania; such was *Ericthone* the Thessalian that raised up the dead to declare to *Sextus Pompeius*, the successe of the Pharsaliam battell. *Tertullian* writeth that the *Nasomannae* and *Celtae* used to consult with the dead at the tumbes of their parents, and of warlike men, *lib. de anima*. Such was the vaine opinion which the heathen had of this magicall art: which *Plinie* himselfe derideth as vaine and foolish, because *Nero* that wicked and bestiall Emperour, who was given over to all lewdnesse, yet could not be induced by *Tyridaetes* (whom

he greatly advanced and gave him a Kingdome) soliciting him thereunto, and bringing Magitians unto him, to give any credite unto Necro[mancie, *Plin. lib. 30. cap. 2.*

*2. Now this vaine, or rather prophane profession of summoning of the dead and consulting with them, may evidently be convinced, to be nothing else but the Devils sophistry and forgery, for first the soule being separated from the body, hath no power to move or exercise any body, but that which it did give life unto, being the forme thereof: which being now dead, is an unapt organ or instrument for the soule: and therefore such soule being once departed from the body, can neither assume it, nor any other body. Secondly, the soules that are departed, are either in heaven at rest: and over the soules of the holy and righteous, which are in the hands of God, the Devill hath no command: or they are in hell, and from thence there is no returning againe; as is manifest in the parable of the rich man and *Lazarus*, where it was denied unto the rich man, that any could goe from thence to be a messenger to the living.

*3. True it is, that the Lord by his power hath called againe into the bodies, and caused to appeare some that were departed: of the which we finde three sorts, some were restored to life, and their soules joyned againe to their bodies, as the daughter of *Iairus*, the widdow of *Nains* sonne, and *Lazarus*: others appeared in their true bodies, and came out of the graves, yet not to converse among the living, but to bee witnesses of the resurrection of Christ, *Matth. 27.53.* And yet wee reade of a more strange apparition of *Moses* and *Helias* in mount Tabor, where our blessed Saviour was transfigured, who appeared not out of their graves, but from heaven in their glorious persons. We deny not but that God hath and can at his pleasure cause the Saints departed to appeare unto men: but not out of purgatory, as *Pererius* imagineth, or to the end to bee patrons and helpers to his Church, for wee have alwayes the presence of Christ and of his Angels: neither yet can we beleieve, that so many Martyrs have appeared at their Tombes, as some Ecclesiasticall histories make mention: for as Christ is gone out of the world not to returne, till the day of judgement; so because he saith, *where I am, there shall my minister bee, Ioh. 12.26.* so wee cannot but thinke, that the Saints departed attending upon Christ, are not now to bee seene in the world. This then being granted, that the Lord hath power over the soules of men departed to command them to their bodlies for a time, for some speciall service, and to send them into the world at his pleasure: yet this is no warrant at all to thinke, that Satan or his ministers can doe the like: for seeing this is as great a miracle, for the spirits of the dead to appeare, as to raise the dead, to cause the borne blinde to see, or to doe any such great worke: and God being the only worker of miracles, this cannot fall under Satans jurisdiction. Such visions then and apparitions, when dead men appeare in their bodily shape, though not with true bodies, and in their wonted apparell, counterfeiting their voice and behaviour while they lived, are to bee held meere illusions of Satan, that can transforme himselfe into an Angell of light: so I conclude this point with that saying of *Tertullian*: *Et si quosdam revocavit Dei virtus in documentum juris sui, non id cir/co communicabitur fidei & audaciae Magorum, & falaciae somniorum, & licentiae Poetarum, &c.* Although the power of God hath called some againe,* to shew his dominion, yet this power is not communicated to the confidence and boldnesse of Magicians, to the deceitfulnesse of dreames, or to the libertie of Poets.

QUEST. XVIII. Why Satan doth counterfeit the spirits of the dead.

THE Devils then doe counterfeit the spirits and soules of the dead, as *Chrysostome* sheweth, *Homil. 29. in Matth.* and *August. lib. 10. de civit. Dei cap. 12.* for these causes: 1. By this meanes the Devill more strongly deceiveth, seeing men are ready to heare their parents and friends departed. 2. By this subtilty the Devill perswadeth men, that hell is not so fearfull a place, nor so enclosed, but that there may bee a respite and going forth. 3. Thus that opinion is nourished of the passing of soules from one body to

another, as *Pythagoras* taught. 4. And it commeth also to passe, that the living are afraid of the dead, whom they imagine doe appeare unto them, and so to please and reconcile them, they superstitiously wor|ship them, and offer unto them. *Ex Perer.* 5. *Tertullian* addeth further, that these apparitions bred a con|ceit, that all wicked men goe not to hell, but their spirits wander up and downe. 6. *Et iudicii & resurre|ctionis fidem turbant: And they doe hinder the faith of the last judgement and of the resurrection:* if they could assume their bodies being dead, which the Christian faith holdeth to sleepe in the grave untill the resurrection.

QUEST. XIX. Of the divers kindes of miracles.

NOW to proceed and draw neere to the principall question in hand concerning these wonders wrought by the Egyptian Magicians, two things in generall are briefly to be touched: first concer|ning the divers kindes of miracles, then of the difference betweene true miracles and false. Concerning the first: A miracle is taken three wayes, first simply and absolutely in respect of any nature whatsoever: so there is no miracle: for unto God the author and framer of nature, to whom all things are possible, there is nothing strange or miraculous: that is called a miracle, which either excel|leth ones power or understanding: but God both knoweth all things and can doe all things. 2. A miracle is called in respect of men: those things which are unusuall, and whose causes they are ignorant of, men use to wonder at: and in this sense, not only spirits, and their ministers the Sorcerers, but wise and cunning men may doe miraculous and strange workes. 3. But properly that is a miracle which exceedeth the nature and power of things created, and is beside the ordinary course of naturall things.

And this kinde of miracle last spoken of is effected three wayes: 1. The miracle is either in the thing, that is made or done, which nature can by no meanes bring forth: as for the body of man to bee made immortall, and to remaine in the heavens: and this is the highest degree of miracles. 2. Or else the mi|racle is in that, out of the which a thing is made or brought forth, as to make a thing of nothing, to give fight unto a man that is borne blind, and such like: and this is the next degree of miracles. 3. Or the mi|racle is seene in the manner: as a Physitian may heale a man, but not of a sudden, or without m•dicine: so the spirits may bring forth Serpents, or other vermine out of wood, but not immediatly. Now the wonders wrought by Magicians are not properly of any of these sorts of miracles: but they are either cousening and counterfeit trickes, or procured by naturall meanes. *Ex Pererio.*

QUEST. XX. Of the difference betweene true miracles and false.

FOr the second: true miracles differ from false these five wayes: 1. In respect of the power whereby they are wrought, for true miracles are wrought by the power of God, in whose name the Prophets and Apostles and other servants of God did shew forth signes: but Magicians doe bring forth their won|ders, either by the force of naturall things, or by the helpe of Satan. 2. They differ in the qualitie of their persons that are the agents and ministers: for they which worke in Gods name are holy and vertuous men, and if any of them doe sometime effect any miraculous thing, they doe it for the confirming of the faith, or to some other good end: but Magicians and Sorcerers are most wicked and impure men. 3. The third difference is in the worke it selfe: for the signes and wonders of Magicians, are either counterfeit, or unprofitable, but true miracles are done in truth and upon great necessity and utility. 4. They differ in the manner of working: for true miracles are done by lawfull, holy and godly meanes, as by fasting, prayer, invocation of the name of God: but Magicians worke by enchantment, by words and signes and other superstitious rites, 5. The end also is divers: for Sorcerers worke wonders, either for their profit and honour, to make the people seeke unto them, as *Simon Magus* did in Samaria, *Acts* 8. or to confirme the people in errour and superstition: but the end of true miracles is to seeke the glory of God, the edifying of his Church, and the propagation of the faith. *Ex Perer.* 6. Hereunto may be ad|ded the sentence and judgement of *Augustine: Aliter miracula faciunt magi, aliter boni Christiani,* ali|ter*

mali Christiani: Magi per privatos quosdam contractus, boni Christiani per publicam justitiam, mali Christiani per signa publicae justitiae, &c. Magicians doe worke miracles one way, good Christians another, and evill Christians another: Magicians by private contracts (with the spirits) good Christians by publike justice (that is, by the power and authority of God) evill Christians, by the signes of publike justice: As di|vers that followed not Christ, nor yet beleevd in him, yet in the name of Christ wrought miracles: as evill and disordered and discarded souldiers may use the ensignes and banner of the Captaine to terrifie their enemies.

QUEST. XXI. Whether the sorcerers brought forth true serpents.

IT followeth now to shew, whether these serpents, which the Magicians made, were true serpents, or only counterfeited for the time: 1. Some thinke that it was a true and reall conversion of the Magi|cians rods into serpents, and that it was done by the power of God, and that Satan did craftily challenge unto himselfe Gods worke: *Simler*. but the text is against this conjecture: they are said to doe the like by their enchantments, *vers. 11.* but the power of God giveth no place to enchantments. 2. Others thinke that they were true serpents so converted by the power of Satan: so *August. lib. 3. de Trinitat. cap. 7.* and in other places: and *Theodoret quæst. 18. in Exod. Thom. Aquin. Lyranus, Thostatus, Burgens. Cajetane*: of the same opinion seemeth *Philo* to be, *lib. de vita Moses*: their reasons are these: 1. Be|cause the Magicians are said to doe in like manner with their rods, and in the same phrase their rods are said to be turned into serpents, as *Aarons rod* is. 2. And againe, afterward the Sorcerers could not bring

Page 70

out lice, as they had serpents and frogs before: their impotencie was not, in not shewing shapes or shewes, but in not being able to bring forth the things themselves. *sic Cajetan*: and *Moses* serpents de|voured their serpents, they were therefore true serpents; if they had beene otherwise, it is like *Moses* would have discovered their counterfeit dealing: *sic Perer*.

Contra. 1. They did the like in outward shew and appearance: and the same phrase is used of both, because to the sight and view they were so changed: and the Scripture useth to speake of things as they appeare, not as they are: as he that appeared unto the witch at Endor is called *Samuel*, yet being the De|vill in his likenesse and habit, 1. *Sam. 28.* and *Daniel* saith, *the man Gabriel, chap. 9.* because hee appeared in the shape of a man. 2. The Sorcerers were restrained in their counterfeit dealing, that they should not be able any more to deceive by their phantasticall and imaginary shapes. 3. *Rupertus* doth gather the contrary, that the devouring of the Sorcerers serpents by *Aarons* serpent, sheweth that they were but counterfeit: *devorari ergo & devorare non po•nerunt: because they could not devoure, but were devoured.* 4. And in this sufficiently *Moses* discovereth their sleights, in that his serpent devoureth theirs.

Now further against this opinion, this speciall argument may be urged, that God only hath power to change and convert one substance into another,* especially a dead thing into a living body, a peece of wood into a serpent: as it was decreed in the Avansicane Councell, in this manner; *Quisquis credit aliquid posse fieri, aut aliam creaturam in melius aut deterius mutari aut transformari in aliam speciem vel si/militudinem, nisi ab ipso creatore, qui omnia fecit, proculdubio infidelis est & pagano deterior: Whosoever be|leeveth that any thing can be made, or any creature to be changed into the better or worse, or transformed into any shape or likenesse, but by the creator, which hath made all things, is undoubtedly an infidell, and worse than a Pagan.* To this argument divers answers are framed. 1. *Cajetane* saith that the Devill might use some naturall meanes secretly, by the which serpents might be made out of those rods, and all the time, while the Sorcerers were called together, Satan made a way for that worke and

prepared the matter. *Contra*. There is no naturall meanes to make a rod a serpent immediatly, and especially to bring forth serpents at once, of perfect bignes, neither was there any such preparation of matter, for they were rods in the Sorcerers hands, not changed into any other preparative matter fit to engender serpents. 2. *Cajetane* answereth againe, that although the rod of it selfe was no fit matter for such a worke, yet by the excellencie of the agent and worker, which were the spirits, it might bring forth serpents of a sudden. *Contra*. The excellency of the agent, doth adde to the manner of the worke, as to doe it sooner, or better, it addeth no to the matter: Angels working by naturall meanes doe it more admirably, than nature can worke it of it selfe, but beyond the strength of nature, or against the course of nature they can doe nothing. 3. *Perrinius* misliking both these answers of *Cajetane*, yet consenting to his opinion, for the truth of this miracle, addeth a third: that Satan fetched those serpents, and suddenly transported them into this place, and suborned them in stead of the rods. *Cont*. But the text saith the rods were turned into serpents, the serpents then were not brought from any other place, but there changed, or seemed so to be. Again, as here they turne their rods into serpents, so afterward did they change water into bloud, but that was not by transportation: for from whence could Satan convey such abundance of true lively bloud which is not ingendred but in the body, neither have they power to alter substances: it was therefore done by collusion, and so was this. 3. Wherefore the founder opinion is, that those serpents which the Egyptian Sorcerers brought forth, were only such in shew not indeed, or in truth: so *Iosephus* writeth, that the Magicians serpents, *In speciem ac similitudinem verorum serpentium reptasse, did creepe in shew and likeness of true serpents*, lib. 2. *antiquit. cap. 15*. And *Iustinus Martyr*, *Those things which the Magicians did by the helpe of the Devill, spectantium oculis praestigias offundebant: did dazle and deceive, and as it were cast mist before the eyes of the beholders. quæst. Orthodox. 16*. *Tertullian*, *Mosis veritas mendacium Magorum devoravit, Moses trueth devoured their lie. lib. de anima*. *Gregor. Nyssen* saith, *they were visus deceptione serpentes: serpentes onely in the mistaking of the fight*. *Ambrose* calleth it, *commentitiam emulationem: a fained emulation, in cap. 3.2. Epist. ad Timoth*. *Hierome* saith, *imitabantur signa quae faciebat Moses, sed non erant in veritate. They did imitate the signes which Moses did, but they were not in truth. lib. 2. advers. Iovin*. The reasons of this opinion before alleaged are these; 1. because *solius divinae potestatis est*: It belongeth onely to the power of God, to convert a dead substance into a living creature: *Rupert*. 2. *Moses* true serpents devoureth the other, which *Iosephus* and *Ferus* urge as an argument that they were imaginary. 3. Other signes which they did, were only imaginary, as the turning of water into bloud, as is before shewed, and so this also.

QUEST. XXII. By what meanes Satan deluded Pharaoh with a shew of serpents.

THIS being then thus resolved upon, that those were but serpents in shew, and to the outward sense: this counterfeit signe might be wrought two wayes by the operation of Satan: 1. Either by the confounding the inward sense and phantasie of the beholders, that they imagined to see that which was not: as sicke men of phrensie doe conceive they see strange sights: and there is no question, but that the Devill can effect, whatsoever by diseases or other naturall meanes may be wrought. 2. Or else, which is more like, Satan did forme such a shape and shew of spirits: as before is shewed, that the Devill hath such power by illusions, apparitions and phantasies to deceive: as the Apostles seeing Christ walking upon the seas, supposed it had beene a spirit, *Phantasma*, that is, a phantasticall apparition, *Mark. 6.49. Ex Perer* which sheweth that such illusions were usuall.

QUEST. XXIII. Why the Lord suffered the Sorcerers of Egypt to shew such contrary signes.

NOW the Lord suffered the Magicians thus by their lying signes to contend with *Moses*, for divers weighty causes. 1. That by this meanes *Moses* the faithfull servant of God, and true Prophet, might be the better knowne, as darknesse maketh the light more glorious, and sicknesse health: *Chrysostome*. So Saint *Paul* saith, *There must bee Heresies, that they which are approved among you might bee knowne*. 1. *Cor.* 11.29. 2. That *Moses* might be freed from the imputation of being a Sorcerer, which thing some have not beene affraid to object: and a difference might appeare betweene his working by the power, and in the name of God, and of the Sorcerers working by the power of Satan: *Rupert*. 3. That thereby it might be made manifest, how the truth hath alwayes gainesayers, and is never without contradictions and oppositions, as Lucifer opposed himselfe to God in heaven, *Cain* to *Abel* in earth, *Ismael* was against *Isaack*: the true Prophets were molested by the false. Thus Saint *Paul* collecteth that as *Iannes* and *Iam/bres* withstood *Moses*, so these also resist the truth, 2. *Tim.* 3.8. *Perer*. 4. Hereby also it is manifest, how according to the common saying, the Devill is Gods ape; that he taketh upon him to imitate and coun|terfeit Gods workes: that therefore wee should examine such workes and signes, whether they be of God, that wee be not deceived, and as the Apostle saith, *cry every spirit*, 1. *Ioh.* 4.1. 5. Another reason is, that seeling the Devill by his ministers can doe such strange things; that the servants of God bee not offended, when thy see wonders and signes to be done in the false Church by Heretikes, or Idolaters, the instru|ments of Satan. 6. This was permitted for the triall of the faith and constancie of *Moses* and *Aaron*, and the rest of the Hebrewes, whether because of the contrary signes, they would doubt of the truth of Gods promises: *Perer*. 7. And for the further hardning of *Pharaohs* heart, as hee had deserved by his former sinnes, that God might take occasion thereby to worke all his wonders in Egypt: *Simler. Ferus, Borrh*.

QUEST. XXIV. Whether Pharaoh being deceived by the Magicians false signes, be thereby excusable.

BUT seeing these Magicians by their Satanicall craft, doe so strongly deceive, whether is *Pharaoh* to be excused, that he doth not acknowledge *Moses* to be the Minister and Prophet of God? To this the answer is, that this notwithstanding *Pharaoh* is not to be held excusable, because there are evident signes to have discerned betweene the working of the one, and of the other, so that *Pharaoh* could not plead ignorance. To omit the differences before noted, *Quest.* 20. how that true miracles differ from false, in the power of working, in the quality of persons that worke, the worke it selfe, the manner and the end: which differences are not so easie to be discerned of all; there were besides most notorious workes that discovered the hypocrisie and weaknesse of those Sorcerers. 1. *Moses* serpent devoured theirs, which required a greater power. 2. They could counterfeit the like plagues, but they could not remove the true plagues, as *Moses* did. 3. They faile in their working, they could not bring forth lice, nor counterfeit any of the plagues following. 4. The plagues doe fall upon the Sorcerers themselves, *chap.* 9.11. 5. Lastlly, they themselves doe give way, and confesse it was the finger of God. By all these arguments *Pharaoh* might well have perceived, that they were but counterfeit workers: and that *Moses* onely was the true Prophet, and they imposters and deceivers. *Perer*. In the next place, the plagues which were sent upon Egypt come to be handled, and first certaine generall questions are to be premitted.

Certaine generall questions concerning the plagues of Egypt.

QUEST. XXV. Of the number of the plagues of Egypt.

FIRST for the number of these plagues: it is certaine they were these ten, the turning of the water into blood, the bringing of frogs, of lice, of swarmes of noysome flies, the murrane of cattell, biles and bot|ches, thunder, haile and lightning, grasshoppers, the thicke darknesse, the slaughter of the first borne. 2. These plagues in other places of Scripture, are neither rehearsed in the same number, nor order; as *Psal.* 78. there are omitted the third of lice, the sixth of botches, the ninth of darknesse; and in the 115. *Psal.* two are passed over in silence, the first of the murrane of cattell, and the sixt of the botches. 3. Hence it is evident, that *Austen* is deceived, who thinketh that there were more than ten plagues: because ac|cording to the Septuagint, whom the vulgar

Latine followeth, it is said, *Psal.* 78.46. *He gave their fruits to the mildew*, 〈 in non-Latin alphabet 〉 ; and *vers.* 47. *He killed their wild fig-trees with the hoary frost*; and *vers.* 48. *Hee gave their possession to the fire*. But these three doe belong to the other plagues, for in the first plague according to the originall, we must reade, He gave their fruits to the caterpillar, for the word is *chasil*: In the next, the word *chanamal* signifieth hailestones; so this is referred to the seventh plague of lightning and haile, as the other to the eight plague of locusts: and in the third place, the best reading is, Hee gave their sheep *lareshaphim*, to burning coales, that is, to the thunderbolts, which was part of the seventh plague.

QUEST. XXVI. The greatnesse of the plagues of Egypt, how the Egyptians were every way punished.

FURther let it be observed, that the Egyptians were every way plagued. *Philonoteth* that the number of ten signifieth perfection, and so their plagues were perfect and absolute. True it is that their punishment

Page 72

was indeed absolute: howsoever the observation of the number seemeth somewhat curious: 1. they were punished by all kind of creatures, as by the elements, the earth, the water, ayre, fire: by living creatures, as frogges, lice, caterpillars, flies: by the starres, in that the light was restrained: they were punished by men, as *Moses* and *Aaron* that were instruments of the plagues: And by the Angels the Ministers of the plagues, *Psalme* 78.44. 2. They were punished in all things wherein they delighted, in all manner of fruit, in their cattell, in their bodies, in their children. 3. They were punished in all their senses, in their sight by that thicke darkenesse, and the horrible sights which appeared, as it is noted, *Wisdom.* 17.6, 7. in their taste, by the waters turned into blood, and their thirst: in their smelling, by the stinch of the frogges, and of their ulcers: in their feeling, by the grieffe of their ulcers, and the biting of flies and vermin: in their hearing, by the terrible thunder: in their inward sense, by feare and terror. And to make up the full measure of their punishments, they were overthrowne and drowned in the red sea. *Ex Perer.*

QUEST. XXVII. Where the plagues of Egypt and to what place they were first sent.

Concerning the place: 1. all Egypt generally was smitten, *chap.* 3.20. which is called the land of Cham, *Psalme* 105. because *Mizraim*, which was the father of the Egyptians, (and in Hebrew Egypt is so called, *Mizraim*) was one of *Chams* sonnes, *Gen.* 10. But whereas it is said, *Psalme* 78.12. Hee did marvellous things in the land of Zohan, which the Septuagints call *Tanis*, there was the Kings seat, and there first the plagues began: the head is first smitten, then the members, and from thence the plagues passed over all Egypt. And it is said in the fields of Zohan, because all Egypt was as a plaine. *Ex Perer.*

QUEST. XXVIII. At what time the plagues were sent upon Egypt.

FOR the time when the plagues were sent: 1. *Iulius Africanus* is deceived, who thinketh that Egypt was plagued at the same time, when *Ogyges* flood was: but that cannot be, for he maketh that flood 1020. yeeres before the Olympiades, which began in the eighth yeere of *Achaz* King of Judah: unto which time, from the plagues of Egypt there are not above 763. yeeres. 2. *Paulus Orosius* commeth neerer the truth. *lib.* 1.9.10. that these plagues came upon Egypt in the time of *Deucalions* flood, when most part of the inhabitants of Thessalia were destroyed, a few escaping unto the hill Pernassus, where *Deucalion* rigned. About the same time the Sunne parched the world with burning heate, not onely in Aethiopia and other hill countries, but in Scythia, and others under cold climates: which gave occasion unto the Poets fabulous fiction of *Phaeton*. 3. These plagues were from the beginning of the world 2483. yeeres; from *Noahs* flood 797. before

the battell of Troy, which happened in the time of *Sampson* or *Heli*, 356. yeeres; before the first Olympiade 763. yeeres, before the building of Rome 789. yeeres. *Ex Pererio*.

QUEST. XXIX. In what time all the plagues were finished.

FOR the time how long the ten plagues continued, and in what space they were finished: 1. The Hebrewes thinke, whom *Genebrard* followeth, that these plagues were all sent upon Egypt, not in lesse time than of twelve moneths, with some respite betweene every plague. 2. Some thinke that these plagues continued the space of ten moneths, taking beginning when the Sunne entred into *Cancer*; about the twelfth of June, and ending in the vernall equinoctiall, about the fourteenth of March, when the first borne were slaine: the first miracle in the turning of the waters they would have done, when Nilus be|ginne|th to increase, which is when the Sunne entreth into *Cancer*, and so Nilus continueth in his increas|ing forty dayes, and forty dayes more it decreaseth: eighty dayes therefore after the first plague, when Nilus being abated leaveth a great slime behind, they thinke the second plague of frogges was sent. *Borrh*. But these conjectures are very uncertaine and improable: for first, whereas during the first plague they are said to have digged round about the river, *chap. 7.17.* this could they not have done in the overflow|ing of Nilus. 2. Though the slime had beene a fit matter naturally for the procreation of frogs, yet their plagues were extraordinary and beyond the worke of nature: and the text sheweth that the frogs came not out of the slime, but out of the river, *chap. 8.3.* 3. Beside, if there had beene such respite given *Pha|raoh* betweene plague and plague, the hand of God had not beene so strong upon *Pharaoh*, as now when they followed one in the necke of another. 3. *Pererius* bringeth them all within the compasse of 27. dayes, or about a moneth, which hee doth thus collect: the first plague of converting the waters into bloud, continued seven dayes, *chap. 7.25.* then upon the eight day came the frogs, and the next day after, *chap. 8.9.* which was the ninth, they were taken away: upon the tenth day the lice were sent: upon the eleventh day, the swarmes of noisome flies are threatned; upon the next day being the twelfth, they are sent, and the morrow after they are taken away, *chap. 8.29.* which was the 13. day: upon the 14. the fifth plague of the murrane of cattell is threatned, the morrow after it is sent, *chap. 9.6.* which was the 15. day: upon the 16. day, the sixt plague of botches and sores followeth: the 17. day, the 7. plague of haile is threatned, sent the next day, *chap. 9.18.* which was the 18. day, and taken away the next, which was the 19. day: on the 20. day the 8. plague of grasshoppers is threatned, sent the 21. day, and removed the 22. day: the three dayes following the thicke darknesse came, *chap. 10.22.* the 23.24. and 25. dayes: upon the 26. day *Pharaoh* expelled *Moses* from his presence, and about midnight following, the beginning of the 28. day, the first borne were slaine. So that from the first plague to the last, there was not above a moneth: the last plague then of the slaughter of the first borne falling upon the 14. day of Nisan, the

first moneth of the Hebrewes, the first began about the middle of Adar, the last moneth, which answereth to our February, as Nison doth unto March. *Pererius*. And that it is more likely, that all these plagues came together in the space of one moneth, rather than of twelve moneths, it may thus appeare▪ first, be|cause the plagues following one immediatly upon another, without any pause or respite, they were so much the more grievous, and this was the strong hand of God, whereby *Pharaoh* was constrained to let Israel goe, *chap. 6.1.* Secondly, the plagues were such as Egypt never saw, nor felt before, *chap. 9.24.* and *10.14.* and if they had continued long, the Egyptians could not have endured. Thirdly, whereas the Israelites spent full forty yeeres in the wilderness, *Iosh. 5.6.* and *Mos|s* was 80. yeere old, *chap. 7.7.* before any of the plagues began, and 120. yeere old, in the end of the 40. yeeres travell in the wilderness, *Deut. 34.* much time

could not bee spent in Egypt after the hand of God, by the ministry of *Moses*, began to worke upon them.

QUEST. XXX. Whether the good Angels or bad were the ministers of the Egyptian plagues.

Concerning the author of these plagues, there is no question, but that they came from God, who thereby did most justly punish the Egyptians, for the unjust vexation of his people: for so the Lord saith, *He will smite Egypt with all his wonders, chap. 3.20.* But there ariseth a greater doubt, who were the ministers of these plagues, whether the good angels, or evill. 1. *Genebrard* thinketh because it is said, *Psalm 78.49.* By the sending of evill Angels, that the evill spirits were executioners of these plagues. But *Augustines* reason is very strong against this opinion; for in the two first plagues, which were coun|terfeited by the Sorcerers, it is evident, that the evill Angels were doers, by whom the Magicians wrought, they certainly were not the ministers of the true plagues, for then as he saith, **Angeli mali ex utra{que} parte consisterent, the evill Angels should be of both sides, hinc illos affligentes, inde fallentes: affl•cting the Egyptians on the side, and deceiving them on the other:* If the evill Angels then were not ministers of the first plagues, neither were they used in the rest: and beside we have a more evident argument, that when in the third plague the Sorcerers attempted to doe the like they could not: the Lord inhibited and restrained the evill spirits, that they should worke no longer by their ministers the Sorcerers. If the Lord restrained their power, then he loosed it not, or used it. 2. Wherefore they are called evill Angels, not in respect of their office but of the effect, because they were messengers and ministers of evill plagues: *Perer.* 3. But I thinke with *Iunius*▪ that it is not necessary here to understand Angels for those ministring spirits: but the word *malac*•, may here signifie messengers, and is referred to *Moses* and *Aaron*, that were the mes|sengers and ministers of these plagues: And this interpretation is confirmed by two reasons: because in this historie it is directly expressed, that most of the plagues were procured by *Moses* and *Aaron*, as the three first by *Aaron*, the sixt, seventh, eight and ninth by *Moses*: the fourth and fift, though it be not ex|pressed, yet it may bee supposed to bee done by the same instruments▪ and againe that place, *Psalm 105.26.* may helpe to expound this; *Hee sent Moses his servant, and Aaron whom he had chosen, they shewed among them the message of his signes.* The messengers then and ministers of these evill plagues, were *Mo|ses* and *Aaron*. 4. Yet I deny not, but that God used also therein the ministry of his Angels: as it is evi|dent in the last plague of the destruction of the first borne, *Exod. 12.3.* but the meaning of this place in the Psalme is more properly referred to *Moses* and *Aaron*. And although God useth both the ministry of good Angels in punishing the wicked, as in the overthrow of Sodom and Gomorrha, and of the evill sometime to trie the righteous, as in the temptation of *Iob*, much more in judging the wicked: yet in this place for the reasons before alleaged the good Angels are thought rather to have beene used than the evill.

QUEST. XXXI. For what ends and causes the Lord wrought such wonders in Egypt.

THE ends wherefore it pleased the Lord, thus to judge Egypt, and to shew his mighty workes were di|vers. 1. That the Lord might take just revenge of the Egyptians, for the unrighteous vexing and opl|pressing of his people, *Exod. 4.23.* 2. That they by this meanes might bee forced to let Israel goe, *Exod. 6.1.* 3. That Gods power might bee knowne to all the world, which exceedeth the law of nature, or na|turall things; and that his justice might be made manifest in judging the wicked: so the Lord saith: *For th•• cause have I appointed thee, to shew my power in thee, and to declare my name throughout all the world, Exod. 9.16.* 4. That the Hebrewes and people of God hereby might perceive the singular care and love of God toward them, as *Moses* urgeth, *Deut. 4.20.* *The Lord hath taken you and brought you out of the iron f•rnace, out of Egypt.* 5. That the fame of these great workes might keepe other nations in feare and awe of them, by whom they should passe, that they should not molest or trouble them, neither that the He|b•ewes should be affraid of them: so *Rahab* saith, *Iosh. 2.10.* *We have heard how the Lord dried up the wa|ter of the red sea before you, when yee came out of Egypt.* To this purpose the Priests of the Philistims

thus say: *Wherefore harden yee your hearts, as the Egyptians and Pharaoh hardened their hearts▪ when he wrought wonderfully among them?* 1. *Sam.* 6 6. 6. That the Hebrewes by the remembrance of these great workes, should bee kept in obedience to the law of God, as it is therefore set before the ten Commandements, *Exod.* 20. 7. That the just confusion and subversion of the Egyptians might bee made manifest to all men, that hardened their hearts notwithstanding such grievous plagues. *Perer.*

QUEST. XXXII. Who were exempted from the plagues of Egypt.

FURther it will be inquired, who were exempted from these plagues in Egypt, whether they were generally upon all. 1. It is certaine, that all the Israelites that dwelt in the land of Goshen were exempted: wherein three things are to be considered: first, that although this exception and reservation bee expressed only in five plagues, as in the swarmes of noisome flies and beasts, *chap.* 8.23. in the murrane of the cattell, *chap.* 9.7. in the haile, *chap.* 9.26. the thicke darknesse, *chap.* 20.23. and in the destruction of the first borne. *chap.* 12.23. Yet by the same analogy, it is to be understood, that the Israelites were also freed from the rest of the plagues. Secondly, mention is first made of this privilege in the fourth plague, when the Sorcerers were hindered from working, for this cause, that whereas before they tried their skill in their counterfeit signes in the land of Goshen (for in all Egypt the plagues overspread) and from thence it is like that they had the water which they turned into bloud) now it is insinuated, that they had no longer power to doe any such thing, no not in the land of Goshen, as they had before. Thirdly, not onely the persons of the people of Israel were free, as *Exod.* 12.23. from the death of the first borne, but even their cattell, *chap.* 9.7. and their ground, the land of Goshen where they dwelt, *chap.* 8.22.

2. Another sort is likely also to have beene exempted from these plagues: namely such strangers as sojourned of other nations in Egypt: for the story runneth upon the Egyptians, that they were plagued▪ because they only were guilty of the wrong done to the Lords people: the other that were not accessory, might either withdraw themselves out of Egypt, seeing the hand of God so heavy upon them, or they might through the mercy of God be spared.

3. Whereas these plagues did most of all light upon *Pharaoh*▪ and next upon the Ministers and Officers of his Kingdome, as the chiefe authors of the affliction of the Israelites, and then generally upon all the common sort of people, who executed the Kings cruell edict for the drowning of the Hebrewes children, *Exod.* 2.23. yet wee are to thinke, that although in other generall plagues, which came upon Israel, many righteous persons did suffer in the calamity of the City, as in the destruction of Jerusalem, and the Babylonian captivity▪ yet that in these universall plagues they that feared God of the Egyptians were spared: as is expresly mentioned in the seventh plague, that they which feared the word of the Lord among the servants of *Pharaoh*, were delivered from it, *chap.* 9.20. that hereby it might appeare, that the Egyptians were punished for their cruelty towards the Lords people. *Perer.*

QUEST. XXXIII. Whether the Egyptians which inhabited with Israel in the land of Goshen were exempted from the plagues.

BUT it is more doubted of the Egyptians, which dwelt among the Israelites in the land of Goshen, for they were mingled together, as is evident *chap.* 3.22. whether they were freed from these generall plagues. 1. *Thostatus* thinketh that they also tasted of all the plagues, as well as the rest of Egypt, because their hatred was no lesse towards the Lords people. But in some plagues, as in the fourth of the swarmes, and in the seventh of the haile, it is affirmed that there were none in the land of Goshen: If the Country were freed, then the inhabitans also: and though these Egyptians that cohabited were haters of them also, yet the Lord might spare them for his peoples sake: because some plagues should also have touched the Israelites, if they had fallen upon their

neighbours, as the haile and lightning. 2. *Augustine* thinketh, that the Egyptians inhabiting Goshen, were free from all the plagues, but the last upon the first borne, because this was upon their persons, the other upon the ground it selfe, wherein Goshen was privileged, *quaest.* 44. in *Exod.* But this is not like neither: for in the fifth plague only the cattell and beasts of Is|rael are preserved from the murrane, *chap.* 9.4. the beasts of the Egyptians, though dwelling among Is|rael, cannot bee said to bee the cattell of Israel. 3 Wherefore this distinction and difference must bee made, that all those plagues which might be inflicted upon the persons, or substance of the Egyptians, without any damage or annoyance to the Israelites, among whom they dwelt, did as well fall upon them, as other Egyptians: as such plagues as their persons were smitten with, as the sixth of botches and sores, and the tenth of the first borne: as also which fell upon their cattell, as the fifth plague, likewise the ninth plague of darknesse come upon the Egyptians also, who, as it is observed, *Wisdome* 18.1. did heare the Israelites, but saw them not: even the Egyptians, which were neighbours to the Israelites, felt of that plague also: But from the other plagues, which were an annoyance to the ground it selfe, and to all the inhabitants, even the Egyptians also were freed, that cohabited with them: as from the plague of waters turned into bloud: for herein the Egyptians there dwelling could not be punished, but the harme would likewise redound to the Israelites; such were the plagues of the frogs, lice, swarmes, haile, grashoppers, which were noisome to all the inhabitants where they fell: and in some of these plagues it is expressed directly, that the land of Goshen was free, as *chap.* 8.22. in the 4. plague of the swarmes, and in the 7. of the haile, *chap.* 9.26.

QUEST. XXXIV. Of the diversity in the manner of the plagues.

The last of these generall considerations is, both of the divers manner of inflicting these plagues, and of *Pharaohs* divers behaviour, that is, for the diversity of the plagues: some of them were sent upon their persons, as the 6.9. and 10. some upon their cattell, as the fifth, some upon their fruits, as the selventh, some upon the water and the earth, as the rest: some continued seven dayes, as the first, some three, as the ninth, most of them but one, as is shewed before, *Quest.* 29. Some of them are sent without

any warning given before, as the third plague, *chap.* 8.16. and the sixth, *chap.* 9.8. and the ninth, *chap.* 10.20. Some plagues are expresly mentioned to have beene removed by the prayer of *Moses*: as the second of frogs, *chap.* 8.9. the fourth of swarmes, *chap.* 8.30. the seventh of haile and lightning, *chap.* 9.33. the eight of the grashoppers, *chap.* 10.19. the other plagues have no such note. But it is like that when a new plague came the former ceased.

QUEST. XXXV. Of *Pharaohs* divers and variable behaviour.

2. AS touching *Pharaohs* behaviour, it was very variable and divers: at the first comming of *Moses*, he was at defiance with God, and said hee knew him not, *chap.* 5. At the first, the third, the fift, and sixth plague he was nothing at all mollified, but his heart was hardned still: in the second, the fourth, the seventh, the eight and ninth he somewhat yeelded, and made some semblance of repentance: yet all was but in hypocrisie.

So in dismissing the people of Israel hee was of divers mindes: first hee would give them leave only to sacrifice in the land of Egypt, *chap.* 8.25. then he would grant them to goe into the wilderness to sacri|fice there, but they must not goe farre away, *chap.* 8.28. afterward he would let the men only goe, neither the women, nor children, *chap.* 10. ver. 10.11. then he giveth leave for the children to goe also, but their sheep and cattell should stay behind, *chap.* 10.24. at the last he is content they shall all goe with all they had, *chap.* 12. *Perer.*

QUEST. XXXVI. Why the Lord sent divers plagues upon Pharaoh not destroying him at once.

NOW it pleased God, whereas he could have destroyed *Pharaoh* and all the Egyptians at once, yet to multiply his plagues, for these causes, 1. That Gods mercy might appeare in giving unto them time of repentance, and not consuming them together. 2. And by this variety of plagues and judgements the omnipotent power of God is set forth. 3. This also addeth to the affliction and misery of the Egyptians, that were not cut off at one blow, but by this diversity of plagues, their punishment was made so much the more grievous.

4 Hereby also *Pharaohs* obstinacie and hardnesse of heart is made manifest, that could by no meanes relent notwithstanding so many plagues.

Of the first particular plague, of turning the waters into blood.

QUEST. XXXVII. Why Aaron is sometime the minister of the plagues and not Moses.

Vers. 20. *HE lift up the rod.* That is, *Aaron*. 1. Not as the Hebrewes, because it was not meete that *Mo/ses*, who was saved out of the waters should bring a plague upon the waters: for *Aaron* also was the minister of the other plagues 2. Neither was it for his (as *Ferus*) that *Moses* should not be thought to doe it also by sorcery: for they might have had the like suspition of *Aaron*. 3. But this was God's institution and appointment that *Moses* should speake to *Aaron* in the name of God: and *Aa/ron* should be his Prophet, *chap* 7.1 both to speake unto *Pharaoh* and to shew the signes: which both belonged unto Prophets. And therefore whereas *vers.* 19. *Moses* is bid to take the rod, it was to deliver unto *Aaron*: *Iun.* 4. Beside also this might be some reason thereof: *Aaron* was minister of the plagues, and of judgement, *Moses* of mercie: for he specially prayed unto God to remove the plagues, as *chap.* 8.12. and 30. *chap.* 9.33.

QUEST. XXXVIII. Why the first plague beginneth in the water.

HE smot the water. The first plague beginneth in the water. 1. *Philo* thinketh because the Egyptians held the water to bee the beginning of all things, therefore the Lord causeth his plagues to begin there. 2. Rather, because they put their confidence in Nilus, and gave divine honour unto it, and superstitiously adored the Crocodile therein, therefore the Lord doth punish them there, where their confidence and supposed strength was: *Perer.* 3. As also because water is one of the most necessary things, that belongeth to mans life, and specially Nilus in Egypt, whereby their grounds were watered, the plagues begin there, to shew the power and severity of God: *Simler.* 4. As also this plague hath some correspondencie with their sinne of cruelty: 1. As they sinned in the water by the murdering of the innocents, so are they punished by water. 2. Because they caused the infants to dye in the water, the fish also dye there. 3. As they abhorred the Israelites, so the waters become horrible and loathsome. 4. As they shed the blood of Innocents, so they are constrained to drinke blood. *Ferus.* Unto this story doth the Evangelist allude in the Revelation, where the third Angel powreth out his viall, and crieth: *For they shed the blood of thy ser/vants the Prophets, and therefore hast thou given them blood to drinke, chap.* 16.6. 5. This turning of the waters into blood did also portend the destruction of the Egyptians, which last of all was fulfilled, but first of all threatned, *Fer.*

QUEST. XXXIX. The greatnesse of this first plague.

THE greatnesse of this plague appeareth: 1. Because it was generall over all Egypt, only the land of Go|shen excepted, where the water was not changed, as *Iosephus* thinketh: this is more than Satan can doe, for he is but in one place at once, and only worketh where he is present, but here the power of God

changeth all the water of Egypt at once, whereas *Aaron* stretched out his hand but over one place. *Fer*••. 2. *Philo* maketh this corruption of the waters more generall: he thinketh that all Nilus was turned into bloud, even from the first head and spring thereof: but that is not likely, for Nilus springeth from certaine Mountaines in Aethiopia, and runneth a great way thorow the Aethiopians land: then by this meanes Aethiopia should have beene plagued as well as Egypt, whereas the Scripture onely maketh mention of the land of Egypt to be thus plagued. 3. Beside, not onely the river but all lakes and poudes and vessels, where they used •o gather the water of Nilus to refine and cleanse it, and to make it more potable were corrupted. *Sim*. 4. The waters were changed into very bloud, such as commeth out of the body, in|somuch that many died of thirst: *Philo*. And they that dranke of it were exceedingly pained: *Iosephus*. 5. Yea, because not bloud, but water is the element of fish, they also are choked, and by them the water was more putrified, which judgement was so much the greater, because the Egyptians doe most feede of fish. *Simler*. 5. And this maketh the miracle more strange: that the water of Nilus running cleere along thorow a great part of Aethiopia, when it came to the coasts of Egypt, it there changed, both his colour and substance, being turned into bloud. *Perer*.

QUEST. XL. Whence the Sorcerers had the water which they also turned into bloud.

Vers. 23. *AND the Enchanters of Egypt did likewise*. Whence the Magicians of Egypt should have this water which they turned into bloud, all the waters of Egypt being converted, and altered already, much question there is, and great diversity of opinion. 1. Yet doe I not thinke with *Theodore*▪ that they had these waters out of the sea, which was not farre off: for that was no potable water, apt for drinke, and those kinds of waters *Moses* changed not: they are said to doe the like, therefore in the same kind of water. 2. Neither yet is it like, as some Hebrewes thinke, as *Lyranus* saith, that beside the rivers and lakes, which were changed, there were certaine fountaines of water beside, from whence they might fetch their water: for this is contrary to the text, which includeth all pooles of water: *vers*. 9. 3. Some admit here a synecdoche, that all is taken for the most part: and that we need not understand, that all the waters in generall were converted. *Borrh*. But the generall speeches of Scripture are not so to be restrayned, where no cause is. 4 *Cajetan* thus resolveth, that all the waters were not changed at once, but first the rivers, then the lakes and pooles, and standing waters, and last of all the waters kept in vessels of stone, and of wood: vessels of mettall are excepted: But what should let, why by the power of God, to make the wonder greater, all the waters should not be changed at once? and by these kinds of vessels named, all other are signified, unlesse it was the manner of the Egyptians to use none other vessels, than of stone or wood. 5. *Iustinus Martyr*, to whom consenteth *Osiander*, doth thinke that the Sorcerers had this water out of the pits, which they digged about the river: But it seemeth that these waters were changed also, by the generall words, and that they laboured in vaine: For if the Egyptians could so have helped them|selves, they needed not to have we •ried themselves, in assaying to drinke of the waters of the river, as it is said, *vers*. 8. 6. Some thinke that the Sorcerers turned some of the water changed into bloud, as it was be|fore, and then turned it againe into bloud: but this is altogether unlike, that they had power to undoe *Moses* worke, or to destroy his miracle. 7. *Ferus* thinketh that it was but water in shew, as the conversion of it into bloud was but counterfeit likewise: but as the Sorcerers rods were very rods, though the con|version of them into serpents were but imaginary: so the water here, which they used, was true water, though their worke were counterfeit. 8. *Thostat*. and *Lyranus* thinke that the Devill did minister unto them water brought from some other place, out of the land of Egypt: but in that the text saith they did the like, it must be understood of the waters of Egypt, wherein they did like unto *Moses*. 9. *Augustine* hath two solutions: the first, that the Sorcerers might stay seven dayes, till the waters returned to their first na|ture, and then they shewed their cunning also. But it is not like that they stayed so long, for then their power should have seemed to be small, and *Pharaohs* heart was hardned, before the seven dayes were expi|red upon this practice of the Sorcerers. 10. His other solution is, that the Sorcerers tooke this water from the land of Goshen, where the

Israelites dwelt, for there the water was not changed, as *Iosephus* well conjectureth: and this is most like: so also *Iunius, Simler*. But *Pererius* thinketh, that even the waters in the land of Goshen were also turned into blood, and that to the Egyptians they were noisome, to the Israelites they were pleasant and sweet as before. *Contra*. Seeing in other plagues the land of Goshen, and the Israelites were excepted, as in the fourth, fifth, seventh and ninth plague, it is not to be doubted, but that they were privileged in the rest: and seeing the substance of the water was changed, and became very blood, a second miracle must be admitted to make it sweet, and pleasant to the Israelites: beside this would have extenuated the miracle, that it had beene but a deceit, if the one could drinke of it, and not the other. Wherefore it is most like, that the waters which the Israelites used, were not become blood, but that they had an exemption both from this, and from the other plagues.

QUEST. XLI. What shift the Egyptians made for water during the continuance of the first plague.

Vers. 25. *And seven dayes were fulfilled*. What shift then did the Egyptians make all this while for drinke? 1. *Eusebius Cæsariensis* thinketh, that this plague of bloody waters lasted but one day, and the space of seven dayes is set betweene the first and the second miracle: but if this had beene so, the Egyptians, if they had wanted water but one day, should not so greatly have beene distressed, neither needed they to have toiled themselves in digging of wells. 2. *Iustinus Martyr respon. ad quaest. Orth.* 26.

Page 77

thinketh, that the Egyptians dranke of the water of the pits which they digged: but it is more like that they digged in vaine for water, as *Ferus* judgeth: for neither could the plague sent of God, by humane wit or labour be prevented, & if the Egyptians could thus have helped themselves, their distresse & necessity had not beene so great. 3. *Thostatus* thinketh that they found water in the pits which they digged, not altogether pure, neither yet wholly bloody, but yet by the veines and pipes of the earth somewhat refined from the thicke bloody grossenesse, as we see that salt sea water is strained and censed by putting the same into certaine vessels: and with this water the Egyptians (necessity so compelling them) contented themselves. *Contra*. There is not the like reason of naturall things and supernaturall: this turning of water into blood being supernaturall, how is it like, that it could by naturall meanes be qualified? 4. Therefore I thinke rather, that the Egyptians were driven to drinke of the water of the river, they had no other shift, and therefore it is said, *vers.* 18. That they should be weary, or labour (as the word signifieth) to drinke of the river, which they needed not to have done, if there had beene any other shift. And as *Philo* writeth, it is like that many in the space of these seven dayes, some died of thirst, some were poisoned by the stinking waters, so that they lay dead on heapes, and the living scarce sufficed to bury them.

QUEST. XLII. Whether the raine that fell was turned into blood, as the Latine translator readeth.

BUt whereas *Psalm* 78.44. the Septuagint readeth 〈 in non-Latin alphabet 〉, and the Latine translator following them, ^{*} interpreteth *imbres*, that he turned their raine or showers into blood; *Augustine* here moveth a question how this should be, (*Moses* making no mention of raine water) and resolveth, that the word 〈 in non-Latin alphabet 〉 signifieth as well waters that flow from below, as that fall from above, and so *Iansenius* deriveth it of 〈 in non-Latin alphabet 〉 and 〈 in non-Latin alphabet 〉, to flow together: but this doubt will easily be removed, if we consult with the originall, where the word is *nozli*, which signifieth floods and rivers, of *Nazal* to flow; so *Vatablus* translateth, *ivos*; *Paguin.* and *Montan. fluenta*: for it is notoriously knowne, that in Egypt falleth no raine, as *Philo* testifieth, *lib.* 3. *de vita Mosis*, and *Plinie lib.* 6. *Mela. lib.*

3. *cap.* 9. and so much the Scripture insinuateth, *Deut.* 11.11. where *Moses* sheweth a difference betweene the land of Canaan and Egypt, where they watered their fields with their feet, as a garden, that is, they conveyed the waters of Nilus by trenches and furrowes to their fields, which overflowing their grounds serveth in steed of raine: and therefore the Egyptians did more honour *Nilus* than heaven *Perer.*

QUEST. XLIII. Whether the Sorcerers did turne the waters into true blood.

NOW whether the Sorcerers brought forth true blood, as *Moses* did, though it need bee no question, as is before shewed, *Quest.* 21. yet there are divers opinions about it: 1. *Augustine* thinketh that the Sorcerers, by the Devils helpe, did change the water into very naturall blood, *lib.* 83. *qu^ost* 79. But that cannot be, for the Devils have no power to change or transforme one substance into another immediatly, without naturall meanes: and seeing true blood is not ingendred but in the body, and that not immediatly, but by certaine degrees and preparations, Satan could not in truth doe any such thing. 2. *Pererius* thinketh, that this blood was cunningly conveyed by the Devils helpe from some other place, and not made out of the water. But this is not likely, for it was no small quantity of blood, which seemed to be changed by the Sorcerers: out of how many bodies could the Devill draw and sucke so much blood? and if the blood were brought, what came of the water that must bee conveyed away also? Beside the text saith, that the enchanters did likewise: then as *Moses* turned water into blood, they must, to make their worke like, turne water also into blood, or seeme to doe it. 3. Wherefore I subscribe rather to *Iustinus: Sanguinem à Magis exhibitum, non fuisse verum, sed fallacem & praestigiosum: That the blood brought forth by the Magicians, was not true blood, but deceitfull and counterfeit: quæst.* *Orthod.* 26. *Ferus* reason is, because *naturas mutare solius Dei est: it only belongeth unto God to change natures.* *Osiander* saith, *Videntur ad breve tem|pu^o conversae: The waters seemed to be changed by the Sorcerers, but for a short time:* but *Moses* miracle continued seven dayes, which sheweth that it was a true miracle. So *Ambrose* concludeth, ** Si arte sua quis sublimitate astutiae aliam creaturam fingat ad horam, sicut finxerunt Iannes & Iambres: If any by his cunning and deepe deceit can faine another creature for a time, as Iannes and Iambres did, &c.*

QUEST. XLIV. How this first plague was stayed.

HOW this plague ceased is not expressed. 1. *Philo* thinketh, that at the supplication of the Egyptians made to *Moses*, and his prayer unto God, the waters returned to their first nature. But if it had beene so, it is not unlike but that *Moses* could have expressed so much, as hee doth in the other plagues, that were stayed by that meanes. 2. *Iosephus* writeth, that *Pharaoh* seeing the miserable state of the Egyptians, did give leave to the Israelites to depart, and so the plague ceased, but presently after hee repented him; but the Scripture seemeth to be contrary, for *Pharaohs* heart was hardened at the first, and not mollified at all, neither did this plague enter into his heart, *vers.* 23. 3. Therefore it is most like that this plague continued untill the beginning of the second, which is the end of the first, and so it ceased neither at the entreatie of *Pharaoh*, or the Egyptians, or by the prayer of *Moses*, but by the will of God. *Thostat. Perer.*

QUEST. XLV. Of the application and use of this first plague.

FOR the mysticall application of this plague: 1. *Augustine* comparing the ten plagues of Egypt, and the ten Commandements together, doth referre the first plague to the first Commandement, applyling

it thus: The water out of the which commeth the generation of many things, signifieth God the

beginning of all: the turning of this water into bloud, is the corrupting of the divine worship by humane and carnall inventions of flesh and bloud. 2. But I preferre rather *Ferus* applications; the one propheticall, that this plague did portend, the bloody end and destruction of *Pharaoh* and the Egyptians; the other morall: that wherein a man sinneth, thereby in the justice of God is he punished: as *Adonibezek* by the cutting off his fingers and toes, as he had served others; *Absalon* by his haire which hee was proud of: so the Egyptians are punished in the water, wherein they had destroyed so many innocent babes. *Pererius*.

4. Places of doctrine.

1. *Doct.* Of the institution of the princely and priestly calling.

Vers. 1. *I Have made thee Pharaohs God, and Aaron thy brother shall be thy Prophet.* Here we have the institution of two most necessarie callings among the people of God, the princely power in *Moses*, whose commission was to give edicts and lawes; and the Ecclesiasticall in *Aaron*, to whom it appertained to interpret and expound the Law, as the Prophet saith, *Aske the Priest concerning the law. Borrh.*

2. *Doct.* Of the hardning of the heart, how it is said to proceed from God.

Vers. 3. *I Will harden Pharaohs heart.* Mans heart is hardened two wayes, either by it selfe internally, or by some externall accident that moveth the inward cause or the instruments thereof: the externall agents, are either efficient, and so the Devill as an efficient and working cause moveth the heart of man unto evill, being corrupt of it selfe: or they are only disposing and ordering: so the Lord is said to harden the heart: which he doth three wayes: 1. By leaving the will of man, being destitute of good, to it evill nature and disposition. 2. By some occasion given by the Lord, which in it selfe is good, the heart of the wicked becommeth more obstinate, as by the Lords commandement by *Moses Pharaoh* was more hardened: so the Apostle sheweth that some take occasion by the law, which is good, to bee more evill, *Rom. 7.* like as tender and weake eyes, by the brightnesse of the Sunne, doe dazle the more and become blinder. 3. The Lord seeing the will of obstinate men to be thus hardened and bent upon evill, he in his justice also driveth them to that end, whither of themselves they runne headlong: *Iun.* Like as the *primum mobile*, in the heavens, the utmost sphere▪ carrieth all the other inferiour orbes of the planets about, yet every one of them doe keepe their contrary course, by the which the eclipses of the Sunne and Moone fall out: yet so as by the first overruling motion, they are whirled about and brought to their Eclipse, which is properly caused notwithstanding by their owne particular motion: so there is an overruling power of God, that bringeth every thing to the end appointed: yet the defects and eclipses of our will doe proceede of our owne corrupt nature. See more of this point how the Lord is said to harden the heart, *chap. 4. quest. 19.*

3. *Doct.* That no man sinneth of absolute necessitie.

Vers. 22. *HE did not hearken unto them as the Lord had said.* It was necessary that *Pharaoh* should not hearken unto *Moses*, because the Lord had foretold so much, who cannot be deceived. But *Pharaoh* was not forced or compelled thereunto: there is then an absolute or violent necessity, which forceth and compelleth; there is a conditionall and hypoteticall necessity, when a thing is said to be necessary another thing presupposed: so *Pharaohs* disobedience and obstinacy was the second way necessary, upon the presupposall of Gods prescience; but the first way it was not necessary; the first necessity is coactive, but the second is voluntary, the other neither justifieth a man if he doe well being forced, nor condemneth him if hee doe evill: but the second hath place in both: both the righteous have praise, whose obedience in respect of Gods ordinance is necessary and infallible, and the wicked are justly condemned, who sinne willingly, though Gods prescience considered in some sort also necessarily. *Borrh.*

5. Places of controversie and confutation.

1. *Confut.* Against those that impugne the deity of Christ.

Vers. 1. *I Have made thee Pharaohs God.* Hence certaine Heretikes, as *Nestorius*, that did separate the humanity of Christ from his divine nature, would confirme their heresie that the man Christ was God, no otherwise than *Moses* is called God, as *Eliphandus* a Bishop of Spaine, who held, that the man Christ was onely the Sonne of God by adoption. *Contra.* 1. The name of God in Scripture is given unto men, as *Psal.* 80. I said ye are Gods; but that title is given them in respect of their office, but it agreeth unto Christ by nature: for here the Lord is said to have appointed *Moses* God, not to have begotten him: as *Hilarie* well noteth: neither is he simply called God, as Christ is, but with an addition, *Pharaohs God.* 2. Not onely the name of *Elohim*, God, is given unto Christ, but *Iehovah*, which is a name not communicable unto any creature, but peculiar unto God: and if Christ were no otherwise God, than *Moses* was, it were Idolatry to worship him. *Simler.* 3. *Hilarie* also sheweth that Christ is said to be five wayes very God, which agree unto none, but him: 1. in name, he is simply called God, as *Iohn* 1. *The word was God,*

Page 79

and 1. *Epist. Ioh.* 5.20. speaking of Jesus Christ, he saith, *the same is very God.* 2. By his nativity and generation, and so he is called the Sonne of God. 3. By nature hee is one with God: *I and the father are one.* 4. In power, *all power is given me in heaven and in earth.* *Matth.* 20. 5. By his owne profession, he profes|sed himselfe to be the Sonne of God, and therefore the Jewes went about to kill him, because he said that *God was his Father,* *Iohn* 5.18. *Hilar. lib. 7. de trinitat.*

2. *Confut.* Against transubstantiation.

Vers. 13. *Aarons rod devoured their rods.* The Papists would establish their transubstantiation by this place, for as *Aarons* rod, being turned into a serpent, is still called a rod: not because it was so now, but for that it had beene so: so the bread in the *Eucharist* after it is converted into the body of Christ is called bread still, because it was so before. *Contra.* 1. If they could shew Scripture to warrant the conversion of the bread into Christs body, as here is an evident text for the turning of the rod into a ser|pent, they should say somewhat, but untill they can doe that, their error can have no colour from hence. 2. Beside *Aarons* rod is so called, not only because it had beene a rod before, but it was to returne to be a rod againe: but they will not have the body of Christ returne againe to be bread. *Simler.*

In the questions before handled, the 27. and 28. concerning the power of Satan in counterfeiting the spirits of the dead: one question of purpose there handled by *Pererius*, touching the apparition of *Samuel* raised by the Pythonisse, 1. *Sam.* 28. I of purpose there omitted, reserving it for this place of confutation.

3. *Confut.* That Samuel himselfe appeared not to Saul, but the Devill in his likenesse.

1. THE most of that side are of opinion, that it was the very soule of *Samuel*, not raised up by the wit|ches enchantments, but God interposing himselfe, did prevent her superstitious invocations, and sent *Samuel* to declare his judgements to *Saul.* sic *Thostatus*, *Cajetanus*, *Pererius*: and their reasons are these: First, because the Scripture saith, it was *Samuel.* 2. Hee saith, *as the Lord spake by my hand,* vers 17. which was true of *Samuel*, not of the Devill in the likenesse of *Samuel.* 3. Hee foretelleth what should happen unto *Saul* the next day: which the Devill could not doe. 4. In Ecclesiasticus it is written, that *Samuel*, after his sleepe told of the Kings death, *chap.* 46.20. *Ferer.*

Contr. 1. The Scripture speaketh according as the thing appeared, not as it was, as *Pharaoh* in his dreame is said to have seene kine come out of the river, *Gen.* 4.1, 2. which were but representations of kine. 2. As the Devill tooke upon him *Samuels* person, so he also counterfeith his speech: it was not true out of the Devils mouth, no more was it true *Samuel*; such counterfeit speech became a counterfeit *Samuel*. 3. The Devill might either by certaine conjectures, perceiving in what distresse *Saul* was, and that God had forsaken him, gesse what the successe of the battell should be: or rather God herein might force him to speake the truth, as did the false Prophet *Balaam*: *Borrh.* 4. The authority of the booke of Ecclesiasticus doth not presse us, and *Augustine* doubteth also thereof, affirming that it was not in *Canone Hebraeorum*: *The Hebrewes received it not into the Canon of Scripture, lib. de cura pro mortuis, chap. 18.* 5. Nei|ther is there the like reason of Gods preventing the witches enchantments and *Balaams*divinations: for that God did to his further glorie, to shew his power, in making the false Prophet to be an instrument of the trueth: but this had beene contrary to Gods owne law, who forbiddeth that any should aske counsell of the dead, *Deut.* 18. *Borrh.*

2. Some doe goe further, and thinke, that the Devill might have power also to bring up *Samuels* body: as Satan transported Christs body to the top of the pinnacle. *Contra.* 1. There is not the like reason be|tweene the transporting of the bodies of the living and of the dead, which are asleepe and at rest. 2. Sa|tan had no power over Christs body, but hee yeelded himselfe to Satans temptation, that hee might over|come him in his owne weapon: and this was permitted unto Satan to doe for the glorie of God, the com|fort of his members, the confusion and victory over Satan: but if Satan should be suffered to take up the bodies of the Saints, neither God should receive honour by it, nor the Church profit; and beside Satan thereby would strengthen his Kingdome of darkenesse. *Borrh.*

3. Wherefore the sounder judgement is, that it was not the spirit of *Samuel*, but of Satan, that appea|red to *Saul*: who can transforme himselfe into an Angel of light, much more take upon him the shape of a Prophet. Out reasons are these. 1. *Tertullian* saith, *Absit ut animam cujusquam sancti à daemone ex|tractam credamus*: *Far be it from us to thinke, that the soule of any holy man can bee brought out by witche|ry, lib. de anima*: *Pererius* answereth that the Witch called not up *Samuel*, but it was Gods worke to send him, preventing the Witches enchantments. *Contra.* But this is not to bee admitted; because the Scripture calleth it an abomination to the Lord, to aske of the dead, *Deut.* 18.12. the Lord would not be accessary to any thing which is an abomination before him. 2. The true *Samuel* would not have suffe|red *Saul* to have worshipped him with a religious worship, as the counterfeit *Samuel* doth: so reaso|neth *Augustine*. *Pererius* answereth, that this was not such adoration as is due unto God, but that reve|rence which may be yeelded to Angels and Saints. *Contra.* There are but two kindes of adoration, a civill and religious: the religious veneration is onely due unto God, and therefore refused by the Angel, *Revel.* 22. the civill this was not, as appeareth by *Sauls* submisse behaviour, and superstitious devotion. 3. This *Samuel* saith, *Why hast thou disquieted me?* But *Samuels* soule being at rest in *Abrahams* bo|some, was out of the Devils reach, he could not disquiet it. *Pererius* answereth that *Saul* did disquiet it, *occasionaliter*, by giving the occasion, not *efficaciter*, as being the efficient cause thereof. *Contra.* But if *Samuel* spake these words, then hee was in truth disquieted: the question is by whom, if not by the De|vils meanes, occasioned by *Saul*, than by God; but I thinke, it will not bee confessed that God disquie|teth

the soules of his Saints being at rest. 4. If the Lord vouchsafed not to answer *Saul*, when hee law|fully sought unto him, neither by his Priests, nor his Prophets, how is it like that the Lord

should answer by his Prophet, and when he useth unlawfull meanes? *Pererius* answereth, that God did not vouchsafe to answer him by any such meanes, that hee might know that God had forsaken him: but now not seeking unto God, but unto a Witch, God doth send him a sorrowfull message, by that Prophet whom hee would not harken unto while hee lived. *Contra*. Yet is not the objection removed, that God should rather answer *Saul* using unlawfull meanes, than when hee used lawfull: first, if the not answering before, shewed that God had left him, then the answering now by a Prophet of Gods sending, argueth that hee was not altogether forgotten. If it bee said that *Saul* knew him not to bee sent of God, but raised by a Witch: then it will follow that this *Samuel* kept him in that error without reproofe, which the good Prophet would not have omitted. Againe, if the heavy answer and message of evill tidings, was a signe that God neglected him, why then did not the Lord vouchsafe to answer him before at all? God would answer him neither good nor evill. Thirdly, this Prophet being dead, could bring him no worse tidings now, then he did when he lived, that his Kingdome was rent from him and given to another. 5. Some adde this as a fifth argument, that *Samuel* would not have said, To morrow thou shalt be with mee, that is, in the state of happinesse, seeing hee knew that the Lord had cast him off. *Pererius* thinketh that hee did meane, he should descend in generall to hell, as all before Christs comming did, though not to that region and place of hell, *Limbus Patrum*, where the Fathers were. *Contra*. But first *Pererius* must shew us out of Scripture, that there be divers hels. In the parable of the rich glutton, there are but two places mentioned after this life; *Abrahams* bosome a place of rest, whither the Angels carried the soule of *Lazarus*; and a place of torment, where the rich man was. That *Abrahams* bosome was no part of hell, beside *Augustines* opinion, who cannot thinke, *tae felicitatis sum membrum inferorum, &c. that a place of such great happinesse was a member or part of hell*: the text it selfe evidently sheweth as much, because it was a place of comfort and joy, and of great distance from hell, and the Angels of light did minister there, who remaine not in the kingdome of darknesse. And againe, that the Patriarkes and Prophets before Christ, were in heaven, our Saviour testifieth: *Many shall come from the East and West, and sit downe with Abraham, Isaack and Iacob in the Kingdome of heaven▪ Matth. 8.11. Abraham, Isaack and Iacob* then were now in the Kingdome of heaven, and yet Christ in their opinion had not then harrowed hell, nor yet emptied *Limbus Patrum*. Some doe expound these words, *thou shalt be with mee*, generally of the state of the dead. *Iun.* But, beside the opinion of some Hebrewes, that doe take these words to bee spoken of *Suls* particular state, that he should be in some place of rest where *Samuel* was, and hereupon they inferre, that *Saul* died penitently; (where we receive their interpretation, but refuse their collection, as being builded upon a false ground, the testimony of a lying spirit) this place is like to that, where *David* saith of his infant departed, *I shall goe to him, 2. Sam. 12.23.* which words doe not onely signifie a generall kinde of departure, but a resolution in *David*, that it was well with his child. Like also unto this is that phrase, *Gen. 25.* that *Abraham* was gathered to his people; and in the same chapter, that *Ismael* was gathered to his people: which seemeth to insinuate, that each went unto his people, and that *Abraham* was associate unto the just and righteous departed. See more hereof, *Quest. 15.* upon *Genes. 25.* And hereunto the Apostle seemeth to allude, when he saith, *Hebr. 12.23. Yee are come, &c. to the congregation of the first borne, &c. to the spirits of just and perfect men,* shewing the society and communion which we have with the people of God gone out of the world.

6. Places of Morall use.

1. *Mor.* They that humble themselves shall be exalted.

I Have made thee Pharaohs God. Moses who before so abased himselfe, that hee by all meanes would have declined his calling, excusing him by his insufficiencie; now the Lord doth exalt him, making him superior to Kings: he should be as a God to *Pharaoh*; not whom *Pharaoh* should worship, but whom he should feare and stand in awe of; he should be as a God to bring plagues and judgements upon him, and his land, and to remove the same againe. Thus is that saying of our Saviour fulfilled: He that humbleth himselfe shall be exalted.

2. *Mor*: Gods commandements are simply without any exception to be obeyed.

Vers. 6. *SO Moses and Aaron did, as the Lord commanded▪ so did they*. This repetition is not needlesse, but sheweth that they most exactly performed all given them in charge: the commandements of God must be obeyed without all exception or limitation. An Emperour of Rome commanded a workman from the navy, of two mastes of a ship to bring the greater to make a battell ramme, and he brought the lesse, which he thought meetest for that worke: whereupon the Emperour commanded him to bee beaten, for disobeying him, saying that the Majesty of the Emperour would soone decay, if men might obey as they list; much more are Gods precepts (which are most just and wise, and to them can nothing bee added) to bee simply obeyed: As *David* saith, *Thou hast commanded to keepe thy precepts diligently, Psal. 119. 4. Simler.*

3. *Mor*: There is no fleeing from God.

Vers. 22. *Pharaoh* returned and went to his house, *But even in his house also the judgement of God overtooke him: there is no fleeing from God, as the Prophet saith, Though they digg into hell, thence shall mine hand take them, though they clime up to heaven, thence will I bring them downe, Amos 9. 5. Ferus.*

CHAP. VIII.

1. The Argument and Method.

IN this Chapter three other plagues are described: the second of the frogs, to vers. 1. the third of the lice, to vers. 20. the fourth of the swarmes of noisome creatures, to vers. 36. and accordingly this Chapter consisteth of three parts.

The first containeth, 1. the denuntiation of the plague, and the manner thereof, both what the plague shall be, of frogs, vers. 2. whence they shall come, out of the river; the place, they shall spread over all Egypt; the manner, and scrall even into their bedchambers, to vers. 4. 2. Then followeth the execution, vers. 5. 6. 3. The events are three, the like practice of the Sorcerers, vers. 7. the removing of the plague at *Moses* prayer, being importuned by *Pharaoh*, to vers. 15. and the hardning of *Pharaohs* heart, vers. 16.

In the second part, shewing the third plague, is set downe first the commandement of God to *Moses*, vers. 16. Secondly, the execution, vers. 17. Thirdly, the event, the confession of the Sorcerers acknowledging Gods power, vers. 20.

In the third part, containing the fourth plague, there is first the denouncing of the plague to *Pharaoh*: wherein is set forth *Moses* request to *Pharaoh* for the people of Israel, vers. 20. then a description of the plague upon his reusall, vers. 21. with a reservation and exemption of the land where the Israelites were, vers. 22. 23. Secondly, the execution followeth, vers. 24. Thirdly, then the events, which are three: first, *Pharaoh* relenteth to let Israel goe, with certaine reservations, to vers. 28. Secondly, the plague is taken away at *Moses* prayer, to vers. 32. Lastly *Pharaohs* heart is againe hardened, vers. 32.

2. The divers readings.

Vers. 3. *Into the house of thy servants and on thy people.* B. G. *cum caetera* and of thy people. * S. But here the preposition is wanting: *and into the house of thy people.* I. that is the meaning, but the preposition joyned to the word, *beg•mmeca*, approveth the first reading, as the next verse sheweth, *on thee, and on thy people.*

And into thy kneading troughs. I.C.G. better than, *upon thy victuals in store.* B.L. or, *on thy paste.* * V. P. or *dow.* A. 〈 in non-Latin alphabet 〉 S. *misharoth* rather signifieth the vessell wherein the dow is kned, than the dow it selfe, as *Exod.* 12.34. there is another word joyned with it, that signifieth dow, which they bound up in their kneding vessels, and carried it on their shoulders.

Vers. 5. *Stretch forth thine hand over the streames.* B.G. C. *cum caeter.* better than, *Against the streames,* * as *Piscator:* or, *to worke upon the streames.* I. *to worke* is added: the preposition *ghal* is in the end of the verse taken for over, or upon, *cause the frogs to come upon the land of Egypt.*

Vers 9. *Take to thee this honour over me.* I. that is, I give thee this honour, to appoint the time, * better than, *glory herein because of me,* B. V. or, *glorie upon me,* A.P. that is, because I am at hand to pray for thee, and helpe thee: or, *appoint thou me the time,* S.L. G. for *Phaar* signifieth to glory or boast, and in *hithpael* to take unto one glory: so *Iudg.* 7.2.

Vers. 13 *Out of the courtyards:* I. or courts, A.V.C. *out of the villages.* * L.S.P.G. *chatzer* signifieth both a village, a towne without walles, *Levit.* 25 31. and a court or court-yard, as 1. *King.* 7.4. here the latter rather: and so by degrees the frogs went away, first out of their houses, then out of their yards, and courts and enclosed grounds, and last of all out of their open fields and champion grounds.

Vers. 21. *Mingled swarmes,* I. V. A. not only of noisome flies, but of other venomous beasts, * as *Scor|pions, Vipers.* V.C *all kindes of beasts.* P. rather than swarmes of flies. B.G.L. or *dog flies.* G. *ghereb* signifieth any mixture of divers things: as *Exod.* 12.38. it is taken for a mixture of divers sorts of people.

Vers. 22. *I will separate the land of Goshen.* V.A.P.C. that is, *except.* I. better than, cause to be wonderfull. * B.G.L.G. *Phalah* with *he* signifieth to separate, so it is taken *chap.* 8.4. as may appeare by the construction of the preposition *ben, betweene,* but with *aleph* it signifieth to be wonderfull.

Vers. 23. *I will make a deliverance,* or redemption. G.V.A.P.C. *I will set a signe of redemption betweene, &c.* I. The sense of the words: *signe* is not in the originall; better than, *I will put a division betweene, &c.* L.G.B. *Phadah* signifieth to redeeme.

Vers. 29. *Let not Pharaoh mocke any longer.* I. *deceive, lie, caeter. hata* signifieth both: the first is here more proper, because *Pharaoh* mocked, rather than lied for a lie proceedeth from an intention to deceive: But *Pharaoh* when he promised to let the people goe seemeth so to have intended, but that his heart re|turned afterward to be hardened

3. The explanation of difficult questions.

QUEST. I. What kinde of frogs the second plague brought upon Egypt.

Vers. 2. *I Will smite all thy coasts with frogs.* 1. The Hebrewes take *Zephardghim*, which here signifieth frogges, for a certaine kinde of fish, that come out of Nilus, and devoured men: but here is no mention made, that these *Zephardghim* should devoure or kill men, but onely annoy them even in their houses, and pastries: they had heard of the Crocodile of Nilus, that useth to

destroy men, and so framed their fable according to that report: *Pellican*. 2. *Plinie* writeth of two sorts of frogges, beside the com|mon sort, that liveth in the waters; one is called *Rubetae*, because they keepe among bushes and briers upon the land, which are the greatest among other, and venomous: strange vertues are given to this kinde, that being brought into an assemblie of people, there followeth a generall silence; the bone thereof being cast into seething water cooleth it presently; it allayeth the rage of dogs, *Plin. lib. 32.5*. The other sort is called *Calamitae*, because it keepeth among the flags and reedes, it is little and greene, and crieth not: if an oxe chance to eat it he swelleth presently: the flesh thereof applied to the eyes, doth deere them and easeth the paine. It seemeth this plague consisted most of the common sort of frogs, because they came out of the waters: yet there might be a mixture also of the other sorts, especially of the *Rubetae*, to make the plague more grievous 3. And in this plague, this was strange and extraordinary, that the frogs left the waters, their proper element, and scralled upon the land, and entered their houses. *Simler*.

QUEST. II. Of the greatnesse of this plague frogs.

COncerning the greatnesse of this plague: 1. *Philo* noteth that those frogs filled the high wayes, and their houses, yea crept into their Temples, and did climbe up into their upper chambers, so that they were at their wits end. 2. *Ios•phus* s•ith, that beside the annoyance which they brought upon the land, leaping upon their meat and drinke, that the waters were corrupted by them▪ so that it stanke of them, and was putrified and full of corruption: Some Hebrewes write also that they crept into their mouthes when they were asleepe, and entred •nto their bowels. 3. Thus the Egyptians by this plague were cum|bred, and punished, in all their senses; in their sight with the number and uglinesse of them; in their healing, with their croaking; in their taste, by corrupting their victuals; in their smell, with the stinch of them; in their feeling, with their •iting and venom: *Pererius*. 4. This plague was sutable to their sinne: for as they regarded not the pitifull and mournfull cries of the infants which they cast into the water, so now are they vexed with the crying and croaking of frogges. Infants, as *Theodoret* noteth, are herein re|semb•ed to cralling frogs, because they doe so creepe upon their hands and feete, before they are strong to goe: * *Perer*. 5. We reade that in time past, whole Cities have beene dispeopled by frogs, that invaded them without any miraculous worke: *Plinie* out of *Varro* reporteth of a City in France, where the people were driven away by frogs: *Paulus Oro••us* writeth that the *Abderites* were chased out of their Coun|try by frogs, and craved of *Cass•nder* King of Macedonia, some other place of habitation. *Perer*. So the *Artoriitae* of India, and the people inhabiting about Paeonia, and Dardania, were invaded of frogs: Egypt also out of the slime thereof, is apt to engender frogs, as *Iosephus* writeth, and for this cause the bird *Ibis* is honoured among them, because that kind destroyeth the frogs. But there is a great difference betweene this miraculous worke, and the other: first in respect of the infinite number of them, and their generall overspreading: secondly, those frogs were ingendred not all at once, but by little and little; here as soone as *Aaron* had stretched out his hand, this great army of frogs was raised: thirdly, they all are suddenly de|stroyed and gathered in heapes: the other as they came not all at once, so neither doe they goe away all together. *Simler*.

QUEST. III. From whence this great abundance of frogs came.

THis abundance of frogs: 1. Came neither out of the slime, as *Iosephus* thinketh, into the which hee saith they were resolved againe. 2. Neither yet altogether out of the waters: for though Egypt is full of pooles of water and lakes, yet they sufficed not to fill all Egypt with frogges. 3. Therefore they were brought forth by the power of God: neither did the frogs of any naturall instinct, leave the waters to creepe upon the land: but like as God by the ministry of his Angels, brought all the creatures to *A|dam*, to receive their names, and afterward unto *Noah* in the Arke: so were these frogs brought together and sent upon the land. *Perer*.

QUEST. IV. In what place and how the Sorcerers brought forth frogs.

Vers. 7. *THE Sorcerers did likewise.* 1. They brought not forth true frogs, but counterfeit as before, in the first plague; but the frogs that *Aaron* caused were frogs indeed, for afterward they were gathered into heapes, and the land stank of them, that it might appeare to be a true miracle. *Pellican.* 2. These Sorcerers though in shew they could bring forth frogs, yet they could not remove the plague of frogs, which was sent upon the land. *Osiander,* 3. The place where the Sorcerers shewed their skill, was in the land of Goshen, which was exempted both from these and the other plagues: for the Lord threatneth only to bring the frogs upon *Pharaoh* and his people, vers. 3. *Iun. Simler.*

QUEST. V. Why *Pharaoh* calleth now for *Moses* and not before.

Vers. 8. *Then Pharaoh called for Moses, &c.* *Pharaoh* called not for *Moses* to pray for him to remove the first plague, though both *Philo* and *Iosephus* affirme: there being no such thing expressed before, it is hard for any man to imagine that which there is no warrant for. 2. Therefore this may be the cause why *Pharaoh* is forced now to flee unto *Moses*, and not before, because this was a more grievous and intolerable plague, which is extended upon *Pharaoh* and his house: none are exempted from it: in the other plague they might make some shift to helpe themselves, as the richer sort with wine, the poorer with the juyce of herbes and such like; but against this plague there is no remedy. *Perer.* 3. But it seemeth that *Pharaoh* had a double meaning, he would have the frogs removed first, that afterward hee might call backe his promise for dismissing of the people. *Simler.*

QUEST. VI. Why *Moses* saith to *Pharaoh*, take this honour to thee.

Vers. 9. *Take this honour over me when I shall pray.* 1. Some refer these words to the event: that when the frogs were removed, *Pharaoh* should have good cause to boast of *Moses*, and to rejoyce that he was so neere at hand to helpe him: *Vatab.* 2. Some understand *Moses* to speake by way of comparison, that he had now no cause to boast of his Sorcerers that could not helpe, but in *Moses.* *Simler.* 3. But the meaning seemeth rather to be this, that *Moses* doth yeeld unto *Pharaoh* this honour, to appoint a time when the frogs should be taken away, that God might receive greater honour thereby. *Iun.*

QUEST. VII. Whether *Moses* tempted God in prescribing the time of removing the plagues.

AT what time I shall pray for thee. 1. *Moses* doth not tempt God in appointing a time for this worke, as the Bethulians did, *Iudith chap. 7.* that limited to themselves the space of five dayes, to expect helpe from God: for they speake doubtfully, but *Moses* confidently: *Simler.* 2. Neither herein did *Moses* presume, but he was assured of Gods assistance, not being so much confirmed by the successe of the miracles hitherto, as building upon Gods promise, who had made him a God unto *Pharaoh*, both to bind and loose, to doe and undoe *Simler. Borrh.* 3. And *Moses* leaveth it to *Pharaohs* choice to appoint a time, least he might have bin thought to have wrought by constellation, or other astrologically meanes. *Pellican.*

QUEST. VIII. Of the use and application of this plague of the frogs.

Concerning the application of this plague: 1. *Augustine* would hereby understand the Poets of the Gentiles, which as by the crooking of frogs, so by their vaine babling have brought in many impious and deceitful fables. 2. *Gregorie Nyssen* maketh these frogs a type and figure of the Epicures and licentious life, which entereth into *Pharaohs* house, that is, most aboundeth in the houses of Princes and great men. 3. *Ferus* doth take it in the better part, that hereby the conversion of a sinner is set forth: God sendeth frogs upon the land, when he sheweth a man his

owne filthinesse. 4. But that other application of *Ferus* is more apt, who by the crooking of frogs, understandeth Hereticks, that doe open their mouth against the truth, as *Revel.* 16.13. the uncleane spirits that came out of the mouth of the Dragon and false Prophet, are resembled unto frogs, such crawling frogs are the popish Monkes and Friers, that are sent forth from the mouth and spirit of Antichrist, to crooke against the truth. *Borrh.* 5. Beside, the historicall application of this plague, is this, that these frogs are spued out of Nilus the glorie of Egypt: where their greatest delight was, from thence commeth their confusion. *Simler.* And as in Nilus they drowned the children, so from thence their punishment taketh beginning: and as they abhorred the sight of the infants, so they are constrained to indure the ugly sight of deformed frogs and vermin.

QUEST. IX. Why Pharaoh appointeth Moses to morrow.

Verse 10. *Then hee said, to morrow* 1. Some understand it of the time, when *Pharaoh* would let the people go: but it appeareth by *Moses* offer in the former verse, leaving to *Pharaoh* the time, when he should pray for him, that *Pharaoh* accordingly named the next day to that end. 2. Which time he setteth not *Moses*, as giving him some space for his prayer. *Simler.* For *Pharaoh* had no such devotion, to consider what time was meetest for his prayer. 3. But the very cause was this, hee might thinke that *Moses* offered himselfe at this time, which he saw by some constellation or aspect of the starres to bee fit for his working, and therefore putteth him to another day: or *Pharaoh* might thinke this to be some naturall worke, and not sent of God, and therefore would stay a while and see, whether the frogs might goe away of themselves without *Moses* prayer. *Pellican. Perer.*

QUEST. X. Why the Lord did not remove the frogs quite.

Vers. 14. *And they gathered them together by heapes.* 1. The Egyptians had beene able of themselves to have destroyed these frogs, but that God armed them against them, and their number was so infinite▪ that they could not resist them; like as the history of the Bishop of Ments is famous, that was destroyed of rats and mice, following him into the midst of the river of Rhene, where yet the Rats tower, so called, is to bee seene. *Simler.* And our English Chronicles also doe make mention of a young man, * pursued by oades, who could by no meanes bee defended from them, but being hanged in the top of a tree in a trunke, they crawled up thither and devoured him. 2. God could either have cast these frogges into the river againe, or caused them to vanish, but it pleased him they should remaine in heapes, as a

spectacle to the Egyptians, both to shew that it was a true miracle, and that the stinke thereof in
⟨◇⟩ noses, might put them in mind of their sinne, that made them stink before God. *Ferus.*

QUEST. XI. The difference of the third plague of lice from the former.

Vers. 17. *All the dust of the earth was lice.* 1. In this plague there goeth no commination or denouncing before: for because *Pharaoh* had mocked with God and his Ministers, and had hardened his heart; he was worthy of no admonition. *Simler.* 2. This plague is brought out of the earth, as the two first out of the water: for the Egyptians were worthy to be punished in both, because they had shewed their cruelty in both, in destroying the infants in the water, and in oppressing the Israelites by working in clay: and therefore out of the clay and dust are they punished. *Simler.* 3. In the other plagues, in the first the Lord sheweth his power in changing the nature of the creatures; in the second, in commanding them; in the third, in using them as instruments of his revenge: the first plague was horrible to the sight, in seeing the bloody waters;

the second was both horrible to the sight, and troublesome; the third was both these, and brought griefe and vexation beside. *Ferus.*

QUEST. XII. Whether the third plague was of lice.

NOW what manner of plague this was, whether of lice or some other, shall briefly bee examined:

1. The Hebrew word is *cinnim*, which the Latine translateth *sciniphes*, and the Septuag. 〈 in non-Latin alphabet 〉 deri|ved with some small change from the Hebrew: * *Origen* whom *Augustine* followeth, taketh them for cer|taine small flies with wings that can scarce bee seene as they flie, yet with their stings doe pricke very sharpely. 2. *Alber•us Magnus* saith, that they have the taile of wormes, the head and wings of flies, and are ingendred in fenny places, and doe specially follow and light upon men, *Lib. 26. de animalib.* this description agreeth to those flies which we call gnats. 3. *Suidas* taketh it to be a worme that eateth wood. 4. *Pe|rrierius* thinketh it was a new kinde of vermine not knowne before. 5. But I thinke rather with *Iosephus*, that they were lice; so also *Iun. Vatab. Pagnin. Montan.* translate: so *R. Salomon* understandeth the word *cinnim*: and they were such lice as did cleave and swarme upon the body, that would not be killed with any oyntment, or other medicine, as *Iosephus*, but they did gnaw upon their flesh, much like to the lowsie disease, that *Sylla* and the two *Herods* died of. *Simler.* And *Philo* saith, they did not only sting the flesh, but entred in at the eares and nostrils, and pained the eyes: and though most of them were of this kinde of vermine, of lice, which came of the slime and dust, resembling the same in colour also; *Oleaster*: yet it is like that other vermine, as gnats, and other biting flies and vermine were mingled among them. *Borrh.*

QUEST. XIII. Why the Lord plagued the Egyptians with lice.

AND whereas God might have turned by his great power, the dust of the earth into Lions and Beares, which should have destroyed the people: yet it pleased him for these causes, to punish them with this contemptible vermine: 1. Because the Lord would not consume them all at once, but give them space to come to repentance. *Philo.* 2. And that by this meanes the haughty pride of the Egyptians might bee abated, seeing that God was able to punish them by such contemptible and base creatures: as proud Ty|rants are most daunted, when they are quailed by weake and impotent meanes; as *Abimelech* thought it a dishonour unto him to be killed by a woman, *Ferus.* 3. This plague also served to keepe them in awe: for if God could punish them by so small a creature, they might thinke, that if God armed the greater crea|tures against them, they should not endure it. *Simler.*

QUEST. XIV. Why the Lord by the stretching out of Aarons rod brought forth lice.

Vers. 17. *Aaron stretched out his hand with his rod.* It was not *Aarons* rod, or hand, that of it selfe could doe any such thing; God needed not any of these meanes, but thus it pleased him, that this plague should bee wrought: 1. To shew his great power, that is able to doe great things by weake and small meanes. 2. And that not only he hath power in himselfe to doe whatsoever it pleaseth him, but that hee can give power unto his creatures to execute his vengeance: so the Lord is able by himselfe, and by others to bring forth his judgements. 3. This hee did also to shew how much hee setteth by his elect to whom hee giveth such great power: and to countenance the ministry and calling of these his servants. *Ferus.*

QUEST. XV. Why the Sorcerers could not bring forth lice.

Vers. 17. *NOW the Enchanters assayed likewise with their enchantments to bring forth lice, &c.*

1. The Sorcerers could not bring forth lice, not as the Hebrewes imagine, (as *Lyranus* and *Thosta|tus* report of them) because they cannot bring forth any creature lesse than a barly corne: for if they could produce to the sight greater creatures, they might more easily have compassed the lesse, whose generation is not so perfect, but commeth out of corruption. Indeed in artificiall

workes it is harder to worke upon a small substance: * and therefore *Plini*• commendeth the curious devices of certaine workemen for their smalnesse: as *Cicero* telleth of the Iliades of *Homer* written so small that they might bee put into a small nutshell. *Callicrates* made antes of Ivory so little that the partes thereof could not be perceived. *Mir•eci*/des made a ship, that a Bee might cover it with her wings. But in naturall workes the reason is contrary, the lesse workes are more easily perfected: for the force of nature worketh from within, but the artifices applieth his instruments without, and cannot therefore worke upon every small substance.

2. *Rupertus* hath this conceit, that the Sorcerers did indeed bring forth lice, as they did frogs before: but because they did not sting and bite, as the true lice which *Aaron* caused, their fraude was dis|covered: but this is contrarie to the text, which saith, they endeavoured or wrought to bring forth lice, but could not.

3. *Cajetanus* thinketh that the Sorcerers did erre in their worke, and did not applie their enchantments aright, and so failed: But it proceeded not from any vertue of their enchantments, that they did counter|feit the three signes before, but of the will and power of Satan, who is not tied to these enchantments, which are but a signe and ceremonie of their covenant and league with the devill: & therefore though they had failed in some circumstance, the devill would not have forsaken them, seeing they wrought under him, and for him, if it had been in their power.

4. *Augustine* maketh this the reason why the Magicians were confounded in this third plague (but it was the fourth signe, counting the turning of the rods into serpents, for the first) to signifie, * that the heathen Philosophers, some of them had knowledge of the Father and Sonne, but erred concerning the holy Ghost. But beside that some of the philosophers did see as in a cloud the mysterie of the Trinitie, * as both *Cyrillus*, *Eusebius*, & *Theodore* witnessse, & *Plato* in his writings maketh mention of God the Father, the Word, and the Minde: this is rather a mysticall, than historicall reason: And if to seeke the cause thereof we neede flie unto mysteries; it rather signifieth thus much, that many of the philosophers did know divers things concerning God, and his creatures; but they were ignorant altogether of the Trinitie. *Perer*. 5. The sorcerers then were hindred by the power of God, who suffered them hitherto to de|ceive by their Satanicall illusions, but now by a superiour commaunding power, he controlleth the po|wer of darkenes. *Simler*. *Pererius*. *Pellican*. *Cajetan*. *Ferus*. And Satan is hindred in his working two wa•es, either altogether, that he cannot do what he would, as in this place; or when he is permitted to doe any thing, yet the Lord so disposeth, as that he cannot atchieve that end which he intendeth, as ap|peareth in the temptation of *Iob*: *Borrh*. And the Lord confoundeth them in this small and base creature, for their greater confusion, when their mysticall working, by the operation of Satan, is there restrained, where they thought most easily to have prevailed. *Ferus*.

QUEST. XVI. What the sorcerers understand by the finger of God.

Vers. 19. *THis is the finger of God*. 1. Some by finger understand the plague it selfe, as the Chalde Paraphrast: as though in effect the sorcerers should confesse thus much, that this plague was of God, and they could not resist it: so *Iob* saith, *the hand of God hath touched me*, *cap*, 19.21. 2. *Augustine* by the finger of God understandeth the spirit of God: wheras Saint *Luke* saith, that Christ cast out devils by the finger of God, *cap*. 11. Saint *Matthew* saith, by the spirit of God: and fitly is the spirit compared to the fingers, that as the fingers proceed from the hand and arme, & the arme from the bodie, so the spirit proceedeth from the Father and the Sonne: and as there are ten fingers upon both the hands, so there are divers gifts of the spirit, and here are tenne plagues answering to the number of the fingers. So also *Ierom* saith, that the arme and strength of God is the Sonne, and the Spirit is the fingers, and with this finger did the Lord write

the tenne Commandements in the Tables of stone. But this collection seemeth to be somewhat curious: neither is it like that the Sorcerers had any such knowledge of the mysterie of the Trinitie. 3. Therefore *Rupertus* thinketh, that the sorcerers did onely meane by this phrase the power of God, but that unwittingly also by a divine instinct, they doe give an evident testimony of the holy spirit, the third person of the Trinitie, as *Caiphas* did ignorantly prophesie of Christ. But it seemeth that these sorcerers being professed servants of Satan and possessed with his spirit, were not fit vessels to receive any such divine instinct. 4. *Pererius* thinketh that by the finger of God, they understand a great & invincible power, as the Scripture saith, the Cedars of God, a man of God, for the tall cedars and for an excellent man. But in this sense they could not denie▪ but that the other works were also excellent, & more admirable than this. 5. *Liranus* will have them by the finger of God to understand the power of some superiour devill that staied the working of the inferiors: But this is an insolent speech, by the name of God to understand the devill: and by this meanes Satan should strive against Satan, and the kingdome of darkenes should be divided; which argument our Saviour useth in the Gospell to shew that he did not cast out devils by the power of Satan. 6. Wherefore the best interpretation is, that by the finger of God, they understood the power of God; as the heavens (in the Psalme) are said to be the worke of his fingers: *sic Thostatus, Lippoman*. So also is the hand of God taken, 1 *Sam.* 6.9. And hereby is insinuated the great power of God: if these horrible plagues were but the worke of his fingers, that is, an effect of his smallest power, what are the workes of his arme and handes when hee sheweth his mightie power? for so that which one doth easily, or with small labour, he is said to doe with his finger, as the phrase is used of the Pharises in the Gospell, that they laid heavy burdens upon others, and would not themselves stirre them with their finger. And indeede these plagues of Egypt, if they be compared with Gods great workes, as the universall floud brought upon all the world, the destruction of Sodom and Gomorrha, they will appeare to be but workes of Gods fingers, in comparison of his whole hand. *Simler. Perer.*

QUEST. XVII. Whether the sorcerers had any feeling of Gods power.

BUT now it will further be inquired, whether these sorcerers thus spake as having any knowledge of God, or feeling of his power. 1. Some thinke that they used this pretence of words to satisfie *Pharaoh* that was angrie with them, because they could not doe now, as before, and to excuse their want of power: *Cajetane*. But it seemeth rather, seeing the Sorcerers were indeede hindred and controlled, that they spake as they thought. 2. *Lyranus* thinketh that they had no thought at all of God, but that they understood the power of some superiour devill: And his reason is, that, if they had in truth confessed and acknowledged the power of God, they would not afterward have resisted *Moses*, as it appeareth they did, for they were smitten with botches and biles in the sixth plague, *cap.* 9. *Contra*. But this is a weake argument: for though they had at this present some sense of Gods power, yet they might afterward returne to their former obstinacie: as *Pharaoh* himselfe would one while seeme to relent, and eftsoone be hardened againe: and *Nebuchadnezzar*, who upon the interpretation of his dreame by *Daniel* acknowledged the true God. *Dan.* 2. yet presently after setteth up Idolatrie: *Perer.* 3. Some, as is shewed in the former question, did thinke that the Magicians had some knowledge and speciall revelation, not only of the power of God, but of his spirit, and so consequently of the Trinitie: but such a particular knowledge cannot be ascribed unto them. 4. Therefore I thinke rather that for a time they seeing their power hindred, did indeede, and as they thought, acknowledge Gods power, that *Pharaoh* might thereby be left inexcusable: *Iun.* but this knowledge was soone againe obscured by the malice and obstinacie of their heart.

QUEST. XVIII. By what power Sorcerers do worke.

NOw, whereas they confesse that *Moses* wrought by the finger of God, they therein evidently bewray, that they themselves did not worke by God. This therefore shall briefly be made plaine and manifest, that Magicians and Sorcerers doe not worke wonders by any divine, humane, or naturall, or Angelicall power, I meane the good Angels, but Satanicall and Diabolicall. 1. These spirits whom they confederate with, do require of them divine worship: and that affectation of divine honour, which they began in heaven, and obtained it not, being cast downe from thence, they seeke to compass in earth: but good Angels refuse to be adored and worshipped, as the Angell that appeared to *Iohn*, *Revel.* 22. 2. Sorcerers are men of an impure and wicked life, and they use their enchantments to wicked purposes, as to theft, adulterie, murther: but good Angels do neither favour wicked men, neither will bee assistant in any wicked worke, 3. Magicians use to threaten the spirits, to enioyne them certaine impossible things, if they come not when they are called: but men can exercise no power, neither can have any command over the good Angels. 4. if it bee objected, that Magicians doe often cast out devils: but Satan doth not cast out Satan, * as our Saviour saith, for then his kingdome should be divided, and could not long stand. To this it is answered, that our Saviour speaketh of such casting out of devils, as is done with power when Satan is violently dispossessed, not of such when hee giveth way of himselfe, by some compact and contract with the Conjurer. And, as *Augustine* saith, our Saviour meaneth the perfect ejection of Satan, when hee is cast both out of the bodie and soule: But when any seemeth to be cast out by a Satanicall power, he goeth out of the bodie that he may more strongly possesse the soule; which is indeede no casting out. 5. That Sorcerers doe worke by the power of Satan, themselves are the best witnesses: for *Porphyrius* who was a great Magician, as *Eusebius* noteth him, doth confesse, that the devils themselves (whom he calleth gods) doe signifie unto men, * *quibus rebus dii cogantur; & qua illis offerenda sunt, &c.* with what things the devils are forced, and what is to be offered unto them, what daies they should chuse, what signes and images they should make, and such like. And *Eusebius* further setteth downe to the same purpose an epistle written by *Porphyrius* to *Aëbonus* the Egyptian: wherein he propoundeth nine inexplicable doubts, as he calleth them, about Magicall practices: 1. How Magicians doe invoke the spirits as their superiours; when they command them, as their inferiours. 2. Why the spirits of Magicians bid men to be just, when as they being called upon and sent, doe many wicked things. 3. They will not heare the Conjurer unlesse hee abstaine from venerie; and yet they being sent doe inflame to venerie, and unlawfull lust. * 4. They prescribe their disciples, when they are about invocation, to abstaine from eating of flesh; and yet themselves delight in the smell and bloud of sacrifices. 5. They will not have him that hath touched any dead thing to use any Magicall practice; and yet many magicall enchantments are practised with dead things, both beasts and men. 6. They doe terrifie the spirits in their invocations, with threats, as if they answered not, they will reveale the mysteries of *Isis*, and deliver *Osiris* members to *Typhan*: but how can spirits be feared with threats? 7. They use ridiculous invocations, as thus they call upon their spirits: *Thou which camest forth of the sleeve of the earth, which hast thy seate in the lake, which canst change thy shape every houre*: which kind of prayers spirits should seeme not to regard. 8. They use barbarous and strange words, as though the spirits understood only the *Scythian*, or some other barbarous tongue. 9. Seeing spirits are insensible and incorporeall, how then can they be allured with sensible and corporall things? These are *Porphyries* doubts: by the which it is evident that Sorcerers work by the devill, and that from him they have their directions. And *Augustine* also confirmeth the same: *Neque potuit nisi prius ipsis doctis disci quid quisque illorum appetat, quid exhorreat; Neither could it be learned, but by their teaching, what everie one of them desireth, and what they abhorre.*

BUt yet concerning some of those doubts, a solution may be found out: As why the devils will not come being called, but under certaine constellations, the reason thereof may be to make men beleieve, that there is some divine vertue in the starres, and so they should be brought to adore and worship them▪ or because they many times worke by naturall causes, it may be they are helped by such observations: and sometime they concurre in their worke with the planets, as Lunatickes are most vexed in the increase of the moone, that men might lay the imputation upon the starres, as though they were evill. Againe, why spirits being of no bodily substance yet are allured, with hearbes, and stones, and perfumes and such like; *Augustine* giveth the reason hereof, because these things are offered unto them, as signes of the divine ho|nour, which is given unto them, and therefore they delight in them. *Ex Perer.**

QUEST. XX. Whether it be ordinary for lice to breede out of the slime of Nilus.

BUt concerning this third plague of lice, it will be objected, that it is an ordinary thing in Egypt, after the inundation of Nilus, that divers small creatures, as lice, frogs, and such like, do breed in great abundance out of the slime of the earth, which Nilus leaveth behind, as *Herodotus*, *Diodorus Siculus*, and *Solinus* do write: how then was this such a miraculous worke? The answe is this: that there is great difference betweene this swarming of lice, and that annuall breed of vermine in Egypt. 1. They come of the slime of the earth, these out of the dust. 2. They by the overflowing of Nilus, these at the stretching forth of *Aarons* rod▪ 3. Those swarmes are of divers sorts of small vermine, these were lice. 4. They are not bred in the signes of *Aquarius* or *Pisces* as these were, but after the sunne is entred into *Virgo*: for under the signe *Leo*, Nilus increaseth, and in the signe *Virgo*, it abateth and returneth. *Sic Iun.* The sunne entreth into *Leo* about the middest of *Iune*, and into *Virgo*, about the middle of *Iuly*, and into the signe *Aquarius* in *Ianuarie*, and into *Pisces* in *Februarie*, which was about a moneth before the Israelites went out of Egypt, as is before shewed, *quaest. 29. in cap. 7.*

QUEST. XXI. Why Moses is bid to meete Pharoah by the water.

Vers. 20 *STand before Pharaoh, he will come forth to the water.* 1. Because *Moses* had no accesse unto *Pharaohs* presence in his palace, he is bid to watch him at his comming forth, and so he that refused to heare *Moses*privatly, is forced to heare to his shame abroad. *Ferus.* 2. *Pharaoh* used in the mor|ning to come forth to the water, either for his health, as in the morning it is wholesome, to go forth unto rivers; or rather of a superstitious minde, because they attributed divine honour unto Nilus. *Simler.*

QUEST. XXII. Why there is no mention made in this miracle of *Moses* rod.

IN this fourth wonder, no mention is made of *Moses* rod, as in the former, nor of any other thing used as ashes in the sixth plague. God sometime useth such meanes, to shew that all things are directed by his will, and by these props to raise us up to consider of an higher power than can be in such weake instru|ments to effect such great things. Sometime he worketh without any such meanes, to teach vs, that he needeth not any such instruments. The like difference of working is observed in the miracles of our Sa|viour Christ in the Gospell, who sometime used externall and visible signes, as when he tempered clay to heale the blind man: sometime he used no such, but only healed by his Word. *Simler.*

QUEST. XXIII. What manner of swarmes were sent in the fourth plague.

Vers. 21. *I will send mingled swarmes.* 1. Not 〈 in non-Latin alphabet 〉, as the Septuagint, the dogge flie, which *Philo* would have so called, because this kind of flie doth boldly light upon men and beasts (as the dog is noted to be among other beasts, most hardie and bold) and cannot be chased away, till he hath fet|ched blood: some call it a dog flie, because it lighteth most upon dogs about the eares and nose, and dra|weth blood: but the word *ghereb*signifying a mingled companie, sheweth, that there was more than of one sort. 2. *Hierom* therefore would have it read

〈 in non-Latin alphabet 〉 , all kind of flies, as *Aquilas* also readeth 〈 in non-Latin alphabet 〉 : and the Latine *muscam omnis generis*, flies of all sorts. But it seemeth they were not only flies, for the earth was not only corrupted by them, vers. 24. but the Egyptians also themselves devoured and consumed, *Psalms*. 78 45. 3. Neither yet is it like that there were no flies at all in these swarms, as *Cajetan* thinketh, because the Scripture maketh not any mention of any hurt they did to any man, but only annoyed their grounds, and houses, but flies are most noysome unto men: but herein *Cajetan* is deceived, for it is said in the *Psalme* before alleaged, that they devoured them, that is, the Egyptians. 4. Some thinke they were all kind of wild beasts, as Lions, Beares, Tigres, and such like; unto which opinion *Iosephus* seemeth to incline, and *Aben Ezra* and *Pagnin*. But because it is said that their houses should bee full of these swarms, it is not like they were those huge wild beasts: and if they had been assaulted in their houses with ravenous beasts, none of them should have escaped. And beside, it seemeth that the ground was covered with this kind of vermine: but so many wild beasts, as should cover the earth, would have soone devoured all the inhabitants. 5. Therefore it is more like that these swarms were a mixture of divers kinds of noisome creatures, both flying, as hornets, waspes, and creeping, as vipers, scorpions and such like. *Si*. *Vatab. Rabbi Salomon: Pellican.*

QUEST. XXIV. Of the name of Baalzebub the god of flies.

IT may seeme probable, that upon this and the like plague of flies and other vermine, the Egyptians, and the Philistims following them, as out of whose countrey they came, did erect the abominable Idoll of *Baalzebub*, which signifieth the god of flies, he was the God of *Acearon*, one of the chieftest cities of the Philistims: first, some thinke the Idoll was so called of the abundance of flies; which were engendred of the blood of the beasts which were sacrificed. ** Vatab.* Or because the Idoll being sprinkled with much blood, did sticke full of flies. *Perer.* 2. But rather it had the name, because they supposed this Idoll did deliver them from the plague of flies: as *Plinius* sheweth how the *Eleans* did worship their god *M*•*iagr*•••** for chasing away the flies, which brought the pestilence: as the Egyptians did honour the bird *Ibis*, that devoured serpents: likewise the same Author reporteth that in the *Olympian* games, they used to sacrifice a Bull to the Idoll *Myiades*, and the clouds of flies presently vanished. *Perer. Iunius* also alleageth out of *Nazianzen* that this Idoll was made in the forme of a flie. 3. *Hierome* also saith that the Iewes in derision of the god of the Philistims, did give the same name to the Prince and chiefe of the devils. *Perer.*

QUEST. XXV. Whether the land of Goshen were exempted from the former plagues.

Vers. 22. *BVt the land of Goshen will I separate.* 1. This immunitie of Israel from the plagues, and the differences made betweene them and the Egyptians, no doubt was seene in the former plagues: *Iosephus. Iun.* for otherwise if the people of God had beene in like manner afflicted, they would have murmured against *Moses*. 2. And this separation the Lord made betweene them, both to shew the watchfull care, which hee had over his people, as also to increase the griefe and sorrow of the Egyptians, that beheld how the Israelites were spared, while they were plagued. *Ferus.* 3. This exemption is now first of all mentioned, because *Pharaoh* did not know it before now: *Simler.* As also because the sorcelers before had no place, to trie their sophistrie but in the land of Goshen, mention is made of this exemption to shew that the Magicians were excluded from working their feates there, as they did before. *Iun.*

QUEST. XXVI. VVhat were the things that were an abomination to the Egyptians.

Vers. 26. *FOr then should we offer unto the Lord, that which is an abomination to the Egyptians, &c. or the abomination of the Egyptians.* 1. Some understand in the first the idolatrous sacrifices of the Egyptians, which were an abominati•ion unto God: for the heathen offered uncleane beasts;

as an Hog to *Ceres*, a Goose to *Venus*, an Asse to *Priapus*, a Dog to *Diana*, a Horse to *Phoebus*: *Perer*. Then their meaning is, if we sacrifice in Egypt, if we doe it after their rites and fashions we shall be an abom|nation to *Iehovah*: *Ferus*. But seeing the same word, *the abomination of the Egyptians*, in the next clause is taken for that which is an abomination to the Egyptians, it seemeth so to be taken here also. 2. *Ruper/tus* will not have this understood of any externall sacrifice, for as the Prophet *Ieremie* saith, the Lord gave them no charge, when he brought them out of Egypt, concerning any sacrifice, *Ier*. 7.23. And there|fore he understandeth it of the inward vertues of the minde, as of righteousness, piety, humilitie, which they should sacrifice to God, being things hated and despised of the Egyptians. But it is evident that *Moses* speaketh of an externall sacrifice which they should offer before the eyes of the Egyptians. And in|deed God had said hitherto nothing to *Moses* all this while what they should sacrifice: but he had recei|ved it by traditions from the fathers, what sacrifices were to be offered, and from *Abrahams* example, who offered cleane beasts, *Gen*. 15. an Heifer, a Goate, & a Ramme: *Perer*. Or rather the Prophet here speaketh by way of comparison, that they were not the externall rites and sacrifices which the Lord so much required at their hands, as feare and obedience, as *Gen*. 32.28. the Angell saith to *Iacob*, that he should no more be called *Iacob* (that is, not onely or chiefly) but *Israel*: *Iun*. 3. Therefore the meaning is this, that whereas the Egyptians adored sheep and bullocks▪ as they worshipped a certaine pide bull called *Apis*, the Israelites could not offer any of these things in Egypt because the Egyptians would ne|ver have endured it: *Iun*. *Borrh*. *Ferus*.

QUEST. XXVII. Whether Moses were ignorant what kindes of beastes they should sacrifice unto God in the desert.

BUt it will be demaunded how *Moses* did know what sacrifices they should offer unto God, seeing he had yet spoken nothing thereof unto him. 1. I neither thinke that *Moses* was altogether ignorant thereof, & therefore, as is shewed in the question before, he referreth the text to the inward and spirituall sacrifices. 2. Neither with *Pererius*, that *Moses* had any speciall revelation what they should sacrifice; so hee confesseth himselfe, *cap*. 10.27. that he knew not wherewith to serve the Lord, before they came thither. 3. Neither yet with *Iunius* that *Moses* speaketh here doubtfully, inserting into the text the word *Fortassis*, *it may be we shall sacrifice*: for *Moses* was not ignorant of the kindes of beasts in generall, which he had learned from the example of the fathers, which were to be sacrificed unto *Iehovah*, all which kinds (which were but three, bullockes, sheepe and goates) the Egyptians counted a thing abominable to kill, either to eate, or to sacrifice. 4. Therefore whereas *Moses* saith, *Neither doe wee know wherewith wee shall serve the Lord, till wee come thither*, *cap*. 10.27. he speaketh of the particular kind, as of bullockes, goates, and sheepe, and of the number: for that they were to sacrifice of their cleane cattell in generall, he certainelie knew, as he saith in the same place: *Our cattell shall goe with vs, for thereof must wee take to serve the Lord our God*.

4. Places of Doctrine.

1. *Doct.* What manner of knowledge the wicked have of God.

Vers. 11. *THat thou maist know that there is none like unto the Lord*. The wicked have a certaine know|ledge of God, but not like unto the godly: they may bee said to know, and not to know, for they are forced, will they, nill they, to confesse there is a God, but this knowledge maketh them but inexcusable, it helpeth not them unto salvation: *Simler*. As the Apostle sheweth, that the knowledge which the Gentiles had of God tended but to make them without excuse, *Rom*. 2.20.

2. *Doct.* No man can mollifie his owne heart.

Vers. 15. *When Pharaoh saw that he had rest given him he hardened his heart.* Pharaoh neither by plagues, nor yet by blessings can be wonne; whereby we see that such is the naturall prauertie and euilnesse of mans heart, that unlesse the Lord doe mollifie it, it will never be brought under in obedience: *Piscat.* As our Saviour saith, that none can come unto him, unlesse his Father draw him, *Ioh.* 6.

3. *Doct.* God must be worshipped as himselfe hath prescribed.

Vers. 26. *Then we should offer unto the Lord God the abomination.* Moses here sheweth, that they were not to sacrifice unto God in any other manner than he himselfe had prescribed: for as God onely is to be worshipped, so he onely is to prescribe how he will be worshipped: *Ferus.* Therefore all will worship is here condemned, as the Apostle calleth it, *Collos.* 2.23. God will not be worshipped according to the fancies of men.

5. Places of controversie.

1. *Conf.* Against diffidence or doubtfulness in prayer.

Vers. 9. *Take to thee this honour over me, what time I shall pray for thee to destroy the frogs.* Moses promiseth to pray confidently, being assured that the Lord would heare him: for the faithfull are sure that the Lord heareth them: *Ferus.* Who herein crosseth the judgement of the Romanists, who ◊ call the assurance of faith presumption. But our Saviour Christ giveth this rule, that *Whatsoever yee aske in prayer, if ye beleewe ye shall have it, it shall be done unto you,* *Matth.* 11.14.

2. *Conf.* Against praying for the dead.

BESide, as here *Pharaoh* entreateth *Moses*, and *Moses* promiseth to entreate God for him: so we find in other places of Scripture, that the living have prayed for the living, and have been prayed to pray for others: but for the dead to be prayed unto to pray for the living, we have no example in Scripture: *Pellican.* For they are not present to heare our prayers, and succour our necessities, neither doe know our heartes: and wee have one sufficient advocate and Mediatour, our blessed Redeemer, 1. *Ioh.* 3.1. and therefore neither neede we the mediation of any other, neither will they assume unto themselves any part of Christs office.

3. *Conf.* Against repentance which proceedeth only of feare.

Vers. 15. *When Pharaoh saw he had respite given him he hardened his heart.* Then *Pharaohs* former repentance was but in hypocrisie, and proceeded only from feare of punishment: such sorrow then and repentance, which onely is caused by the feare of punishment, is no true repentance, neither continueth long: yet this slavish feare of hell is much advanced and extolled by the Romanists, as being a fruite of true obedience: against whom I will urge the testimonie of *Ferus* in this place, one of their owne preachers: *Poenitentia ex solo timore poenae proveniens, non diu durat; quae autem ex amore justitiae oritur, haec perseverat: Repentance proceeding only from the feare of punishment cannot endure long, but that which springeth of the love of righteousness, the same persevereth.* So the Apostle saith, that feare hath painfulnes, and he that feareth is not perfect in love, 1. *Ioh.* 4.18.

6. Places of Morall use.

1. *Observ.* God can arme his smallest creatures against the wicked.

Vers. 2. *I Will smite all thy countrie with frogs.* The Lord can arme his smallest creatures to take revenge of the wicked: as he with the sand keepeth in the sea, *Ierem.* 5.22. so with his smallest armies he can checke and daunt the haughtie spirit of Tyrants, as here *Pharaoh* is punished with

frogs: there|fore *feare ye not me saith the Lord, Iere. 5.22.* This should make us to stand in awe & feare of God, whose armies are alwayes readie to punish the disobedient. *Ferus.*

2. *Observ.* To pray for our enemies.

Vers. 8. *What time I shall pray for thee. Moses* by this example teacheth us to pray for our enemies, according to Christs rule, *Matth. 5.* So *S. Paul* would have prayer & supplication made for Princes, *1. Tim. 2.2.* & even then *Nero* that beastly Tyrant was Emperour. If it bee objected that *Pharaoh*

Page 90

sinned unto death, and therefore *Moses* should not have prayed for him, as the Apostle teacheth that such sinners are not to be prayed for, *1. Ioh. 5.16.* The answer is, first, that though *Moses* saw that *Pharaohs* heart was hardned,* yet he did not know whether the same might be mollified afterward. Secondly, he prayeth not for everlasting salvation, but onely for a temporall blessing. Thirdly, and not so much for *Pharaoh*, as because it should be a benefit to the whole land. *Simler.*

3. *Observ.* The Devils power nor his ministers is to be feared.

Vers. 18. *They assaied to bring forth lice, but they could not.* Therefore not the Devill, but God is to bee feared: for the Devill hath no power, unlesse God permit, to invade man or beast: he could not runne upon the uncleane swine, till Christ had given leave: *Perer.* If the Devill be not to be feared, much lesse his ministers, as Sorcerers, Conjurers, Witches: God bridleth both them and their master, that with|out the will of our heavenly father he cannot touch a haire of our head.

4. *Observ.* God will not have his servants tempted above their strength.

AGaine, whereas it was a great triall and temptation to the Israelites to see these wicked Sorcerers to contend with *Moses*, in working of wonders; the Lord will not trie them beyond their strength but at the length confoundeth the Sorcerers, lest his servants might have stumbled and fell. *Perer:* as the Apostle saith, *God is faithfull and will not suffer you to be tempted above that you are able, 1. Cor. 10.13.*

CHAP. IX.

1. The Argument and method.

IN this Chapter three other plagues are described: the fift, of the murrane of cattell, to *vers. 8.* the sixt, of the botches and sores, to *vers. 13,* the seventh, of the thunder, haile and lightning, to the end of the Chapter.

In the first part, containing a description of the first plague, we have first the denoun|cing of the plague, with the occasion thereof, if *Pharaoh* refuse to let Israel goe, *vers. 1.2.* the manner thereof, *vers. 3.* the limitation thereof, the Israelites are exempted, *vers. 4.* the time is appointed, *vers. 5.* Secondly, the execution followeth, *vers. 6.3.* The events are two; *Pharaoh* sendeth to see how it fared with the Israelites cattell, and his heart is hardned, *vers. 7.*

In the second part, containing the sixth plague, there is the commandement of God to *Moses* and *Aaron*, prescribing the signe of the plague, in taking the ashes, *vers. 8.* and the effect, *vers. 9.* secondly, the execution, *vers. 10.* thirdly, the events which are two, the plague of biles overtaketh the Sorcerers themselves, *vers. 11.* yet *Pharaohs* heart is hardned, *vers. 12.*

In the third part, where the seventh plague is described, there is 1. The commandment of God to denounce the plague: in which denuntiation, wee have first the occasion of this plague, *Pharaohs* refusall to let the people go, *vers.* 13. then a description of the plague in generall, *vers.* 14. and the end why God had not consumed them with the pestilence, and other plagues, that God might shew his power, *vers.* 15.16. then a particular designing of the plague, *vers.* 18. with advice and counsell given, how to scape the plague, *vers.* 19. and the successe of that counsell, *vers.* 20.21.

2. The execution followeth, where God commanded *Moses*, *vers.* 22. *Moses* obeyeth, *vers.* 23. the effect followeth, set forth by way of comparison, *vers.* 24.

3. The events are these: first, what hurt the haile and storme did, *vers.* 25. the preservation of Israel, *vers.* 26. the relenting of *Pharaoh*, and his request to *Moses*. *vers.* 27.28. *Moses* admonition, first to *Pharaoh*, *vers.* 29. (with a parenthesis, what things were smitten with the tempest, what not, *vers.* 31.) *Moses* prayer with the effect, *vers.* 33. the hardning of *Pharaohs* heart, *vers.* 34.35.

2. The Argument and Method.

**Vers.* 3. *Vpon the cattell & the sheepe: with a very great plague.* I. better than, *upon the cattell & sheepe shall be a very great plague.* B.G. *cum caeter*; for the perfect distinction *athnah*, over sheep, divideth it from the clause following: *the Septuagint reade, *a verie great death*: but the word is *deber*; a plague.

Vers. 15. *For now when I stretch out mine hand.* I. or rather, *I had stretched out my hand, and might have smitten thee &c. and so thou shouldest have perished from the earth.* I. A reason is given, why the Lord did smite only the cattell with the pestilence, whereas he might have smitten the Egyptians also, and cut them off at once: this sense the Chalde expresseth, *it was very neere mee, to send a plague to smite thee and thy people*: better than *for now I have stretcht my hand, that I may smite thee.* V.A.P.L.S. for no such plague was now sent: or, *I will stretch my hand, that I may smite thee &c. and thou shalt perish from the earth.* B.G. for neither do we reade this to have been done.

**Vers.* 16. *I have caused thee to remaine.* I. or, *caused thee to stand.* A. P.H. or, *I have sustayned or kept thee.* G. or, *thou art reserved* 〈 in non-Latin alphabet 〉. S. better than, *I have appointed thee.* L.V.B.G.

To shew my power in thee. I.B. S.L. better than, 〈◇〉 *shew thee my power.* C.A.P.G.V. that the preposition *in*, is to be supplied, appeareth. *cap.* 14.18. the Lord is said to get honour upon *Pharaoh*: and so the Apostle readeth, *Rom.* 9.17.

**Vers.* 27. *Thou Pharaoh sent and called* B. G. *cum c^oter.* Then *Pharaoh sent them that should observe, and called.* I. Though it may bee referred to *Pharaohs* sending to see in the Land of Goshen: yet it is not safe to adde unto the text.

Vers. 30. *I know that thou & thy servants will not yet feare.* I.P.B.C.L.S. better than, *I know afore I pray, that you will feare.* V.A.G. *terem* better signifieth here *nondum*, *not yet*, than *antequam*, *before*, as the sense giveth.

3. The explanation of difficult questions.

QUEST. I. Why *Pharaoh* is so often sent unto, whom the Lord did foresee, that he would not hear^o.

Vers. 1. *GO to Pharaoh and tell him.* 1. *Though God knew that Pharaoh would not heare, yet he sendeth unto him againe both that his malice & obstinacie might be made manifest, & that the*

judgements also of God upon him, hereby might appeare to bee most just. *Simler.* 2. And though it was not in *Pharaohs* power to mollifie his heart, yet hee is punished because neither would he, though it had beene in his power. *Simler.* The necessitie of Gods decree, doth not take away the freenesse of the will to evill, neither is *compulsive*, but only maketh the event evitable: *Pharaoh* then is punished, not for the necessitie that lay upon him, but for the malice and unwillingnesse, and disobedience of his heart. *Borrh.*

QUEST. II. Why Moses in bringing the plagues doth not alwaies use Aarons rod.

Vers. 3. *BEhold▪ the hand of the Lord is &c.* This plague is not brought by the lifting up of *Aarons* rod, as the other. 1. For, if *Aaron* should have alwayes used his rod, it might have been thought that there was vertue in the rod. *Cajetan.* 2. God therefore so wisely disposeth in the sending of these plagues, that no exception could be taken. If *Moses* had done all, they might have suspected him to bee a Sorcerer, and therefore most of these plagues are brought by the ministrie of *Aaron*. And if they two should have done all, they might have been taken for gods, as *Paul* and *Barnabas* was, *Act.* 14. If they had alwayes used the rod, they might have ascribed vertue unto it: If God had by his immediate hand, sent all the plagues without any meanes, it had not bin so admirable: for who doubteth, but that God of himselfe can do all things? *Ferus.*

QUEST. III. Why the Lord punisheth the Egyptians in their cattell.

Vers. 3. *VPon thy flocke which is in the field &c.* 1. The Lord never sendeth any great plague upon the world, but he giveth warning of it before: so he did forewarne the old world of the floud by *Noah*: the Sodomites of their destruction by *Lot*: the Egyptians were admonished here by *Moses*: the Israelites by *Ieremie*, of the captivitie of Babylon. 2. The cattell heere are punished for the sinne of their masters: God beginneth with smaller punishments, before he proceed to greater, *Osiander.* 3. This plague was lesse troublesome than the former, but more discommodious, for by the destruction of their horse and oxen, their tillage was hindred, and they should want their sheepe for cloathing, their asses and horses for burden: *Simler.* 4. And this plague was most just: for as they had oppressed the Israelites before, in taking their oxen to plow, their horses and asses to carrie burdens; so the Lord doth worthily punish them in their cattell. *Perer.* As the fish were destroyed before in the water, so now the beasts upon land: to let them know that they were worthie to possesse nothing, God might justly deprive them of all. *Borrh.* 5. The Latine translator readeth, as though the hand of God should be, not onlie upon their cattell, but upon their very fields and grounds, which should be first poisoned and infected: but he leaveth out the Hebrew pronoun, *asher*, which shall be in the fields: for it is evident by the text, that the cattell onely were infected.

QUEST. IV. Why the Lord doth not alwayes exempt his people from temporall calamities.

Vers. 4. *I will make separation betweene the cattell of Israel &c.* Though it pleased God in this and other plagues, for his great glory sake, to exempt his people from these publike calamities; yet alwayes the Lord doth not so deale with his servants, for the true Prophets suffered famine under *Achab*, as well as the rest; *Ieremie* was taken with the Citie; *Daniel* carried into captivitie; which the Lord doth for these causes: 1. To purge out the corruption and infirmities which are in his owne servants. 2. To make triall of their patience, that God thereby might be glorified. *Simler.* 3. And the Lord doth chastise them in the small afflictions of this life, making a separation betweene the righteous and the wicked in the great judgements of the next world, as the Lord saith by his Prophet: *In a little have I forsaken thee, but with great compassions will I gather thee, Isay.* 54.7. *Ferus.*

QUEST. V. In what sense all the cattell of Egypt are said to have died.

Vers. 6. *All the cattell of Egypt died.* All the cattell in generall died not, for many died afterward being smitten with the haile and tempest, vers. 27. 1. Some therefore doe thus expound it, that

no cattell died but the Egyptians and all that died were theirs: *Cajetan*. 2. But it seemeth rather to be taken according to the phrase of Scripture, all died, that is, the greatest part. *Iun. Perer. Simler*.

QUEST. VI. Whether Pharaoh sent into Goshen in the other plagues.

Vers. 7. *Then Pharaoh sent, and behold*. 1. Some thinke that *Pharaoh* sent before, when the other plagues were; but the Scripture maketh no mention of it: as many matters of fact are omit|ted beside: but *Thostatus* refuseth this conjecture: for why should this bee onely here expressed that *Pha|raoh* sent, if he had done it at other times? 2. Some thinke that the other plagues all but the first, as of the frogges, the lice, and swarmes were such as *Pharaoh* could not send, and in the plagues following, but in the first *Pharaoh* did not then bethinke himselfe of any such thing: *Perer*. 3. But it is more likely that

Page 92

Pharaoh, though now twice he had been told so much by *Moses*, did neglect to trie whether the Israelites were exempted from these plagues or no. *Simler*.

QUEST. VII. Why Pharaoh called not to Moses to pray.

Pharaoh entreated not *Moses* at this time to pray to God to remove this plague, partly through envie and grieffe, to see the privilege and freedome of the Israelites which was an occasion of the hardning of his heart: partly because the other plagues continued sometime, and so might be remooved. But this plague of mortalitie and murraine came all at once, and suddenly swept the cattell away, so that no re|medie was left, neither was there place for prayer to remoove it, after this plague had suddenly smitten their cattell in all their coasts. *Pererius*.

QUEST. VIII. Whether this plague were naturall or supernaturall.

COncerning the kind of this plague: 1. It is evident that it was no naturall plague but supernaturall, for the text saith, the hand of God should be upon their cattell, that is, should smite them immedia|tely, no meanes being used at all: not so much as *Aarons* rod, whereby other plagues were called for. And beside it was not infectious as other naturall plagues are: for the cattell of the Israelites feeding among the Egyptians cattell (they dwelling in the midst of them) were not smitten at all with this plague. *Simler*. 2. Yet there might be some preparation unto this plague by the former, as it is menti|oned, *cap*. 8.14. that the land stunk of the dead frogges, and so both the aire and ground were corrup|ted, apt to breed putrefaction: *Perer*. But this was not the cause of the plague: for if the earth, and aire generally had been corrupted, the men had died as well as the beasts.

QUEST. IX. Why Moses is the minister of the sixt plague.

Vers. 10. *And Moses sprinkled them toward heaven*. 1. They both tooke the ashes out of the fornace, but *Moses* sprinkled them toward heaven. *Philos* saith, that *Aaron* was the Minister of those plagues, wherewith the earth and water were smitten; and *Moses* of those which came from heaven & out of the aire. *Augustine* giveth this reason, because *Aarons* office was to speake to the people, he wor|keth upon the earth and water; because *Moses* was in the things that belonged to God, hee is the mini|ster of those plagues which came from above. But these are curious observations. The reason rather was this: they stood both before *Pharaoh*, and therefore *Moses* as the chiefe whom the Lord had made as *Pharaohs* God, he is the minister of this wonder: *Ferus*. 2. As the two first signes were of the water, the two next on the earth; so this is wrought in the aire: *Simler* rather than the element of fire, as *Ferus*.

QUEST. X. Of the sixt plague of boyles, and of the manner thereof.

Vers. 10. *AND there came boyles breaking out.* First the handfull of ashes being cast into the aire, there was raised as a cloud of white dust like unto the ashes of the fornace over all Egypt: which dust could not be engendred of that handfull: but upon the sprinkling of the ashes, the Lord by his great power, caused that cloud of dust in the aire over al Egypt. 2. The matter which is here used is somewhat answerable to the effect, for as *Moses* taketh of the white ashes of the fornace, so they falling upon man & beast caused burning boyles, which at the first swelled & hoded the flesh, & then brake forth into sores: the word here used for blisters is derived of *bagnah*, which signifieth to boyle up as the water doth at the fire: *Borrh. Perer. Philo.* thinketh that these sores or boiles were over al their bodie, & grew into one being most grievous to behold. 3. This plague is answerable to the Egyptians sinne, for as they oppresse the Israeli|tes with fornace work, in the burning of brick, so they are punished with burning sores which came of the ashes taken out of the fornace. *Perer.*

QUEST. XI. Why the Egyptians are smitten with vlcers.

Vers. 11. *AND the boyles are upon the enchanterers.* 1. This sheweth that the Magitians, though before they had confessed the power of God, yet doe persist still in their malice against *Moses*: *Simler.* Hereupon *Cajetan* thinketh that they did not acknowledge the power of God before, but rather some superiour power of the spirits: but this followeth not, because they resist *Moses* still, that they did not confesse the power of God before: for like as the same aire that is illuminate by the sunne is darkened when the sunne is gone away, so no marvell, if the minds of the wicked after they have recei|ved some light be darkned againe. *Perer.* 2. This is the third time that these sorcerers are confounded: first when *Aarons* serpent eat up theirs: secondly, when their power was restrained in the third plague and now because they will not yet give over, they are punished. 3. Like unto these sorcerers are all un|faithfull counsellors to Princes, whom the Lord in like manner will plague: *Borrh.* And thus the Magi|tians of that *Pharaoh* of Rome are smitten with exulcerate consciences, which swelling with pride and hypocrisie doe bring forth most vile ulcers of impietie. *Simlerus.*

QUEST. XII. Of the hardning of Pharaohs heart.

Vers. 12. *AND the Lord hardned Pharaohs heart.* 1. The word signifieth to obfirme or strengthen, *chazak*, because it was a signe of strength, or rather stubburnenes to stand against God: there is another word used to signifie the same thing, *cabadh*, to make heavie, as *cap.* 8.15. *Pharaoh* first by his owne corrupt mind, hardning or making his heart heavie, the Lord as by casting a heavie weight upō it ma|keth it heavier: *Iun.* 2. *Origen* well noteth how sometime *Pharaoh* is said to harden his owne heart, *c.* 8.15.

sometime the Lord as in this place: the first kinde of hardning is declared by the Apostle, how it com|meth when men by their impenitencie abuse the lenitie and longanimitie of God, *Rom.* 2.5. But the same Apostle making mention of the other hardning by the Lord, *Rom.* 9. he passeth it over, and it may be thought to bee one of those high matters, which *Paul* heard being taken up into paradise and is not to bee uttered. Thus *Origen* counteth this a great secret, how God is said to harden the heart. And so it is, yet not such a secret, but that we find the same opened in scripture: how the Lord by giving wicked men over to themselves, and withdrawing his grace doth as a most just Judge punish their voluntary obstina|cie with a further degree of induration. See more hereof before, *Doct.* 2. in 7. *cap.* 3. But here God is to be considered not as in his bare prescience only foreseeing the obstinacie & hardnesse of mens heartes, but as a just Judge in

leaving of them to themselves. *Simler*. 4. And this *Augustine* doth worthily wonder at, that *Pharaoh* is hardned by those meanes which in all likelihood should have mollified him. For if the Israelites cattell had died aswell as the Egyptians, and if the sorcerers had prevailed still, hee might have had some colour: but seeing all things doe fall out contrarie, the Israelites to be preserved, and his sorcerer▪ to be foiled, he being still hardned, bewraieth a most obstinate heart that could no way be mollified.

QUEST. XIII. What plague the Lord threatned to destroy *Pharaoh* with.

Vers. 15. *FOr now I had stretched forth my hand.* 1. Some doe understand this generallie of the plagues following, shewing that the plagues to come were greater than these which were alreadie past, and that the Egyptians had felt nothing to that which they were like to feelee: *Ferus*. But here mention is made of the plague of pestilence which both *Pharaoh* and his people should be smitten with, yet none such came. 2. Some do referre it to the plague of the first borne, and the full accomplishment of this threatning, they say, was in the red Sea: *Osiander*. But neither *Pharaoh* nor his people perished by the plague 3. It is better understood of the plague, which was alreadie past: that God might as well have destroyed them with the pestilence sent upon the cattell, but that he spared them for another end: *sic Iun. Borrh. Perer*. This sense best agreeth to that which followeth, *vers.* 16. For this cause have I kept thee &c. The Chalde Paraphrast also expresseth the same sense: as is before shewed in the divers readings.

QUEST. XIII. In what sense the Lord saith, I have kept thee.

Vers. 16. *FOr this cause have I kept thee &c.* 1. Not that God made *Pharaoh* obstinate of purpose, to shew his power on him, & thereby to get glorie to himselfe: for God needeth not mans mallice for the setting forth of his glorie. *Ferus*. And like as the Apostle giveth this rule, not to doe evill, that good may come of it, so neither doth the Lord give consent unto evill, that some good thing may be wrought thereby. 2. Some referre it to Gods permission: that he suffered *Pharaoh* to be hardened to this end, that hee might get glorie by him: but neither can this be said of God that he suffereth any evill to bee done, as it is evill: and to suffer one to be hardned, is the greatest punishment of sin that can be: and it is usually inflicted for great sinnes that were committed before: therefore, before *Pharaoh* had grievously sinned, he cannot be said to be permitted and suffered to bee hardned. *Perer*. 3. Some do understand it of Gods ordinance, that *Pharaoh* being hardned and become obstinate by his owne corrupt will, is ordained of God for the further setting forth of his glorie. *Perer*. 4. But though this exposition be sound, yet it seemeth not to be so fit and proper in this place: this verse then depending of the other, sheweth the reason why the Lord had saved and reserved *Pharaoh* out of the pestilence, that he might shew his power in him. *Simler. Borrh. Iun.* This then is the sense, though *Pharaoh*, being wickedly bent and obstinate, had deserved to have been cut off by the former plagues, yet the Lord was patient to him ward, and suffered him yet to continue, that the Lord might get greater glorie by him. *Ferus*. 5. The Apostle indeed, in setting forth this example, hath relation to Gods eternall decree, *Rom. 9.* yet it may very well stand also with this application to the present time of *Pharaohs* preservation: for that which God doth presently, he also decreed before in his eternall counsell to be done. *Simler*.

QUEST. XV. The plague of haile supernaturall.

Vers. 18. *I will cause to raine a mightie great haile.* 1. Although haile, thunder, lightning, are for the most part procured by naturall causes: yet this was a supernaturall and extraordinarie tempest: for these reasons: in Egypt there are no tempestes, or winter weather, but only in places neere the sea, in the time of winter there fall some thinne showers, but above Memphis there falleth no raine at all, *Sic Philo*. This tempest then of haile was unusuall in Egypt: secondly, it was generally over all Egypt as tempests use not to be: thirdly, it came at a certaine time prefixed. *Simler*. And this was admirable in it, that the fire and haile being mingled together, the fire did not melt the haile stones, nor the haile quench the fire, as *Philo* also noteth, and it is set forth,

Wisdom. 16. 2. In this plague three elements together shew their force, the aire in the thunder, the water in the haile, the fire in the lightning. *Perer*. 3. Whereas the Grecians and Egyptians, and other heathen did imagine, some gods to be of the aire, some of the water, some of the land, the Lord therefore sendeth of all sorts of plagues upon the Egyptians, in the aire, the water, in the earth, in the fire, to shew himselfe to bee Lord of all the elements, and of all creatures. *Theodore* *quaest.* 21. 4. Concerning the application of this plague; *Origen* understandeth the thunder, haile and lightning, of the Word of God, the voice thereof instructeth, it beateth downe sin, as haile, & as fire burneth up the stubble of our affections. *Augustine*, whom *Ferus* followeth, compareth it with the eight Commandement, Thou shalt not steale: for as heere the fruit which

the trees beare, are beaten off with haile, so, whatsoever gaine is gotten deceitfully it perisheth, and Gods curse is upon it. But such mysticall applications are more curious than profitable, every man according to his own conceit, may find out wittie conveiances. But this observation is more proper, which *Ferus* noteth, that this plague hath also a fit correspondencie with the crueltie of the Egyptians: for as they did cause the Israelites to wander up and downe their fields to gather straw, so now the Lord sendeth haile and lightning, which destroyeth the fruit in their fields.

QUEST. 16. Whether there useth to be no rayne and hayle in Egypt.

Vers. 18. *SVch as was not in Egypt since the foundation* thereof. These words do give occasion to inquire, whether raine, haile and thunder are usuall in Egypt, or not at all, as some affirme. 1. *Iosephus* thus writeth, that in this plague there came haile, never seene in Egypt before, and bigger than useth to bee in other countries in the time of winter. 2. *Philo* also writeth, that *Aegyptus sola inter regiones in mediano tractu hyemem ignoret: that Egypt alone of all the South countries hath no winter.* And consequently, no winter weather, as raine, haile and such like: and he giveth three reasons thereof because it is neere unto *Torrida Zona*, the hot & partching climate, which drieth up the clouds: *aut inundans fluvius nubes absumit*, or Nilus overflowing doth waste the clouds: and seeing their grounds become fruitfull by the inundation of Nilus, *natura non solet in vanum operari, vt pluvias terrae non indigenti largiatur: nature worketh not in vaine to give raine to a ground that needeth it not.* 3. So *Plinie* shewing the reason, why lightning is rare in winter, or summer, because in the one the cold vapors extinguish what fiery matter is drawne up, in the other because the heate drieth up the exhalation, giveth instance for the first in *Scythia* a cold countrie; for the other in Egypt a hot countrey, that thunder and lightning are not there to bee seene or heard. But in temperate countries they are usuall, as in Italy: *Plin. lib. 2. cap. 50.* 4. Beside the Scripture seemeth so to affirme, that it raineth not in Egypt, but they watred their fields with their feete, as one doth a garden, *Deut. 11.10.* See also *Zach. 14.13.* 5. But against this it may bee objected, that if there used to bee no haile, nor thunder in Egypt, to what purpose is this comparison made, that there was none such in Egypt since the foundation thereof? Therefore this must needs be affirmed, that Egypt is not altogether without haile and raine, but as is before alleaged out of *Philo*, in the northerly parts thereof toward the sea, they use to have some thinne shewers: but yet generally, for the greatest part of Egypt they have none. *Perer.*

QUEST. XVII. What is the meaning of these words since the foundation of Egypt.

Since the foundation of Egypt was laid. 1. Not from the foundation of the world, from whence, unto the 80. yeere of *Moses*, are yeeres 2453. for the text afterward evidentlie speaketh of the time since Egypt was a nation, vers. 24.2. Neither is it to be understood, since Egypt was so called: for *Egyptus* brother of *Danaus*, son of the Egyptian *Belus* gave that name unto it: who was about the time of *Iosuah*, as *Augustine* thinketh, following the computation of *Eusebius* which

was 800. yeeres after the floud. But as *Iosephus* alleageeth out of *Manethon* the Egyptian Chronicle, *Dana*•s lived after the Hebrewes departed out of Egypt 300. yeeres: Then it is evident, that in *Moses* time, nor many yeeres after, Egypt had not that name. 3. The meaning then is, that since Egypt began first to bee inhabited, which was about 100. yeeres after the floud, at the division of tongues, at the building of the tower of Babel: for then *Noahs* sonnes were dispersed into the world, and *Mizraim* the sonne of *Cham* was the founder of this nation, of whom it is in Scripture usually so called: from thence untill this time are 697. yeeres. 4. Hence is manifest both the error of *Gerardus Mercator*; that the Egyptians do fetch their petigree from beyond *Noahs* floud; as also that fabulous fiction of the Egyptians, that before *Amasis*, who was King of Egypt in the time of *Cyrus*, affirme that there reigned in Egypt above 330. Kings: and they do boast of Chronicles of 13. thousand yeeres. *Pompon. Mela. lib. 1. de situ orbis. Perer.*

QUEST. XVIII. Of the greatnesse of this tempest of hayle.

Vers. 28. *THat there be no more thunders of God, and haile.* That is such grievous and terrible thunders. 1. The greatnes of these thunders is set forth by these foure arguments: the efficient, God was the author of them beyond the ordinarie worke of nature; the matter there was fire and haile mingled together; the effects, they killed both man and beast that were abroad, and blasted all the corne that was above the ground, *vers. 31.* and by way of comparison, there was never such haile in Egypt before, *vers. 24. Ferus.* 2. Wonderful are the effects of thunder and lightning, they make the Hinds to calve, and other cattell to cast their young: and therefore because of the terror and power of them, they are called the voices of God, *Psal. 29. Borrh.* 3. In this haile, this is admirable, that although it rained haile throughout all the land of Egypt, yet the land of Goshen was exempted: as the great hailestones which fell upon *Ioshuas* enemies and killed them, touched not the hoast of Israel *Iohoua 10.4.* Thus the haile and lightning destroyed all abroad, the haile the more softer and tender things, the lightning such things as were sturdie and strong, renting and breaking asunder what soever resisted. The Chronicles make mention of a most grievous haile in France, under the reigne of *Lodovicus* sonne to *Charles* the Great, about the yeere of the Lord 821. which was of such bignes that it slew both man and beast: and at that time a peece of ye of 12. foote long fell with the haile out of the aire. *Perer. 11.*

QUEST. XXI. How Moses knew that Pharaoh dissembled.

Vers. 30. *I Know that yee will not yet feare.* 1. Some make this the sense (expounding the word *terem* for *priusquam*, afore) I know that now, before the plague is removed at my prayer, that yee will make a semblance and shew of feare, but when I have prayed, and you are delivered, then you will returne to your former hardnes of heart. *Vatab.* But beside that to make up this sense, much must be understood and supplied, that is not in the text, the word *terem* rather signifieth here *nondum*, not yet, as it is taken, *Gen. 19.4.* and *cap. 10.7.* and thus both the Septuagint and Chalde Paraphrast interpret it negatively, as is shewed before in the divers readings. 2. Although *Mosessaw* some present fruits of sorrow and feare, yet he knew, that they were far from true fruits, because *Pharaoh* only humbled himselfe for the time, to be delivered from this plague: and *Moses* had experience alreadie of his hypocrisie and dissimulation: and further, he knew that *Pharaoh* was given over of God to hardnes of heart, and therefore no found fruits of repentance could come from him.

QUEST. X. What kind of graine was not smitten with the hayle.

Vers. 32. *THE wheate and the rie were not smitten.* 1. That which we here translate *rie*, is in the Hebrew, *cusmeth*, which *Hierome* sometime translateth *vicia*, a kind of fetches or tares, sometime *far*: some take it for a kinde of beare barley, others take it for *spelta*, a kinde of wheate

so called, well knowne in Italie and Pannonio: so *Montan.* and *Pagnin:* but it is rather that kinde of graine which is called 〈 in non-Latin alphabet 〉 *zea*, all one with 〈 in non-Latin alphabet 〉, as the Septuagint reade, a middle kind of graine betweene wheate and barley such as rie is. *Diosco•ides* saith that 〈 in non-Latin alphabet 〉 is of the kinde of 〈 in non-Latin alphabet 〉. *lib.2. cap. 1*, so also saith *Hero•dotus* that they used that kinde called 〈 in non-Latin alphabet 〉 for bread, which some call 〈 in non-Latin alphabet 〉, which is well translated rie, for it was a kinde of beead corne, therefore neither fetches nor barley, and a middle sort betweene wheate and barley, 2. Now in that the barley was smitten, and not the wheate and rie, the reason is given, be|cause the one was cared, and the other was hid, the word is *aphiloth* obscure, not hid in the hose, as *Pel•lican*, but hid in the ground: *Iun.3.* the Septuagint reade 〈 in non-Latin alphabet 〉, the Latine *serotina*, because the wheates and ries were late sowne: but it is not like that wheat and rie were sowne after their barley, which sooner commeth up and is sooner ripe: but though they were sowne together, yet the barley lieth not so long hid in the ground, as the wheate and rie: the reason then of this difference was, the barley was growne of good length out of the ground, and so was blasted and smitten, the other not yet appearing out of the tilth, but lying hid. 4. But with us the use is contrarie, for our wheate and rie, which wee call win|ter corne, are out of the ground before the barley is sowne Some thinke that the Egyptians doe sow all their graine together in the slime and soile that Nilus leaveth behinde, about the Autumne, and then plow it in November, and sow it againe in Aprill: *Borrh. in cap. 7.* but that is not like: for both the moist|nes of the ground, after the overflowing of N•lus, and the warmth of the aire, which in winter time in Egypt is temperate, would have brought forth the wheate and rie sooner, that it could not have lien so long hid, as toward the spring, when it is supposed this tempest of haile came. And againe, the use of husbandmen is not first to sow their ground and then to plow it: but first they make it plaine and readie, and then cast in their seede, as the Prophet sheweth, *Esay. 28.25.* Therefore it seemeth more like, that the Egyptians sow no corne at all, but toward the spring, as the like use is in some parts of England, as in Cumberland, as I have been informed, where they sow not their wheate and rie before winter, as in other countries but toward the rising of the yeere, and so all these kindes being sowne much about one time, the barley might sooner appeare above the ground 5. Now by this it may be conjectured at what time of the yeere these plagues came, the corne doth begin to eare but toward the spring, when all things as it were revive and begin to flourish. But the spring in those countries is forwarder, then it is with us: for they had ripe corne in mid March when they kept the Passeover: this plague then of haile might be sent about the end of Februarie, and so all the rest within the compasse of a moneth, or in a very short time, as is shewed before, *quest. 29. in cap. 7.*

4. Places of doctrine.

1. *Doct.* The pestilence is sent of God.

Vers. 3. *BEhold the hand of the Lord is upon the flocke.* This sheweth that the plague and pestilence commeth not by chance, nor by naturall meanes onely, but it is sent of God: so the Prophet saith, *Shall there be evill in the citie, and the Lord hath not done it? Amos 3.6. Ferus.*

2. *Doct.* Why the Lord suffereth the wicked and is patient to them ward.

Vers. 16. *THerefore have I kept thee.* The Lord useth great patience and longanimitie toward the wicked and obstinate, as heere to ward *Pharaoh*, which the Lord doth for divers ends: 1. Hereby it appeareth how great an evil the hardnes of the heart is, w^{ch} can neither be wonne by benefits, nor yet mollified by punishments. 2. That the wicked and impenitent may bee inexcusable, having so long a time of repentance given them. 3. That Gods goodnesse & mercie might appeare in suffering so long the vesses of his wrath. 4. That God thereby may have occasion to shew his judgements in the world, and to set forth his glorie: which is the reason here touched why the Lord spared *Pharaoh.* *Perer. 3. disput. in cap. 9.*

3. *Doct.* How the Lord punisheth sinne with sinne.

Vers. 12. *THE Lord hardned the heart of Pharaoh.* Thus God in his justice doth punish sin with sin. *Pharaohs* former obstinacie and hardnes of heart, is punished with a greater measure and degree of obstinacie. *Piscator.* So *Saul* was punished with desertion, and being left unto himselfe, after he had committed most grievous sinnes of hypocrisie, presumption, disobedience, crueltie. Thus the Lord punished the Gentiles, by giving them over to their hearts lusts, *Rom.* 1.2. The hardning then of the heart, as it is evill, proceedeth of man, as it is a punishment, it is disposed and inflicted of God.

4. *Doct.* Of the force of the law of nature.

Vers. 27. *PHaraoh said I have now sinned.* Heere wee see the force of the law of nature, which infor|meth *Pharaohs* conscience, that he had sinned and done amisse: So the Apostle teacheth, *That the Gentiles did shew the effect of the law written in their hearts, their consciences bearing witnes, and their thoughts accusing one another, or excusing, Rom.* 2.15. Hence also it is evident, how the Law dif|fereth from the Gospell: the Law worketh terror, and revealeth sinne, but the Gospell worketh com|fort in the remission and forgiveness of sinne, *Borrh.*

5. Places of confutation.

1. *Conf.* That God hardneth the heart otherwise than by permission.

Vers. 12. *THE Lord hardned the heart of Pharaoh.* *Bellarmino*, and generally the Romanists do hold, that God doth no otherwise blind the mind, and harden the heart, than *permittendo & de|serendo*, by permission onely and desertion, or forsaking, *negativè, non positivè, negatively only, not positively*, that is by denying and withholding his grace, not by acting or doing any thing. *lib. 2. de amission gratia, cap. 14. obser. 4.*

But this text evidently doth convince him. The Lord is here said to harden *Pharaohs* heart, w^{ch} sheweth an action in God, not a connivence or permission only. And three waies God is an agent in hardning of mans heart, and yet he is free from all touch or suspition of evill. 1. God is to be considered as the Creator of all, from whom both the righteous and unrighteous receive al their naturall powers & faculties, where|by they live, move, worke or doe any thing, *In him we move, live and have our being.* *Act.* 17.28. So *Augu|stine* saith, *Non peccati cujusquam author est deus, sed naturae creator: God is not the author of any sin, but the Creator of nature, which when it had power not to offend, yet trespassed of it owne accord.* 2. Though the Lord willeth not sinne to bee done, neither approoveth it when it is done, yet he doth order and dispo|seth it being done, * and directeth it to such ende as himselfe pleaseth: so it is said in the Psalme, *Whatsoe|ver it pleased God that did hee in heaven and in earth, Psal.* 13 5.6. God would never suffer sin to be com|mitted in the world, but that he knoweth how to turne it to good, as here he useth *Pharaohs* hardnes of heart to his owne glorie. *Augustine* saith, *Aliud Deus fecit & ordinavit, aliud non fecit, sed ordinavit: Some things God both doth & ordaineth, some things he doth not, yet ordaineth:* that is, disposeth of them to some good end. 3. God is to be considered in the action of the hardning of the heart as a just judge that pu|nisheth sinne by sinne: so is he also an agent, and not a patient or sufferer onely. Their owne master of the sentences doubteth not to say, * that *concupiscentia in quantum poena est peccati, Deum habet a|thorem: that concupiscence as it is the punishment of sinne hath God the author thereof.* *lib. 2. distinct. 23.* So like|wise may it be said, that the hardning of the heart, as it is a punishment of sinne proceedeth from God; and his reason is, because all punishments are just. Therefore as God is a Creator giving power and life to all, as hee disposeth and ordereth evill actions unto good, as he is a just Judge and punisher of

sinne, so is he an agent, in hardning of the heart, therein shewing his power, wisdom and justice: but the sinne and evill therein committed is only of man, who properly hardneth his owne heart.

2. *Conf.* Against the toleration of any contrarie religion.

Vers. 29. *AS soone as I am out of the Ci•ie.* Moses will not pray in the Citie which was given to superstition and Idolatrie, he will separate himself from the companie and presence of the superstitious and unbeleevvers, that he may give himselfe to fervent and zealous praier. And for this cause he said before, that the people could not sacrifice unto God in Egypt: *Simler.* By this then we see, that God cannot be purely served in the midst of Idolaters. They which will worship God aright must sequester themselves from among such. It is therefore a dangerous thing that any toleration of a contrarie religion should be admitted, God will have as the whole heart in man, so the whole worship in his Church: where Gods arke is, there Dagon shall be thrust out of his place: for there is no fellowship betweene light and darkenes, Christ & Belial, 2. *Cor* 6.14.15. As *Iacob* would suffer no superstition in his familie, but removed all the images out of his house, *Gen.*35. so will a religious prince in his kingdom.

3. *Conf.* Of assurance and confidence in prayer.

I Will spread mine hands unto the Lord and the thunder shall cease. Moses here prayeth with confidence, and is assured that God will heare his prayer. So ought we to aske in faith, & pray with assurance that God will heare us. S. *James* saith, *let him aske in faith and waver not, neither let that man thinke* (that is, he which wavereth) *that hee shall receive any thing of the Lord, cap.* 1.6.7. How then are not the Romanists ashamed thus to affirme, *non requiri in oratione sidem qua certo credamus Deum absolute facturum quod petimus; that faith is not requisite in prayer; to beleieve certainly that God will absolutely do that for us which we aske? Bellarmin de bon. operib. in par•icul. cap.* 9.

Indeed there is a double kind of such assurance, one is *extraordinarie*, which proceedeth of some specliall revelation, as here *Moses* building upon Gods particular promises made unto him, was sure his prayer should take effect; the other is an *ordinarie* assurance, which is also of two sorts▪ either when we pray for things spirituall concerning eternall life, where the faithfull have an absolute assurance to bee heard: or for things •emporall, where our assurance is but conditionall, that God will grant us such thing so faire forth as they are expedient. And even in praying for things temporall there is also an assurance <...> and *determina•e*, which is somewhat rare, yet often found in the children of God, when they ha•e <...> and constant perswasion, that God will heare them for their temporall blessing which they pray for: and God therein never faileth them: as *Iacob* was assured, that God would keepe him in his journey, and give him bread to eat and clothes to put on, *Gen.* 28. And of this assurance S. *James* speaketh th•t <...> *of faith shall save the sicke, Iam.* 5. they which pray with confidence and assurance, for the health of the bodie, even shall be heard therein: they which are not heard have not that f•i•h, and God giveth them not that faith and assurance, because he seeth such health not to be good for them. There is beside this a ge•nerall assurance, which every one of Gods children feeleth in their prayer: as to be fully perswaded, that either God will give them that particular temporall blessing, which they pray for, or some other gift which God seeth to be more necessary for them. As *Paul* was not in particular assured that the pricke of the flesh should be taken from him, yet he knew that his prayer should obtaine either that, or a more pretious gift: as the Lord said, *my grace is sufficient for thee:* he received the grace and strength of God, to resist and overcome that temptation, though it were not altogether taken from him. *Augustine* concerning this difference of assurance betweene prayer for things temporall, and for things spirituall hath this excellent sentence: *Sanitatem quis petit, cum agrotat, & forte ei adhuc aegrotare utile est; potest fieri ut hic non exlandiariis: at vero cum illud*

petis, ut det tibi Deus vitam aeternam, securus esto, accipies: A man asketh health when he is sicke, and yet it may bee good for him to be sicke; it may bee then thou shalt not be heard here; but when thou asketh of God to give thee eternall life, be out of doubt thou shalt receive it.

6. Places of morall use.

1. *Observ.* Sinne the cause of extraordinary sicknesse.

Vers. 10. *THere came boiles breaking out into blisters.* As *Pharaoh* here and his people were smitten with boiles and ulcers for their sins, which they had committed against God and his people; so when the Lord sendeth strange diseases and sicknesses into the world, wee must take them as signes of the wrath and indignation of God, *Simler.* As the Apostle sheweth that the Corinthians for certaine abuses, which they were guiltie of, in receiving the Lords Supper, were chastised, some with sicknesse, some with death, 1 *Cor.* 11.30.

2. *Observ.* Gods judgements tempered with mercy.

Vers. 19▪ *SEnd therefore now and gather thy cattell &c.* The Lord remembreth mercie in the midst of his judgements: though the Lord had certainly determined to bring this plague of haile upon Egypt: yet together *Moses* giveth advice, how both they and their cattell should be preserved from it: thus saith the Psalmist, *Mercy and truth are met, righteousness and peace shall k•ss• one another, Psal.* 85.10. Gods truth and justice is accompanied with mercy, truth and favour, *Pellican.*

3. *Observ.* Confession of sins which proceedeth onely from the feare of Gods judgements is no true or right confession.

Vers. 27. *PHaraoh said unto them, I have now sinned.* This was no true confession, but *Pharaoh* was forced thereunto by this grievous plague of haile and lightning, that was upon him and his people: and beside, he simply confesseth not his sinne, *but now▪* that is, *in this,* or *at this time,* I have sinned: so hypocrites doe not truly confesse their sins, but those onely they sometimes will seeme to acknowledge, that are notorious, and wherein they are manifestly convicted, *Ferus.* Here we have all the parts of popish penance, contrition, confession and satisfaction, for he is content to let the people goe: but yet it was far from true or sound repentance: so in *Iudas* there was all three, contrition, confession, and satisfaction in restoring the money, which he had taken to betray Christ: but he wanted the fruits of true repentance, the peace of the conscience, and cleering thereof before God by remission of sinnes, as the Apostle sheweth, *Rom.* 5.1. and 1 *Cor.* 7.11. *Simler.*

4. *Observ.* To hope the best of men while they live.

Vers. 29. *AS soone as I am out of the Citie I will spread mine hands, &c.* Though *Pharaoh* had deceived *Moses* divers times before, yet he refused not still to pray for him: he hoped the best of him, as the Apostle saith, that charitie hopeth all things, 1 *Cor.* 13.7. which teacheth us that we should be wan|ting unto none in our prayers but hope the best of them while they live, *Ferus.*

CHAP. X.

1. The method and Argument.

T His Chapter hath two parts according unto the two plagues therein described, the eight of Locusts, to *vers.* 21. and the ninth of the three dayes darknesse, to the end of the Chapter.

In the first part, there is, 1. the denouncing or threatning of the plague, to *vers.* 12. wherein we have, first Gods Commandment unto *Moses* to goe unto *Pharaoh*, with two reasons, that God might worke his great miracles, *vers.* 1. and that he might declare them to their posteritie, *vers.* 2. then *Moses* obedience in the execution of his charge: where he beginneth with the reprehension of *Pharaoh*, for his obstinacy, *vers.* 3. then he nameth what plague the Lord will send, *vers.* 4. and the effects thereof, both in devouring the fruits of the earth, *vers.* 5. and filling their houses, *vers.* 6. Thirdly, the event: *Pharaohs* servants move the King, *vers.* 7. hee causeth *Moses* and *Aaron* to be called, *vers.* 8. they propound their request, *vers.* 9. But *Pharaoh* yeeldeth not unto it but in part, *vers.* 10, 11.

2. Then followeth the execution of the judgement before denounced, where the signe, the stretching forth of *Moses* hand with the rod is expressed, then the instrumentall cause, the East wind, *vers.* 13. the plague it selfe, *vers.* 14. and the effects thereof, *vers.* 15.

3. The events are these three, *Pharaohs* confession of his sinne, with his supplication to *Moses* to pray unto God, *vers.* 16.17. *Moses* prayer, with the effect thereof, *vers.* 18. the third is the hardning of *Pharaohs* heart, *vers.* 23.

In the second part, which containeth a description of the ninth plague of darknesse, 1. The Commandment of God is premised, shewing *Moses* what he should doe, stretch out his hand toward heaven; and to what end, that there may be darknesse; and what darknesse, such as might be felt, *vers.* 21. 2. The execution followeth: shewing *Moses* obedience, he stretched out his hand, *vers.* 22. the sequell thereof, in bringing darknesse, which is described by the circumstance of the time, it continueth three daies, *vers.* 23. by the effects, none could stirre from his place; by the contrary, there was light with the people of Israel.

Thirdly, the events in *Pharaoh*: 1. He seemeth to relent in promising to let the people goe, with some limitation and exception of their cattell, *vers.* 24. Secondly his obstinacie and hardnesse of heart in refusing to let them goe upon *Moses* replie, *vers.* 25▪ 26, 27. Thirdly, *Pharaohs* threatning of *Moses*, and charge that he should see his face no more, *vers.* 28. with *Moses* answer, *vers.* 29.

2. The divers readings.

*Vers. 2. *That I may shew these my signes in the middest thereof* A.P.H. 1. In the *middest of Egypt*, Lo•, of his Kingdome. V. G. better than, *before him*. B. or *in him*. L. or, *in the middest of them*. C. or, 〈 in non-Latin alphabet 〉, upon them. S. It is better referred to the land it selfe, than either to *Pharaoh* or the Egyptians, as the words shew in the originall.

*Vers. 7. *How long shall he be a snare unto us?* I.P.B. rather than, *an offence or scandall*. A.V.C.L.S.G. for *Moses* had beene an instrument of such grievous plagues, that they feared him, even as the bird the snare: the word *m•kesh* signifieth both, but the first rather here, as likewise *Deut.* 7.16.

Doest thou not yet know that all Egypt is destroyed? I. B. C. L. better than, *wilt thou know first that* &c. A.P.V.G. or, *wilt thou know that Egypt is destroyed?* Here the particle *terem* is omitted, which signifieth both *nondum*, not yet, and *ante quam*, before: the first is more fitting here: see before *chap.* 9.30.

*Vers. 10. *See to it, for evill is before your face*. I.A.P. that is, he threatneth them if they will not cease to be troublesome to him, as *vers.* 28. better than, *ye have some mischief in hand*. B. so also L.S.V. the first sense is more agreeable, because of that watch word set before, *se•*, as *vers.* 28. take heed to thy selfe: the Chalde putteth both these senses together: *See the evill which you intend to do, standeth against your face*. G.

*Vers. 11. *He cast them out of Pharaohs presence.* A.P.V.C. i. *Pharaoh cast them out from his face.* I. bet|ter than, *were thrust or cast out of Pharaohs presence.* B. G. L. S. for the word •egaresh is in the singular number.

*Vers. 13. *He stretched his rod over the land of Egypt.* B. or, *upon.* G. *cum c•ter, against.* I. *ghal* more usually and properly signifieth upon, as *chap.* 8.5.

*Vers. 14. *Locusts.* I. *cum c•ter:* better than, *grasshoppers.* B. G. *Arbeh* is the locust, and *chagabh* the grasshopper, *Eccles.* 12.5.

*Vers. 19. *The reedie sea.* I.V. *the sea Suph.* A.P. rather than, *the red sea.* L. S. C. B. G. *Suph* signifieth a r•ed: and that sea is so called because of the abundance of reed there growing, *Plin. lib.* 11. *cap. ult.* the same is also called the red sea, for that it seemeth to be red, because of the reed or the sand.

Vers. 26. *We doe not know with what we shall serve the Lord.* B.G.I.P. better than, *how wee shall serve.* G. or *what we shall serve.* * S. for that is an improper phrase, or *what was shall sacrifice.* L. V. the sense but not the words▪ *ghabadhto* serve.

3. The explanation of difficult and doubtfull questions.

QUEST. I. Why Moses is bid to goe to Pharaoh, notwithstanding his heart was hardned.

Vers. 1. *GOe to Pharaoh, for I have hardned his heart, and the hearts of his servants, &c.* 1. *Moses* is bid to goe still to *Pharaoh*, because hitherto he hath prevailed nothing: and though the ser|vants of *Pharaoh*, before time were obstinate as their master was, yet now they should be humbled, as it followeth, *vers.* 7. *Iun.* 2. Though *Moses* is told before, that *Pharaoh* shall not heare, yet he is sent againe to make him inexcusable, as in the Gospell Christ sendeth the leper to the Priest to be a testimonie against them: *Ferus.* 3. The hardnesse of *Pharaohs* heart, is not the effect of the signes and wonders, but the occasion of them: for if *Pharaoh* had yeelded at the first, then the Lord should not have needed to have contended with him by multiplying of his signes: *Simler.* This hardnesse of *Pharaohs* heart, proceeded from his owne corruption, and the Lord as a just Judge further punisheth him with his owne sinne, but disposeth of it to his glory: so then God, in respect of the immediate act of hardning *Pharaohs* heart, is said to harden it not *positively* by making his heart hard, but *negatively*, in not mollifying it, but leaving of him to himselfe: but as the hardnesse of heart is a punishment of *Pharaoh*, and as it is referred and disposed of to Gods glorie, the Lord also worketh positively, and actively. 4. So then this is the order of the causes here propounded, the end of the hardning of *Pharaohs* heart, is, that God may shew his signes; the end thereof, that Gods works may be knowne in Israel, and declared to their children: and the chiefe end of all, is, That ye may know that I am the Lord: *Iunius.*

QUEST. II. How Moses is said to be a snare to the Egyptians.

Vers. 7. *HOW long shall he be a snare unto us?* 1. The Septuagint put the article in the neuter Gender: How long shall this thing be an offence: but it is better understood of *Moses*: he was as a snare and trappe unto them in respect of these grievous plagues and afflictions, which he was the minister of: *Simler.* And therefore they are afraid of him as the bird is of the snare: *Iun.* 2. They use three reasons to perswade *Pharaoh.* first, in respect of themselves, they all smarted for one mans obstinacie; in respect of *Moses* and the Israelites, their request was reasonable, they did but aske leave to goe to serve their God: thirdly in regard of the whole land of Egypt, which was almost destroyed: *Ferus.* 3. Though *Pharaohs* servants seeme for the time to be touched, yet they

were farre off true repentance and conversion unto God: and they doe not leave for all this their superstition and Idolatry, *Simler*. and afterward their hearts were hardned againe, when they with *Pharaoh* pursued after Israel to the red sea.

QUEST. III. Of Pharaohs wish, Let the Lord be so with you, &c.

Vers. 10. *SO let the Lord be with you as I let you goe.* 1. Some doe interpret these words as plainly spolken, that *Pharaoh* wisheth indeed that God were no more mercifull unto them, then they should finde him: *Genevens*. But this though it bewraieth an uncharitable minde in *Pharaoh*, yet it sheweth that he had a reverend opinion of the divine assistance, which he wisheth to be as farre from them, as his affection was. But *Pharaoh* had no such opinion of the God of Israel. 2. Therefore it seemeth that these words are uttered with a kind of derision: as if hee should say, you boast much, that you serve a mightie and great God, well, let him deliver you, for I will not; and so in effect he saith, as he did at the first, *I know not the Lord, chap. 5. Ferus*. 3. And yet unwittingly *Pharaoh* wisheth unto them the assistance of God indeed: for he afterwards himselfe did let Israel goe, and he wisheth God even so to be with them as he would let them goe, which indeed came so to passe, God was with them and so overruled *Pharaohs* heart, that he was content to dismisse them, *Iun*.

Of the eight plague.

QUEST. IV. Of the nature of Locusts, and whether this plague were extraordinary.

Vers. 13. *IN the morning the East wind brought the Locusts.* 1. *Plinie* writeth strange things of these Locusts, as how the female dieth of a certaine worme that choketh her breeding betweene the jawes, as soone as she hath brought forth her young: that in India there are of them three foot long: they are taken up with the wind and flie over the seas, and fetch a great compasse to seeke food; they are in such multitudes, that they shadow the sunne: where they light, they feare the grasse by touching it, and devoure up all, yea they doe eat through the roofe of the houses. They often flie over out of Africa into Italie. In the region *Cyreno*, there is a law thrice in the yeere to fight against them. First in destroying their egges; then the young; and after when they are growne. In the Isle Lemmis every one is appointed a certaine measure of Locusts which they shall kill and bring to the magistrate: and they doe nourish birds of purpose to take their flight against them, and so to destroy them. In *Necare* and *Syria* they embattell themselves against them. Thus much *Plini, lib. 11. cap. 29. Ex Perer*. 2. But although these kinds of Locusts in those parts of the South and East countries are usuall, yet this plague was extraordinarie, both in respect of the divers kinds, as Caterpillers, Grashoppers, *Psalm. 78.46.* and their multitudes, they covered the face of the earth, *vers. 5.* and as the *Chalde Paraphrast* expoundeth, they shadowed the beames and light of the sunne: beside, otherwise then Locusts use to doe, they did not onely consume and eat up the fields, but filled also their houses: Further these Locusts come at the time appointed, *To morrow I will bring Locusts upon thy coastes, vers. 4.* In so short a time for such

a multitude of Locusts to be gathered, it was admirable, *Simler*. And lastly for them at that time of the yeere to come, in the spring, which is the breeding time, whereas they usually doe strike over into other countries in harvest, when the fruits of the earth begin to be ripe, to seeke for food, as *Plinie* writeth of them: *Propter famem exterius a pabula petere sciunt: The inhabitants know that they seeke forren food for hunger: immensos tractus permeant dira messibus contegunt nubes: they goe over divers countries and cover them as with a cloud hurtfull to the harvest, Plin. ibid.*

QUEST. V. Of the greatnesse of this plague of Locusts.

NOW the greatnesse of this judgement appeareth diversly. 1. These Locusts came upon Egypt, and the Lords royall host, and so are they called, *Ioel*. 2.25. the Lords great host: not in comparison of the superiour spirituall powers, but in respect of weake men, against whom the Lord can arme the least of his creatures: *Rupert*. and *Pharaoh* could better have resisted an hundred thousand men than these Locusts, *Ferus*. 2. The Locusts consumed all the herbes, fruits of trees, and every greene thing, whatsoever the haile had left, *vers*. 15. 3. They filled their houses, *vers*. 6. as the frogges did before, and went into every roome and chamber, their amberies, victuals, storehouses were pestered with them: for so it may be gathered by the like annoyance in the frogges. 4. And not onely so, but with their venemous teeth, they did bite and destroy men, and therefore *Pharaoh* desireth, *vers*. 17. that God would take away that death onely; and so we read, *Wisd*. 16.9. that the biting of Locusts and flies killed them.

QUEST. VI. Why sometime Aaron, sometime Moses stretched out the rod.

Vers. 13. NOW *Moses stretched forth his rod*, &c. 1. This is to bee observed, that in the bringing of some plagues, *Moses* commandeth, and *Aaron* stretched out the rod, as in the three first plagues, of the bloudie waters, frogges, and lice; in the two next of the swarmes and murrane *Moses* and *Aaron* doe nothing; in the three following *Moses* is the instrument to bring the botches, the haile and Locusts. 2. The reason of this difference the Hebrewes ascribe to the dignitie of *Moses*, who brought the plagues that came from above, out of the aire and skie, and *Aaron* those, which were wrought below. And herein is fulfilled the promise of God to *Moses*, that he had made him *Pharaohs* God: for so *Moses* commandeth the aire, fire and water, and all the elements as a terrene God. 3. Yet *Moses* doth not any thing by his owne power, neither is there any vertue in his rod: *Moses* indeed stretcheth out his rod: but is said, that *the Lord brought the East wind*, *Simler*.

QUEST. VII. What kinde of wind it was which brought the Locusts.

The Lord brought an East wind. 1. God useth the Ministrie of the wind, not as having any need of it, but that we might know, that when any wind or weather is sent, God is the author of them. 2. This was not a southerly wind, as the Septuag. read; and *Philo*, to whom *Pererius* subscribeth, affirmeth the same: but beside that the word *kedem* signifieth the East, it is evident by the contrarie wind, which cast them into the red sea, called the West wind, *vers* 19. that the East wind brought them, *Thostatus*. And the Latine interpreter, though missing of the sense of the word, calleth it *urentem ventum*, a searing wind, which best agreeth to the East wind, which is well knowne to seare and wither fruit, and to breed caterpillers and wormes. 3. Though it be usuall in those parts for Locusts to be brought with the wind, yet such an infinite number of them, and in so short a time to bee brought, was miraculous and extraordinary, *Simler*.

QUEST. VIII. Whether this plague of Locusts were incomparable and not to be matched.

Vers. 14. SO grievous Locusts like to these, were never before, neither after them shall be such. How then agreeth that place of the Prophet *Ioel* with this, where he speaking of the like plague of Locusts saith, *There was none like it from the beginning, neither shall be any more after it?* *Ioel*. 2.2. It may bee answered that it is here meant of Egypt, that in that land there were never any such Locusts neither should be, as it is said of the haile: *so grievous as there was none throughout all the land of Egypt, since it was a nation*, **chap*. 9.24. 2. But because the words here are generall, no mention being made of Egypt, it may rather be answered: that these Locusts came all at once: but in that plague which *Ioel* speaketh of, these foure kinds, the Palmer worme, the Grashopper, Canker worme and Caterpillar did one succeed another: and one devoured that which the other left, *Ioel*. 1.2. And in that respect it is said to bee so grievous as none was before it: *Simler*. 3. Or rather it is said to be incomparable, for the continuance of it, which was certaine yeeres: whereas these Locusts indured not many daies.

QUEST. IX. In what sense it is said the Locusts devoured that which the haile left.

Vers. 15. *THEy did eat all which the haile had left.* And yet it is said before that the haile did smite all the herbes of the field, *chap. 9.25.* then there was nothing for the Locusts to devoure. 1. Some answer, that the haile onely touched the corne, as rie, wheate, barlie, flax, but not the grasse, then the Locusts came and devoured herbe, grasse and all: *Pellican.* But the text it selfe admitteth not this: for the haile is said to smite all the herbes of the fields: and so the Locusts did also eat all the herbes of the field, *vers. 15. 2.* Some thinke, that there was some respite betweene the haile and the comming of the Locusts, and that in the meane time the corne and other fruits, which the haile and lightning had smitten, did grow againe, and then the Locusts came and devoured it: *Simler.* But beside that it is shewed before that this plague of Locusts followed the other within two or three daies, *quest. 9. in chap. 7.* in which

time there could be little renewing of the fruits by a second growth and spring; the text favoureth not this conceit: because the Locusts are said, to eat that which the haile left, but that which was then not growne, cannot be said to be left. 3. Therefore it may be better answered, that where the haile is said to have smitten all the herbes of the field, it must be understood for the greatest and most part, as it was said before, *chap. 9.6.* that all the cattell of Egypt died: whereas some remained for the other plagues, as for the haile, *chap. 9.25. Simler.* 4. But neither are we forced in this place so to restraints the generalitie of these words: but this may be said, that where the haile and lightning did smite, though all the herbes and fruits were touched, yet not the whole: there might be some greene thing remaining after the haile and lightning played the part, as wee see in the searing and blasting of corne, that some escapeth: so that which this tempest had not blasted and seared, the Locusts devoured.

QUEST. X. Why the plague of Locusts is called a death.

Vers. 17. *THat he may take away from me this death onely:* 1. Some thinke that be so called this plague, as if he should say, this destruction, because it brought a decay and consumption upon all things: *Vatab.* but death properly is understood of living creatures, as cattell and men. 2. Some referre it to the event, which *Pharaoh* might feare, lest that the people being offended with *Pharaoh* who was the cause of these plagues, might make some mutinous insurrection, whereof slaughter and death might follow: *Simler.* But he speaketh of death and mortalitie alreadie begun, and not feared onely. 3. Therefore some thinke that the Locusts with their biting, killed men, as it is collected, *Wisd. 16.9.* and that therefore it is called a death: *Perer.* but this is not all, for he saith, this death onely: his meaning is not, that the men in their houses should be delivered from the biting of Locusts, but generally that the land might be rid of them. 4. Therefore it is best to understand death here generally, both of the mortalitie of men, and the destruction of the fruit, and so to comprehend them both: *Iun.* And so *Pharaoh* desireth for this once to be spared, that if he keepe not promise with them afterward, then he will desire no favour.

QUEST. XI. Of the mysticall application of this plague of Locusts.

FOR the mysticall application of this plague of Locusts, first, *Origen* thereby would have signified obstinate and disobedient men, that cannot indure the government of God their King over them: as the Locusts are said to have no King, *Prov. 30. 2. Augustine* making a resemblance betweene this ninth plague, and the ninth Commandement, doth by Locusts that hurt by biting, understand the false witness and the slanderous tongue: and as the Locusts cannot flie of themselves, but are carried by the wind, so the false tongue is ruled by the spirit of Satan. 3 *Gregorie* findeth out other applications, * as one while he thereby understandeth the people of the Jewes, that like Locusts would leape forward, that is, make great profession of obedience, but fall againe to the ground: againe by the Locusts he understandeth the Gentiles that gathering in

troupes, as Locusts, doe fight for the faith: Likewise hee doth referre it to Christ, that like as a Locust leaped out of the hands of his enemies, and by his resurrection escaped out of the bands of death. 4. In these applications we may observe three things, first the varietie, how one dif|fereth from another in their conceits, whereas Scripture is alway consonant. Secondly the multiplicity of sense, which is coined by one and the same man; but the sense of Scripture is one. Thirdly, they ac|commodate the same Scripture, to signifie contrary things, as both good and evill; whereas the Scrip|ture, as a fountaine doth not at one place send forth sweet and bitter. 5. Therefore for the mystic•ll ap|plication (leaving these fantasies and devices of men) wee will have recourse to the Scripture it selfe; which by biting flies and Locusts understandeth both the violent enemies of the Church, such as by tyran|nie and cruelty oppresse it: as the Lord saith, he will hisse for the Flie of Egypt and the Bee of Assur; and they shall come and light upon the valleies, *Isa. 7.19.* as also the spirituall enemies, as false teachers, Heretikes, Seducers, which are compared to Locusts that rise out of the smoke of the bottomlesse pit, *Apocal. 9.4. Rupert. Simler.*

QUEST. XII. How Moses turned himselfe going out from Pharaoh.

Vers. 18. *Then he went out from Pharaoh.* 1. *Moses* is here understood, though not expressed, because he was the more principall: and he at other times had removed the other plagues. 2. This may serve to expound that other place, *vers. 6.* that *Moses* turned himselfe and went out from *Pharaoh*, which some doe interpret according to the use and fashions of the East countries, as it is observed in Turkey at this day, that when they depart from the King, for signe of reverence they goe backward, and so they thinke that *Moses* did here: But if *Moses* had gone backward, then he had not turned himselfe at all, and the word here used, *phanah*, signifieth to looke backe, or turne the face: *Num. 16.42. They turned their face and looked toward the Tabernacle:* if *Moses* then departing from *Pharaoh* turned his face, then was his backe toward the King. 3. Wherefore the meaning of it is, that *Moses* either went out in haste, to dispatch that thing which he had foretold: *Simler.* Or hee went away in great indignation, as not sustaining any longer to talke with such a wicked man; as also by this his suddaine departing▪ signi|fying, that the Lord would deale no more with him by messages, *Ferus.*

Of the ninth plague, of the three dayes darknesse.

QUEST. XIII. Of the cause of the darknesse of Egypt.

Vers. 21. *Stretch out thine hand, that there may be darknesse &c.* Concerning the cause of this darknesse: 1. Neither was it caused by an eclipse of the sunne,* as *Philo:* For though the sunne had beene eclipsed, yet other starres might have given light, but they had none at all: and the eclipse of the sunne is generall; this darknesse was onely in Egypt: neither doth the sunne continue many houres in the eclipse, much lesse three dayes. 2. Neither was this darknesse in blinding of the eyes of the Egyptians, as the Soldomites were blinded: for to what purpose then should it bee said, that it was palpable darknesse that might be felt? 3. Neither was this darknesse onely a privation of the light of the sunne, as *Gloss. inter. linear:* but there was some impediment in the aire, because it is said, it was a thicke and palpable darknesse. 4. Neither yet was the cause of this darknesse onely in the aire, which was incrassate and thickned with darke mists. *Paul. Burgens. Perer:* For the stretching of *Moses* hand toward heaven, sheweth that the bel|ginning of this darknesse came from thence: and that as at *Iosuahs* bidding the sunne was stayed in his motion, so here by the power of God, in the stretching out of *Moses* hand, the sunne withdrew his light, as he did in the passion of Christ. 5. So that two causes here concurred: both the celestiall lights above were hindred from shining upon Egypt, and the aire also was thickned with darke mists: like as the cloud which went before Israel, on the one side gave light to Israel, and on the other it was darknesse to the Egyptians *Lyranus., Thostatus, Cajetan. Simler.* And unto this

miracle, the Prophet *Amos* seemeth to allude, *chap 8.9. In those dayes I will cause the sunne to goe downe at noone, and I will darken the earth in the cleare day, Ferus.* Two reasons are yeelded of the darknesse, the suppressing of the light of the sunne, the *privative* cause, and the bringing of darknesse upon the aire, the positive cause.

QUEST. XIV. How it is said the darknesse was felt.

Vers. 21. *EVen darknesse that may be felt.* 1. The Chalde expoundeth the word *mashash* for *recessit*, the darknesse of the night departed, that is, the darknesse of the night was obscured by this darknesse: but the word properly signifieth to feelee, as *Gen. 27.12.* and so the Septuagint and Latine doe here read: *Paguin. Montan. Vatabl.* with the rest. 2. *Philo* taketh this to be spoken in respect of the effect: because it was so darke that they were faine to goe feeling up and downe: but seeing they stirred not out of their places, it seemeth that little feeling served their turne. 3. Others thinke that it is an *hyperbole*, onely to shew the greatnesse of the darknesse, *Pellican.* But where the words admit a plaine sense of them|selves, wee need not runne unto figures. 4. Some thinke they were therefore called palpable, not in re|spect of the darknesse, which is properly the object of the sight, not of the feeling, and so cannot be felt, but of the aire the subject of the darknesse, which was thickned with grosse mists and vapours, so that they might be felt, *Perer.* And it was so thicke, that it hindred the light of the fire, and of other artificiall lights, *Iunius.*

QUEST. XV. How the Israelites had light in their dwellings.

Vers. 23. *BVt all the children of Israel had light where they dwelt.* The Hebrewes imagine that the light followed the Israelites, whether they went, yea though they pierced into the darknesse of the Egyptians, it went with them: but the text will not beare so much: *They had light in their habitations where they dwelt:* but I doubt whether they could carrie it to the habitations of the Egyptians: I preferre rather the opinion of the author of the booke of Wisdome, *chap. 18.1.* who saith, that the Egyptians heard the voice of the Israelites, but saw not their image: but if the Israelites had brought light with them where they came, the Egyptians should both have seene them, and heard them. 2. But this may be truly affirmed, that not onely the land of Goshen had light, but even these particular habitations, where the Israelites dwelt, being intermingled with the Egyptians, had this light which was kept from the Egyptians, though dwelling by them, *Simler.*

QUEST. XVI. Whether the Egyptians used in the time of this darknesse any candle or fire light.

NOW concerning fire and candle light, whether the Egyptians had any helpe or comfort by them while this darknesse continued: 1. Neither is *Cajetans* opinion sound, that barreth the Egyptians onely of the light of the sunne, and stars, and alloweth them candle and fire light: for beside that, this is con|trarie to the text, that in affirming▪ that there was light to the Israelites, denieth all light to the Egyptians: by this meanes, this plague of darknesse, which was of all the most grievous, should have beene no great burden unto them, if they could have helped themselves with other lights. 2. Some thinke that the fire of the Egyptians was put out, and extinguished with some tempest that came with the darknesse, *Thosta|tus.* Which opinion the Septuagint favour, adding that there was darknesse and 〈 in non-Latin alphabet 〉, tempest: but there being no such thing here spoken of, it is but their imagination: and beside it is unlike, for the tempest and wind would have helped to disperse the thicke mists which darkened the aire, and to have attenuated it. 3. Wherefore it is most like that the aire was so thicke, and the darknesse caused thereby so great, that the light of fire and candle could not pierce it: so *Philo* and *Paulus Burgens.* *Iun.* Hereunto also agreeth that collection▪ *Wisdom. 17.5. No power of fire might give light.*

QUEST. XVII. How it is said no man rose up from his place.

Vers. 23. *NO man saw another, neither rose from the place.* 1. Not that the thicknesse of the aire was such, that it hindered their going, or moving, as *Paul. Burgens.* For if the aire had beene so thicke, it would rather have hindered their breathing, than their moving. 2. Nor yet is it the meaning▪ that they did not move themselves by the benefit of any celestiall or externall lights, but by the meanes of such lights, as they used in their houses: for the Scripture absolutely saith, that they did not rise up from their place, that is, at all. 3. Some thinke the meaning to be this, that they did not goe out of their houses, their labour abroad, and all other kind of businesses ceased, and were intermitted, because of the want of light: but yet they might stirre up and downe in their houses, *Simler.* But seeing the text saith, that they saw not one another, if they were deprived of all sight, it is very like that they had no list to move or stir up and downe. 4. Wherefore it is more probable, that the Egyptians did not move out of the place where they sate, (the word is *mittachtan* from that which is under them) but as it is in the booke of Wisdome, *They were all bound with one chaine of darknesse, chap. 17.17.* And in the same place two reasons are given thereof, *Sometimes they were troubled with monstrous visions, and sometime they swooned, vrs.* 14. That is, either they were afraid to move from their place, because of the monstrous visions and shapes which they seemed to see, even in the darke, or their owne perplexed conscience made them afraid. And so as *Philo* saith, *Per silentium fame cruciabantur: they in silence were pinched with famine three dayes together:* one not being able to helpe another: But they sate still mourning and complaining without comfort, *Sic Lyran. Thostatus. Perer.*

QUEST. XVIII. When Pharaoh sent for Moses, whether after the darknesse was removed or afore.

Vers. 24. *Then Pharaoh called for Moses.* Here the doubt is, how *Pharaoh* could send for *Moses*, there being such a great darknesse that none moved from his place. 1. This doubt were easily removed, if *Cajetans* conceit be admitted, that they had the use of fire and candle light: but that is refuted before. 2. Some thinke, that they moved and stirred ••t to any ordinarie businesse, but upon such necessitie occasion they might stirre, *Simler.* But this were to limit and restraine the Scripture, where no need is, which saith, that none (that is, upon what occasion soever) moved from his place: and if *Moses* had come to *Pharaoh*, while this darknesse continued, he had also brought light with him. But *Pharaoh* of all the rest saw no light for three dayes. 3. Wherefore it is more like, that *Moses* was not sent for to *Pharaoh* till the three dayes darknesse was over; whereof this is some probabilitie, because he intreateth not *Moses*, as afore, to pray to remove the darknesse, which he would not have omitted to do being in such great perplexitie. And he sendeth for *Moses*, though the darknesse were over, because he knew that *Moses* would not leave him, but he feared that one plague would still follow another, *Iun. Perer.*

QUEST. XIX. Of the greatnesse of this punishment of three dayes darknesse.

This plague of darknesse then was a most grievous punishment to the Egyptians. *Cicero* maketh mention of a great darknesse for two dayes in Sicilia, about the hill Aetna, by reason of the breaking out of the flames thereof, so that one could not see another: *lib. 2. de natur. deor.* But this farre exceeded. 1. They were bound with this darknesse, as with a chaine every man to his place, the husband man, the shepherd, the artificer, or wheresoever any was either in the field or in the house, so they continued, as it is noted, *Wisd. 16.17.* 2. They had no use either of sunne light or fire light to solace and comfort themselves with. 3. They were pinched and pined with famine, not being one able to helpe another. 4. They were terrified with monstrous shapes and visions, which might appeare unto them in the midst of the darknesse: for Satan was not behind to play his part with them, being under his Kingdome of darknesse both of bodie and mind. 5. They were perplexed in conscience, and were readie to feare upon every occasion. 6. This darknesse did shew the spirituall darknesse of their soules, and was a forerunner of the everlasting darknesse of hell which waited for them: *Ferus.*

For the mysticall application of this Egyptian darknesse: * 1. *Origen* doth expound it of the unsearchable and impenetrable depth of the divine providence. *Augustine* doth accommodate

and applie it to the tenth Commandement, *Thou shalt not covet thy neighbours wife*: for such (he saith) are palpably blinded even as the Egyptians were. 2. But more fitly doth the same *Origen* applie it, to signifie the blindness of the Egyptians, and the darknesse of their superstitious minde that were ignorant of the true knowledge and worship of God, giving themselves to most filthie Idolatrie: and it betokeneth also the grosse darknesse wherein the Gentiles were buried, before they were called to the knowledge of the Mes|siah: all the world was then in darknesse, onely in Israel was light and the knowledge of God. But con|trariwise, in the passion of Christ it was darke among the Jewes and light elsewhere, which signified that light was sprung up to the Gentiles, and blindness fallen upon the Jewes.

4. Places of doctrine.

1. *Doct.* The law is to be preached to the obstinate.

Vers. 4. *IF thou refuse to let them goe, behold to morrow I will bring Locusts▪ Moses to Pharaoh* being an obstinate and impenitent man, preacheth nothing but the law and judgement: the Gospell is not to bee preached to such, but onely to the broken hearted: as Christ saith, *That the spirit of God was*

Page 104

upon him to preach the Gospell to the poore, Luk. 4.18. This was a signe betweene the true Prophets and false: that these alwayes cried to the people *peace peace*, but the other told the people of their sinnes, *Ferus.*

2. *Doct.* The difference betweene the children of God and the children of the world.

Vers. 23. *ALL the children of Israel had light where they dwelt.* In this difference betweene the children of Israel and the Egyptians, is shadowed forth the divers estate, betweene the children of God and the children of this world: the one are lightned with the knowledge of grace, the other sit downe in the region of darknesse and shadow of death, as the Apostle saith, *Yee are all the children of the light, and the children of the day, we are not of the night nor of darknesse, 1 Thess. 5.5. Borrh.*

5. Places of confutation.

1. *Conf.* That children are the members of the Church, against the Anabaptists.

Vers. 9. *WE will goe with our young and with our old, with our sonnes and with our daughters.* Both young and old belonged unto Israel and to the Church of God: which maketh against the Anabaptists that count infants no members of the Church, and therefore denie them to be baptised. But the Psalmist exhorteth not onely the ancient to praise God, but the young also: *Young men and maidens, old men and children, Psalm. 48.12. Ferus.*

2. *Conf.* Ignorance and darknesse not to be found in the Church of Christ, but among the Egyptians.

Vers. 23. *BVt all the children of Israel had light where they dwelt.* This externall light betokeneth the spirituall light of knowledge, that the true Israel hath the light and knowledge of God. It hath beene held as a principle among the Romanists, and their practice sheweth them to bee of the same mind still, that ignorance is the mother of devotion. And great hath beene the ignorance and darknesse which reigned many yeeres under the Kingdome of Antichrist: *Borrh.* And out of the darke smoke of the bottomlesse pit, this mistie darknesse, have come forth all those swarmes of Locusts, Monkes, Friars, Masse Priests, Seminaries, whose endeavour is to sow error among the people, and to settle them in ignorance of the truth; to which purpose they forbid the Scriptures to

be read, or prayers to be said but in the Latin tongue; they permit them not to read any books, which may instruct them in the truth; to sing Psalmes, to conferre or reason of their faith: All this sheweth that they would still keepe theirs in the Egyptian darknesse. But thanks be unto God, that hath caused the light of the Gospell of his Sonne to shine upon his Israel in this land: that now that prophesie may be verified againe of this land which is also by the way of the Sea; *The people that sate in darknesse have seene great light, and to them that sate in the region and shadow of death light is raised up, Matth. 4.15, 16.*

6. Places of morall use.

1. *Mor.* Of the necessity of good education.

Vers. 3. *THat thou mayst declare in the eares of thy sonne* Hence appeareth the necessitie of the good education of children, that they should be instructed in the feare of the Lord in their youth: and so will they not forget it when they are old, *Ferus*. This is the Apostles counsell, that the fathers should bring up their children in the instruction and information of the Lord, *Ephes. 6.3.* The want of good instruction in the youth is the cause of the licentiousnesse and unthriftinesse of the young men of this age.

2. *Mor.* The departure of the Ministers of God dangerous.

Vers. 6. *SO he turned him and went out from Pharaoh.* This sudden departure of *Moses* from *Pharaoh*, and with indignation, did foreshew the fearefull condition of *Pharaoh*, whom the Ministers and Prophets of God forsake. It was an evident argument of destruction at hand. So their case is hard that are left destitute of the Ministers of Gods word. Worldly men consider not this, nay, they many times wish in their hearts that there were not a Minister to speake unto them. But like as the Jewes state was desperate when the Apostles left them, and shooke off the dust of their feet against them, *Act. 13.51.* so it fa|reth with those that are deprived of the presence of Gods Ministers, *Ferus*.

3. *Mor.* The office and part of good counsellors.

Vers. 7. *Then Pharaohs servants said unto him.* It is the part of good counsellors to perswade Kings and Princes to deale well with the servants of God, and to move them to the good of the Church and common-wealth: *Piscator*. Not to flatter the Prince, to make themselves great, or to deale unfaithfully, and onely to seeke themselves: as *Shebna* did, *Isai. 22.* but to be like the faithfull *Eliak* and as *Ebedmelech* that obtained favour for *Ieremie*.

4. *Mor.* Not one jot of Gods word to be omitted.

Vers. 26. *THere shall not be an hoofe left.* In those things which God hath prescribed and commanded, no the least thing is to be omitted. *Moses* was charged to make all things belonging to the Tabernacle even to the snuffers and ashpans, according to the paterne which the Lord shewed him in the mount, *Exod. 25.9.* *Simler*. So not one jot of the word of God must be left undone: but it must be kept exactly to an haire breadth, as wee say.

CHAP. XI.

1. The method and Argument.

IN this Chapter, there is a continuation of the narration of *Moses* last appearing before *Pharaoh*, to *vers.* 9. then a conclusion of the whole historie of these plagues.

1. In the continuation, there is set forth, first the Lords speech with *Moses*, both revealing unto him that one plague was behind, *vers.* 1. and repeating the first promise of enriching the Israelites by the Egyptians, *vers.* 2. where *Moses* inserteth the reason why this should be effected, because both the people in generall, and *Moses* specially should be gracious, in the sight of *Pharaoh* and his people. *vers.* 3. And all this the Lord spake unto *Moses*, before his last entrance to *Pharaoh*, for after that he saw not his face. Then followeth the speech that *Moses* had with *Pharaoh*, *vers.* 4. to *vers.* 9. where *Moses* in the name of God foretelleth, first, the last plague of the death of the first borne: expressing the time, about mid|night, and of whom the destruction shall be, of all the first borne of men from the highest to the lowest, and of beasts; and by whom, *The Lord shall goe out, &c.* *vers.* 4.5. Secondly, the events are three, first the lamentation and sorrow of the Egyptians, *vers.* 6. then the privilege and immunity of the Israelites, *vers.* 7. and the entreatie and supplication of the Egyptians to *Moses*, to be gone with his people, *vers.* 8.

2. In the conclusion of this historie there is first a repetition of that which God foretold *Moses*, that *Pharaoh* would not heare him; with the end thereof, that Gods wonders might be multiplied in Egypt, *vers.* 9. then the declaration of *Moses* obedience, *vers.* 10. and of the event, that *Pharaohs* heart was hard|ned, as the Lord had said; and of the effects and fruits thereof, the not letting of the people goe, *vers.* 10.

2. The divers readings.

Vers. 1. *When he sendeth you away, he will at once speedily drive you hence.* I. *altogether drive you hence.* G.S.V. or, *at once drive you hence*▪ G But this expresseth not the emphasis of the Hebrew phrase, *in driving drive you out*; that is, *speedily: when he shall let you go quite, he shall utterly drive you hence.* B. but the word *Calah*, *altogether* belongeth to the latter clause, as may appeare by the distinction.

Vers. 2. *That every man require of his companion.* A. P. or, *neighbour.* L. S. V. B. G. rather than, *friend*,* I. the word *rea*▪ signifieth both: but because the Egyptians were neighbours rather than friends: and an other word is used, *chap.* 3.22. *shechenoth*, which signifieth a neighbour or neere dweller, I preferre the first.

Vers. 3. *Also the man Moses was very great.* A. P. C. S. V. I. better than, *Moses was a very great man.** L.B. for the word *ish*, *man*, is set before *Moses*; or, *also Moses was very great.* G. for here *man* is altogether omitted.

Vers. 5. *From the first borne of Pharaoh, that should sit upon his throne.* I.C. rather than, *which sitteth upon his throne: cater.* for he was the heire onely of the Kingdome, he did not yet sit upon the throne, *Pharaoh* b^eing living: the word is *iosheb*, sitting, a participle of the present tense, which hath also the signification of the future: as *Gen.* 19.14. *Lot* spake to his sonnes in law, which were marrying his daughters, that is, were to marrie them.

3. The explanation of difficult questions.

QUEST. I. When the Lord spake these words to *Moses*.

Vers. 1. *NOW the Lord had said to Moses, yet will I bring, &c.* 1. Some referre this to the first vision, which *Moses* saw in the bush, but that cannot be; for when the Lord thus spake to *Moses*, nine plagues were past, and there was but one to come. 2. Neither did the Lord thus speake to *Moses*, after he was come out from *Pharaoh*: for after that he saw *Pharaohs* face no more, *chap.*

10.29. and yet here, *vers.* 8. it is said he went from *Pharaoh* very angry. 3. Therefore the message, which *Moses* delivereth in this Chapter to *Pharaoh* concerning the destruction of the first borne, was done at his last appearing before *Pharaoh*. when he sent for him after the darknesse; and immediatly before his going to *Pharaoh*, the Lord thus said to *Moses*. *Iunius*.

QUEST. II. Why the overthrow of *Pharaoh* in the red sea was counted none of the plagues.

I Will bring one plague more, &c. 1. Thus the Lord doth all things in number, weight, and measure; the Lord sendeth tenne plagues upon Egypt, not fewer, because he would shew his power; nor more, for these were sufficient: *Ferus.* 2. Beside, this last plague of the first borne, there followed the overthrow of *Pharaoh* and his host in the red sea: but this is counted none of the plagues of Egypt, because it was done after the Israelites were gone out of Egypt, *Simler.* As also these plagues were not a finall destruction of the Egyptians, as the other was, but probations, and temptations, *Pellican.*

Of the tenth plague.

QUEST. III. Whether God used the ministry of good or bad Angels in the slaughter of the first borne.

**Vers.* 4. *About midnight will I goe out into the midst of Egypt.* That God was the author of this plague in the slaughter of the first borne, it is no question: but the doubt is whether the Angels good or bad were the Lords ministers in it. 1. In this life it is certaine that God sometime useth the good Angels to punish the wicked, as in the destruction of *Sodome*; and the evill Angels some time to chastise his owne children, as *Satan* tempted and afflicted *Iob*. 2. In the next world, who shall be the ministers of the torments in hell it is not so certaine. *Pererius* thinketh that the evill Angels shall be the executioners of those torments: because of that text: *goe into everlasting fire which is prepared for the devill and his Angels.* But the contrarie rather may bee inferred out of this text, that because the Devill and his Angels also are ordained for torment; it seemeth that he shall not be a tormenter of others, who is to be tormen|ted himselfe. Therefore it is rather to be thought, that seeing the chiefe use of the ministrie of Angels is for the benefit and comfort of the elect in this world, * till they be gathered together in the Kingdome of God, *Heb.* 1.14. that in the next world there shall not be such imployment of the ministring spirits, espelcially of the reprobate Angels. And how the torments of hell shall be continued, the Prophet *Isay* sheweth: *Tophet is prepared of old, &c. the burning thereof is fire and much wood: the breath of the Lord like a river of brimstone doth kindle it chap.* 30.33. The Lord of himselfe by his owne power, in shewing the severitie of his justice shall hold the wicked in everlasting torment. 3. But concerning this judge|ment in smiting the first borne: some thinke that the evill Angels were used in this service; *Thostatus, Lyran.* Because it is said, *Psalm.* 78.49. *Hee cast upon them the fiercenesse of his wrath, by sending of evill Angels.* But this place is answered before, *quest.* 30. *in chap.* 7. that either it may be understood of *Moses* and *Aaron*, who were Gods messengers, for so *Angells* signifieth; or else they are called Angels of evill, i. of *poenal*, not *morallevill*, rather than evill Angels. And though they would seeme to gather by those words, *chap.* 12.23. *The Lord will not suffer the destroyer to come into your houses*, that this Angell of him|selfe had a desire to invade the people of God, and therefore was not a good Angell: yet that followeth not, but the words rather shew thus much, that the Angell being sent forth by the Lord, was to doe all things according to his direction, to strike where God bid him strike, and to forbear where the Lord pur|posed to spare. 4. Wherefore as the good Angels were the ministers of the former plagues, as is shewed before, *quest.* 30. *in chap.* 7. so they are to be held to be the Lords instrument in this, *P•rer.*

QUEST. IV. Whether one Angell or many were used in this destruction.

ANd for the number of these destroying Angels: 1. Though it be said in the singular number▪ *chap. 12.23.* the destroyer, yet it followeth not, that one Angell should be the minister: for it is usuall in Scripture, to put the singular for the plurall. 2. Therefore it is more probable, that many Angels, were employed in this service, not in respect of the multitude that were slaine, for in the host of *Senacherib* one Angell slew 180. thousand: nor of the distance of place, for one Angell in *Dauids* time smote 70000. in three dayes space from Dan to Beersheba: but in regard of the time, because all the first borne of Egypt were slaine at midnight, about the same time, it is like that many Angels in divers places of Egypt, were sent of God to strike the first borne: *Perer. Cajetan.*

QUEST. V. Vpon whom this plague in the smiting of the first borne was executed.

Vers. 5. *ALL the first borne in the land of Egypt shall die.* All the first borne of every house, as the chiefe and principall were smitten with death: even from the Kings throne unto the sonne of the poore servant, that ground at the mill, which they used in the day to doe such servile works, and in the night time kept them in hold: and therefore it is said, *chap. 12.29. unto the first borne of the captive, that was in prison.* So *Samson* did grind at the mill being in prison, *Iudg. 16. 2.* Beside, all the first borne of their beasts were slaine, that is of their domesticall cattell: for wilde beasts must be here excepted, which were not in their power, and such cattell as bring forth many at once, where there is no difference betweene the firstlings and the rest: *Perer. 3.* The third effect of this plague was, that God did execute his judgements upon the gods and Idols of Egypt, *chap. 12.12.*

QUEST. VI. Whether in every house the first borne were slaine.

BUt here this doubt ariseth concerning the first borne, because it is said afterward, *chap. 12.30.* that there was no house wherein there was not one dead: whether in every house there were a first borne. 1. *Ab. Ezra* thinketh all to be understood for the greater part. 2. *Simler.* for the houses of every sort, both of high and low, as the King and captive are named. 3. *Hugo S. Victor;* doth thus interpret it, that in every house, where was any first borne, there was one slaine. But it seemeth, that no house at all was ex|cepted, because all the Israelites were commanded to strike the blood upon the posts of their dores, to escape the plague. 4. Therefore *Augustine* thinketh that God so disposed at this time by his divine pro|vidence, that every house of the Egyptians had one first borne, *quest. 44. in Exod.* But we need not run unto miracles, where another exposition may be found. 5. *Thostatus* thinketh that the first borne is here taken, for the first borne of the feminine sex, as well as of the males, whether their parents were alive or dead, whether they were the first borne by the husband or wife. But the name of first borne is not thus

taken in scripture▪ neither yet is it like that any females died, but males, as it may appeare by the law of the first borne, that are made holy unto God, upon this occasion, because the Lord for Israels sake killed all the first borne of Egypt, there onely the males that first open the wombe are set apart, *chap. 13.12.* 6. Therefore of all the •est I preferre the exposition of *Iunius*, that in every house, either the first, or if there were no first borne, the next principall man was taken in stead of the first borne: so also *Cajetane.*

QUEST. VII. Why the Lord destroyeth the first borne.

NOW the first borne were slaine: 1. Because they oppressed Israel, whom the Lord calleth his first borne, *Exod. 4. Theodoret.* 2. Rather because they put to death the first borne children of Israel, yea all the males, therefore the Lord doth worthily punish them in their first borne: *Ferus.* 3. And this plague was ordained for them, more grievous than all the rest, (for what can come

neerer a man, than the death of his first borne, which also may bee his onely borne; as *Abraham* could not have a greater triall, than when he was commanded to sacrifice his onely sonne *Isaack*) that the Egyptians should be forced by this last and greatest plague to let Israel goe: *Perer*. 4. Neither was this unjust in God, to take away the life of infants, who are not innocent before God, and the Lord that gave them life may take it away, if it more serve unto his glory. And the parents also that had sinned, were punished herein by the death of their dearest children, being themselves reserved for a greater destruction, *Simler*.

QUEST. VIII. Why the first borne of the cattell also are destroyed.

The Egyptians cattell also are killed: 1. because this losse also was a punishment unto the Egyptians, for whose use they served: *Simler*. 2. And much of their substance also consisted in cattell: *Perer*: so that both they lost part of their substance, and wanted the use of them. 3. Beside, the Egyptians oppressed the Israelites, and wronged them in their cattell: *Ferus*. 4. The Hebrewes also thinke this was one speciall cause for that the Egyptians did superstitiously adore divers kinds of cattell, and therefore for detestation of their Idolatrie the cattell are punished.

QUEST. IX. How the Gods of the Egyptians were judged.

Now what gods of Egypt were judged is diversly scanned: 1. Some thinke that by gods the Magistrates and Judges are understood: *Osiander*. But this was said before, that the first borne should be killed, even from the Princes throne; this was a punishment to *Pharaoh* and all his great men to have their first borne cut off. 2. Some thinke that the Egyptian gods were judged, in that their worshippers were punished: *Borrh*. 3. Others, that the Temples of the Idols were cast downe: *Hierom*: and their Idols throwne downe: and beaten to dust, as the Hebrewes. 4. Some, that herein they were judged, that is, declared to bee vaine, because they were not able to defend their worshippers: *Iun*. 5. And because the Egyptians worshipped certaine beasts above the rest, as *Apis* or *Serapis*, which was a pide Oxe: that kinde was specially punished: *Perer*. As the last sense but one is very agreeable, so I thinke, that beside some notable accident befell the Egyptian gods and Idols, as there did unto *Dagon* the Philistims Idoll, in the presence of the Arke.

QUEST. X. How the Israelites escaped this destruction of the first borne.

Now the Israelites though they were intermingled with the Hebrewes, were exempt and freed from this judgement after this manner: 1. They were commanded to strike off the blood of the Lambe upon the two side posts, whereupon the doore hanged, and upon the upper doore post: because in this it was more conspicuous and in sight: and in the other rather than upon the doore, which was moveable, and sometime open and sometime shut. 2. This blood was a signe not so much for the Angell, to passe by their houses, for the Angell could have told in whose houses the paschall Lambe was killed, without seeing of the blood: but it was a signe to the Hebrewes, both presently to confirme them in the hope of their deliverance, and to be a type and figure of the blood of the Messiah, the onely unspotted Lambe, by whose blood sprinkled, on the posts of our hearts by faith, wee are saved from everlasting destruction. 3. Now whereas some of the Israelites were so poore and few, that they were not sufficient for the eating of a Lambe, they joyned themselves to other families, and returned not unto their owne houses that night, and so their houses where no Lambe was killed, were not sprinkled, and marked with blood, they stood emptie that night: and such Hebrewes as sojourned in the Egyptians houses, left their houses, and went to the houses of the Hebrewes: for it is not like, that the Egyptians would have suffered any Hebrew to kill a Lambe in their houses, which thing they counted an abomination, *Perer*.

QUEST. XI. The mysticall application of this last plague upon the first borne.

For the mysticall application of this last plague: 1. *Origen* by the first borne of the Egyptians that are slaine, understandeth the devill and his angels, the principalities of this world, whom Christ subdued at his comming, likewise Heretikes and inventers of strange doctrines, which are

overcome by the truth. 2. *Augustine* maketh a resemblance betweene this tenth plague, and the tenth Commandement. For as they which cover their neighbours goods, doe desire them to enrich their heires and posteritie: so the Lord doth punish their covetousnesse and oppression in their heires and first borne. 3. *Rupertus* by the first borne of Egypt, understandeth the originall sinne of the world, which is taken away by the death and passion of Christ. 4. But leaving mens uncertaine and inconstant fansies, which are as divers, as the heads where they are forged; the Scripture thus applieth this signe of the Passeover: that we are by the sprinkling

of the blood of Christ delivered from eternall death, as the Israelites were by the blood of the Lambe from a temporall▪ and that as onely those houses were exempted that were marked with the blood of the Lambe, so onely in the Church is salvation to be found, where the blood of Christ is apprehended by faith: *Simler*.

QUEST. XII. Of the generall application of these tenne plagues.

NOW for the generall application of all these tenne plagues of the Egyptians. 1. We have seene before how *Augustine* forceth a kind of resemblance and comparison betweene the tenne plagues of Egypt, and the tenne transgressions of the tenne Commandements: as the turning of the water into blood, he would have to signifie the corrupting of the true worship of God, with the inventions of flesh and blood; by the frogges, the blasphemies of the heathen against the name of God: the plague of the lice, signifie such as have a gnawing, and restlesse conscience, as the Sabbath betokeneth the rest of the minde. And so in the rest. But by these we may judge, that these allegories are but the superfluitie of mens wits, and as every mans conceit is, so he findeth an allegorie. 2. Yet *Ferus* application is more apt, who by these ten plagues, setteth forth the ten torments and paines of hell. 1. There water shall bee turned into blood, all things shall bee turned to the destruction of the ungodly. 2. Their frogges are horror of conscience. 3. Their lice a restlesse and unquiet minde. 4. By the flies is signified, that they shall be destitute of all helpe. 5. By the murrane of beasts, the perpetuall punishment of their bodies. 6. By the boiles the anguish of minde. 7. By the haile, continuall terror. 8. By the Locusts the want of every good thing. 9. By the darknesse, their depriving of the favour of God. 10. And everlasting death, by the death of the first borne. But neither is this allegoricall application simply to be approved: for how can any man number the plagues of hell which are endlesse, infinit, and without number? and to make the comparison hold, hee is constrained to inculcate the same thing twice or thrice. 3. Wherefore somewhat to content them which delight in such curious applications: * these ten plagues which the Egyptians indured, may seeme to decipher those ten mercies, & principall benefits, which God vouchsafed unto the Israelites being delivered out of Egypt. 1. As one had water turned into blood, so the other was blessed in their water: they received it out of the rock; and whereas it was bitter it became sweet, *Exod.* 17. 2. As they had their rivers and fields crawling full of frogges, so the other saw the red Sea full of the Egyptians bodies floting in the water, and rose up upon the land. 3. Their dust was turned into lice: and the Israelites had Manna, that they had in stead of dust upon the ground. 4. They had swarmes of noysome flies, and serpents: the other were healed from the biting of serpents. 5. And as the Egyptians lost their cattell by the murrane: so the other were increased and enriched with the cattell of their enemies: as from the Midianites onely they tooke 675000. sheepe, 72000 beeves, 61000. asses, *Numb.* 31, 32, 33, 34. 6. In stead of the Egyptians sores, and botches, their feet swelled not in all their journey. 7. They were terrified with lightning and thunder, the other received the law in thunder and lightning in mount Sinai. 8. For the Egyptians Locusts the Israelites had quails. 9. In stead of darknesse, they had a pillar of fire to guide them in the night, and Gods glorious presence in the Tabernacle. 10. And as they


were punished with the death of their first borne: so the first borne of Israel are made holy and consecrate unto God, *Exod. 13.*

Vers. 10. *The Lord hardned Pharaohs heart.* For the evident and full discussing of this question how the Lord is said to harden mans heart, divers profitable questions come now in order to be handled: for seeing the Lord is here divers times said to harden *Pharaohs* heart: as *chap. 4.21. chap. 7.3. chap. 9.12. chap. 10. vers. 10. and 20. and 27. chap. 11.10. chap. 14. vers. 14. and 8.* even nine times in all, it seemeth that *Moses* of purpose useth this significant phrase, and doth inculcate it often that we should well weigh and consider it.

QUEST. XIII. What the hardnesse of heart is.

First, then it is requisite to be knowne, what this hardnesse of heart is. 1. It may first be described negatively, by the unaptnesse of an hard heart to any thing that is good, it is neither *passive, active or apprehensive* of any good thing: not the first, *nec movetur precibus, nec cedit minis: It is neither moved by prayers, nor giveth way to threats*, as *Bernard* saith. For the next, he saith it is *ingratum ad beneficia, ad consilia infidum,* it is unthankfull for benefits, unfaithfull in counsell, unshamefast in evill things, &c.* There is no activitie in it to any goodnesse. And for the third; *praeter solas injurias nihil non praeterit, it remembreth nothing that is past▪ but wrongs, nor hath any forecast for the time to come, unlesse it be to seeke revenge.* 2. It may be described also by the perpetuall companion thereof, the blindnesse of the mind: for as ignorance blindeth the understanding, so hardnesse of heart blindeth the will and affection. As the Apostle saith, speaking of the Gentiles *having their cogitation darkned through the ignorance that is in them because of the hardnesse of their heart, Ephes. 4.18.* Both these concurred in *Pharaoh*, he shewed his blindnesse, in saying▪ *I know not Iehovah;* his hardnesse of heart, in adding, *Neither will I let Israel goe, Exod.5.2.*

3. The propertie of hardnesse of heart is this, that it is not onely a great and grievous sinne, but also the punishment of sinne: that it is a sinne, the Apostle sheweth, *Heb. 3.12. Take heed brethren lest then be at any time in any of you an evil heart to depart from the living God.* And that it is a punishment of sinne, *S. Paul* also testifieth, *Rom. 1.21. Because when they knew God, they did not glorifie him as God, &c.* Then it followeth, *vers. 24. God gave them up to their owne hearts lusts, &c.* 4. Now the qualities and inseparable adjuncts of hardnesse of heart are these. 1. Blindnesse of the judgement and understanding, as *Isai. 6.10. Make the heart of this people fat, make their eares heavie, and shut their eyes, lest they see with their eyes, heare with their eares, and understand with their hearts.* 2. They are obstinate and wilfull, and refuse

to be admonished and instructed: *Who say unto God, depart from  , we desire not the knowledge of thy wayes, Iob 21.14.* 3. Such are rejected and cast out of the presence of God, and left unto themselves: such an one was *Saul*, of whom it is said, *That the spirit of the Lord departed from Saul, and an evill spirit sent of the Lord vexed him▪ 1. Sam. 16.14.* 4. *They delight in doing of evill, and make a sport of sinne: Prov. 2.14. Which rejoyce in doing of evill and delight in the frowardnesse of the wicked.* 5. They regard not to doe things holnest in the sight of men, but contemne and despise all others: *Prov. 18.3. When the wicked commeth then commeth contempt.* 6. They are incorrigible, and past all hope of amendment: *Prov. 1.30. They would none of my counsell, but despised all my correction.* 7. They are not ashamed of most vile sinnes, *Ierem. 3.3. Thou hadst a whores forehead, thou wouldest not be ashamed.* 8. When the Lord smiteth them they feelee it not, neither have they any sense of Gods judgements, whom the wise man compareth to those that sleepe in the mast of a ship, and as drunken men that are stricken but

know it not, *Prov.* 23.24.25. 9. They are growne to such an evill custome of sinning, that they can doe none other, as the Prophet saith, *can the blackamore change his skinne, or the Leopard his spots? then may yee also doe good that are accustomed to doe evill: Ierem.* 13.23. 10. So that the sinnes of such seeme to be inextinguishable and indeleble, as the same Prophet saith, *that the sinnes of Iudah were written with a penne of iron, and with the point of a Diamond, chap.* 17.1. 11. They wax daily worse and worse: of whom it is said, *Revel.* 22.11. *Hee that is filthy let him be filthy still.* 12. And as they increase in sinne, so they doe treasure up Gods judgements against them|selves, and heape unto themselves wrath against the day of wrath, *Rom.* 2.5.

QUEST. XIV. Whether God be the efficient and working cause of hardnesse of heart.

NOW in the next place, concerning the efficient cause of the hardnesse of heart. 1. That it cannot be imputed to God, as the worker and Author thereof, it may appeare by these reasons. First, the hard|nesse of the heart is a great sinne, as is proved in the former question; but God is no wayes the Author of sinne, seeing he neither tempteth or perswadeth unto it, for *God tempteth no man, Iam.* 1.13. neither hath commanded it, but hath forbidden it by his Law: nor yet worketh with them that doe evill: for all that God doth is good, and so there is none good but God, *Mark.* 10.19. Neither doth the Lord approve sinne being done, *Psal.* 8.4. *Thou art not a God, that lovest wickednesse.* If then God neither move to sinne, nor commends it, nor yet assisteth the committers of it, or approveth it, he is no way the Author of sinne. Secondly, if God causeth sinne, then every man should sinne of necessity, and so his punishment should bee unjust, being forced to sinne. But as *Augustine* saith, *Deus nemini per hoc quod falli non potest, aut necessitatem, aut voluntatem intulit delinquendi: God by this, that he cannot be deceived, hath not brought upon any either a necessity or willingnesse of sinning.* Thirdly, *Augustine* useth another excellent reason: *Fieri non potest, ut per quem à peccatis surgitur, per eum in peccata decidatur: It cannot be, that by whom men rise from sinne, by him they should fall into sinne.* Fourthly, *Plato* thus reasoneth, *Deus qui bonus est, malorum causa dici non potest, &c. God that is good, cannot be said to be the cause of evill, for then hee should be contrary to him|selfe.* Lastly, if God any way should be the Author of sinne, then it should be no sinne, for whatsoever God doth is good: Nay, not to doe that which the Lord willeth should be sinne: *Perer.* 2. Yet seeing God is said in Scripture to harden the heart, which betokeneth an action: and likewise in other termes God is said to give some over to vile affections, *Rom.* 1.26 and to send upon some strange delusions that they should not beleieve the truth, *2. Thess.* 2.11. and to make the heart fat, the eares heavy, and to shut the eyes, *Isai.* 6.10. all which phrases doe imply an action and operation: it is evident that God some wayes concurr|reth, either directly or indirectly, negatively or positively, by way of working, or giving occasion in the hardning of the heart.

QUEST. XV. God otherwise hardeneth then by way of manifestation.

BUT yet God doth more than by way of manifestation harden the heart: as some doe expound it, that the Lord hardned *Pharaohs* heart (which interpretation *Augustine* toucheth. *qust 18. in Exod.*) that is, by his plagues and judgements declared how hard it was. 1. For in this sense God might bee said to commit any other sinnes, when he doth manifest them and bring them to light. 2. And though this expo|sition might serve here, yet it faileth in other places, as *Deut.* 2. it is said, that God hardned the heart of *Sehon* King of the Amorites; and *Iosh.* 10. that God hardned the hearts of the Canaanites; and *Rom.* 9. God hath mercie on whom he will, and whom hee will hee hardneth. In these places it cannot be so expounded, that God hardned, that is, declared their hearts to be hard.

QUEST. XVI. God hardeneth the heart not only by permission.

SOME doe expound it by way of permission, because those that are hardned, God depriveth of his grace, and leaveth them to themselves. So *Damascen: Ista non ◇ Deo agente accipienda sunt, * sed ut Deo permittente: these sayings, as God shut up all in unbeleeve, and God gave them*

the spirit of slumber, eyes, that they should not see, are not to be taken, as though God did them but permitted them. So likewise the ordinarie glosse in 4. Exod. Indurabo cor Phar•onis, i. indurari permittam: I will harden the heart of Pha•raoh, that is▪ suffer it to be hardned. So also Chrysostome, Tradidit in reprobum sensum, nihil aliud est quam permisit: He gave them up to a reprobate sense, it is nothing else than that hee permitted it: as a Captaine leaving his souldiers in the midst of the battell, may be said to deliver them into their enemies hands: in Epist ad Roman. Cajetane to confirme this interpretation sheweth how sometime in Scripture, that is callled a precept which is permitted, as when Matthew said, chap. 19.8. Moses for the hardnesse of your heart suffered you to put away your wives: Marke hath, Moses for the hardnesse of your heart wrote this precept

unto you: chap. 10. But although this be most true, that God suffereth such to continue in their hardnesse of heart, yet this is not all. 1. For so the Lord suffereth also other sinnes to be done: for there is nothing done in the world, nisi omnipotens fieri velit, vel sinendo ut fiat, vel ipse faciendo; unlesse the omnipo•tent God will have it done, either by suffering it to be done, or doing it himselfe. Then if this were all, the Lord might be said as well to steale, and such like, because he suffereth them to be done. 2. Wherefore Augu•stines judgement is rather here to be received: Deum ad indurationem cordis concurrere non modo secundum permissionem vel secundum patientiam sed etiam secundum actionem & potentiam, non sane per quem fiat, im•mediatè duritia ipsius cordis, sed per quem multa fiant, à quibus peccator vitio suo concipiat duritiam cor•••: That the Lord doth concur in the hardning of the heart, not only by permission, or suffering, but according to his power and action, not by the which immediately the hardnesse of the heart is made, but whereby many things are done, by the which a sinner by his owne corruption doth conceive the hardnes of heart. 3. And concer•ning the place alleaged out of Marke, a precept is not there strictly taken for a commandement, but for any order or decree that is written.

QUEST. XVII. Whether hardnesse of heart be of God as it is a punishment of sinne.

SOME doe hold, because the induration of the heart is two wayes to be considered, as it is a sinne, and a punishment of sinne; in the first God hath no part: but as thereby God punisheth former sinnes, so he as a just Judge inflicteth hardnesse of heart as a punishment; as the Apostle sheweth, Rom.2.28. *As they regarded not to know God so God delivered them up to a reprobate mind.* And 2. Thess. 2.11. *Because they re•ceived not the love of the truth, God shall send them strong delusions that they should beleve lies.* In these places the Apostle sheweth how the Lord punisheth them with blindnesse and hardnesse of heart, because of their former sinnes. This distinction is approved by Augustine, lib. 5. cont. Iulianum. Isidorus thus con•cludeth the same point: ** Facit Deus quosdam peccatores, sed in quibus talia jam peccata precesserant, ut justo iudicio ejus mercantur in deter•us •re: Therefore God maketh some sinners, but in whom such sinnes are found before, that by the just judgement of God they deserve to become worse and worse.* So Cajetane upon these words, 2. Sam. 12. *Behold I will raise evill upon thee out of thine owne house,* which was verified in Absolon that rose up against his father: thus resolveth, *Deus non est author peccati, ut sic, sed ut est poena peccati: God is not the author of sinne, as it is sinne but as it is the punishment of sinne.* The same judgement he giveth of Shemei, whom David saith the Lord bid curse David, that God wrought that Shemei cursed David, *Non quatenus erat peccatum, sed quatenus erat poena peccati Davidis: Not as it was sinne, but as it was a pu•nishment of the sinne of David.* So Io•senius: *Illa Deo tribuuntur non quatenus peccata sunt, sed quatenus poe•na peccati: they are ascribed to God, no• as they are sinnes, but as they are the*

punishment of sinne: in chap. 15. Ecclesiastic. But *Pererius* misliking this opinion, thus reasoneth against it. 1. If God be said to be the Author of the induration of the heart, as it is a punishment of sinne, then he may aswell be said to be the Author of the other sinnes, when as a man falleth into them as a punishment of his former sinnes. *Contra.* As though all such sinnes doe not proceede from the hardnesse of the heart that confirmeth and setleth the sinner in his wickednesse: therefore God is not said to be the cause of these sinnes, but of the hardnesse of heart, which is the cause of those sins: Man by continuing in sin hath his heart hardened by the just judgment of God, and then out of the hardnesse of his owne heart he bringeth forth other sinnes of himselfe.

2. The hardnesse of heart, as it is a great and horrible sinne, so it is a punishment of former sinnes: if God then doe cause it to be a punishment, he also causeth it as it is a sinne.

Contra. In this argument there are ambiguous termes, for in the first clause, this note of similitude (*as*) is taken for the being of the thing: *hardnesse of heart as it is sinne, so it is a punishment of sinne:* that is, it could not be a punishment of sinne unlesse it were sinne: this we grant. In the next part, the same word (*as*) signifieth the manner of being; therefore if the first be taken in the same sense, for one and the same manner of being, wee deny that hardnesse of heart in the same respect, is both sinne and the punishment of sinne. It is both in respect of the subject, and being, but not both in the same quality, affection, and manner of being.

*3. Hee thus proceedeth: All punishments of sinne, because they are just stand with the will of God: hardnesse of heart being a sinne, if it should stand with the will of God, then it would follow, that sinne should stand with the will of God.

Contr. 1. If sinne no way stand with the will of God, then sinne should not be committed in the world, for against his will can nothing be done. 2. Here then wee must admit a distinction of Gods will, there is his will of approbation, and the will of his providence: by the first he willeth not sinne, but by the second he willeth it to be in the world, because he knoweth how to dispose of sinne even unto good. *Origen* hath the like distinction: *Multa sine voluntate Dei geruntur, nihil sine providentia: providentia est, qua dispensat & providet, voluntas qua vult vel non vult aliquid: Many things are done without Gods will, nothing with his providence: providence is that whereby he dispenseth, and provideth; his will, whereby hee willeth or illeth any thing.* The master of the sentences saith: *Mala fieri bonum est, it is good that evill should bee done*▪ because thereby Gods power and goodnesse is seene in turning evill unto good. *lib. 1. distinct. 46. quaest.* If God then did not see how to turne evill unto a good end, he would not suffer evill to be done in the world. 3. So then retaining the former distinction, still hardnesse of heart as it is a sinne God willeth it not, but as it is a punishment of sinne, it standeth very well with the will and justice of God.

4. And further concerning the former testimonies of their owne Writers: *Pererius* would have them to speake of such sinnes, which are also punishments of sins in divers subjects: as that the doing of it should be a sinne in one, and the suffering a punishment in the other: as the rebellion of *Absolon*, and railing of

Shemei, in respect of themselves they were sinne, but in regard of *David*, they were a chastisement upon him for his sinne, and so they were sent of God. But in other things, where the sinne and punishment are in one subject, as in the hardnesse of heart, that distinction hath no place.

Contra. But *Pererius* by his leave cannot fasten upon them a sense contrary to their words: for thus *Cajetan* writeth, as *Melchior Canus* citeth him: *De non est* ◇ *peccata, ut sic, sed quum est* ◇ *ips peccat vel alterius: God is the author of sinne, not as it is sinne, but as it is a punishment in* ◇ *that sinneth, or in any other.* And *Can* thereupon collecteth thus: *Agnoscit Cajetanus maledictionem Shemei, quatenus punalem sibi procedere a Deo. Cajetane acknowledgeth, that the cursing of Shemei, as it was penall to himselfe did proceed from God:* His meaning then is that even in him that sinneth, hardnesse of heart is a punishment of sinne, and not only in another. Their owne master of sentences also saith, as I cited him before: *Concupiscentia in quantum poena est peccati Deum habet authorem: Concupisence, as it is a punish/ment of sinne hath God the author thereof, lib. 2. distinct. 32.* But concupiscence is a punishment in him▪ that hath it, not in another.

Wherefore notwithstanding these contrary objections, because of those places of Scripture alleaged before, and the testimonies of other Writers: I approve this distinction as sound, that hardnes of heart, not as it is sinne, but as it is inflicted as a punishment of sinne is of God: and in this sense God is said to harden the heart: as *Augustine* well concludeth, *Deus indurabit per justum judicium, Pharaoh per liberum arbitrium: God did harden Pharaohs heart by his just judgement, and Pharaoh by his owne free will: de li/ber. arbitr. cap. 23.*

QUEST. XVIII. How God is said to harden the heart by patience and long suffering.


ANother way, whereby God is said to have hardned *Pharaohs* heart, is by his patience and long suffe|ring, because the Lord doth suspend his judgements, and not presently punish the wicked, where|upon they abusing Gods patience and long suffring are hardned. This exposition they ground upon that place of the Apostle, *Rom. 2.4. Despisest thou the riches of his bountifulnesse, and patience, and long suffering, not knowing that the bountifulnesse of God leadeth thee to repentance? But thou after thine hardnesse, and heart that cannot repent, heapest unto thy selfe wrath against the day of wrath.* This exposition followeth *Origen*; ** Non aliter Deum indurare corda hominum nisi patienter eos tolerando: that God doth not otherwise harden mens hearts than by patience forbearing them.* And he maketh it a figurative locution, like as a master should say to his servant, that abuseth his gentlenesse: a lewd servant, it is I that have made thee thus, because I did not punish thee. Likewise *Basil*; *Obstinavit Deus Pharaonem per longam patientiam: * God made Pharaoh obstinate by his long patience.* So also *Hierom*; *Patientia Dei induravit Pharaem: Gods patience did harden Pharaoh.* And he sheweth it by this similitude; as the same Sun hardneth the clay, and mollifieth the wax: *Sic bonitas Dei vasa ira indurat, vasa misericordia solvit: So the goodnesse of God hardens the vessels of wrath, and mollifieth the vessels of mercie.* To the same purpose also *Theodoret quast. 12. in Exod. Augustine* also after the same manner saith: *Pharaonem non divina potentia, sed divina patientia credenda est Deum indu/rasse: Not the divine power but the divine patience is thought to have hardned Pharaoh.* This is true which is affirmed by these ancient fathers, that men by abusing the patience and long suffering of God are hard|ned: yet this is not all; this phrase, that God hardned *Pharaohs* heart, sheweth that God hath a further stroke in the hardning of their hearts than by connivence and long suffering toward them.

QUEST. XIX. Wherefore the Lord useth patience and long suffering toward the wicked.

YEt it is most true that God useth great patience and longanimity towards sinners, and that for these reasons: 1. That thereby Gods goodnesse and mercy may appeare, and the great malice and froward|nesse of mans heart that cannot be drawne to repentance, by the Lords rich and bountifull mercy. 2. By this meanes also Gods judgements appeare to be most just, when he punisheth the hard hearted and incor|rigible, as is evident in the example of *Pharaoh*. 3. God also teacheth men by his example to be patient and long suffering one toward another. 4. This patience of God, though some abuse it, yet other profit by it, and their hard hearts are mollified;

as though *Pharaoh* by Gods sparing of him, became more obstinate, yet *Nebuchadnezzar* at the length, by the Lords lenity and goodnesse, and fatherly correction was brought to know himselfe, and to confesse the true God. 5. And though the evill and wicked should reape no profit by the Lords wonderfull patience, yet the elect and such as are ordained to salvation, are thereby called and brought unto grace, as S. *Paul* sheweth of himselfe: *For this cause was I received to mercy, that Iesus Christ should first shew on me all long suffering, unto the ensample of them, which in time to come should beleeve on him*, 1. Tim. 1.16.

QUEST. XX. How God is said to harden by the subtraction of his grace.

BESide, there is another way, whereby the ancient fathers understood God to be said to harden mens heart: namely, by the subtraction and withdrawing of his grace: as *Chrysostome*: * *God is said to give over unto a reprobate sense, to harden, to blind and such like: Non quòd hac a Deo fiunt, quippe cùm à propria hominis malitia proveniant, sed quia Deo justè homines deserente, hac illis contingunt: Not because these things are done by God, which proceed of mans malice; but because while God doth justly forsake men, these things doe happen unto them.* So also *Augustine*; *ludurare dicitur Deus, quem mollire noluerit: God is said to harden, whom he will not mollifie, & excacare dicitur quem illuminare noluerit: And he is said to blind him whom he will not illuminate.* *Gregorie* also upon these words of the Lord to *Moses*▪ *I will harden Pharaohs heart*, thus writeth: *Obdurare Deus per pos•iam dicitur, quando cor reprobum per gratiam non*  : *God is said by his*

Page 112

justice to harden the heart, when he doth not by his grace mollifie a reprobate heart. So *Thomas Aquinas*: *Excacatio & obduratio duo important, &c. The blinding and hardning of the heart implieth two things; one is the internall act of the minde, adhering unto evill, and being adverse from God; and so God is not the cause of the hardnesse of the heart: The other is the subtraction of grace, whereby it commeth to passe, that the •ind is not illuminate to see God, &c. and in this respect God is the cause of induration.* This exposition also is true, but it expresseth not all that seemeth to be contained in this phrase, that God is said to harden *Pharaohs* heart.

QUEST. XXI. How God is said occasionaliter▪ by ministring the occasion which the wicked abuseth to harden the heart.

There is then a sixth way of interpreting these words: God is said to harden mans heart *occasionaliter*▪ by way of occasion, when the wicked take occasion by such things as fall out and are done by Gods providence to be more hardned and confirmed in their sinne. 1. For as all things, as prosperity, adversity, life, death, fulnesse, want and whatsoever else doe worke together unto good to those that feare God, as the Apostle saith, *Rom. 8*. So on the contrary all things fall out for the worst unto the wicked and impenitent: so the wonders which God wrought in Egypt, served to confirme the Hebrewes in their faith, but *Pharaoh* through his owne malice was thereby hardned. 2. The things which the Lord doth, whereby the wicked take occasion to be hardned are of three sorts, either inwardly in the mind, as by stirring their affections, as of anger, feare, hope, desire, which they by their corruption turne unto evill: or else such things as are done about them, as admonitions, corrections, mercies, benefits, which they also ungratiously abuse; or they are things externall or without them, as the objects of pleasure, honour, and such like, whereby their hard heart is puffed up and swelleth. And all these things being good of themselves, they through the hardnesse of their heart pervert unto their destruction: as S. *Peter* speaketh of some which through ignorance and unbeleeve doe pervert the Scriptures, 2. *Pet. 3.16*. And S. *Paul* sheweth, that sinne tooke occasion by the commandement, and wrought in him all manner of concupiscence, *Rom. 7.8.3*. Thus *Pharaoh* was hardned by occasion of Gods workes,

the plagues and wonders which were shewed in Egypt: by the wonders, because he saw his Magicians could doe the like: by the plagues, because they touched not him, but happened without, they came not all at once but with some respite betweene, and because he saw that they continued not long, but were soone removed. 4. To this purpose *Augustine, Vt tale cor haberet Pharaoh, quòd patientia D^o non m^o vera^{ur} ad pietatem, propri^o sunt vitii; quòd vero facta sunt ea, quibus cor suo^o itio jam mal^ognum divinis jussionibus resisteret &c. dispensationis fuit divina: In that Pharaoh had such an heart, which could not be moved, by the patience of God unto piety, it was his owne fault; but that such things were done, whereby his heart being evill of it selfe did resist the commandement of God, it was of the divine dispensation: quaest. 18. i^o Exod.* This exposition also of *Augustine* may bee received; but yet there is some|what further to be considered in Gods concurring in the hardning of *Pharaohs* heart.

QUEST. XXII. God <◇> s^o to harden the heart as the event is taken for the cause.

There is further a seventh exposition: for in the Scripture that is often taken for the cause of a thing▪ which is but the event of it a *Chrysostome* noteth upon these words, *Ioh. 17. None of them perished but the child of perdition, that the Scriptures might be fulfilled:* here the Scripture, *Quae eventus sun^o pro causa ponit: putteth that for the cause which was the event:* for *Iudas* did not perish to that end that the Scripture should be fulfilled: but it so fell out, that the Scripture in *Iudas* perishing was fulfilled. *Damascen* gi|veth the like instance in the 51. Psalme, *Against thee only have I sinned and done evill in thy sight, that thou maist be justified in thy sayings, and cleere when thou art judged.* But *David* did not sinne to that end, that God might be justified, God had no need of his sinne to set forth his glory. So it fell out that God spared *David*▪ and by his mercy overcame his sinne; yet hee sinned not to that end: like as when a man is at his worke, and one commeth and so he breaketh off, he should say my friend came to day to hinder my worke, whereas his friend had no such end in his comming. So *Iacob* said to his sonnes, *Wherefore dealt yee so evill with me, as to tell the man, whether yee had yet a brother or no?* *Gen. 43.6. Iacobs* sonnes in so telling intended no evill, or hurt to their father, but it so fell out. The wicked are said to hate their owne soules, and to procure unto themselves eternall death: whereas simply they hate not their soules, neither would be dam|ned: but upon their committing of sinne it so falleth out that their soules perish by their meanes, as if they hated them: unruly patients that will not obey their Physitians, whereupon followeth death, are said^o seeke their owne death, and yet they desire to live: but upon their unruly and disordered behaviour, death followeth. So God is said to harden *Pharaohs* heart, by the like figurative speech, because the hard|ning of their heart ensueth upon the abuse of those things, which God intendeth not to that end, but they pervert them to their owne hurt. *Ex Perer:* All this may safely bee received, and acknowledged; and yet somewhat more is to be added, as shall afterward appeare.

QUEST. XXIII. How diversly in Scripture these termes of blinding and hardning are taken.

BUt by the way this word, *to blind, to harden*, though it signifie an action proceeding from him that hardneth, yet is it not alwayes so taken: therefore we shall find that foure wayes in Scripture, a thing is said to blinde and consequently to harden: 1. *Giftes are said to blind the^oes. Deut. 16.* Not that they being a dead thing, can corrupt the judgement, but mans corrupt heart taketh occasion, and is thereby en|ticed to pervert justice. 2. The Devill is said to blinde the mindes of the wicked▪^o. *Cor. 4.4.* 3. The

malice of a mans owne heart is said to blinde and harden, as *Pharaoh* hardned his owne heart. 4. God is said to blind the eyes, *Esay 6.10.* and to harden *Pharaohs* heart: gifts doe blinde

occasionaliter, by way of occasion; the malice of mans heart blindeth *merit*••••, by way of desert, and meritoriously, because it de|serveth to be further blinded and hardned: the Devill blindeth *incitando*, by inciting and provoking unto sinne. And God as is before shewed, by withdrawing his grace and inflicting the punishment of induration upon them.

QUEST. XXIV. How divers wayes the Lord forsaketh those which are hardned.

FURther, God is said to harden mans hart in his diverse leaving and forsaking of them. 1. Hee suffereth them to follow their owne lusts and desires, not giving them power or grace to restraine them, as *Rom.* 1. 24. he gave them up to their hearts lusts. 2. He giveth them ease, abundance, prosperity, whereby they are intangled: therefore the Prophet prayeth, *Give me not riches, lest I be full and forget thee: Prov.* 3. 3. He denieth them the benefit, of wholesome corrections and afflictions, whereby they should learne to know themselves, as the Apostle saith, the *Lord receiveth no child, whom hee doth not chastise.* 4. God forbiddeth his servants to pray for such, and so they want the benefit of their prayers, as *Ieremie* is forbid|den to pray for the people, *chap.* 7.16. 5. God in his justice depriveth them of such as should travell for their soules, and bring them unto God: as the Apostles left the obstinate and wilfull Jewes and shooke off the dust of their feet against them, *Acts* 13. 6. God taketh away from them the preaching and knowledge of his word, as the Lord threatneth by his Prophet *Amos*, to send upon them a famine, not of bread or water, but of hearing his word, *Amos* 8.11. 7. God suffereth them to be deceived by flatterers and un|faithfull counsellors, as •ebobo• was by his young men. 8. And the more strongly to delude them, the Lord permitteth sometimes false Prophets to shew signes and wonders, <◇> the Apostle saith of the false Prophet Antichrist, whose comming is by the working of Satan, with all power and signes, and lying wonders, 2. *Thes.* 2.9. 9. The Lord permitteth Satan to invade them, and to worke upon them at his plea|sure: as the evill spirit was sent of the Lord upon *Saul*, and a lying spirit was in the mouth of *Baals* false Prophets to deceive *Achab*. 10. God taketh away from them all helpe, whereby they should be defen|ded against the assaults of Satan, as the Lord threatneth to doe to his unfruitfull vineyard: *I will take away the hedge thereof and it shall be •aten up, I will breake downe the wall thereof, and it shall be troden downe. Isai.* 5.4. 11. But the Lord doth not thus forsake any till they have first forsaken God: as *Chrysostomes* saith: *Quod autem Deus non derelinquat nos, nisi fuerit à nobis derelictus, aperte ostendit Isaias; That God forsaketh not us till wee have forsaken him, I say sheweth, chap.* 59.2. *Your iniquities have separated betweene you and your God. Ex Perer.*

QUEST. XXV. God hardneth otherwise than by foreseeing.

BEside these divers interpretations of the hardning of *Pharaohs* heart by the Lord which I have abrid|ged out of *Pererius*: there are three other which I will briefly set downe: first some thinke that this, (in that God is said to harden *Pharaohs* heart) is to be understood of Gods prescience, that he is said to harden it, because he foresaw it should be hardned by their owne malice. This seemeth sometime to be the opinion of *Augustine*: in that God is said to harden *Pharaohs* heart, *Non ad operationem Dei,* sed ad pra|scientiam pertinere monstratur: it is shewed to appertaine not to Gods operation or working, but to his prescience.* But this cannot be the meaning, for by this reason, whereas God foreseeeth all the sinnes of men, which are committed in the world, God might be said himselfe, to kill, steale, doe wrong, because he foreseeeth, that such things shall be done in the world.

QUEST. XXVI. Whether God may be said to doe those things which he disposeth of to a good end.

SEcondly, God may be said to harden *Pharaohs* heart, because he disposeth thereof, and directeth it to such an end, as he himselfe propounded: because thereby the Lord did take occasion to worke his mi|racles: as he saith to *Moses*, I have hardned *Pharaohs* heart, that I might worke these my miracles, *Exod.* 10.1. So as God ordained the end, he may be said also in some sort, to doe those things which helpe unto that end; as *Act.* 2.23. Christ is said to bee delivered by the

determinate councell of God: yet was hee betrayed and delivered by *Iudas*: whose act is said in some respect, to be the Lords, because God disposed of it to effect and accomplish his glorious councell, in redeeming the world by the death of his Sonne. But neither can this be safely affirmed, that the Lord should bee said to doe those things, which hee ordereth and disposeth: for God so disposed of that spirituall combate which *S. Paul* found in his flesh, that it tended further to Gods glory and the manifestation of his power: as the Lord saith, *My grace is sufficient for thee, my power is made perfect through weaknesse*: yet God was not the worker of that temptation, but the Apostle imputeth it to Satan, *2. Cor. 12.7*. And like as in the creation God made light, but made not darknesse, but onely made a separation betweene the light and the darknesse, *Gen. 14*. Whereupon *Augustine* groundeth this distinction: *Aliud fecit Deus & ordinavit, aliud non fecit sed ordinavit*: * *God made some things and ordered them also: some things he made not, but ordered*: as he giveth instance of the darknesse: so the workes of darknesse God cannot be said to have made, but only he disposeth and ordereth them.

QUEST. XXVII. God otherwise hardneth then as a generall mover of the heart.

THirdly, some referre that worke of God, which he sheweth in the hardning of the heart, to that generall power which he giveth unto the creature, in whom all things move, live, and have their being,

Page 114

Act. 17.28. So that the hardning of the heart as it is an action or worke, is of God; but as it is evill it proceedeth from man. * So *Zuinglius*: *Quatenus est Dei Creatoris, opus est, crimen non est; quantum autem hominis, crimen est, scelus est: As it is of God the Creator, it is a worke, it is no faule; but as it is of man, it is a fault, it is a sinne*. The Master of the sentences hath the like saying: *Actus mali in quantum actus* ◇◇ , *boni sunt & à Deo authore: Evill acts as they are acts are good, and (proceed) of God the Author, lib. 2. distinct. 35*.

But this solution doth not take away the doubt: for as God is the Creator, and so generall worker, hee only giveth power to move the heart: this moving being the generall action, is divided into two parts, for there are good motions, of the heart, and evill, the mollifying of the heart, and the hardning: in the good motions God concurrerth two wayes, as a generall mover by his creating power, and as a particular directer by his regenerating grace: but in the other motions he only hath a stroke as a generall mover, in the particular action of hardning as it is evill hee concurrerth not. Therefore according to that generall power the Lord is said only to be a mover, not an hardner of the heart. Some other way therefore yet must be found out, whereby the Lord is said to harden the heart.

QUEST. XXVIII. How the Lord is said indeed to harden the heart.

TO conclude then this question, of all these wayes before rehearsed, which are ten in all, I make choice of these three, which may fully satisfie every doubt, namely the third in the 17. *quest.* before, the fift in the 20. *quest.* and the sixt in the 21. The first is, that God is said to harden the heart, by leaving it to it selfe, and depriving it of his necessary grace, as God is said to have given over the unbelieving Gentiles to their hearts lusts, *Rom. 1.24*. The second, that beside this, God causeth many things to be done, which are not in themselves causes of the hardning of the heart, yet the wicked take occasion thereby further to bee indurate and hardned: as *S. Paul* sheweth how the wicked abuse the patience and long suffering of God, thereby to be further hardned. Thirdly, God by his just judgement, *Cum suum in malum, quod ipse ultro ruit amplius ad finem usque impellit*, doth force him to his owne hurt, whither hee runneth headlong himselfe, even unto the end: *Iun. A. a. ys. n 7. cap. Exod.* God as a just Judge, seeing a mans heart to bee bent upon wickednesse, doth as a just Judge, inflict upon him the spirituall punishment of induration. To

this purpose Augustine handling that place, *Rom. 1.* how the Lord gave up the Gentiles to their owne lusts, useth this distinction: that some things there rehearsed are sinnes and no punishment, as the pride and vanity of their mindes, ^{*} *vers. 21. They were not thankfull but became vaine in their imagination:* Some a punishment and no sinne, as eternall death which they were worthy of, *vers. 31.* the rest that came betweene, are both sinnes and punishments. By this distinction Augustine in another place answereth this objection of the *Pelagians:* God, say they, should not take such punishment of sinne, *Vt peccator per vindictam plura committeret:* ^{*} *That the sinners thereby commit more sinne:* Augustine answereth to this effect: *Sic ostendit ista esse peccata, ut etiam poenae sint peccatorum:* he sheweth these so to be sinnes, as that they are also punishments of sinnes; as the Apostle there saith, *vers. 27. Man with man wrought filthinesse and received to themselves such recompence of their error as was meet.* So the meaning of Augustine is, that God did not send them upon the Gentiles, as they were sinnes, but they are to be considered as punishments of their sinnes, as God hath an hand therein. ^{*} Likewise, whereas Iulian the Pelagian objected, that *Per patientiam divinam sunt, non per potentiam desiderii traditi:* *That they were delivered over to their lusts, not by the power but by the patience of God:* Augustine to shew the contrarie giveth instance of that place, *Ezech. 14.9.* When it is said, *If the Prophet be deceived I have deceived him: Patientia an potentia est? Is it the patience or the power of God that doth this?* ^{*} And concerning the hardning of Pharaohs heart Augustine concludeth thus: *Deus ejus voluntatem proprio suo vito malam, in hoc peccatum judicio suo justo & occulto inclinavit:* God did incline his will▪ being evill by it owne fault, into this sinne, by his just, yet secret judgement: If God did incline it, he did more than suffer it, or minister the occasion only, whereby it was inclined. Hierome expresseth as much by this similitude: *Vnus est solis calor, & secundum essentias subjacentes, alia liquefacit, alia indurat; liquatur cera, induratur lutum:* there is but one kinde of heate in the Sunne, and according to the matter which it worketh upon, some things it melteth, some things it hardneth; the wax is melted, the clay hardned. Origene also useth the same similitude, ^{*} and applieth it thus: *Sic indurasse dicitur Deus cor Pharaoni, quia cor ejus secundum ea, quae cogitabat, luteum & limosum erat:* So God (as the Sunne hardneth the clay) is said to have hardned Pharaohs heart, because his heart according to those things, which he thought, was earthly and muddy. And in another place he bringeth in this Simile: ^{*} *Vt eodem opere pluviae terra diligenter exculta affert bonos fructus, inculta tribulos:* as by the same worke of the raine, the earth being well tilled bringeth forth good fruit, and the untilled thistles. Like as then the Sun hardneth the clay, the raine bringeth forth weedes, not of it selfe but by reason of the nature of the thing concurring, whereupon it worketh; so by the working of God, after a most secret and hid manner, the hearts of the wicked are hardned, but the cause thereof is in themselves. And thus much shall suffice of this question: see it handled before, 2. *Doct. chap. 7.* and *chap. 8 quest. 12.* and *confut. 1.*

4. Places of doctrine.

1. *Doct.* God overruleth mens affections.

Vers. 3. *The Lord gave the people favour in the sight of the Egyptians.* Hereby wee learne, that God hath the ruling and turning of mens affections: he can worke them either to favour or disfavour: *Piscat.* So the Wiseman saith: *As the rivers of waters, the Kings heart is in the hand of the Lord, & tenneth*

it whither soever it pleaseth him, Prov 21.1. Like as the husband man maketh furrowes in his ground, and draweth the water which way it pleaseth him; and as the sternes man in the vessell

doth move it which way he listeth: so can the Lord order and governe the streames of mens affections.

2. *Doct.* Godly men have their passions and affections.

Vers. 8. *SO he went out from Pharaoh very angry.* Even wise and godly men have their affections: it is not as the Stoikes taught, that there is a vacuity and absence of them in wise and perfect men. They are not without affections, but they rule them by reason, and their reason is sanctified by grace. The Apostle saith, *be angry, but sinne not, Ephes. 4.26.* He alloweth to be angry, but not to sinne in anger: Christ the most perfect man that ever was, had his affections, as of anger, *Marke 3.5. He looked round about him* *•ngerly:* of joy, *Luk. 10.21. Iesus rejoyced in spirit:* of sorrow, *Matth. 26.38. My soule is heavy unto death;* of love, as *Ioh. 13.23. The disciple whom Iesus loved.*

5. Places of confutation.

1. *Confut.* Against Purgatory.

BEfore in the third question where it is disputed what Angels God used in bringing the last plague of death of the first borne upon Egypt; *Pererius* sheweth the difference betweene the ministry of the Angels in this life, and in the next, falling to make mention of purgatory (for they cannot doe otherwise for ther lives, but upon every occasion broach their owne fansies) leaveth it as uncertaine and undiscussed, whether the good Angels or the bad should be ministers of purgatory: he thinketh not the bad, that they should exercise power over them, which in their life time did conquere the Devill; neither yet will hee have them to be the good: It is an unmeet thing, saith he, that they which shortly should become the fel|lowes and partakers of the blessed Angels in heaven, should bee punished by them: *Perer. 1. disput. in cap. 11.*

Contra. 1. Let any reasonable man judge, whether it be not like, that purgatory should be a meere fan|sie, where there is supposed to bee torments, and yet no tormentor. In that hee thinketh, that neither good Angels nor bad, are the ministers of those torments, I condescend to him: who then? not Christ I am sure, for he hath redeemed them; nor yet God himselfe, for the Apostle saith, *Who shall lay any thing to the charge of Gods chosen? it is God that justifi•th, who shall condemne? Rom. 8.33.34.* God hath justified them by faith in Christ, and being justified there is nothing further to be laid to their charge. If then there be no tormenter in purgatory, there is no torment in purgatory, and so purgatory fire is quite quenched and put out.

2. Beside this uncertainty, who should be the tormenters, there be other maine points not yet resol|ved of among them concerning purgatory: as of the place, where it is; of the fire, what it is, corporall or spirituall; of the time, how long it shall last, whether hundred yeeres or thousands; of the greatnesse of the paine, whether it exceed all the torments and punishments of this life. These articles are not yet del|fined and determined among them, as *Bellarmino* sheweth *lib. de purgat. from chap. 6. to chap. 14.* Therefore we will leave them to their uncertainties, and as they make question of the circumstances of purgato|ry: so we will not onely make question of purgatory it selfe, but are most sure, that it is but an inven|tion of their owne; for all they which dye in the Lord (that is, in the faith of Christ) are pronounced bles|sed, and to rest from their labours, and their workes follow them, *Revel. 14.13.* Here are three arguments against purgatory They which dye in the faith of Christ are blessed; but they which are in hell torments (for purgatory they make part of hell) are not blessed. They doe rest from their labours; but they which are in purgatory, are in labour and paine. Their workes follow them for their reward; but they which are tormented •nd punished are not rewarded: Therefore wee acknowledge no other purgatory but in this life, a perfect purgation of our sinnes in Christ, *Heb. 12.3.* and an imperfect, which is by the fiery pro|bation of affliction: as *S. Peter* calleth it: *Thinke it not strange concerning the fiery triall, which is among you to prove you, 1. Pet. 4.12.*

2. *Confut.* Against the Manichees which reject the old Testament.

Vers. 10. *BVt the Lord hardned Pharaohs heart.* Hence the Manichees tooke occasion to utter their blasphemies against the God of the old Testament, and to reject the Scriptures themselves of the old Testament, as proceeding from a God that was a worker of evill, in hardning mens hearts. These *Augustine* confuteth at large, *hom. 88. de tempore*, shewing how God is said to harden the heart, without any touch of sinne: for thus he writeth, *Non Pharaonem Dei violentia sed propria impietas obduravit: Not any violence from God but Pharaohs owne impiety did harden him.* And these words, *I will harden Pharaohs heart*, he expoundeth thus; *Cum abfuerit ei gratis mea, obduret illum nequitia sua: when my grace is from him, then his owne wickednesse shall harden him.* 2. Then he doth illustrate it by this similitude; as the water is frozen, till the Sun shine upon it, then it resolveth, and so soone as the Sunne is departed, it is bound with cold againe: the Sun is not the cause of the freezing of the water, but the coldnesse of the water bindeth it selfe: so properly God causeth not the heart to be hardned, but by the absence of his grace it is hardned. 3. But if the question be asked, why the Lord suffereth any to be hardned; he maketh this answer: *Aut illorum iniquitati qui obdurari merentur adscribendum aut ad inscribilia Dei judicia referendum, quae plerunque sunt occulta, nunquam autem injusta: This must be ascribed to their iniquity, which deserve*

Page 116

to be hardned, or it must be referred to the judgements of God, which are often hid but never unjust. It sufficeth ◊ to know and beleve, as the Apostle saith, *Rom. 9. Is there iniquity with God?*

3. *Confut.* Against Pererius that thinketh none in this life to be without hope of grace and repentance.

NOW further whereas *Pererius* in the treatise of induration moveth this disputation, whether any man can be so hardned in this life, as that he become altogether impenitent and incorrigible, and with|out hope of grace; and resolveth upon the negative part, that none in this life are in such desperate state: it shall not be amisse, first, to examine his reasons, and then to confirme the truth.

1. He urgeth these and such like places, *That God would have all men to be saved and come to the knowledge of the truth: And, I will not the death of a sinner.* If mercy be offered to all, then the way is open for all to returne unto God.

Contra. 1. God indeed offereth himselfe unto all, and denieth not the externall meanes to any, if they had grace to apprehend them. The Gospell hath beene preached to all the world, and is many times to the impenitent and reprobate; so God offereth grace to all, but all will not receive it.

Augustine hereof thus writeth: ** Correctio medicinabiliter omnibus adhibenda est, etiam si salus aegrotantis sit incerta, &c. The wholesome medicine of admonition must be ministred to all, though the health of the sicke be uncertaine: that if he which is admonished belong to the predestinate, it is unto him a wholesome medicine; if he doe not, it is a penall torment.* 2. The argument then followeth not; God calleth all to repentance, therefore all may have grace to repent: ** The Scripture saith, many are called, but few are chosen. Ambrose saith, In aliis praevaluisse gratiam, in aliis re•iluisse natura•: That grace prevaieth in some, in others their obstinate nature resisteth.*

2. So long as men are in this life, they are in the way, and are not deprived of all grace, nor utterly forsaken till they come into hell.

Contr. Everlasting punishment in hell is the end and execution of damnation, but men in this life may be in the state of damnation, and be utterly forsaken of Gods grace, as *Saul* and *Iudas*, and they whom the Apostle saith, God gave them over to a reprobate sense: *Rom.* 1.28.

3. If any had beene in this life wholly excluded from grace, *Pharaoh* of all other was most like; yet his state was not desperate, seeing he was in the same case with *Nebuchadnezzar*, who repented and confes|sed God.

Contr. 1. He reasoneth flatly against the Apostle, who propoundeth *Pharaoh* as a vessell of wrath prepared to destruction, *Rom.* 9. Now if there be hope for the vessels of wrath to come to grace, then there was hope for *Pharaoh*. The Apostle maketh these two distinct things, *God hath mercy on whom he will, and whom he will he hardneth*, *Rom.* 9.18. As God hardneth not those on whom he hath mercy, so neither sheweth he mercy on those whom he hardneth. 2. *Nebuchadnezzar* and *Pharaoh* were most unlike, for the one had not so many wonders shewed, as had the other, neither so often dallied and made shew of repentance, as did the other: this sheweth their state to be most differing, for if *Pharaoh* had beene no more hardened than *Nebuchadnezzar* was, he would likewise have repented.

4. We are to despaire of none in this life, therefore it is possible for all to repent.

Contr. 1. Such as wee see and know commit a sinne unto death, which is the irremissible sinne against the holy Ghost (which I confesse is a rare thing now to be discerned) such wee may despaire of, because the Apostle forbiddeth us to pray for them, 1. *Ioh.* 5.16. And those for whom the Lord did forbid *Ieremy* to pray, *chap.* 7.16. what hope, I pray you, was there of them? 2. Though wee in charity are to hope the best, even of the greatest sinners, yet this followeth not, that all of them may have grace to repent: wee judge according to that we see: but the Lord seeth the heart and knoweth from the beginning who are his, and who are not.

But on the contrary side: that some in this life are so hard hearted that they cannot repent, and so are incorrigible and without hope of remission of sinnes, it is proved thus:

1. Sinne against the holy Ghost is irremissible, as our Saviour saith, *He that blasphemeth against the holly Ghost shall never have forgiveness*, *Mark.* 3.29. Therefore there are some in this life that cannot repent, neither can have their sinnes forgiven them. And because *Bellarmino* and *Pererius*, and the rest here answer, that the sinne against the holy Ghost is said to be irremissible, not because it cannot at all be forgiven, but because it is hardly forgiven: therefore to prevent this objection, that place of the Apostle is also urged: that it is impossible for such to be renewed by repentance, *Heb.* 6.6. that which is impossible is not only hardly done, but not at all.

2. The foreknowledge and decree of God concerning the rejection of some is unchangeable and cannot be altered: but God hath foreseene some to be damned, and decreed them to be rejected, as *Iudas* is called the childe of perdition, *Ioh.* 17. therefore it is not possible for such to come to repentance to be saved: * therefore *Gregory* saith well, *Qua non sunt praedestinata obtineri non possunt: Those things which God hath not predestinate cannot be obtained.* But God hath not decreed repentance for them that are rejected and reprobate.

3. There is no hope of forgiveness for that sinne for the which it is not lawfull to pray, but there is a sinne unto death, for the which we are forbidden to pray, 1. *Ioh.* 5.16. *Ergo, &c.* *Pererius* answer here is, that by sinne unto death is meant that sinne, wherein a man continueth unto death, and so dying therein he is not afterward to be prayed for. *Contr.* 1. It would follow by this reason, that no sinne of any is to be prayed for while hee liveth, for how doth any know whether a man may continue in a sinne till his dying day? 2. The Apostle speaketh of such sinnes, which a man seeth his brother to sinne: now

sinnes are onely seene to be done in this life: neither is a mans repentance knowne which God may give him in his very passage out of the world. 3. Let them shew us any place, in all the Scriptures, that autho|rizeth prayer for the dead if they can: wherefore they are not to give a sense of Scripture that cannot be warranted by Scripture. 4. The Apostle therefore calleth it a sinne unto death; for the which there is no forgiveness, and so is there no sinne but blasphemy against the holy Spirit. And thus *Ambrose* expoundeth it, *Non potest ibi exoratio esse veniae, ubi sacrilegis est plenitudo: there can be no intreating of pardon, where there is fulnesse of Sacrilege.*

4. Where there can bee no repentance, there can be no remission of sinnes: but some have such hard hearts that they cannot repent, *Rom. 2.4.* therefore the sinnes of such are irremissible.

5. Hereunto may be added the testimonies of *Cyprian*: *Non posse in Ecclesia ei remitti, qui in Deum deliquerit; that he can find no forgiveness in the Church that sinneth against God, lib. 3. de Quirinum cap. 28.* Of *Ambrose*: *Cassa erat proditoris poenitentia, qui peccavit in spiritum sanctum: The betrayers repentance was in vaine, having sinned against the spirit of God in Luc. 22.* Of *Hierome*: *Nihil ita repugnat Deo quom cor impoenitens; solum crimin est, quod veniam consequi non potest: Nothing is so against God, as an impenitent heart: it is the only sinne that cannot attaine pardon.*

6. Places of morall use.

1. *Obs.* By the suddennesse of Gods judgements we are taught to watch.

Vers. 6. *ABout midnight will I goe forth into the midst of Egypt.* God smiteth the Egyptians at midnight, when they were most secure: and the Apostle sheweth that the comming of Christ should be sudden, even like the comming of a theefe in the night, *1. Thess. 5.2.* And therefore this doth admonish us alwayes to be watchfull, as our Saviour said to his Apostles: *These things that I say unto you, I say unto all men, Watch, Mark. 13.37. Ferus.*

2. *Obs.* To be zealous in Gods cause.

Vers. 8. *SO hee went from Pharaoh very angry.* God would have us to be zealous in his cause, and not to doe the worke of God negligently: *Simler.* The Wiseman saith, that hee which is slothfull in his worke, is the brother of him that is a great waster, *Prov. 18.9.* And the Lord threatneth the Laodicean because they were luke warme, to spue them out of his mouth, *Revel. 3.*

3. *Obs.* The heart of the wicked is hardened to set forth Gods glory.

Vers. 9. *PHaraoh shall not heare you, that my wonders may be multiplied.* God hardeneth the heart of the reprobate, that his glory thereby might be the more set forth, as the Apostle saith, *Rom. 9.17. For this same purpose have I stirred thee up, that I might shew my power in thee, and that my name might bee declared through all the earth. Genevens.*

4. *Obs.* God foresheweth his servants of their troubles that they should not be offended.

Vers. 10. *AND he suffered not the children of Israel to goe.* Like as the Lord had foretold unto *Moses* so it commeth to passe: and this the Lord did, that *Moses* being forewarned before, should not be offended, to see the malicious obstinacy of *Pharaoh*. So our Saviour saith unto his Apostles, *These things have I said unto you that you should not be offended, Ioh. 16.1.* The Lord acquainteth his servants with <◇> troubles and afflictions aforehand, that when they come they should be prepared for them.

1. The method and Argument.

IN this Chapter, containing the deliverance of the children of Israel out of Egypt, with the signe and assurance thereof the institution of the Passeover, there are three things principally handled: The institution of the Passeover, to *vers.* 29. then the manner of the deliverance and departure of Israel out of Egypt, to *vers.* 41. Lastly, the perpetuall Law of the Passeover repeated, to *vers.* 51.

1. In the first part: first there is the commandement of God to *Moses* concerning the Passeover, to *vers.* 21. then the relation thereof by *Moses* to the people, to *vers.* 29.

The commandement is either concerning the Passeover to be solemnized and kept at that time, to *vers.* 4. or the perpetuall observation thereof, to *vers.* 21.

In the first there is prescribed, 1. the preparation of the Passeover, both when, in the first moneth, *vers.* 1. and the tenth day. 2. By whom the preparation shall be made, *vers.* 3▪ 4 and what: a lambe without blemish of a yeere old, *vers.* 5. 2. The killing and eating of the lambe: to the killing belongeth the description of the time, *at even*, *vers.* 6. and what they shall doe with the bloud, strike it upon the dore-posts, *vers.* 7. To the eating belongeth▪ both how it shall be eaten, with unleavened bread and sower herbes, *vers.* 8. how it

should be dressed, rosted with fire, *vers.* 9. what they should eat, even all, reserving nothing, *vers.* 10. and in what manner and habit, *vers.* 11.

3. The use, to be a signe upon their houses of their deliverance, where is shewed, what shall befall the Egyptians that night, *vers.* 12. and how the Israelites shall escape the plague, *vers.* 13.

In the commandement for the perpetuall observation: 1. The solemnity of the time is prescribed, of the first day, *vers.* 14. of seven dayes to be kept with unleavened bread, *vers.* 15. and of the first and seventh day, in abstaining from all kinde of worke, with an exception of the labour about their meat and drinke, *vers.* 16. and the reason of this solemnity, their deliverance, *vers.* 17.

2. The manner of keeping it with unleavened bread is more fully described, both how long they shall eat it, *vers.* 18. the danger, in not observing this ceremony, *vers.* 19. and it must bee kept generally of all, *vers.* 20.

In the relation of *Moses* to the people; 1. he repeateth the manner, where and how they shall strike the bloud, *vers.* 22. 2. To what end, because by this meanes the Angel of God will passe by their houses. 3. The celebration of the day is commanded, with the end, for a perpetuall commemoration thereof to their children, *vers.* 27. 4. The obedience of the people is shewed, *vers.* 28.

2. In this second part, which containeth the history of the peoples deliverance and departure▪ 1. The occasion is set forth, which shewed how the Lord destroyed the first borne in Egypt, *vers.* 29. then *Pha/raoh* in haste called for *Moses* and *Aaron*, and bad them goe with all they had, *vers.* 31. 32. and the Egyptians forced them, *vers.* 33. 2. The manner of their going forth is described, they went in hast with dow trussed upon their shoulders, *vers.* 34. 35. and they went out richly, having received

jewels of gold and silver of the Egyptians, *vers.* 35. then the reason thereof is shewed, the Lord gave them favour, *vers.* 36.

3. The circumstances belonging to their departure are expressed. First, of the place from whence and whither they went. Secondly, of the persons, by their numbers, *vers.* 37. and divers kinds, *vers.* 38. Thirdly, the time, after the space of 430. yeeres.

3. In the 3. part concerning the law of the Passeover, there is the prescription, then the execution, and in the prescription three things are described: 1. Of the persons that shall be admitted to eat thereof, or not admitted, *vers.* 44, 45. 2. Of the place where it shall be eaten, *vers.* 46. 3. The manner required in the thing, a bone must not be broken, *vers.* 47. in the persons, they must be circumcised that eat thereof, *vers.* 48, 49. then followeth the execution by the people, *vers.* 50.

2. The divers readings.

*Vers. 3. *A small beast.* I.V. rather than *a Lamb.* B.G. *cum caeter. she* signifieth either a Lambe or a Kid▪ for they might take of either, *vers.* 5. they could not take a Lambe of Kids or Goats.

*Vers. 4. *Both he himselfe shall take, and his neighbour.* I. C. better than, *he shall take his neighbour.* B. G. *cum ceter.* for here the conjunction (*and*) *his neighbour* is omitted, and the distinction over (*he*) himselfe, doth sever it from the clause following: the meaning is that hee and his neighbour should joyne together to take a *Lamb*: the word *achak* used before, *vers.* 3. *shall take unto him a Lambe*, is here better referred to the *Lambe*, which is understood to be taken, than to his *neighbour*.

*Vers. 6. *Shall kill it in the twilight.* B. *beewene the two eventides.* I.V.A.P. better than, *at eventide*, G.L.S.C. for the word *ghereb* in the singular is put for the eventide, *vers.* 18. but here it is in the duall number, and is taken for the twilight betweene the setting of the Sunne and the beginning of the night.

*Vers. 11. It is *the Lords pasch.* I.S.P.V. the Lords *Passeover*: *cater. Pasch.* H. which signifieth the *passing over*; but the originall word is better retained, as the Apostle saith: *Christ our pasch is sacrificed for us*, 1. Cor. 5.7.

*Vers. 13. *When I shall smite in the land of Egypt.* S.V.A. that is, *smite the first borne in the land of Egypt.* I. *Slay in the land of Egypt.* C. better than, *smite the land of Egypt.* B.G.L.P. for then the preposition *in* should be superfluous.

*Vers. 16. *Notwithstanding, that which every one must eat, only shall be done of you.* V.C.S.A.P. or *prepared for you*: better than, *excepted those things which every one must eat.* L. for the last clause *shall be done of you* is here wanting; or save about that *which every one must eat, that only may yee doe.* B.G. for the verbe is in the passive, *that shall be done.*

*Vers. 23. *He will not suffer the destroyer to come into your houses to smite.* I.C. *cum cater.* that is, *to smite the first borne.* V. *to plague you* B.G. but the word (*nagaph*) signifieth to *smite*.

Vers. 25. *And it shall be when yee are come into the land.* I.V.C.A. P. rather than, *when yee shall come into* 〈...〉. B.G.L.S. for here the word *vehajah* is wanting.

*Vers. 26. *What meaneth this your service.* I. *what is this service to you.* C.A.P. rather than, *what manner of service is this yee doe.* B.G. so also L.S. for they aske rather the meaning, than manner of it, as the next verse sheweth.

*Vers. 28. *They bowed themselves.* I. or *humbled.* A. P. rather than *worshipped.* B. G. *cum cater.* *shacah* signifieth to bow downe: it is a signe of adoration, but properly it doth not signifie to *<◇>* or *worship.*

*Vers. 32. *Take your flockes and your dro•es,* or heards. I. V. rather than *sheepe* and cattell. B.G. and *sheepe* and heards. L. or *sheepe and •xen.* C.S. *<◇>* and *bacchar* are here rather names collectives, and are taken for the heards of small and great cattell: for they had flockes of goates as well as of sheepe.

*Vers. 34. *Their kne•ding <...> their <◇> .* I.C. rather than, *their <◇> bound.* G.S. or that

Page 119

they had in store. B. L. V. *mishar•th* rather signifieth the kneading vessell, than the kneading: see before *chap.* 8.3.

Vers 36. *They spoiled the Egyptians.* I.G.A.P.L.S. *tooke from the Egyptians.* V. *left the Egyptians emp•y.* C. *robbed the Egyptians.* B. *natzal* signifieth to spoile.*

Vers. 38. *A great mingled company went up.* I. *great mixture.* A.P. rather than *many strangers.* C. or *a great mixed multitude of people.* L.S. or *a great multitude of sundry other nations.* B. G. Much is here inserted to make the sense full.

Vers. 26. *Ye shall not breake a bone in it▪* I.A.C.P.V. rather than *from it.* S. or *thereof.* B.G. the Hebrew pre|position signifieth (*in*)*

Vers. 51. *And so it was the same day Iehovah brought &c.* A. P. C. S. rather than, *the selfe same day did the Lord bring,* for the word *vajehi,* (*it was*) is omitted; or, *And this was the same day* wherein *Iehovah brought &c,* that is, the Passeover was kept that day. I. for (*wherein*) is added.

3. The explanation of difficult questions.

QUEST. I. When the Lord thus spake to Moses.

Vers. 1. *ANd Iehovah had said to Moses.* Not as it is usually read, Then the Lord spake to *Moses*; for it is evident, in that the lambe for the Passeover was prepared upon the tenth day of the moneth, and eaten the 14. day, that the Lord thus spake unto *Moses* foure dayes before the Passeover was eaten, which might bee upon the tenth day, then followed the three dayes darknesse, the 10.11 and 12. dayes, upon the 13. *Moses* appeared the last time before *Pharaoh*, and upon the 14. day they eat the Passe|over: So then the history is here transposed, because *Moses* would not interrupt the former story of the plagues: and for the better evidence and perspicuity of the institution of the Passeover, he setteth downe both the preparation and the institution thereof together. *Iun. in Analys.*

QUEST. II. Whether this were a new i•stitution for the beginning of the yeere or the old renewed.

Vers. 2. *THis moneth shall be unto you the beginning of moneths.* 1. *Simplicius* in his Commentary upon *Aristotles* Physicks, sheweth how diversly the account was taken of sundry nations for the beginning of the yeere. The Athenians began their yeere from Midsommer, the Romans from the mid|dest of winter: the A•ians from the Autumne; the Arabians and they of Damascus from the spring. The Egyptians also accounted the beginning o• the yeere from the Autumne, because then Nilus was retur|ned within his bankes, and so tillage and seed time began. *Iun.* 2. Some thinke that this was a new insti|tution to make this moneth, which was in the

spring, answering for the most part unto our March the first of the yeere, and that the Hebrewes alwayes before this time, held the seventh moneth to bee the first moneth, as they did afterwards for the computation of Jubile, and for other civill matters: so *osep^{us}*, to whom consenteth *Pererius: Simler*. But this is not like: Indeed the Israelites, while they were in Egypt followed the custome of the Egyptians, that began their yeere in the Autumne; but before they account|ed their yeere from the spring, as the Persians and Chaldeans did: and at that time of the yeere it is held that the world was made, as more at large is proved, *Qust*. 16. upon the 1. of *Genes*. 3. Therefore this ralther was a renovation of the former account of the moneths which the Hebrewes had discontinued in Egypt: both to make a difference betweene them and the Egyptians, and to call to their remembrance the benefit of the creation: *Iun*. And this may be the occasion thereof, because that moneth of the Au|tumne from whence they accounted the beginning of the new yeere, and the end of the old, *Exod*. 34.22. was in number not the first but the seventh moneth, *Levit*. 25.27. Whereas *Moses* then in the story of the floud maketh mention of the first and the second, the seventh and the tenth moneth, hee must be un|derstood to reckon from the first moneth in the spring: unlesse they will say that the seventh moneth is so called there after one account, and in Leviticus after another: which cannot bee: the seventh moneth shall be the seventh still.

QUEST. III. How it is said to be the beginning of moneths.

The first moneth of the yeere. 1. Not only the principall and chiefe moneth as *Vatablus*: but the first in order from whence all the rest should be numbred. 2. Divers nations have had a divers custome in the accompt of their yeeres: the Egyptians in their *Hieroglyphikes* counted every moneth a yeere; the Arabians three moneths, as from the spring to the Autumne, from thence to midwinter. The Acarnani|ans counted six moneths to a yeere, as from the spring to the Autumne: the Romanes and the He|brewes reckoned twelve moneths, and so is the yeere to bee taken here. 3. It was the first moneth, for matters ecclesiasticall, and belonging to religion: But the civill yeere began in the seventh moneth, *Levit*. 25.9. As the Egyptians began their ecclesiasticall yeere from Midsummer, and their civill from the Autumne: *Iun*. From thence also they began their Jubile, and the account of the seventh yeere of rest which if it had begun in the spring, they should have wanted two yeeres fruits: for the seventh yeere of rest and Jubile should begin before they had reaped the fruits sowne in the sixt yeere: and in the se|venth it was not lawfull for them either to sow or reape. 4. As it was the first moneth of the yeere, so was i^o the chiefe and most famous: in respect of the deliverance of the Israelites: and in this moneth they went over Jordane and came into the land of Canaan, the 10. day of the first moneth, *Iosh*. 4.19.

Page 120

Perer. And now all things began to flourish and revive in the spring, so that the earth did also as it were seeme to rejoyce for the liberty of the people of God: *Ferus*. From hence the Israelites, for the remem|brance of so glorious a deliverance had great cause to begin the computation of their yeere, as Christians now doe from the nativity of our Lord for a commemoration of their spirituall deliverance. *Perer.*

QUEST. IV. Of the name of this first moneth called of the Hebrewes Abib, of the Chaldes Nisan.

The name of this first moneth is not here expressed, but *chap*. 13.4. it is called the moneth *Abib*, so call|ed, because in that moneth corne began to be ripe. 1. But here I cannot subscribe unto the opinion of *Pererius*, therein following *Paulus Burgensis*, that the Hebrewes had no names for their moneths before the captivity of Babylon, but by their number, as the first, second, third, and after the captivity they borrowed the names of the moneths of the Medes and Persians and chiefly of the Chaldeans, as it is to be found in the bookes of *Nehemia*, *Esther*, and the prophesie of *Zacharie*, and the bookes of the Maccha|bees. 2. But this appeareth to be otherwise, for in divers

places of Scripture, wee finde the names of some of the moneths after the calling of the Hebrewes before the captivity of Babylon, as the second moneth *Zif*, 1▪ *King*. 6.1. and the 7. moneth *Ethanim*, 1. *King*. 8.2. *Pererius* saith, that these were not the proper names of these moneths, but onely appellatives, signifying the properties of those moneths: as the first was called *Zif* of the opening, because the flowers began then to open and shew: the other signified strong, because in that moneth fruits were gathered whereby mans heart was comforted and made strong: *Vatab*. Or because they were of strong constitution, which resisted and overcame the diseases incident to that season of the yeere about the fall of the leafe: *Cajetane*. *Contra*. 1. This is no good argument, these names have some speciall signification, therefore they were not the proper names of the moneths: *Abib* signifieth an eare of corne, *Levit*. 2.14. Was it not therefore a name of the first moneth which was so called because the corne then eared and began to be ripe? So *Bul* was the name of the eight moneth, 1. *King*. 6.38 so called of the inundation of waters which fall in that moneth. 2. It is very probable, that those Chaldee names of the moneths, as *Adar*, *Cisleu*, *Elul*, were not taken up of the Hebrewes till after the captivity: as the first is mentioned, *Nehem*. 6.19. the second, *Zachar*. 7.1. the third 1. *Ma•chah*. 14.27. But the Hebrew names were in use before, as appeareth by these already given in instance.

3. Now the proper names of the moneths, as they were used after the Captivity were these; the first *Nisan*, answering to our March, the second *Tiar*, answering to Aprill, the third *Sivan*, which is our May, the fourth *Tamuz*, our June, the fifth *Ab*, which we call July: then *Elul*, agreeable to August, the seventh *Tisri*, sorting to our September, the eighth *Marches•an*, with us October, the ninth *Cisleu*, our November, the tenth *Tebeth*, the same with December, the eleventh *Sebath*, named with us January, the twelfth *Adar*, which is correspondent to our February: *Ex Pererio*.

QUEST. V. When the first moneth of the Hebrewes tooke beginning.

NOW to know when to beginne the first moneth of the yeere: 1. Some give this rule, that whereas the Hebrewes alwayes count their moneths from the new Moone as *Psalm* 81.3. *Blow up the trum/pet in the new Moone*: they will have that to be the first moneth, whose full Moone is nearest to the equinoctiall. But this rule sometime faileth, for it may fall out that two full Moones are equally distant from the equinoctiall, and then it would be uncertaine, which Moone to take. 2. Some say that was the first moneth with the Hebrewes, whose new Moone was nearest to the equinoctiall, whether it were before or after: *Ferus*. But this rule doth not hold neither: for it may bee that one new Moone falleth out as upon the 7. day of March, another upon the fifth of Aprill, and so further off from the equinoctiall (that is, when the night and day is of equall length) and yet this shall rather be the first Moone than the other. 3. Therefore this is a more certaine observation, that the first moneth should be that, whose fourteenth day, falleth out either upon the Equinoctiall, or presently after it, and so the new Moone of the first moneth will fall out, neither before the eight day of March nor after the fifth day of Aprill. 4. Now hence it is evident, that the first moneth of the Hebrewes is never all within March; it may sometime be all without March, though not all without Aprill; as when the Hebrewes every third yeere put in a moneth to make the yeere to agree with the course of the Sunne, so that they had two *Adars*, as it might be two Februaries together: then the latter *Adar* being *mensis intercalaris*, the moneth put betweene, concurring with March, the first moneth began with April, but for the most part their first moneth tooke part of March and part of April.

QUEST. VI. Why the Lambe was commanded to be prepared foure dayes before.

Vers. 3. *IN the tenth of this moneth, let every man take unto him a lambe, &c.* They were commanded to set apart the paschall lambe foure dayes afore for these causes. 1. Lest that if they had deferred it till the instant of their departure, they might by reason of other businesse have forgotten it. 2. That in this while they might see whether there were any blemish or defect in the lambe. 3. That they might by the sight of the lambe be stirred up to a thankfull remembrance of their deliverance expected. 4. To confirme them in the assured confidence of Gods assistance,

against the Egyptians, that whereas they abhorred all these which did kill sheepe, either for meat or sacrifice, or any other cattell which they superstitiously adored▪ yet the Israelites did foure dayes set apart their paschall lambes, to that end, without any danger, or hurt intended by the Egyptians: *Pererius, Ferus*. 2. This preparation of the lambe foure dayes before was peculiar only for this time and first passeover: because afterward the cause was taken away:

Page 121

for neither was there feare lest they should forget to take a Lambe for the Passeover; and beside they needed no time to examine the wants and defects of the Lambe, being experienced by their daily sacrifices, how to make choice of the fittest beasts: therefore where the law of the Passeover is repeated, as *Levit. 23. Deut. 16*. the rite of preparing the Lambe foure dayes before is omitted. 3. *Iosephus* is here found to be in an error, that saith the lambe was to be prepared upon the 13. day against the 14. when as it is manifestly expressed, that it was to be set apart upon the tenth day: *Perer*.

QUEST. VII. Whether a Lambe were killed in every house, and how many went to the eating of a Lambe.

LEt every man according to the house of the fathers▪ &c. 1. This name of *house* in Scripture is diversly taken: sometime it signifieth all the nation of Israel, which is called the house of *Iacob*, *Psal. 114*. sometime for a whole tribe, as the house of *Iudah*, the house of *Levi*. But here it is taken more strictly, for every family contained in their severall houses, as appeareth, *vers. 4*. where one houshold or family was too little for the eating of a lambe, there two neighbours were to joyne together. 2. Every particullar man is not charged to provide a lambe, but the masters of the families onely: *Ferus*. 3. Yet not every housholder did provide a lambe, as where the houshold was too little, for in that case they were to joyne with their neighbours; which was done in two respects, both in regard of the povertie of such as were not able to provide a lambe; and lest that if in every small family, they should kill a lambe, somewhat thereof might remaine untouched, which was against the law of the Passeover: neither were there more than one lambe killed in any one house. 4. What number was allowed to the eating of a lambe is uncertaine: The Hebrewes thinke that tenne were allotted to a lambe; but that seemeth not to be generally observed: for the lambs were not all of one bignes, nor every mans stomacke and eating alike: yet *Iosephus* seemeth to confirme this opinion of the Hebrewes, who writeth, that *Cesarius* the Governour of Judea being desirous to certifie Neroof the number of the Jewes, dealt with the high Priest, who by the number of the paschall lambs which were killed, amounting unto two hundred fiftie and six thousand, and counting ten to every lambe, he gathered the whole summe of thirtie hundred thousand▪ and seventie thousand, that were gathered together at the celebration of the Passeover, *Ioseph. lib. 7. de bello Iud. cap. 17*.

QUEST. VIII. Whether beside the paschall lambe there were any other solemne sacrifices.

NOW whether beside these particular lambes which were slaine in every house, there was beside some publike solemne sacrifice, it may be questioned. But it is not like that there was any such at this time, because *Moses* did so propound his request unto *Pharaoh*, that they might goe three dayes journey to offer sacrifice unto God in the wilderness: therefore it is not like that they kept any publike solemne service of God in Egypt: afterward in the time of *Hezekiah* and *Iosias* there were many solemne sacrifices offered at the Passeover, but they must be distinguished from the Passeover it selfe, which was eaten on the 14. day at night; but these solemne sacrifices were offered on the 15. day, the first solemne day of the Feast, *Simler*.

QUEST. IX. Of the divers acceptations of the word evening.

Vers. 6. *They shall kill it in the twilight, or betweene the evenings.* It is to be considered, that the word *vespera*, evening, is taken two wayes: 1. properly for the space betweene the Sun set and the shutting in of the day light altogether, as *Iudg.* 19.9. it is called the lodging of the day, and *vers.* 14. the going downe of the Sunne: and this may appeare both by the derivation of the Latine word *vespera*, which is derived of *vesper*; which is *Venus* starre, and both goeth before the Sunne rise, thereof called *Lucifer* the day starre, and followeth immediatly his setting, and is also called *Vesper*, or *Hesperus*, after the Greeke: beside, the Hebrew word *ghereb* signifieth a commixtion, when as the day light and the darknesse seeme to be mingled together: so that properly the evening signifieth the twilight: which at Jerusa|lem where the pole is elevated almost 32. degrees, continueth about the space of an houre and 5. minutes. Or the evening is taken more generally, and so sometime it signifieth all the time from the declining of the Sunne in the afternoone, till the setting thereof: some time it signifieth the whole night, as *Gen.* 1.5. *the evening and morning were of the first day*; the beginning of the day and the night are taken for the whole: *Thostat. Iun.* It signifieth also sometime the latter part of the night toward the morning, as where it is said, *Matth.* 28.1. that in the evening, *〈 in non-Latin alphabet 〉*, of the Sabbath when the first day of the weeke began to d•wne, Mary Magdalene and the other Mary came to see the Sepulchre: Marke readeth, that they came *〈 in non-Latin alphabet 〉*, very early in the morning.

But *Pererius* taketh exception here to *Thostatus*, affirming that in the first place the evening is taken for the day, being the end thereof, and the morning for the night, being the end also thereof: and in the other place the word *〈 in non-Latin alphabet 〉*, dawning, signifieth the beginning of the next day, which the Jewes did begin to reckon from the evening: as *Luke* 23.54. the same word is used where the Evangelist saith: *That day was the preparation and the Sabbath appeared, or dawned, 〈 in non-Latin alphabet 〉*.

Contra. 1. The evening is rather taken for the night, both because there was darknesse before there was light, and so the night was first and then the day; as also because in Scripture the civill day is counted from evening to evening: *Iun.* and the beginning of a thing is more properly taken for the whole than the end. 2. It is not denied, but that the word *dawning* is sometime taken for approaching or drawling neere: but seeing S. Marke expoundeth S. *Matthewes* *〈 in non-Latin alphabet 〉*, evening, by the word *〈 in non-Latin alphabet 〉*, morning,

it cannot be avoided, but that S. *Matthew* meaneth the morning; and till the morning of the third day Christ was not risen: therefore *Pererius* without cause findeth fault here with *Thostatus*: yet notwithstanding in this place, *the eventide or twilight* is not taken any of these three waies, but properly for the shutting in of the day.

QUEST. X. Of the time when the Passeeover should be killed, betweene the two evenings.

BUt what should be here meant by the two *evenings*, there are divers opinions. 1▪ Some take these two evenings for the two twilights of the evening and morning: *Lippoman*. But that cannot be, for so he alloweth the whole night for the killing of the paschall lambe, which was to bee counted with the fifteenth day following▪ whereas they are commanded to kill the Passeeover on the 14. day at even. 2. *Mas•u• in 5. Iosua*, reporteth this to be the opinion of most of the Hebrewes, that the evening is to be taken from the first declining of the sunne in the afternoone untill it set: and they are the two evenings, the first when the sunne beginneth to turne in the afternoone, the other when it is in the setting; so also *Rabbi Salomon*. But this seemeth to be somewhat hard to take halfe the day for the evening: for after the sunne beginneth to decline,

there is much day behind, as it is called *Gen. 29.7. (haio• gadol)* which can|not be said to be any part of the evening. 3. Some doe take these two evenings, the one to begin at the sunne set, the other when it beginneth to be night, and the space betweene which we call the twilight to be those two evenings: *Aben Ezra, Oleaster, B•rrh*. Which space they define to containe about an houre and a third part: *Pellican*. But this interpretation cannot hold, for after the sunne set, began the 15. day to be counted, when they were first to eat unleavened bread, *Levit. 29.9.* which was upon the eve of the fourteenth day, *chap. 12.18.* that is, presently following the 14. day: but they were to kill the paschall lambe upon the 14. day, before the 15. day came, so the times must be distinguished betweene the killing of the lambe, which was betweene the two eventides upon the 14. day, and the eating thereof with unleavened bread, which was in the evening following after the sunne set: *Perer. 4.* Wherefore there remaineth a fourth exposition, which is this: They divided the naturall day, from sun to sun into foure parts, which each of them containeth three houres, and the first part was from the breake of day, for the three first houres, and was called of the last houre, *tertia*, the third houre, the second part, *sexta*▪ the sixth houre, the third *nona*, the ninth houre; and the fourth from thence unto night, and was called *ve/spera*, the evening: the first evening was toward the sunne set, some two houres before, *Cajetanus*, or three, and the other at the sun set: in this space they were to kill the paschall lambe: of this opinion is *Iosephus*, a most expert and skilfull man in the Jewish rites and observations: who writeth that the Priests used to kill the paschall sacrifice, from the ninth houre to the eleventh, *lib. 7. de bel. Iud. c. 17.* and it seemeth that in the twelfth houre, which was the last, they did rost and dresse the lambe, and after sun set eat it. And this interpretation may be thus further confirmed: 1. Because they were to kill the paschall lambe on the 14. day; but after the sunne was set the fifteenth day began: *Perer.* 2. If they should not have killed the lambe till the sunne set, they should not seeme to have sufficient time, the night then comming upon them, to kill the lambe dresse and prepare it 3. The example of our Saviour doth warrant it, who sent his Disci|ples before the evening to prepare the Passeover, and when even was come he sate downe with the twelve to eat it, *Matth. 26.14.* The Passeover was killed and made readie before the evening came: *Masius.* 4. Beside, the phrase of Scripture doth also approve and justifie this interpretation; for when as our Sa|viour fed the five thousand, before they sat downe, it is said, *the even was come, Matth. 14.11.* when the sun was not yet set: for the time would not then have served to have placed them all upon the ground, and gi|ven them all bread, there being so few servitors, none but Christs Disciples; and beside S. Marke saith this was done *when the day was farre spent, 〈 in non-Latin alphabet 〉*, *chap. 6.35.* This then was one evening when the sunne began to draw low: then afterward it is said, *When the evening was come, Christ was in the moun|taine alone, Matth. 14.23.* this was the other evening when the sunne was set: *Perer. Iun. Simler.*

QUEST. XI. Whether the Passeover was killed in the first evening when the foureteenth day began or the latter.

BUT whereas the Hebrewes counted the dayes, and so observed their Feasts, from evening to evening, so that every day civill had two evenings, the one where it began, the other where it ended, the que|stion is, whether the paschall lambe were to be killed on the evening, when the 14. day began, or when it ended. But it doth evidently appeare, that was to be killed in the end of the 14. day, and so in the latter evening, and not in the first. 1. Because they were commanded to eat unleavened bread in the end of the 14. day at even, *chap. 12.18.* when the fifteenth day began, for they were not to eat unleavened bread till the fifteenth day, *Levit. 13.6.* But if they were to take the first evening, when the fourteenth day began, then they were to eat unleavened bread all the 14. day. 2. Againe, it is said that they should eat the flesh the same night with unleavened bread: that is, the same night after they killed the Passeover; but if they killed it the evening before, when the 14. day began, then they did eat unleavened bread upon the 14. day, and so eight dayes in all: for from the evening before the 14. day, till the evening after the 21. day, are eight dayes: but they were commanded onely to eat unleavened bread seven dayes, from the 14. at even, till the 21. day at even, *chap. 12.18.* 3. Beside, the practice of our Saviour Christ sheweth how the Passe|over was to bee kept according to the law: hee did eat the Passeover the same night

wherein he was be|traied, 1 *Cor.* 11.23. and the next day he suffered, which was the 15. day of the moneth: for it is the gene|rall received opinion that Christ suffered upon the 15. day of the first moneth, insomuch that *Bedasaith, Nulli licet dubitare Christiano: *No Christian ought to doubt thereof:* it must be then of all confessed, that

Christ in all respects observed the law: if he suffered upon the 15. day, and the eve before eat the Passe|over, being immediatly before prepared and made readie for him, then the Passeover was killed, not on the eve that began the fourteenth day, but on the evening that ended it. This onely doubt there is in one Saviours example, that the Passeover is said to be prepared for him, upon the first day of unleavened bread, which was the 15. day, *Matth.* 26.17. which if it were so, then did he not eat the Passeover upon the 14. day. But here the answer is, that because the same night began the Feast of unleavened bread when they did eat the Passeover, and the Romans used to count the night with the day before going, it is therefore according to that common account, then in use among the Jewes, called the first day of unleavened bread, because of the evening following: *Beza.*

QUEST. XII. Whether it were not indifferent to use a Lambe or a goate for the Passeover.

Vers. 5. *YE shall take it of the lambs, or of the kids.* 1. Some thinke that it was lawfull to offer not onely lambs and goates for the *pasch*, but calves also and bullocks, as it is prescribed, *Deut.* 16.2. *Thou shalt offer the Passeover unto the Lord thy God of thy sheepe and bullocks;* and they give this reason further, because some families might be so great, that one lambe would not suffice them, and therefore it is like they would chuse a beast according to their eating. *Cont.* 1. If any other beast beside a lambe or goate had beene permitted, the Lord would not in the institution of the Passeover, which is commanded in every respect so precisely to bee kept, have omitted it. 2. In the place, *Deut.* 16. he meaneth not the paschall lambe, but other sacrifices, which they offered during that solemnitie, that they might take them of their sheepe or bullocks. 3. Though the familie were never so great, one lambe might suffice for every one to have a part: it was not provided to fill their bellies, it was lawfull for them afterwards to eat other meat: but it was prescribed to be used as a sacramentall commemoration of their deliverance, and so to be a food rather for their soules than their bodies. 2. *Paulus Burgensis* is of opinion, that it was not law|full for the Hebrewes at any time, neither then nor after to take a goate for their Passeover, but onely a lambe. 1. For in that moneth, the sun being in that signe *Aries*, the Lord by staying of an hee or ram lambe would signifie that he would therein judge the Egyptian gods, who superstitiously worshipped rammes and sheepe. 2. This also better shadowed forth Christ, who is called the lambe that tooke away the sinne of the world, not the goate. 3. Therefore the meaning of the words is, that they shall take a lambe, from the flocke, where there were mingled together both sheepe and goats, to signifie that Christ tooke his flesh both from righteous and unrighteous progenitors, that no man should despaire of forgive|nesse. *Cont.* 1. If that were the reason, why a lambe was appointed, a ramme had beene fitter, that was growne, to shew the judgement of God upon the rams the Egyptian gods, than a lambe. 2. Christ is call|led the lambe, because of his innocencie, and for that, though at this time, he that had not a lambe might take a goat, yet afterward they did altogether use lambe for the Passeover. 3. And to what end should the sheepe and goats bee mingled together in one flocke? what if the lambe were taken out of a flocke, where no goates were, was it therefore unfit for the Passeover. 4. Against this conceit of *Burgen.* are all both the Hebrew and Latin expositors, and which is most of all, the Scripture it selfe, which willeth the paschall beast to be taken either from the lambs, or of the kids, *vers.* 5. there are three severall words here used, *sheh*, which generally signifieth a small beast either lambe or

kid; then *ebesh*, the proper name for a lambe, and *ghez* a goat: If the meaning were, that a lambe should be taken onely, what needed any mention be made of goats at all?

3. Some were of opinion, that both a lambe and a kid were killed, the one in every private familie upon the tenth day, the other generally of the whole congregation upon the 14. day. But this is contrary to the text, which prescribeth, that every man should take unto him a lambe, *sheh*, in the singular, not two, but one, and that it should bee kept untill the 14. day at even, neither at this time was there any publike sacrifice, as is shewed before, *quest. 8.*

4. The opinion of the most then is, that it was simple indifferent, in every Feast of the Passeover, for the Hebrewes to take a lambe, if they had it, or for want thereof a kid: *Lyran. Th^ostat. Perer. Fer. Simler*▪ But this libertie seemeth not to have beene generall for every Passeover: for Christ who was the substance of this Sacrament is in the new Testament called *< in non-Latin alphabet >*, the lambe, as *Iohn 1.29. 1 Pet. 2.19▪ Apocal. 5.6.* which sheweth that the type answering to the bodie and substance was ordinarily of a lambe.

5. Wherefore I thinke rather and therein subscribe unto *Iunius*, that this was a libertie onely at that time, in that confused estate: but that afterward they used onely to kill a lambe for the Passeover; and this generally is agreed upon among the Jewes themselves. There were divers other rites here prescribed▪ which are peculiar onely to this first Passeover, as the preparing of the lambe 4. dayes before, the striking of the blood upon the doore posts, the eating thereof with their loynes gi^t, and their staves in their hand, for neither are these rites prescribed in the repetition of the Passeover, *vers. 14. and Numb. 9.* and our Saluour did not use these ri^es at the eating of the Passeover, who in every respect would have observed the paschall rites, if they had beene perpetuall: *sic Iⁿ. in Matt. 26.*

QUEST. XIII. Why it is added *vers. 5. a male.*

Vers. 5. A Small beast without blemish, a male. But whereas the usuall reading is, *a lambe, &c. a male: ag^ous, < >*, as the Latine: *Augustine* moveth a doubt, why that *<...>*, *a male,** is added, seeing the Latine terme *agnus* is of the Masculine gender: 1. To thi^o question *Augustine < >* three answers: First he saith that the Septuagint *<...>*, *a s^oeepe*, which is in the Neuter g^onder, and so all the rest will agree; but if it be translated *< > a sheepe, < >* of the *< >*, the *< >* doubt

remaineth still: Secondly, he saith it might be read *pecus* which is in the Neuter gender; but then saith he, *Aliud intelligeretur nec servaretur sacramentum; Another thing should be understood, and so the Sacrament or type would not hold:* because a lambe best resembleth Christ. Thirdly, he saith that it is expressed, a male, for the more full signification, all things being referred to Christ; and this answer may be well received, because the male signifieth strength and perfection, which fitly agree unto Christ.

2. Some other say, that *agnus* doth not here signifie the sex but the kind, as many times we say, a man hath *oves* and *vaccas*, *sheepe* and *kine*, both which words are of the Feminine Gender, and yet our meaning is, that he hath of both sexes: *Thostatus. 3.* But all this question is moved without cause: for the originall word *sheb*, signifieth not *agnus, a lambe*, either male or female, but *pecus* a small beast, noting not the sex but the kind: and so *Vatab.* and *Iun.* translate.

QUEST. XIV. The generall signification of the rites of the Passeover.

Vers. 8. *They shall eat the flesh the same night.* The rites and ceremonies of the paschall lambe did betoken these things in generall: 1. The great haste and speed that they were to make, which was signified both by the meat which they did eat, it must be rost with fire, which was sooner done than to be boyled or sodden in water: they must eat their bread unleavened, because they had no time to leaven it: neither were they to breake a bone of it, they should have no time to picke the bones, and sucke the marrow. As also by their manner of eating, with their staves in their hand, and shoes on their feet, as readie for their journie; neither were they to carrie any thing forth of the doores, *vers.* 46. the time would not serve them one to visit another, and to send part thereof to their neighbours. 2. The other thing generallly signified, was that hard servitude, which they had endured in Egypt, which is insinuated by the sower herbs and unsavory leavened bread, and the roasting of the lambe. 3. So then the celebrating of the Passeover, did put them in minde of two great benefits, which they had received, of their deliverance from the plague, when the first borne of Egypt were smitten, and of their freedome from the bondage in Egypt: which later as being the more principall is oftner spoken of in Scripture: and as some have observed it is mentioned 50. severall times: *Perer.*

QUEST. XV. The particular application of the rites and ceremonies of the paschall lambe.

* For the particular application of these rites: 1. They were to eat the flesh the same night, not the flesh without the sinewes, as some Hebrewes have strictly taken the word, but whatsoever was apt and fit to be eaten, those parts excepted which because of their uncleannesse, and unaptnesse for nourishment use to be cast away, as the guts and entrals; and they were to eat it the same night, after the sunne was set, which was the beginning of the 15. day.

* 2. It must not be eaten rawe: 1. That is, not throughly dressed or prepared, as *Rab. Salomon*: for they needed not to be admonished, not to eat raw flesh. 2. *Oleaster* hath here a conceit by himselfe, that *a*, which is here translated of all *raw*, should signifie rather *broken or cut*, of the word *nava*, and the meaining to be, that they should not cut it in peeces to be boyled. But beside that, both the Chaldee and Sep|tuagint doe interpret *rawe* and all other interpreters, and *Oleaster* hath this conceit alone by himselfe: this is expressed afterward, that it should bee dressed whole, with the head, feet and purtenance, *vers.* 9. neither were they divided into peeces, but as they did eat it, after it was rosted, for they were forbidden to carrie any of the flesh out of the house, *vers.* 46. *Iun.* 3. And for two reasons were they commanded to rost it rather than to boile it, both because of more haste, and rosted meat is held to bee stronger food: for in the boyling much of the moisture and substance of the meat goeth out into the water; and they were not to eat it, not thorowly dressed, lest they might in the eating cast it forth againe, *Perer.* 3. They must eat it also with unleavened bread: * 1. Because it was sooner prepared, as *Abraham* in haste, caused unleavened cakes to be made, *Gen.* 18. and so did *Lot* likewise, *Gen.* 19. to entertaine the Angels. 2. By this was signified, that they should leave and forsake all the Egyptian superstitions and corruptions, which are understood by leaven, as in the same sense our Saviour biddeth his Disciples to take heed of the leaven of the Pharisies. 3. It is to be considered, that in this first Passeover they were not commanded to eat un|leavened bread seven dayes, neither did they intend so much: but they carried their dow forth unleave|ned, not for any religion in abstaining from leavened bread; but for their haste, as it is expressed, *vers.* 19. Therefore that prescription to abstaine from leavened bread seven dayes, *vers.* 14. belonged to the perpe|tuall observation of the *pasch*: but all the other rites prescribed unto *vers.* 14. appertained to the first Passeover: *Iosephus* thinketh that they did eat unleavened bread 30. dayes for want of other, and that they had all that time no more sustenance, than they brought out of Egypt: and eat thereof very sparingly onelly for necessitie: and in remembrance of their penurie and want, they keepe the Feast of unleavened bread eight dayes, *lib.* 2. *antiquit. cap.* 5.

In the which speech of *Iosephus* some things are very probable, as that they lived of the provision which they brought out of Egypt thirtie dayes, untill Manna fell, which was upon the sixteenth

day of the second moneth; for in the fifteenth day they came to the wilderness of *Sin*, where they murmured for meat, and the next day in the morning the Manna was sent, *chap.* 16.1. and 8. It is also very like that their bread was unleavened all this while, because they made it of that unleavened masse which they brought out of Egypt▪ *vers.* 39. But it is not like that they kept the Feast of unleavened bread, in remembrance of that penurie and want, for then they should have kept it thirtie dayes; but rather it was kept for a commemoration of a benefit, which they received in their deliverance out of Egypt upon the fifteenth day, and the overthrow of the Egyptians in the red Sea the one and twentieth day, seven dayes after, which was the reason of that

observation of the Feast of unleavened bread seven dayes; and beside they are not commanded to keepe it eight dayes, but onely seven.

Vers. 8. *With sower herbs shall they eat it.* 1. The Latine translator readeth *lactu• is agre••ibu•,* with wild l•••ice*; so also *Rab. Salomon.* 2. The Septuagint 〈 in non-Latin alphabet 〉, which are a certaine kind of bitter herbe, whereof *Theophrastus* writeth, *histor. plane. lib.* 7. *cap.* 11. and *Plini•. lib.* 19. *cap.* 8. *Theodorus Gaza* doth sometime interpret it *endive*, sometime wild lettice. 3. But it seemeth rather generally to be understood of sower herbs, not of any speciall kind: *Lyranus*: as the Chalde also readeth; so also *Vutab. •un.* in remembrance of their bitter affliction in Egypt. 4. The Hebrew word is *meror•m*, *bitternesse*, which sometime is taken for the bitter sorrow of the mind, as 〈◇〉 . 3.15. and so *Oleaster* taketh it to be mean•here. But because of the word before going with *unleavened bread*, it seemeth rather to be understood of some sower or bitter thing, to bee eaten with the flesh: *Iun. Perer.*

Vers. 9. *Both his head and his feet and his purtenance.* 1. That is, the whole should be roasted together,* all the parts thereof, for it was not lawfull afterward when it was roasted to carrie it by peecemeale out of the house: *Iun.* 2. Then this was the order, they first killed the lambe, and did strike the posts of the doore with the blood, then pulled off the skinne and tooke out the inward parts and washed them▪ and put them in againe, and so roasted the lambe whole: *Thostat.* Which is more like man as *Cajetane* thinketh, that they onely pulled out the gall and the entrals, but washt not the inwards at all. 3. So this manner of roasting of the paschall lambe was unusuall and unlike all other, for they usually neither rost the feet, with the rest, but cut them off, lest they should bee parched and scorched, no• yet the inward parts, as the heart and liver, but by themselves: but this lambe was commanded to be roasted whole because of the haste, *Perer.*

Vers. 10. *Ye shall reserve nothing to the morning.* Of this ceremonie these reasons may be yeelded: * 1. Because this was the perpetuall law of the eucharisticall sacrifices and peace-offerings, of the which sort, this was one, that they should bee eaten the same day, and nothing should remaine till the morning, *Levit.* 7.15. *Perer.* 2. Because the holy flesh should not be prophaned nor put to another use, or lest any uncleane person should eat thereof, it was (whatsoever remained of the skin, flesh or bones) to be burned with fire: *Iun.* 3. This also was prescribed because of their haste, that nothing should be an hindrance or impediment unto them in their journey, *Perer.* 4. To avoyd superstition, lest they might make an Idoll of the reliques of the lambe, as they did of the brasen Serpent: *Simler.* This ceremonie seemeth to be peculiar unto this first celebration of the Passeover, *Iun.*

Vers. 11. *Thus shall ye eat it, your loynes girded, &c.* 1. This was commanded,* that they should all be in a readinesse for their journey: for so they used to gird their loynes, and take a staffe in their hand, when they were in haste; as *Elisha* said to his man *Gehezi*: *Gird thy loynes and take my staffe in thine hand, and goe thy way*: for they used long garments in those countries, which

they had need for more speed to trusse up. 2. They are bid to have their shooes on their feet, not as some thinke, because they used to put off their shooes, when they reposed themselves to their meat, because they would not soile their carpets, and cloths whereon they sat, and from their meat they went to bed, for of old time they used to leane upon their beds, when they did eat: *Calvin*. But rather because in Egypt they used to sit down, rather than to lie at their meat, as may appeare in *Iosephs* Feast w^{ch} he made to his brethren, *Gen.* 43.33. It is rather like that it is understood of these kind of shooes which they used for their journey: *Perer*. And that they used divers kinds of shooes at home and in their journeys appeareth, in that in one Evangelist, the Apostles are forbid|den to take any shooes for their journey (such as travellers carefully provide) *Matth.* 10.9. and other per|mitteth them to bee shod with sandales, that is, with light kinde of shooes, *Mark.* 6.9.* 3. These cere|monies of girding their loynes and putting on their shooes, and taking their staffe in their hand, were pel|culiar onely for that time, for they are not repeated afterward, *vers.* 14. no•*Numb.* 9. not observed by our Saviour, when he did eat the Passeover, *Matth.* 26. who would in no point have transgressed the law: *Iun.* 4. But here it is a question, whether they were also required to stand at the eating of the Passeover, *Pererius* thinketh that this was none of the ceremonies enjoined, because our Saviour Christ did sit at the Passeover, who did most exactly keepe the law. *Contra.* 1. The judgement of *Philo* is somewhat to be credited concerning the rites of the Hebrewes, who, as *Pererius* citeth him,* thinketh that they stood at the Passeover: *lib. de sacrif. Cain & Abel.* 2. The other rites doe shew as much, the girding of their loynes, and the holding of the staffe in their hands, and the reason added, because they did eat in haste▪ but he that standeth is more readie to goe, than he that sitteth, and he which sitteth hath no need to stay his hand upon a staffe. 3. Beside, the Apostle saying, *Stand therefore and your loynes girded about, Ephes.* 6.13. seemeth to allude to this ceremonie. 4. And though our Saviour did sit at the Passeover, this sheweth not that the Hebrewes did not then stand, but that it was no perpetuall ceremonie, onely pre|scribed for that time, as the rest belonging to their habite, which were likewise omitted by our Salviour. 5. It is the opinion also of the Hebrewes, that they were first to stand in the eating of the Passe|over, in token of their servitude in Egypt, for so servants use to eat their meat standing. And *Simlerus* is of opinion, that Christ first stood till the Passeover was eaten, and then sate downe at the rest of the Sup|per: for it was lawfull after the eating of the Passeover to use other meats to make an end of the Feast, as our Saviour did; and as the Christians used afterward after the receiving of the Lords Supper to have their Feasts of love. But it appeareth to be otherwise by the Evangelist, that our Saviour did sit at the ealting of the Passeover, as *Matth.* 26.20. *When the even was come he sate downe with the twelve:* wherefore it is not otherwise to be judged, but that standing at the Passeover was a rite onely prescribed at this time.

QUEST. XVI. Whence the name pasch is derived.

Vers. 11. *IT is the pasch of Iehovah.* 1. This is neither a Chalde word, as *Philo* thinketh, who erroneously maketh the Hebrew and Chalde all one. 2. Neither is the Hebrew word *pascha*, as *Nazianzen*, or *phas•k*, as *Theodoret*, but *pesach*, which signifieth a passing over. 3. Neither as some thinke doth it come of the Greeke word 〈 in non-Latin alphabet 〉 to suffer, as though the *pasch* should signifie the passion of Christ; which opinion *Augustine* confuteth in *Psal.* 68. which application *Nazianzen* misliketh not, using these reasons, *Cum usus tam recepisset &c. assentientibus ipsis auribus, utpote sanctiori nomini; Vse hath received it, it hath a good sound to the eares, and it seemeth a more holy name.* *Perer.* 4. But howsoever the Christians *pasch* may be very well so called in that sense, yet it is evident that the Septuagint reading 〈 in non-Latin alphabet 〉 derived it from the Hebrew *pasch*, which name is better retained, than the translation

thereof, *transitus*, the Passeover, because the Apostle readeth 〈 in non-Latin alphabet 〉, *our pasch Christ is sacrificed for us*, 1 Cor. 6.7. *Iun. Vatab.*

QUEST. XVII. Wherefore it was called the pasch or passeover.

NOW it was called the Lords *pasch*. 1. Not because of the passing or going over of the Israelites through the red Sea, as *August.* seemeth to thinke: *quòd tunc primum pascha celebravit populus Dei quando ex Egypto fugientes mare rubrum transierunt*, because then first the people of God kept the pasch when they fled out of Egypt, and passed over the red Sea, *Tract. 55. in Evang. Iohan.* For the people kept the *pasch*, and it was so called before they came to the red Sea. 2. Neither as *Philo* thinketh, because it was *migrationis publicae festivitas*, a Feast of the publike passage of the Israelites out of Egypt, as *Nazianzen* also thinketh. 3. But the reason is given in this place why it is called the *pasch*: for *I will passe thorow the land of Egypt the same night, and smite all the first borne*: it was therefore so called of the passing of the Angell over the houses of the Hebrewes, and sparing them, *Perer.* 4. But it is here to be noted, that there are two words used that signifie to passe over, *pasach* and *ghabar*, but that betokeneth a passing over in mercie to spare, the other a passing over the Egyptians houses in judgement to smite, *Simler.*

QUEST. XVIII. The divers significations of the word pasch.

NOW the word *pasch* is taken to signifie three things in Scripture. 1. It betokeneth the paschall Lambe it selfe, as 2 *Chron. 35.11. They slew the pasch*; and *vers. 13. they roasted the pasch at the fire*. 2. It is taken for the solemnitie it selfe of the *pasch*, for the whole seven dayes of unleavened bread, as *Act. 3. then were the dayes of unleavened bread*, then it followeth *vers. 4. intending after the pasch to bring him* (i. *Peter*) *forth to the people*. 3. It is used also to signifie the very sacrifices, which were offred at the *pasch*, as *Deut. 16.2. Thou shalt offer the pasch unto the Lord thy God, of thy sheepe and bullocks. Perer.* 4. But here it is taken in a divers sense from any of these; it is called the *pasch*, because it signified and re|presented unto them the Lords passing over, as the next words do shew in the 12. verse. *Genevens.* So cir|cumcision is called the Lords covenant, *Genes. 17.13. My covenant shall be in your flesh*, being onely a Sa|cramentall signe and seale thereof.

QUEST. XIX. What things are generally commanded concerning the keeping of the day of unleavened bread.

Vers. 15. SEven dayes shall yee eat unleavened bread. 1. The Hebrewes had foure kinds of ceremoniall observations, the first their sacrifices wherein they offred bullocks, sheepe, goats, lambs, calves: the second were the holy things, which belonged to the Sanctuary, as the vessels, curtaines, Priestly gar|ments; as also to this sort belonged their festivals and solemnities: the third sort was of their Sacraments, which were circumcision and the paschall lambe: the fourth more certaine ceremoniall rites, which be|longed to the cleansing and sanctitie of their persons, as in their washings, and legall purgations, in the choice of meats and garments, and such like. This observation of unleavened bread, belongeth to the fourth sort, for it was a principall member and part of the paschall solemnitie, *Pererius.* 2. Foure things are here prescribed, concerning the eating of unleavened bread: First how long they should observe it, for seven dayes: secondly, of the speciall preeminence and solemnitie of two dayes above the rest, the first and the seventh, with the manner how they should keepe them, in abstaining from all worke; saving about their meat: thirdly the danger and punishment of him that should not observe this rite: lastly the cause, to put them in mind of their deliverance out of Egypt, *Simler.*

QUEST. XX. Why they were enjoined to eat unleavened bread.

THE reasons of this observation of unleavened bread were these: 1. They then of necessitie were forced to eat unleavened bread, because they had no time to lay leaven, as is shewed, *vers. 39. Calvin. Perer.* 2. But afterward this ceremonie was enjoined to put them in remembrance of their deliverance out of Egypt, when for haste they could not leaven their bread, *Simler.* 3. As also to

call to their remembrance, the great power of God in bringing them out of Egypt, when they had no provision for their journey▪ for when men are best provided of secundarie meanes, Gods grace is more obscured, *Calvin*. 4. As also to put them in mind of sodaine deliverance, even before they had thought, that God made such speed to deliver them, that they had no time to provide bread: for God is more readie to bestow his benefits, th^o we are to aske them: *Pellican*. 5. This also did put them in mind of their bitter and unpleasant servitude in Egypt, as unleavened bread is not so pleasant to the taste, as leavened, *Calvin*. And so God did deliver them from their former sorrow. *Vatab*. 6. It also did move them to consider of Gods providence, who nourished them 30. dayes (even untill Manna came) with that provision of unleavened bread & dow which

they brought out of Egypt: *Iosephus*. For like as the Manna ceased when they did eat of the fruit of the land, so when their provision was done, it is like that Manna came. *Pererius*.

QUEST. XXI Why seven dayes are limited for the keeping, of the Feast of unleavened bread.

BUT why they were commanded to eat unleavened bread seven dayes, the reason is not; 1. Either because a finite number is taken for an indefinite, as the number of seven is sometime used in Scripture; and so these seven dayes did bring to their minde those thirtie dayes wherein they did eat unleavened bread. *Ioseph. Perer*. 2. Neither doe these seven dayes so much signifie; that at all times they should remember their deliverance even all the yeere long. *Pellican*. 3. But this is more likely to have beene the reason thereof, because there were so many dayes from the going out of Egypt, untill the overthrow of the Egyptians in the red sea, untill when, their deliverance was not perfect, nor they wholly out of danger, for then the Lord is said to have saved or delivered Israel from the hand of the Egyptian, *chap. 14.30. Iun*. And that this destruction of the Egyptians in the red sea followed seven dayes after the going of Israel out of Egypt, shall be shewed in the 26. *quest*.

QUEST. XXIII. Whether the 14. or 15. day were the first of the seven.

CONCERNING the number of these dayes of unleavened bread: 1. Neither is *Iosephus* opinion to bee received, who saith, *Festa per octo dies celebramus quos vocamus azymorum: We doe celebrate the Feast eight dayes, which we call of unleavened bread*: for the direct words of the text are against him, *vers. 15. Seven dayes shall yee eat unleavened bread*. 2. Nor yet is *Rupertus* reason any thing worth, because they did begin to eat unleavened bread on the 14. day at even, and so from the 14. day till the 21. day, numbring the first day, there are eight dayes: for the 14. day was ended, when at eve after the sunne set they began to eat unleavened bread, and then entred the 15. day: wherefore it is said, *Levit. 23.6. In the 15. day of this moneth shall be the Feast of unleavened bread*, the 15. day then was the first, and not the fourteenth. 3. Wherefore according to the words of the text we hold that there were onely seven dayes of unleavened bread kept: as is evident *Exod. 12. Levit. 23. Numb. 28. Deut. 26*. And whereas *Rupertus* alleageth this text, *the first day shall bee holy unto you, likewise the eight day shall be aequè venerabilis, as well observed*, no such place can be found: but the contrary; *in the first day shall be an holy assemblie, likewise in the seventh day, chap. 5.16*. So that it is to be wondred at how *Rupertus* was so much overseene to alleage a text no where extant. 4. And as there were not more than seven dayes, so neither was there lesse: For whereas it is said, *Deut. 16.8. Six dayes shalt thou eat unleavened bread, and the 7. day shall be an holy assemblie*: the seventh day is not excluded, as being none of the seven dayes of unleavened bread, but is named by it selfe as being a principall and solemne day among the rest. *Perer*.

QUEST. XXIII. Why he which did not eat unleavened bread was to be cut off.

NOW as touching the festivall dayes of unleavened bread in particular: first there ariseth a question about the first day of the seven; whether the 14. or 15. day should be the first. 1. Here we refuse the opinion of *Rupertus* seene before, that they began to eat unleavened bread upon the 14. day of the moneth: for then there should be eight dayes of unleavened bread, and not seven onely, as the Scripture saith: and where it is said, *vers. 18. In the first moneth, and the fourteenth day of the moneth at even, yee shall eat unleavened bread*: there the even is joyned with the fourteenth day, not as a part thereof, but as immediatly following, for then in just account began the fifteenth day, the first of unleavened bread, *Levit. 23.6.* 2. Neither doe we here receive *Thostatus* opinion, who thinketh that the even when they began to eat unleavened bread, was part of the fourteenth day, but because it was but a small part, it may be counted with the 15. day, and so much was taken out of the 21. day, for before Sunne set they began to eat unleavened bread. *Contra.* 1. The evening began after Sunne set, and then the day was ended, that time then that followed was part of the 15. day, and not of the 14. and that the evening began after the Sunne went downe is evident, because betweene the first evening, which was before the Sunne set, and the latter evening, at and after the Sunne set the lambe was to be killed, as is shewed before, *quest. 10.* 2. That before Sunne set on the 21. day they brought leaven into their houses cannot be shewed, but the contrarie rather, that till the even of the 21. day, which was after Sunne, they were to eat unleavened bread, till about the same time when they began. 3. Therefore we thinke, that not the 14. day, but the 15. was the first of unleavened bread, for these reasons: 1. Because otherwise there should be 8. dayes of unleavened bread, and not seven. 2. *Iosephus* saith, that the Jewes kept no festivall day without burnt offrings, and ceasing from labour: *lib. 3. antiquit. cap. 15.* but not on the 14. but the 15. day were they commanded to abstaine from worke, *vers. 16.* 3. The same day when they began to eat unleavened bread the Lord brought them out of Egypt, *vers. 17.* but they went out not upon the 14. day, it was the morrow after the Passeover when they went out, *Numb. 33.3.* for upon the 14. day, which ended at Sunne set, they did not goe out, seeing about midnight following, the first borne of the Egyptians were slaine before the Israelite departed. *Perer.*

QUEST. XXIV. In what sense the first day of the seven was called holy.

Vers. 16. IN the first day shall be an holy assemblie. 1. It is called an holy day, because it was sequestred and set apart from all prophane use, and consecrated as peculiar unto God. In which sense, both certaine places, as the sanctuarie, and vessels, as they which belonged to the Sanctuarie, and certaine persons, as the first borne (which were afterward redeemed) were holy and consecrate unto God. 2. This day was holy in three respects: First, because they were not to prophane it with any bodily worke: secondly, because there were peculiar sacrifices appointed for this first day of the seven, as two bullocks,

one ramme, seven lambs of a yeere old, *Numb. 23.* Thirdly, because upon this day, as likewise on other festivals, they fared better and put on their festivall robes: as *Nehemias* prescribed to be done in another festivall day, *chap. 8.10. Goe and eat the fat, and drinke the sweet, and send part unto them, for whom none is prepared, for this day is holy unto our Lord.* 3. But here is to be observed a difference betweene the rest of this day, and of other festivals: upon this day, though all other worke be forbidden, yet it was lawfull to prepare their meat and drinke, and so it was lawfull also upon the Feasts of Pentecost, and of the Feast of Tabernacles, but upon the Sabbath it was not lawfull to doe so much: as they were forbidden to gather Manna upon the Sabbath, *chap. 16.5.23.19.* and it was not lawfull to kindle a fire upon the Sabbath day for their necessarie use, *Exod. 35.3. Iun.* But if this first festivall day did fall out upon the Sabbath then they were to rest therein simply from all labour, *Perer.* 4. It is also called holy in respect of the holy convocation,

because the people were therein to bee called together to attend the service of God, leaving all other works, *Iun.*

QUEST. XXV. Of the second solemne day of the pasch.

COncerning the second day of the paschall solemnitie, this was peculiar to that day, that therein they brought a sheafe of the first fruit of their harvest unto the Lord; this was the morrow after the Sab|bath, *Levit.* 23.11. Wherein is to be considered: 1. That then all their harvest was not ripe in Palestin▪ but onely they culled out certaine principall eares, and out of the forwardest grounds: for these first fruits the Hebrewes hold to have come all out of the tribe of Nepthaly. 2. They were not eares of wheat, which was not ripe till Pentecost, seven weekes after, *Exod.* 34.21. but eares of barlie which was first ripe. 3. Nei|ther were they fully ripe and hardned, for they did drie the eares at the fire, and then rubd out the corne, *Levit.* 2.14. 4. The word Sabbath doth not here signifie the Sabbath which was the seventh day, but it is taken for any festivall day of rest, and may here bee translated, *the morrow after the rest: Iun.* because upon the first day of the *pasch* they were commanded to rest. 5. This they did in presenting their first fruits unto God both for remembrance of that time, when they came out of Egypt, which was in the moneth *Abib*, the moneth of new fruits, as also to stirre them to bee thankfull unto God, and to acknow|ledge him to be the giver and author of their abundance and plentie, *Pererius.*

QUEST. XXVI. Whether the seventh day were more solemne than the first.

Vers. 16. *ALso in the seventh day shall bee an holy assemblie.* Here the solemnitie of the first and seventh day seeme to be alike. But *Levit.* 23.8. the Latine translator readeth thus, *Dies septimus erit celebrior & sanctor: The seventh day shall bee more solemne and holy.* Unto this objection divers an|swers are framed: 1. It is called holier, because this day is by speciall words called a day of restraint or of a solemne assemblie, *Deut.* 16.8. Wherein it being the last day of the Feast, there was a great assemblie of the people gathered together to praise God. So in the same sense the last day of the Feast of Tabernacles is called the great day, *Ioh.* 7.37. 2. Others answer that it was greater, not in comparison of the first day, but of the other comming betweene: *Lyrans.* 3. But the best answer is, that in the originall there is no degree of comparison: but as it is said of the first day, there shall be therein an holy convocation, so it is said of the seventh; *Th••e shall bee an holy assemblie or convocation: Perer.* So here a question is moved questionlesse and needlesse. 4. Now the reason why the first and the seventh day were more solemne than the rest, may be this, because on the first day of the Passeover they went out of Egypt, and on the seventh day they passed through the red sea, and these two dayes in remembrance of these two great benefits, they kept with greater solemnitie: this generally is the opinion of the Jewes, and the reasons to confirme it may be these two: first, because as in the first day there was an holy convocation, so also was there on the last, when *Moses* and all Israel gave solemne thanks unto God, *Exod.* 15. And beside the manner and order of their travell agreeth thereunto: for on the 15. day they came to Succoth, on the 17. to Ethom to Pi|hahiroth, or the mouth of Chiroth, on the 18. day there they staid, where *Pharaoh* overtooke them the 20. and the night following they went over the red Sea, *Iunius.*

QUEST. XXVII. Why the seventh day is called a day of restraint, *Deut.* 16.8.

BUT whereas it is said, *Deut.* 16.8. on the seventh day (of the paschall solemnitie) shall be a restraint o• solemne assemblie, where the Latine translator readeth, *collecta, there shall be a collection*▪ here ariseth a question about the meaning of these words: 1. They which defend this translation, some doe ex|pound it of the collection, which was made toward the expences of the temple: *Thomas.* But against this sense both *Lyrans* his reason may bee urged, because the morrow after the *pasch* it was lawfull for the people to returne home, *Deut.* 16.7. and therefore it is not like that collection was made after their del|parture: as also *Paulus Burgensis* sheweth out of the sentence of the Hebrewes, that collection was used to be made for the temple throughout

all Palestina upon the first day of the twelfth moneth: *Pererius* also alleageth that place, 2 *Chron.* 7.8. that *Salomon*, *Fecit die octava collectam: Made a coll•ction upon the eight day:* but (saith he) it is not like that so rich a King as *Salomon* made any collection of mony: Therefore *Pererius* interpreteth it of the solemne collection and gathering together of the people upon that day, to give God thanks solemnely and publikely for their mightie and glorious deliverance out of Egypt. But all this businesse will soone be at an end, if the vulgar Latine interpretation be refused, as not so agreeable to the originall word, which signifieth rather a restraint, as even now shall be shewed.

2. The Septuagint also are as wide, which doe translate the word 〈 in non-Latin alphabet 〉, the going out, because then the Feast was at an end: but this is not the meaning of the word, though it be true that then the

people were dismissed, as *Salomon* upon the eight solemne day of the Feast of Tabernacles sent away the people, 1 *King.* 8.66. having kept that day as a time of restraint, 2 *Chron.* 7.7. at even he gave them leave to depart; for so these places are reconciled.*

3. Therefore the meaning rather is, that it was a time of restraint, the people were kept and restrained from worke upon that day: so the word *ghatzersignifies* to forbid, or restraine: *Lyran. Montan. Iun.* And though the first day also were a day of restraint, wherein they were forbidden all worke, save about their meat, yet it seemeth that this was the greater day, being the conclusion and determination of the Feast; as these two are joyned together, *the last and great day of the Feast, Iohn.* 7.37. as i• shewed before.

QUEST. XXVIII. Why he which did not eat unleavened bread was to be cut off.

Vers. 19. *THat soule shall be cut off from the congregation of Israel.* 1. Some doe expound this onely of the capitall punishment, that such as neglected or contemned this observation of unleavened bread should be put to death: and so is this phrase taken, *Exod.* 30.33. and 31. vers. 14. and in other places▪ *Simler. Piscat.* But though it be not denied that in some places this phrase *to bee cut off* from Israel, signifieth onely the taking away of the life of the offender, as in the places given in instance, yet alwayes it is not so taken: for *Genes.* 17.14. it signifieth the cutting off from the societie and the communion of the Saints, both in this life and in the next, as may appeare by the reason there given, *because he hath transgressed my covenant.* 2. Neither is it referred onely to the spirituall punishment, as *Osiander* expoundeth this place by that of the Apostle, *that he which eateth and drinketh unworthily, eateth and drinketh his owne damnation,* 1 *Cor.* 11.29. for under the law the punishment of death was used in the like transgressions in the contempt of the law: as for violating the Sabbath. 3. Therefore this sentence pronounced against such contemners includeth a penaltie both upon the bodie and the soule: and of this strict severitie two reasons may be given: the one from the authoritie of the law-maker: God that gave us both bodies and soules, and all other good things beside, hath power to make lawes both to binde the bodie and the soule: and the contempt of his Commandements is worthie of capitall punishment: the other reason is taken from the constitution it selfe: the eating of unleavened bread did both call to their remembrance the benefit of their deliverance received, and was a type also of their deliverance hoped for in Christ, as the Apostle applieth it, 1 *Cor.* 5. The contempt of this rite then did both bewray an unthankfull heart for the benefit received, and an unbeleeving heart for the benefit of salvation expected, and so was a renouncing of God and his religion: *Iun. in Analys.*

QUEST. XXIX. Why none uncircumcised were admitted to the pasch.

43. *NO stranger shall eat thereof.* 1. Such as either were not of the posteritie of those which were delivered out of Egypt, or were strangers from the faith and religion of Israel: *Iun.* 2. All such must be circumcised as well servants and bondmen, being strangers, or such as were free strangers, and sojourned among the Israelites, with whom mercenary men and hirelings are joyned, because they were in some sort free: *Iun.* 3. These two reasons may be given why none uncircumcised person should bee partaker of the Passeover: because the circumcision was a seale of their profession▪ which they that were strangers from Israel had no part nor interest in the mysteries and rites thereof: and seeing the *pasch* was a commemoration of the deliverance of the circumcised people, they who belonged not to that people, had nothing to doe with the commemoration: *Perer.* 4. And whereas the stranger is charged to circumcise all the males that belonged unto him, *vers.* 48. this must be understood of such strangers as sojourned among the Hebrewes, and had their families there; otherwise it sufficed for themselves alone to be circumcised: *Simler.* 5. Now in that strangers being circumcised were admitted to the *pasch*, it sheweth that it had a manifest reference to the Messiah: for the stranger for all his circumcision gained no part nor inheritance among the tribes: he was not counted as one of the seed of *Abraham*: therefore if such received no temporall privilege, they hoped, in being thus joyned to the people of God, to be partakers of their spirituall blessings: *Calvin.* 6. But where it will be objected, that whereas there were none circumcised in the wilderness for the space of 40. yeeres, *Iosh.* 5. and yet the Passeover was there kept, that it should seeme, that some that were not circumcised did eat the Passeover: the answer may readily bee made to this objection: that the Passeover was kept but once in the wilderness, •n the second yeere of their departure out of Egypt, *Numb.* 1.1. and 19. & all that came out of Egypt were circumcised, *Iosh.* 5.5▪ so that onely the infants of a yeere or two old were uncircumcised, who did not receive the Passeover, *Perer.*

QUEST. XXX. Whether the servant might be compelled to be circumcised.

Vers. 44. EVery servant that is bought for mony, when thou hast circumcised him, &c. Here a question is moved, whether the Hebrewes might force the servants against their will to be circumcised. 1. *Thostatus* thinketh they might compell their servants and bondmen to be circumcised▪ but not the free men; and so the text seemeth to make a difference: so also *Calvin*▪ But this is not like: for though their masters had power over their bodies, yet could they not force their minde and will: as now no man is to be compelled to bee bapti•ed, so neither then to be circumcised: *Perer.* The children indeed of bond|men and strangers, which were <...> circumcised: *Gen.* 17.12. But there was a divers reason for those that <◇> of yeeres of discretion: neither doth the <◇> make any difference for circumcision, betweene the bond and free strangers for all strangers there was one law, *vers.* 49. 2. *Cajetane* thinketh that <...> bee considered in circumcision, the outward

signe in the flesh, and the inward profession therein signified, that the servants might bee forced to take upon them the one, but not the other. But as now a man cannot bee forced to take the Sacrament of Baptisme, and leave the profession of Christianitie, for the one dependeth upon the other; so neither then could the outward signe be severed from the inward profession: *Perer.* 3. *Cajetane* hath yet another an|swer, he thinketh it was sufficient for the servant, if hee did not resist, but suffered himselfe to be circumcised, but the free stranger was to shew his desire to be circumcised. But no such difference appeareth in the text, it is but his conjecture. 4. Therefore a• it is expressed of the free stranger, *if he will observe the Passeover of the Lord, let him circumcise*: hee must be willing to the one as well as to the other: so it is to be understood of the servant, that if he will eat the Passeover, hee must be willing to bee circumcised, his will must stand to the one as well as to the other: *Osiander. Perer.*

QUEST. XXXI. Why none of the flesh was to be carried out of the house.

Vers. 45. *IN one house shall it be eaten, thou shalt carrie none of the flesh out of the house.* 1. *Lyranus* judgeth this to bee the cause of this precept, for that they were not at leisure one to visit another, because of the businesse about their journey: for they did one visit another, when they were commanded, if the houshold were too little for a lambe, to take their neighbour. 2. But rather these reasons may bee yeelded thereof, to represent unto them the state of the people dispersed before, and now gathered in one: and because they were to roste the lambe whole, no part thereof was to be divided: *Iun.* As also they are forbidden to carrie any part abroad, lest the flesh should bee prophaned, therefore what remained was to be burned: *Perer.* 3. This sheweth that without the Church of God is no salvation, as the lambe was not to be eaten without the house, *Osiander.*

QUEST. XXXII. Why a bone of the paschall lambe should not be broken.

Vers. 46. *NEither shall yee breake a bone thereof.* 1. As this shewed their present haste, that their leisure served them not to stay by it, to eat the flesh, and to examine the bones: *Cajetan.* *Calvin.* 2. So the special signification of it was to be a type of Christ, who had not a bone broken by Gods singullar providence, whereas the theeves bones were broken, as the Evangelist applieth it, *Ioh.* 19. 3. But their collection is too curious that doe thus interpret it, that Christs vertue (signified by his bones) decaieth not, though we dayly eat his flesh. 4. It may also in some sort be applied to the members of Christ, that though they suffer many troubles in the world, yet their bones are not broken, nothing shall hinder their salvation: as the Apostle saith; *We are persecuted but not forsaken; we are cast downe, but perish not.* 2 *Cor.* 4. 19. *Osiander.*

QUEST. XXXIII. What rites of the Passeover might be dispensed with, and what not.

Vers. 24. *YE shall observe for an ordinance.* The question is, whether the Hebrewes were strictly tied un|to the observation of the *pasch*, as it is here prescribed: for the solution whereof these things are to be considered. 1. Divers rites were injoynd in the celebration of the first *pasch*, which were not perpetuall, such was the preparing of the lambe foure dayes before, *Perer.* And the indifferent choyce of a lambe or kid: *Iun.* in *Analys.* Likewise their girding of the loynes, eating with a staffe in their hand, their standing, were onely signes of readinesse for that time: which usages and rites, they did not hold them|selves tied unto: insomuch that it was an ancient tradition among them afterward to sit at the Passeover, in signe of their deliverance obtained: so that our Saviour sitting at the eating of the *pasch* is found to be no transgressor of the law: *Iun.* in *Matth.* 26. 20. And so generally the rites of the first Passeover are set downe unto the 14. verse of this chapter, and afterward the perpetuall law of the *pasch* is prescribed. 2. In the perpetuall observation of the *pasch*, some things might be dispensed withall, some not upon necessarie occasion, the generall time of the moneth they might keepe it in the second moneth if any were uncleane, or in a long journey, *Numb.* 9. 10, 11. As it was practised in *Hezeki^hs* time, 2 *Chron.* 30. 1, 2. The King with his Princes consulted to keepe the Passeover upon the 14. day of the second moneth because the Priests were not sanctified, neither were the people gathered together to Jerusalem. But concerning the particular time, namely of the day, it could not be altered, but still they kept the *pasch* upon the 14. day of the moneth, though the moneth were changed, as is evident in these places before recited: therefore the opinion of them hath no probabilitie, that thinke our Saviour Christ did eat his *pasch* upon the 15. day at even. So likewise the place, where they should keepe the *pasch* was necessarie, even where the Tal|bernacle and Sanctuarie was, the place which the Lord should chuse, as *Deut.* 16. 6. for all their oblations and sacrifices must be brought thither, *Levit.* 17. 4. and *Deut.* 12. throughout the chapter. And this is the cause why the Jewes to this day use no sacrifices nor ablations, *Perer.*

QUEST. XXXIV. What ceremonies the Iewes doe hold themselves tied unto at this day.

BUt here further it will be demanded, what legall observations might be kept out of that place where the Sanctuarie was: •. Here the Rabbines doe use this distinction, that such legall rites, as had ne|cessarie relation to the place of the Sanctuarie, as their sacrifices, •blations, tithes, offerings, which were all to be brought to the place, which the Lord should chuse, such could not be observed in any other place• as it is commanded, *Deut. 12.13.* 〈...〉 *offerings in every place which thou* 〈...〉 ▪ And in the same chapter *vers. 17.* *Thou mayst not eat within thy* 〈...〉 *of thy* 〈...〉 *the first borne if thy* 〈...〉

observe wheresoever, and to this day they doe, as the dayes of unleavened bread, circumcision, abstinence from certaine meats, fasting, resting upon the festivals, and all their judicials they hold themselves bound unto, if they had Judges of their owne. So they keepe their festivals in part, in respect of resting from worke, but in part they keepe them not, because the sacrifices and oblations, which were prescribed upon their Feast dayes, are necessarily omitted, being limited to a certaine place. 3. *Iustinus Martyr* hereupon very well collecteth, that seeing the Lord did tie the legall sacrifices to the place of his sanctuarie, which he did foresee in time should bee destroyed, his intent also was that all such sacrifices and ceremonies should cease at the time appointed: *Dialog. cum Triphon.* And if the Jewes had any grace to consider this, they might thinke that the wrath of God is upon them▪ and that they worship him not aright, seeing that they are deprived both of the Temple, Priesthood and sacrifices: so that their case is harder now than it was in Egypt, where they did eat the Passeover, which now it is not lawfull for them to doe.

QUEST. XXXV. Whether the sprinkle were of Hysope or Rosemary, or some other thing.

Vers. 22. Take a branch of Hyssope. 1. Some have taken this for mosse, as *Tremelius* and *Iunius* in their first edition▪ because, 1 *King. 4.32.* it is said to spring out of the wall, and is set against the Cedar, the tallest tree, as the vilest plant. But *Iunius* hath reversed his first opinion, and taketh it for Hysope: because comparisons are not of unlike things, but of the same kind: the Cedar as being the highest tree that groweth upon a bodie, is set against the Hysope, which is one of the smallest things that riseth upon a stalke or shaft, as the bodie thereof. 2. *Piscator* doth thinke it to be Rosemarie, both because for the divers branches it is fittest to sprinkle with, and it delighteth to grow in stonie places; and beside, that which the Evangelist calleth Hyssope, wherewith they reached unto Christ the sponge of vineger, *Ioh. 19.29.* is in *Matth.* called a reed, *Matth. 27.48.* which best agreeth to Rosemarie, which hath a stiffe stalke like a reed. *Contra.* All this here alleaged agreeth to the Hyssope, as well as to Rosemarie: for it hath many sprigges apt to disperse and sprinkle water; it groweth also upon walls, and in those countries it ariseth up to great bignesse, that the stalke thereof might well serve to make a reed of to reach up the sponge; so the mustard seed in Palestina groweth to a tree: and *Herodotus* saith, that he hath seene *milium, millet*, which is a kind of wheate in Babylon, of the bignesse of a tree: *Beza annotat. in Matth. 27.48.* 3. Though it be no great matter, whether it bee taken for Hyssope or Rosemarie, for the word generally signifieth such herbes as are good against rheumes and fluxes, and so it comprehendeth as well Hyssope as *origanum, marjeram, saturai, savor•e, thyme &c.* and this *libanotis, rosemarie*, among the rest: yet I thinke with *Iunius*, that it most properly signifieth Hyssope: both because of the similitude of the name (*eezob*) the consent of interpreters, the Chaldee, Septuagint with the rest, and most of all, the Apostles authoritie, *Heb. 9.19.* who calleth it Hyssope, having relation to the ceremonie, *Numb. 19.* of sprinkling blood with Hyssope.

QUEST. XXXVI. Whence they tooke the blood which they laid upon the doore posts.

And dip it in the blood that is in the basen. Because the Latine translator readeth, *in the blood that is on the threshold*, or by the doore: *Augustin* moveth a qu•stio•, what blood that should be.

1. He will not have it so to be taken, as though the lambe were killed hard by the doore: but that the bloud was saved in some vessell, and set by the doore to be there in a readinesse, to sprinkle upon the doore, *quest.* 48. in *Exod.* hereunto subscribeth *Perer*: 2. But what need so many superfluous questions, seeing in the originall, it is, *in the basen*, not on the threshold or doore? all this labour might bee spared in seeking such shifts to excuse the oversights and scapes of the vulgar Latine text: what though therein it follow the Septuagint? yet the originall is of more authoritie than both, according to the which all other translations must be corrected.

QUEST. XXXVII. Why they are forbidden to goe forth of their doores.

Vers. 22. *LEt none of you goe out of the doore of his house.* 1. This was injoynd them, lest not trusting to Gods promises, and being incredulous, they should mingle themselves with the Egyptians, and so perish with them: *Simler*. 2. God could have made a separation betweene them as well abroad, as in the house, but thus the Lord would have them to thinke, that they should bee preserved under the safeguard of the bloud of the lambe: but seeing the bloud of a beast was but a simple meane to defend them from Gods wrath, the speciall intendment of this ceremonie was, that they should with the eyes of faith looke unto that unspotted lambe, the shedding of whose bloud should make a perfect attonement betweene God and them, *Calvin*. 3. And thus God in commanding them to keepe the house, and so to be free from danger, dealeth with that rude people *human • more & modo: after an humane manner: Pellic*. 4. And beside, considering that the darknesse is the Minister of Gods wrath: as *Abraham* put his enemies to flight in the night, *Gen.* 14. *S•nacheribs* host was smitten by the Angell in the night; Babylon was delivered into the hand of the Persians in the night: the Lord would also in the night execute his judgments upon the Egyptians: and have his people expect their deliverance in the morning, that they should not seeme to steale away in the night, but to goe forth with an high hand, *Borrh*.

QUEST. XXXVIII. How the ordinance of the Passeover is said to be for ever.

Vers. 24. *YE shall observe it for an ordinance for ever.* But seeing that now this paschall solemnitie with all the rites thereof, are now ceased and determined, the question is, how they are commanded to keepe them for ever. 1. *Augustine* giveth this solution, that the *pasch* is said to be eternall, not in respect of the signe and outward ceremonie, but of the thing signified, which is Christ the paschall

lambe, whom the elect shall enjoy for ever: *quest.* 43. in *Exod.* But *Thostatus* against this answereth, that some legall rites are prescribed to be kept for ever, whereunto nothing in the new law is answerable that should make them perpetuall or eternall, as the seven dayes of unleavened bread, the feast of tabernacles, of blowing the trumpets, and such like. 2. Therefore he findeth out this solution: that is said to be eternall, which continueth so long, as agreeth to the nature thereof to be kept: now seeing it is against the nature of ceremonies to be kept, when the bod•e is come, in this sense they might be said to be perpetuall, though determined in the Messiah. 3. But further he saith that in Scripture the terme of perpetuall and eternity, is taken sometime not for that time which hath no end, but for a long season: as for the terme of 50. yeeres, untill the Jubile returned: for so the servant whose eare the master boared thorow, is said to serve his master for ever, *Exod.* 21.6. So all the time of the servitude of the law may be said to bee for ever, untill the true and perfect Jubile began in Christ. 4. Or it is said to continue for ever, because the Hebrewes should not intermit the pash, or change it by their authoritie; but this eternitie or perpetuall should not prescribe unto God, but that he might change those rites at his pleasure: *August. quaest.* 43. 5. Some take the time of eternitie to be understood for an indefinite terme, whereof there is no

limitation set: and so because those ceremonies were to continue a long time, even fiftene hundred yeeres, untill the comming of the Messiah, it is said to bee an ordinance for ever: *Perer.* 6. But there is another sense of this word, which I preferre before the rest: a thing is said to be eternall in respect of the *subject* spoken of: as that which continueth all a mans life time is said to be for ever, as the Prophet *Dauid* saith, *I will sing the mercies of God for ever; Psalm.* 89 1. that is, as long as I live. And *Anna* promised that *Samuel* should abide before the Lord for ever, 1 *Sam.* 1.22. So these ceremonies are said to bee an ordinance for ever, in respect of that people who are injoynd to observe them, during that policy and common-wealth, and as long as the sanctuarie should stand: and so in another phrase they are commanded to keepe it through their generations: But now seeing their politicke state is dissolved, their temple destroyed, where these solemnities were to bee kept; that terme of perpetuities by the comming of the Messiah, who hath brought a new law, is expired. *Sic fer Pellican, Osiander Piscator.*

Of the mysticall application of the Passeover and the rites thereof.

QUEST. XXXIX. Of the divers applications of the sense of Scripture.

WE must first understand, that there are two generall wayes of interpreting Scripture: first, there is the simple interpretation, and then the compound sense. The first is of two sorts, either concerning the fact or thing done, and this is called the historicall sense: or the reason or cause thereof, which the fathers termed *aitiologia*, the shewing of the reason. The compound interpretation or sense is likewise twofold: either in comparing of the words with the thing signified, divers and differing from the words, which is called an allegorie, such are the parables of Christ, as of the sower, where the meaning is not according to the words of one that soweth seed in the ground, but of the spirituall seed of Gods word sowne in the heart: or else in comparing the things historically signified, with the things typically shadowed forth: as the serpent signified Christ, and is called of the fathers the *anagogicall sense: Iun. in Analys.*

Now concerning the historicall and literall sense of the Passeover, it hath beene hitherto opened: now I will proceed to the mysticall and allegoricall sense. If this first be observed, that these are not properly divers senses, but divers accommodations and applications of one generall sense: And besides, that it is not lawfull for every Interpreter according to his owne imagination, to draw, or rather wrest the Scripture into allegories, but that therein we must follow the direction and warrant of the Spirit. Now I will descend to the particular mysteries, which are fitly gathered from the paschall lambe, with the rites thereof.

QUEST. XL. Of the particular mysticall applications of the paschall Lambe, and the rites thereof.

First concerning the time when this paschall lambe was to be slaine, which was in the first Moneth on the 14. day,* in the full of the Moone; and at even: these speciall references are made to Christ, the true paschall lambe: 1. That as then the light overcommeth darknesse, and the dayes begin to be longer than the night, so then Christ brought light to the world, the light of righteousness, which chaseth away the darknesse of our sinnes: *Rupert.* 2. As in March, all things began to revive and spring againe, so Christ brought life and refreshing to the world: *Ferus.* 3. It was a generall received opinion among the Jewes, that the same time that the Israelites were delivered out of Egypt, the deliverance which they expected from the Messiah should be accomplished. *A•doe. Masius in 5. Iosh.* And so accordingly Christ the true paschall lambe was slaine in the Feast of the Passeover. 4. The fulnesse of the Moone sheweth the fulnesse of time when the Messiah should come: *Rupert.* 5. The eating at even signifieth that Christ should suffer toward the end of the world, *Simler.*

Secondly, in the *tenth of this moneth let every one take a lambe.* Like as the lambe was set apart foure dayes before,* upon the tenth day of the moneth; so our Saviour came to Jerusalem upon

the tenth day of the moneth, five dayes before his Passion: for upon the sixth day before Christ came to Bethanie, *Ioh.* 12. and the next day he went to Jerusalem, *Ferus.*

3. The lambe signifieth Christ, as *Iohn Baptist* calleth him the lambe of God,* that taketh away the sinnes of the world, *Ioh.* 1.29. unto whom all the properties of the lambe doe most fully agree: 1. The lambe is taken from the flocke, so Christ tooke the nature of men, in all things like unto us, sinne only excepted: *Ferus.* It was a lambe without blemish, so was Christ without sinne: *Simler.* A male, to shew his strength: *Iun.* of a yeere old (not above, but under it might bee) to shew that Christ died at a full and perfect age: *Pellican.* Beside, Christ is resembled to a Lambe for his patience, *he was as asheepe before the shearer; not opening his mouth: Simler.* for his innocencie: *Ferus.* And as a Lambe cloatheth, so are wee cloathed with Christs righteousness: *Hierom.* As the Lambe feedeth, so are wee nourished spiritually by the body and bloud of Christ. *Simler.*

4. The bloud of the Lambe was a most lively type and figure of the bloud of Christ:* 1. As they were delivered from the temporall death of the plague of the first borne, so are wee redeemed by the bloud of Christ the undefiled Lambe, 1. *Pet.* 1.19. *Iun.* 2. The bloud was sprinkled or stricked with hyssope upon the doore postes: so the bloud of Christ doth not profit us, unlesse it be sprinkled upon our hearts by faith: *Calvin.* 3. It was stricked upon the doore postes, that we should at all times, both going out of our houses, and entring in, thinke upon the passion of Christ: and it was laid upon the upper doore poste▪ to shew that we should not be ashamed of Christ. *Pellican.*

5. The Lambe must be eaten whole, so whole Christ must be received and acknowledged, God Christ,* and man Christ, perfect God and perfect man consisting of body and soule: both the doctrine and life of Christ▪ *Pellic.* *Ferus.* The Arrians divided the Lambe that denied his Deity, the Maniches that impugned his humanity, the Apollinarists denied Christ to have a soule: or rather it signifieth our perfect conjunction with Christ: *Iun.* 2 The eating of unleavened bread signifieth the laying aside of the leaven of mallice and wickednesse, and that we should keepe our feast with the unleavened bread of sincerity and truth, as the Apostle expoundeth it, 1. *Cor.* 6.8. 3. The sower herbes signifie the afflictions that accompany the crosse of Christ. *Iun.*

6. Vers. 11. *Thus shall yee eat it.** 1. By the girding of the loynes some understand the bridling of the affections: *Gregor. Pellican.* rather it sheweth we should be ready for the Lords service, as they which are prepared for their journey: *Philo:* as the Apostle saith, *Stand therefore your loynes girded up, Ephes.* 6.12. *Borrh.* 2. The putting on the shooes with *Gregory* signifieth the imitating of the examples of the Saints departed: as the shooes are made of dead skinnnes: but this is too curious: *Pellican* would have it to signifie our passing thorow this world where we have no abiding City: rather it sheweth, that wee should be armed and prepared to walke through the crosses of this life, and not to bee offended with the troubles, which follow the Gospell, but, as the Apostle saith, wee should bee shod with the preparation of the Gos|pell of peace: *Borrh.* 3. By the staffe in hand *Pellican* understandeth the enduring of labour, *Philo* direction to guide us in the way: *Ferus* and *Iunius* better, the word of God, whereby we are both guided and strengthened in the way: *Gregory,* the pastorall duty: but the use is more generall than to belong to one calling. 4. They are bid to eat it in haste, which with *Gregory* signifieth, *ad solemnitatem patriae caelestis a●●lare*, to long for our heavenly country, as they made haste to goe to Canaan: as the Apostle saith, *I desire to be dissolved and to be with Christ.* Some understand it of that feare, which they are in, which doe things in haste: and there it is good, *semper pavid●m esse ne in presumptione & secur●tate p●rielitatur; alwayer to be fearefull lest b● security and presumption*

we should be indangered: Pellican. Some doe thus apply it: *Celeriter relinquendum esse Satana regnum: that the kingdome of Satan must speedily bee left: Borrh.* Ferus, beside the two first collections: *Festinare nos faciant duo, desiderium & timor: Two things cause us to make haste, desire and feare:* addeth a third, that as they were bid thus to be in readinesse at what houre of the night soever there should be a cry raised in Egypt: *Sic semper parati simus, quasi omni hora nobis ex hoc mundo exeundum sit: So we should be alwayes ready at what houre soever we are to depart this world.* But this ceremony betokeneth generally our readinesse and promptnesse to Gods service: *violentes esse & rapere regnum Dei: that wee should as it were take the Kingdome of God by force,* as our Saviour sheweth, *Matth. 11. Iun. in Analys.*

QUEST. XLI. How Pharaoh is said here to have called unto Moses.

Vers. 31. *AND he called to Moses and Aaron.* 1. Ferus here well noteth, *Impii non evigilant nisidum iudicium Dei sentiunt: The wicked awake not till they feelee the judgements of God.* Pharaoh is not so much awakened out of his sleepe as his hard heart is awakened. 2. Now he granteth whatsoever they had said before, making no reservation or exception of any thing as he had done: *Simler.* So wee see that *terror and feare are the invincible weapons of God whereby Tyrants are constrained: Pellican.* 3. This was, *Sera sed non seria animi demissi: This submission of his minde, though it came at the last, it came not in truth: Borrh.* for Pharaoh repented him afterward. 4. Not onely Pharaoh thus called to Moses and Aaron, but likewise Pharaohsservants submitted themselves and besought them to be gone, as Moses had said before, *chap. 11.8. Iun.* 5. But whereas Moses here told Pharaoh, *chap. 10.29. from hence will I see thy face no more:* it is not to be thought that Moses and Aaron were now called into Pharaohs presence: he is said to call unto them, *dum pro imperi suo procures ad cum ablegavit; while hee sendeth by his commandement his Nobles unto him. Calvin.*

Here follow such questions as concerne the manner of the departure of the Israelites out of Egypt, and first of their spoiling of the Egyptians of their Jewels.

IN this part of the Chapter, which containeth the memorable and famous history of the departure of the Hebrewes out of Egypt, and their mighty deliverance from their long and grievous captivity: there are three things principally to be expounded, first touching that act of the Hebrewes, in demanding of the Egyptians jewels of gold and silver, and detaining of them and carrying them away: Secondly, of the great numbers of the Israelites, and others mingled with them, that went out of Egypt: Thirdly, of the time of their sojourning in Egypt, which is here affirmed to be 430. yeeres, *vers. 41.*

QUEST. XLII. Whether the Israelites asked to borrow of the Egyptians their jewels.

Vers. 35. *AND they asked of the Egyptians, jewels of silver.* The first question here, is, whether the Israelites did aske to borrow these things, and in so doing how they can be excused from lyling, seeing they did not restore them againe. 1. One answer is, that God only commanded the Israelites to aske these things of the Egyptians, but the manner to aske to borrow, was not prescribed them, yet they were permitted so to doe: so *Augustine: Fortasse secundum voluntates suas magis permissi sunt ista facere quam iussi: It may be, that according to their owne mindes, they were rather suffered thus to doe, than commanded.* And so sometime in the Scripture, a thing is said to be bid to bee done, which is onely permitted: as Christ said unto Iudas, *What thou doest, doe quickly: Ioh. 13.* which was no commandement or bidding of him to doe it, but a permission onely, and giving of way to his working: *Perer.* But this answer is not fit in this place, for the Israelites doe here no other thing than Moses bad them, *They did according to the saying of Moses, vers. 35.* and Moses said none other thing than God commanded him, *chap.*

11.2. *To speake to the people that every one require or aske of his neighbour; &c.* they were not bid then to doe one thing, and they did another: and to what end should they aske to borrow, beeing simply bid|den to aske? for they needed not to doubt to have their asking, seeing God gave them favour in the eyes of the Egyptians.

2. Another answer is, that they did but aske to borrow, but afterward when the Egyptians brake their faith and pursued after the Hebrewes, they did not thinke themselves bound to restore them. *Perer.* But it is evident, that the Israelites when they carried these things out of Egypt, had no minde to restore them againe, for the text saith that even then, when they went out, before the Egyptians set forward after them, they spoiled the Egyptians, *vers.* 36.

3. Some answer, that the Israelites craving these things to borrow them for the service of God, and to use in their sacrifices, lied not, for afterward a great part of them was converted to the use of the Taber|nacle. *Calvin.* But yet this excuseth not their pretence of borrowing, for howsoever after they were im|ployed, they brake their promise in withholding them still, and not restoring them.

4. Some say further, that in their borrowing this condition must be understood, that they would re|store them at their returne, now seeing they returned not, (most of the Egyptians being drowned in the red sea, to whom they should have restored them) they were freed of their promise. *Simler.* But all this helpeth not the matter, for if they promised to restore them at their returne, and never purposed or thought to come againe into Egypt, as they did, then was it a fraude in them: neither is it like, that all those Egyptians of the meaner sort, of whom they borrowed, perished in the sea, and though all had there died, yet they had children or friends remaining to whom they might have made restitution.

5. *Ferus* thinketh that they did not borrow them at that very instant of their departure, but had asked them before, for it is not like that they would have lent them at their going away. But there need no question be made of the Egyptians willingnesse to lend them, seeing the text saith that God gave the peo|ple favour; now if they had borrowed them before, which is not like, yet at their going away not to re|store them, had beene no faithfull dealing.

6. Therefore to put this matter out of doubt, the Israelites did not aske to borrow of the Egyptians, but simply asked of them to give such things as they required: for both the word here used, *shaal*, signifieth to aske: not to borrow, or to aske to borrow: and beside whereas the Egyptians, as most doe translate, *commodabant eis*, are said to have lent unto them: yet the word properly signifieth *petitum dare*, to give the thing asked, as *Vatab.* or *petentibus dare*, to give to them that aske: *Iun.* And the same word is used, 1. *Sam.* 1.18. where *Annah* saith she had given or lent *Samuel* unto God: she did not give him, to require him againe, but absolutely bequeathed him unto God during his life *Piscator.* And so here the Egyptians doe frankly give unto the Hebrewes those things which they demanded.

And say that the Egyptians did purpose but to lend them, yet the Israelites did simply aske them, and they upon their asking gave them. *Perer.* Beside, whereas it is said, that the Lord gave them favour, this spe|ciall grace and favour which the Lord wrought for them, is rather seene in franke gifts than in loanes.

QUEST. XLIII. Whether the Israelites did any wrong in spoiling the Egyptians of their jewels.

Vers. 36. SO they spoiled the Egyptians. That the Israelites did no wrong unto the Hebrewes, in carrying away their ornaments and jewels, now it shall be made manifest.

1. *Iosephus* thinketh that the Egyptians did voluntarily give these things unto the Israelites unasked, *honorabant Hebraeos donis*, they did honour the Hebrewes with these gifts, *Some to hasten them to bee gone, some because of their acquaintance and neighbourhood*. But the words of Scripture both in this place, and before *chap. 3.* and *chap. 11.* doe shew that the Israelites first required and asked them.

2. *Tertullian lib. 2. contra Marcion.* maketh mention of a certaine tradition, that after the Hebrewes were gone over the red sea, the Egyptians sent messengers to the Hebrewes, to require of them their jewels and ornaments, which they had lent them: And that *Moses* with the Elders of Israel returned this answer, that they would so doe, so that the Egyptians would pay and recompence them for all their labour and service in their brick-workes, in building of them houses and Cities: whereupon the Egyptians casting up their account, and finding that their wages, at a very meane rate, would farre exceed the value of their jewels, were contented that the Hebrewes should enjoy them. Now if this were so, then the equity of this fact will easily appeare: but because this tradition is uncertaine, neither is there thereof any mention made in Scripture, it is not to be stood upon, a better satisfaction may be found out.

3. Therefore first of all: this is sufficient to excuse the Israelites▪ that they did herein as they were commanded: and whatsoever the Lord biddeth it is no sinne to doe, nay it is sinne not to doe it, as *Augustine* well saith, *Quod sane faciendo Moses us{que} adeo non peccavit, ut non faciendo peccaret: Moses in doing so was so farre from sinning, that in not doing of it he had sinned:* thus also answer *Calvin. Simler. Iun.* with others.

4. But the equity of this fact may further be evident, though it sufficeth only to stand upon Gods will, which is alwayes just, *Et rectissimum est quicquid facit, and it is most right whatsoever hee doth:* *Calvin.* or willeth to be done: yet divers other reasons may bee yeelded, to justifie this fact of the Israelites: beside, I say the authority of the Lord in commanding, which excuseth the Israelites, who were bound to be obedient in whatsoever was commanded: as *Augustine* sheweth by this example; like as in a commonwealth the minister or executioner of the Judge in putting him to death that is adjudged to dye, offendeth not, who if he should doe it of himselfe were a man-slayer: so, saith he, *Deo jubenti ministerium prae-buerunt: they did but yeeld their service and ministry to the commandment of God.* Beside this justification, other reasons may be alleaged, both on Gods behalfe and on the peoples.

First on Gods behalfe: 1. He is the supreme and chiefe Lord of all, and may by his imperiall right not onely give the substance of one to another, but remove and dispossesse Kings, and transpose Kingdomes from one to another. *Simler.* And therefore as *Calvin* saith: *Quae Deo placuit ad suos transferri, aliena censeri non debent: What God thinketh good to convey over unto his, are not to be counted as belonging to another.* 2. The Egyptians abused their gold and other jewels, in serving their idols therewith: and so as *Augustine* saith, *Dei creatura male utentes ad Creatoris injuriam: they wickedly abused the creature to the wrong of the Creator:* and therefore the Lord might most justly deprive them of that which they abused to his dishonour. 3. Their intolerable contumacy and disobedience in refusing so often to obey the Lords commandement, to let his people goe, deserved no lesse, than that they should bee punished with the losse of their precious substance: seeing the Lord for the like stubbornnesse and obstinacy of the Cananites, dispossessed them of their country, and gave it to the Israelites. *Perer.*

Secondly, in respect of the Israelites, these reasons also may be rendred: 1. The Israelites might detaine these things, which the Egyptians gave them as their wages, for their long labour and service in Egypt, as it is said, *Wisdom. 10. 17.* she gave the Saints the reward of their labours: and as *Philo* further amplifieth: *Nec par est jactura libertatis & pecuniae; there is not the like reason of the losse of liberty, and the losse of money:* the Israelites lost their liberty, the Egyptians lost but part of their substance. So the Lord promiseth unto *Nebuchadnezzar*, Egypt, for the wages of

his army, for the service they did in subduing of *Tyrus*, *Ezech.* 29.18. Thus Israel had the substance of the Egyptians given them for their service. *Iun.* 2. Beside the labour and toile of the Israelites in Egypt, they were most cruelly oppressed, their children most pitifully slaine and murdered, therefore this was in stead of some recompence and satisfaction made for the wrongs which they had done them. *Perer.*

3. *Philo* addeth this reason also, *Vt in bello victores victos bonis spoli-v-rant,* as being conquerers in bat|tell they spoiled their enemies of their substance:* for they were as conquerers of the Egyptians, not by stroke of battell, but by the stroke of the Lords hand, in these mighty miracles plagues and judgements, whereby the stout and stubborne heart of *Pharaoh* was subdued. *Simler.*

4. *Irenaeus* saith further: *Debitores erant Hebraeis non solùm rerum, s-d & vitae suae, propter patriarchae Ios-phi praecedentem benignitatem:* They were debtors to the Hebrewes, not only of their substance, but of their life also, for the former kindnesse and goodnesse of the patriarke *Ioseph* shewed unto them: who delivered the Egyptians and their land from perishing by famine, and governed the country 80. yeeres in all justice, peace and tranquillity.

5. But the best reason on the behalfe of the Israelites is, that the Egyptians did voluntarily give them these things as a redemption of their lives, and did wage them thereby to bee gone, as *Iosephus* saith, they gave them these things, *quo celerius discederent, to hasten their departure the sooner:* this also may be galthered out of the text, *chap.* 11.8. and 12, 13. *Iun.*

QUEST. XLIV. When the Israelites asked the jewels, before the last plague or after.

ANother question is, when the Israelites asked these jewels of the Egyptians, at the very instant of their departure, or before: 1. *Augustine*, and *Cajetane* consenting with him, *Ferus*, *Pererius*, all these are of opinion that this was done before the last plague of the first borne; *Augustines* reason is this, *Quomodo*

Page 136

fieri posset, ut in tanto luctu, ex mortibus suorum commodarent ista filiis Israel? How could it be that in so great heavinesse for the death of their children they would lend these things to the Israeli-es? quaest. 45. in *Exod.* But this might be a reason to make them willing to let them have what they desired to bee rid of them, for they were afraid all of them of their lives, if the Israelites had stayed still, for *they said, we dye all.* vers. 33.

Cajetane would gather that they had borrowed these things before, (and the Egyptians through grieffe forgetting to demand them againe, the Israelites also being in haste carried them away) because it is said they spoiled the Egyptians, that is, by carrying away the things, which they had formerly borrowed. But these words rather make against him, for in that the Israelites are said then at their going away to have spoiled the Egyptians, it sheweth, that then they received the things of them, whereof they spoiled them, for otherwise they had spoiled them before, when they received the things, not purposing to restore them againe.

Ferus reason is, because it is not like they would lend the Israelites their jewels, at their going away. But this doubt is removed, because the text saith, *That God gave them favour in the sight of the Egypti/ans*, neither did the Israelites borrow these things, but they simply asked them, and the other frankly gave them.

Pererius thinketh, that the Israelites asked these things between the ninth and the tenth plague, because when there was one plague yet behind, the Lord bad *Moses* to speake to the people to aske of the Egyptians, *chap.* 11.2. But in that place only it is shewed what the Lord commanded *Moses* to doe; hee spake to the people then to doe it, but it was not acted then: as likewise in the same place, mention is made how the Lord would goe forth at midnight and smite all the first borne, which was not done then, but afterward.

2. Wherefore I rather thinke with *Calvin* and *Iunius*, that the Israelites asked these things of the Egyptians after the last plague, immediatly before their departure: the reasons are these: 1. The Egyptians seeing their first borne slaine, were afraid of their owne lives, and therefore in respect thereof they regarded not their substance: *Tanquam si hoc pretio animas redemissent: As if they had redeemed their lives with this price: Iun.* And as *Calvin: Hinc clamor ille desperationis index, omnes mortui sumus, hinc facilitas illa in dando supellectile: Hence came that desperate cry, wee are all dead men: hence that facility in giving their house-hold stuffe.*

2. That this asking of the Egyptians came after all the plagues it is shewed *chap.* 3.20. *I will smite Egypt with all my wonders, &c. after that shall he let them goe:* then it followeth in the next verse, *I will make this people to be favoured of the Egyptians, &c. for every man shall aske of his neighbour &c.*

3. The text saith that they shall put the jewels and raiment upon their sonnes and their daughters: that is, shall load them with them and lay them upon their shoulders: it is like then they were upon going, when they made their burthens.

4. If they had asked them before, it had beene only to borrow them, not to have them of gift; but it is shewed already that they did not borrow them, *quest.* 42.

5. They had no colour to borrow their jewels and costly rayment before, for they asked them to set forth the service of God which was upon their going, for *Pharaoh* said, *Goe serve the Lord, as yee have said, vers.* 31.

QUEST. XLV. What kind of favour it was which the Lord gave the Israelites in the sight of the Egyptians.

Vers. 36. *And the Lord gave the people favour; &c.* 1. Some thinke that this favour was by reason of some supernaturall grace, and amiable quality, which was given unto the Israelites whereby the Egyptians were allured unto their love, as the booke of *Iudith* saith, was given unto *Iudith*, an extraordinary comelinesse whereby she was commended to all that saw her, *Iudith chap.* 10.

2. Another opinion is, that this favour was wrought rather in the hearts of the Egyptians toward the Israelites, that the Lord who overruleth mens hearts did incline the affections of the Egyptians toward his people: and this is the truer opinion: as both may appeare by the use of the same phrase elsewhere: as it is said, that *Ioseph* found favour in his masters sight, *Gen.* 39.3. which was not caused so much by *Iosephs* amiable person, as by the working of his masters affection: for the reason is there shewed of this favour: his master saw that the Lord was with *Ioseph*: so that the cause of this favour was not the externall object of *Iosephs* person, but the internall effect of his masters affection: likewise this is evident by the contrary, for as it is said, *He turned their hearts to hate his people, Psalm.* 105.25. so their hearts were turned againe to love and favour his people.

3. Yet was it not such favour as *Cajetane* supposeth, that the Egyptians prevented the peoples asking, and forced them to aske, as he would inferre upon the signification of the word *Vajashilum*, which in *hiphil*, he saith, signifieth to cause or compell to aske. But neither is the word so taken in *hiphil*, but rather signifieth to lend, or give one his asking: as *Anna* using the same word, 1. *Sam.* 1.28. saith, shee had given or lent her sonne unto the Lord, where *hishilti* in

hiphil cannot be translated, *Shee had caused the Lord to aske*. And beside, what needed that circumstance, for the Egyptians to have forced the Israelites to aske, and then to have given them their asking? they might at once have given them unasked.

4. Neither was this a worke of regeneration of the Egyptians, whereby they suddenly of wolves became lambes, as Master *Calvin* very well noteth, but it was a speciall worke of Gods power onely at this time,

Page 137

thus to sway their affections, for they were soone changed againe when they pursued the Israelites with all hostility.

5. And although this inclining of the Egyptians hearts and bending of their affections was Gods spelciall worke: yet it pleased the Lord to use some subordinate meanes to procure it, and give occasion there|of, as namely these two: the one was the great reputation and estimation which *Moses* was in both with *Pharaoh* and with his people, which reason is yeelded of this favour, *chap. 11.3 Calvin*. The other be|cause the Egyptians by the death of their first borne, were in such perplexity and feare, that they were glad to give them any thing to redeeme their lives: *Thostatus*. So it is said in the *Psalm. 105.38. Egypt was glad at their departure*.

QUEST. XLVI. Why the Lord enriched his people with the Egyptians substance.

NOW the reasons wherefore the Lord gave the Israelites such favour, and thereby enriched them were these:

1. To accomplish the promise made to *Abraham, Gen. 15.14. That the people should come out with great substance: Osiander*.
2. For the comfort of the Israelites, whom the Egyptians before had stripped of that they had, and di|vers wayes oppressed: now some amends is made them, by possessing the precious jewels of the Egypt|tians. *Ferus*.
3. As also by this meanes, the Egyptians were animated to pursue and follow after the Israelites to their owne confusion and destruction. *Ferus*.
4. And hereby the Israelites were furnished with many rich ornaments, which afterwards served for the adorning and beautifying of the Tabernacle. *Ferus*.

QUEST. XLVII. Of which Egyptians they asked, and who of the Israelites and what.

Vers. 35. *THEY asked of the Egyptians*. 1. These were not the Egyptians inhabiting out of the land of Goshen, as some thinke: because it is like if any had inhabited among the Israelites, they should have beene exempted from the plagues of Egypt which is not to be thought. But this followeth not, for such plagues as befell either the persons of the Egyptians, or their proper substance might as well be laid upon the Egyptians dwelling among the Israelites, as upon others, as is shewed before, *quest. 33. in 7^a chap.* And that these Egyptians of whom the Israelites asked these things were such as cohabited among them, it is evident, both because every one is bidden to aske of his neighbour, *chap. 11.2.* and for that they being in haste could not upon the instant of their departure goe farre to fetch any thing. 2. Nei|ther yet is *Oleasters* opinion probable, that few of the Israelites had their proper and severall houses and dwellings, but most of them were servants in the Egyptians houses, as the Saracens and Mores are in *Spaine*, and so they asked

jewels of their mistresses, as the use is in Spaine in their festivals, to attire themselves with jewels and other ornaments: and so *Oleaster* would expound these words (*chap. 3.22. Every woman shall aske of her neighbour, and of the stranger or sojourner of her house*) of *her*, in whose house shee was a stranger, not of the stranger in her house. *Contra. 1.* It is not unlike but that many Hebrew men and women were servants with the Egyptians, and that they also had favour with their masters and mistresses: but that most of them had their proper houses, it may thus appeare, both because it is said, *Gen. 47.27.* that they dwelt in Goshen and had their possessions there: and beside, where|as they were commanded to take a lambe for every house, this could not have beene done convenient|ly in the Egyptians houses, that would not have suffered them to kill a lambe or goate for sacrifice, which thing they abhorred: and to what purpose served that note of distinction to marke their houses with bloud, if the Israelites and Egyptians had for the most part cohabited together in one house? 2. The word *gerah*, *sojourner* of her house, may be either taken for the neighbour or dweller next the house, as the Chalde Paraphrast, and as *Augustine* taketh it for cohabitation, not in the same house, but in the same place, *quest. 39. in Exod.* or else it may bee taken for cohabitation in the same house, as the Septuagint read 〈 in non-Latin alphabet 〉, shall aske of the cohabiter in the house: as the word is taken for an inhabitant, *Iob. 28.4.* So that they had two sort of neighbours to aske of, either they which dwelt in the next houses, or that sojourned with them in the same house. But it cannot be understood of the Hebrewes sojourners and servants in the Egyptian houses, for mention is made of their sonnes and daughters, whom they should put their jewels upon: it is not like that being servants, they had sonnes and daughters borne in the E|gyptians houses.

3. Therefore the Egyptians, of whom the Israelites asked these Jewels, were their neighbours chiefly, and acquaintance, as they are called by the name of *reagh*, a companion, a friend: yet other Egyptians also might give them, to hasten them away, as *Iosephus* sheweth, that the Egyptians bestowed upon them for these two reasons: *Alii quo celerius discederent, alii propter vicinitatis consuetudinem: Some that they might be gone the sooner, other because of their neighbourhood and acquaintance.*

4. As they were the Egyptians their neighbours, whom they chiefly asked of, so, they that asked were both men and women, *chap. 11.2.* but the women are only mentioned *chap. 3.22.* because the Jewels and ornaments which they asked specially belonged to the care of women: *Simler.*

5. And though jewels of silver and gold, and rayment only be mentioned, yet they had other precious things beside, as scarlet, purple, silke, fine linnen, precious stones: for whence else should the Israelites have those things which afterward they bestowed upon the Tabernacle? *Simler.* And they received these

precious things in such abundance of the Egyptians, that they did put them upon their sonnes and daugh|ters: that is, not only adorne them therewith, but loaded them: *Calvin.*

QUEST. XLVIII. Of the mysticall application of the Israelites spoiling of the Egyptians.

*NOW for the mysticall sense and spirituall application of this enriching of the people of God with the ornaments of Egypt. 1. *Augustine* understandeth it of the liberall arts, and commendable hu|mane sciences which were invented by the heathen, but taken from them as the spoile of Egypt, and con|verted to the true service of God, and the setting forth of Christian religion. The idolatrous and supersti|tious inventions of the heathen, hee resembleth to the lumber, and cumbersome things of Egypt, which the Israelites did not meddle with; the Artes and Sciences to

the jewels and ornaments which were conveyed over from the superstitious Egyptians to the people of God. As hee giveth instance, of *Lactantius*, *Victorinus*, *Hilarius*; and before them, of *Cyprian*, *Quanto auro & argento & veste suffarcinatus exierit ex Egypto? With how much gold and silver and raiment was he laden when he came out of Egypt?* that is, when he was converted from Paganisme to the Christian faith.* 2 This *Porphyrius*, as *Eusebius* writeth, objected against *Origene*, that he borrowed of them, to set forth the fables of his religion, as he impiously calleth them: *Graecorum doctrinam ad peregrinas & commentitias Iudaeorum fabulas confirmandam tanquam subsidium sibi comparavit: He tooke as an helpe unto him the learning of the Grecians, to confirme the strange devised fables of the Jewes.* As hee sheweth how he was conversant in the writings of *Plato*, *Numenius*, *Chronius*, *Apollophanes*, *Longinus*, *Modestinus*: that of *Nicomachus*, and other Pythagoreans, of *Cherinus*, the Stoike, and *Corneilius*, hee learned to allegorize. Thus hee imputeth that to *Origene* as a fault, which shewed his great learning and wisdom, that knew how to grace the Christian faith even with the ornaments of such as were adversaries unto it. 3. Hereupon *Julian* the Apostate knowing what a benefit unto the Christian religion, the liberall Artes and Sciences did bring, seeing that by cruelty the Gospell of Christ could not be suppressed, did by this subtil practice seeke to hinder it: *Sancivit legem* (as *Socrates* writeth, *ne Christiani literis humanioribus instructerentur: he made a law that no Christians should be instructed in humane artes:* and his reason was, that they should not be able by the helpe of Logicke or other humane learning to defend their faith. 4. Thus wee see at this day, that whereas the Heathen were the first inventers almost of all humane artes: * as *Socrates*, *Plato*, *Aristotle*, of Philosophy; *Euclides*, *Archimedes*, *Ptolomaeus*, of the Mathematikes; *Isocrates*, *Demosthenes*, *Cicero* of Rhetoricke; *Homer*, *Pindarus*, *Virgil* of Poetrie; *Herodotus*, *Thucydides*, *Livius*, of Histories; now none of these professions are to be found among the Pagans and Infidels, but they flourish only among Christians. The learned bookes and writings of *Austinus Marcy*, *Tertullian*, *Clemens Alexandrinus*, *Origene*, *Arnobius*, *Lactantius*, *Cyprian*, *Hierome*, *Augustine*, with the rest doe evidently shew how the spoiles of Egypt are now possessed onely by the people of God.* 5. And not onely these learned Fathers, and teachers of the Church, have made use of the Egyptian ornaments, but even the holy Prophets also and Apostles have taken of those spoiles, as *Moses* was instructed in all the Egyptian learning: And so was *Daniel* in the wisdom of the Chaldeans: *S. Paul* in his Epistles citeth the saying of *Aratus*, *Epimenides*, and *Menander*: *Perer*.

QUEST. XLIX. Of the number of the Israelites that went up out of Egypt.

Vers. 37. *About six hundred thousand men of foot.* 1. Because the Latine translator readeth *ferè, almost six hundred thousand*, *Pererius* thinketh that there wanted some of this number: But that is not like: for seeing within one yeere, they were numbred to six hundred thousand, three thousand, five hundred and fifty men, *Exod.* 38.26. it is like that at their comming out of Egypt, they were not under that number. 2. Neither yet doe I consent unto *Thostatus*, who thinketh there were about 635000. and odde: for he to justifie this number, alleageth the corrupt Latine text, which readeth, *Exod.* 32.28. that there fell of the people, which were slaine of the Levites, *viginti tria millia, three and twenty thousand* (which number he would have added to this summe here set downe:) whereas in the originall mention is made only of three thousand; and so also the Chalde and Septuag. reade: and it must be admitted for a great oversight in the Latine interpreter to reade three and twenty thousand, for three thousand: to say that *Hierome* followed the true Hebrew copy, which might since be corrupted, and that the Latine is in many places more perfect now than the Hebrew, as *Thostatus* alleageth, is to ground an uncertaine conceit upon meere imaginations and supposals: for is it not like that the Hebrew Scriptures should be kept freer from corruption, than the Latine, seeing that the Jewes, which are otherwise adversaries to the Christian faith, have beene most diligent keepers of the old Testament? and if this be admitted, that the fountaines are corrupt and impure, there will be no certainty of the Scriptures. And further, that place of the Apostle, 1. *Cor.* 10.8. That there fell in one day, three and twenty

thousand, doth not helpe *Thostatus*: for there the Apostle speaketh of those that were slaine for the fornication committed with the daughters of the Midianites at Baal Peor, *Numb.* 25. where though the number agree not in shew with the Apostles account; for *Moses* maketh mention of 24. thousand, the Apostle nameth 23. thousand,* the right solution is, not to say with *Thom. Aquin.* that it is the fault of the writer, or with *Lyranus* and *Cajetane*, that the number of 24. thousand includeth also 23. thousand, as the greater number containeth the lesse: but the Apostle only comprehendeth those, which were slaine with the sword, where|as *Moses* putteth together not only them, but those also of the chiefe which were commanded to be han|ged, which might bee about a thousand: *Iun.* 3. Therefore I thinke rather with *Iosephus*, that there were full out 600. thousand not fewer, but rather more, for as *Thostatus* therein well collecteth, there were

numbered not long after, within a yeere and 14. dayes in the first day of the second moneth, 603550. men of warre from 20. yeeres and upward, *Numb.* 1.46. in which number the Levites were not counted, who from 30. yeere old to 50. yeere made 8580. *Numb.* 5.48. 4. This number also is only of these which were fit for warre as appeareth in the summes of the people taken afterwards, *Exod.* 38.26. and *Numb.* 1. so that the women and children are excepted out of this number. Now according to the common esti|mate, they that are fit for warre in any country, are as two first partes of the whole, as forty is to an hun|dred, then •y this proportion as 40. is to an 100. so six is to fifteene; there being then 600. thousand fighting men, the whole summe comprehending women and children will amount to 1500. thousand: beside the great numbers of other people, and strangers among them, which might make the whole num|ber above 2000. thousand. 5. Herein appeareth the wonderfull blessing of God, in increasing seventy persons to such a multitude in the space of 215. yeeres: for so long was it and no longer from the com|ming downe of *Iacob* into Egypt, unto their going out. And thus the Lord made good his word unto *Iacob*: *I will there make of thee a great nation*, *Gen.* 46.3. *Iun.* 6. And further, as God herein abundantly shewed his mercy, in so greatly multiplying the Israelites, so his justice and severity appeared, that of all this great multitude, which came out of Egypt, only two of them, *Caleb* and *Iosua* entred into the land of Canaan, all the rest, because of their idolatry and disobedience, died in the wilderness, as the Lord threatned them, *Numb.* 14. 7. Hence also appeareth the error of *Manethon*, and *Cheremon*, two ancient Writers, who affirmed, as *Iosephus* reporteth, *lib.* 1. *cont. Appionem*, that the Israelites at their comming out of Egypt were but 250000. men, whereas they were six hundred thousand, as *Moses* here writeth.

QUEST. L. Of Rahmesis from whence the Israelites went.

Vers. 37. *Then the children of Israel tooke their journey from Rahmesis to Succoth.* 1. This *Rahmesis*•s the same which is mentioned *Gen.* 47.11. divers from that spoken of *Exod.* 1.11. For the first *Rahmesis* is with *shevah* under *ain*, the other *Rahmesis* with *p•tach* under *ain*; and beside, the first is call|led the land of *Rahmesis*, the other the City of *Rhamesis*. *Rahmesis* then seemeth to be the name of the whole country from the which the Israelites went, not of a City, for one City could not containe such a multitude. *Pellican*: and whether that country were capable of them, is uncertaine: it is like the Israe|lites were dispersed into some other parts of Egypt before, but hearing that they were shortly to goe out of Egypt, they might gather into this country: the other *Rahmesis* seemeth to have beene a chiefe Ci|ty of this province: see before *quest.* 11. v. 1.

QUEST. LI. Of Succoth where the Israelites pitched their tents going out of Egypt.

TO Succoth. 1. This *Succoth* is a divers place from that which *Iacob* so called when hee came out of *M•sopotamia* *Gen.* 33.17. *Piscator.* 2. Yet both that place and this have the same derivation of

the name, so called of Boothes and Tents, which *Iacob* there, and the Israelites here pitched: as *Levi*. 23.43. *Iun* 3. But this place is so named by anticipation, for it was not yet called *Succoth*, before the Israelites came thither; it afterward had that name given of the rearing of Tents and Tabernacles there: *Piscator*. 4. It is thought to be a part of the region *Troglodytis* by the red Sea: *Simler*. 5. *Iosephus* calleth it *Laopolis*, where he saith Babylon was afterward built, when *Cambyses* invaded Egypt: *Ioseph. lib. 2. Antiq. cap. 5.*

QUEST. LII. What this mingled company was that went out with the Israelites.

Vers. 37. *And a great mingled company.* 1. These were not like to come of those servants which *Iacob* might bring downe with him into Egypt: for it is like the famine being so great, that *Iacob* had no great number of servants in his family, beside his children: as *Abraham* had who was able to army three hundred and eightene persons of h^s owne house, *Gen. 14. Simler*. 2. It is probable this mixed company consisted partly of Egyptians and other nations sojourning in Egypt, that were conver|ted to their religion, partly of their servants: *Calvin*. 3. This mingling of divers other nations with the Lords people, was a lively type and evident demonstration of the calling of the Gentiles: *Borrh. Osian|der*. And beside, whereas this confused company seemed to consent with the Israelites in their religion, and come out of Egypt with them, yet were they not truly called: for they afterward fell a lusting and murmuring, *Numb. 11. 4.* This sheweth that many are called to the outward society of the Church, but few are chosen. *Ferus*.

QUEST. LIII. What moved those divers sorts of people to goe out of Egypt with Israel.

THis confused company came forth with the Israelites: 1. not so much because of the tyranny and oppression of the land, which being chiefly intended against the Israelites, might be grievous also un|to others. *Simlerus*: nor yet being weary of Egypt, which now in a manner, of a fertile and pleasant coun|trie, became barren and desolate with the late plagues laid upon it. *Calvin*: as for that they being moved and prepared with those mighty wonders and miracles, which they saw in Egypt, were thereupon resol|ved to joyne themselves to the people of God: *Iun. 2.* And it need not seeme strange that the Egyptians suffered so many to goe out with Israel: for either they through feare and grieve minded it not: or else these having a long time dwelled among the Israelites, and so skilfull in their language, could hardly bee discerned from the Hebrewes. *Perer*.

QUEST. LIV. Whether the Israelites went out of Egypt in the evening, in the night, or in the morning.

Vers. 42. *THis is a night to bee diligently kept unto Iehovah, &c.* 1. Sometime the Scripture seemeth to say, that the Israelites went out of Egypt in the night, as in this place: and *Deut. 16.1. In the moneth of Abib, the Lord thy God brought thee out of Egypt by night*: yet did they not goe out in the very night, for they were charged that none should goe forth of their doores till the morning, *vers. 22. Caje|tane* thinketh, that *Moses* gave this charge, not then knowing what time would be spent in the slaughter of the first borne, nor at what houre the Israelites should be bid to goe out: but afterward when the first borne were slaine, and *Pharaoh* called to *Moses* in the night to be gone, and the Egyptians hastned them forward, then *Moses* gave the people liberty not onely to goe out of their houses, but to addresse them|selves to depart out of Egypt. *Conr. 1.* It is not like that *Moses*, when he gave that charge, was ignorant of the counsell of God: for the time was assigned when the Lord would smite the first borne, about mid|night, which worke the Lord would not be long about: neither is it to be thought, that *Moses* would re|verse the first charge, neither is it safe so to imagine, the Scripture affirming no such thing. 2. Therefore *Rupertus* solution is rather to be received, that because the night was now spent, and it was toward day,

when the Israelites set forward out of Egypt, therefore they were bid not to goe forth of their houses untill the morning.

2. Sometime the Scripture seemeth to affirme, that the Israelites went out of Egypt in the evening▪ about the Sunne set, when they killed the Passeover, as *Deut. 16.6. There shalt thou offer the Passeover a• even about the going downe of the Sunne, in the season that thou camest out of Egypt.* But this could not be, that they departed in the evening, both because they were charged not to goe out of their houses till the morning, and afterward about midnight the first borne were slaine, till which time the Israelites were not dismissed by *Pharaoh*. And therefore the word (*mogned*) which signifieth an appointed time or searson, is not to be restrained to that very instant of the killing of the Passeover, but generally it betokeneth the time of their going out, and so comprehendeth the whole night, in the beginning whereof they eat the Passeover, and in the end thereof they departed. *Perer.*

3. Therefore the truth is, that it was toward day, the night being well nye spent when the Israelites departed, as it is evident, *Numb. 33 3.* where it is said that they departed the morrow after the Passeover, and in the sight of the Egyptians, and while they were burying of their dead, which it is like they did not before the day appeared. Beside, the order of the history sheweth as much, for it was midnight before the first borne were slaine, then there was a crie in Egypt, and, as *Iosephus* writeth, they ranne unto the Kings palace unto *Pharaoh*, and he called to *Mos•s* and *Aaron*, and the Egyptians then hastned them, and gave them their precious jewels, and they trussed them up and laid them upon their sonnes and daughters: while all this was in doing a great part of the night must needs be spent. Further, that the type and shadow may be answerable to the body: as our blessed Saviour arose for our redemption out of the grave beltimes in the morning, when it was yet darke, *Ioh. 20.1.* before the Sunne was risen, *Mark. 16.2.* so the Israelites did about the same time rise as it were out of the grave and prison of their servitude, and were redeemed about the same time. *Pellican. Ferus.*

4. Now how the Israeli•es could bee ready themselves with their cattell and substance upon so short warning, *Ios•phus* well sheweth, that *Moses* had before willed them to be in a readinesse for their journey, and thereupon they were gathered as neere as they could into one place. *Perer.*

Of the time of the dwelling of the Israelites in the land of Egypt.

QUEST. LV. Whether the Israelites dwelt in Egypt more than 430. yeeres.

Vers. 40. *SO the dwelling of the children of Israel while they dwelt in Egypt was foure hundred and thirty yeeres.* First it will bee questioned whether the Israelites dwelled no longer in Egypt than foure hundred and thirty yeeres, seeing the Lord said unto *Abraham*, *Thy seede shall be a stranger in a land that is not theirs foure hundred yeeres and shall serve them, Gen. 15.13.* For if the Israelites were in servitude foure hundred yeeres, which time of their servitude began not untill after *Iosephs* death, who lived after the comming of Israel into Egypt 71. yeeres, being then 39. yeeres old, and he lived in all an hundred and ten yeeres, then the whole summe will make 471. But this doubt is easily removed: for that prophesie delivered unto *Abraham* concerning the hard usage of his seed, consisting of three branches, shall bee a stranger in a land, and shall serve there, and be evill entreated, must be understood, *conjunctè*, not *disjunctè*, joynly together, and not sunderly: that they should not all that time be in servitude, but partly all that while sojourne, and partly be in servitude: *Pererius.* And so *Augustine* giveth the solution of this place: *Non itaque, quod ajit, in servitutem redigent eos, &c. ad quadringentos annos referendum est, &c. In that it is said, they shall hold them in servitude, it must not bee referred to the foure hundred yeeres: as though they kept them in servitude so many yeeres, but the foure hundred yeeres must bee referred to that which is said, thy seede shall be a stranger in a land not theirs. August. quaest. 47. in Exod.*

QUEST. LVI. That the Israelites dwelt not 430. yeeres in Egypt only.

SEcondly, it is not to be supposed that the Israelites dwelt in Egypt all this space of 430. yeeres, which is the opinion of *Genebrard*, who thinketh that this terme taketh beginning from the comming of *Iacob* into Egypt, and expireth with the time of their deliverance and departure thence; his reasons are

these: 1. Because in this place it is so affirmed that the Israelites dwelt so long in Egypt. 2. As also, that it is not like that in the space of 215. yeeres, which is the time according to the common opinion of their abode in Egypt, of seventy persons they could increase into so great a multitude.

Contra. 1. In this place a figurative speech must needes be admitted: for wee must understand not only the time of Israels sojourning in Egypt, but of their fathers also in the land of Canaan, as *Augustine* saith these words must be expounded: *Manifestum est computandum esse tempus Patriarcharum Abrahā, &c. It is manifest that the time of the Patriarks, Abraham, Izhak, Iakob, must bee accounted when they began to sojourne in the land of Canaan: quæst. 47. in Exod.* But of this more afterward. 2. Neither is it impossible or improbable, even without a miracle, for so many thousands in the space of 215. yeeres, to bee multiplied as is shewed before at large *quest. 5. in chap. 1.* And *Augustine* giveth two reasons thereof: *Si fecunditas hominis consideretur, adjuvante illo, qui illos valde voluit multiplicari, reperietur non esse mirum: The fecundity of men considered, God also helping, who would have them exceedingly to increase, it will bee found not to be strange.*

Now that the Israelites could not continue 430. yeeres in Egypt, these two arguments doe evidently convince. 1. Whereas *Caath* was one of those which came with *Iacob* into Egypt, who lived 133. yeeres, and his sonne *Amram* 137. yeeres, and *Moses* his sonne was 80. yeere old at the departure of Israel out of Egypt; all these yeeres put together make but 350. from which summe must bee deducted, the yeeres wherein they lived together. *Genebrard* answeres, that their yeeres are only reckoned after they begat children: and that some may be omitted that came betweene, as S. *Matthew* leaveth out in his genealogy three Kings, *Ahaziah, Ioas, and Amasiah*. This answer of *Genebrard* may easily be taken away; for nei|ther is it the use of Scripture, when it setteth downe the yeeres of a mans life, to name onely the yeeres when he begate children; and seeing in that line from *Levi* to *Moses* no other persons, are elsewhere na|med that came betweene beside *Caath* and *Amram*, it is a conjecture without ground to imagine any other. But the omission of these three in S. *Matthewes* genealogy, is evident, because wee finde them else|where in the stories of the Kings to be set downe: *Perer.*

2. S. *Paul* beginneth these 430. yeeres from the promise and covenant that was made to *Abraham*, *Galath. 3.17.* Therefore Israel stayed not all those yeeres in Egypt. *Genebrard* here answereth, that where the Apostle saith, *the law which was 430. yeeres after*; this word *after*, is not referred to the covenant, but to the law that came 430. yeeres after, that is, from the departure of the Israelites.

Contra. But this is a manifest wresting of the Apostles words, who of purpose maketh a comparison betweene the law and the covenant of grace, shewing that salvation dependeth not of the law, but of the grace and promise of God, which came 430. yeeres before. And whereas the Apostles words, in that order which hee set them downe are these: *This I say that the covenant in non-Latin alphabet* , confirmed afore of God, the Law made after foure hundred and thirty yeeres could not disanull: what other sense can be made of these words, but that the law was given so many yeeres after the promise? for *after* must of necessity have relation to that which is

said to have been before, which was not the departure of the Israelites, not here so much as mentioned, but the covenant said to be before ratified and confirmed of God. *Pererius*.

QUEST. LVII. The Israelites dwelt in Egypt 215. yeeres only.

FURTHER, that the Israelites neither stayed in Egypt under 200. yeeres, as *Chrysostome* thinketh, nor yet 210. only, as the Hebrewes, to whom *Lyranus* and *Cajetanus* give consent, nor yet 230. yeeres, as *Calvin*, but 215. yeeres only, it may be thus made to appeare:

First from the first promise made to *Abraham*, unto the going of Israel out of Egypt, are 430. yeeres, according to the Apostles account: of this summe there were 215. yeeres gone, before *Iacob* descended into Egypt: *Abraham* at 75. received the promise, 25. yeeres after; when *Abraham* was 100. yeere old, was *Isaack* borne; he at 60. begate *Iacob*: *Iacob* at 130. went downe into Egypt; these yeeres put together, 25.60.130. make in all 215. yeeres: there remaineth then the other halfe of the summe, 215. yeeres more for the sojourning of Israel in Egypt: Thus *Augustine* reckoneth, approving *Eusebius* account, *quaest.* 47. in *Exod.*

Secondly, whereas the yeeres of *Coath*, *Amram* and *Moses*, when Israel came out of Egypt, doe make, as is before shewed, all together 350. yeeres: but from this summe must be subtracted the yeeres wherein they lived together, as from *Coaths* age of 133. yeeres, who at 65. yeeres begate *Amram*, as *Epiphanius* thinketh, the residue, wherein he lived together with *Amram*, that is, 68. yeeres, must bee deducted: and from *Amrams* age of 137. who at 70. yeeres begat *Moses* (as *Epiphanius*) the residue must likewise bee defaulted, which are 67. yeeres: adde unto these yeeres 65. of *Coath*, and 70. yeeres of *Amram*, 80. yeeres of *Moses* life, and wee shall have the said summe of 215. yeeres, all the time of the sojourning of Israel in Egypt.

QUEST. LVIII. That the Israelites were not in bondage and servitude in Egypt all the foresaid terme of 215. yeeres.

THIS being then made plaine, that the Israelites after *Iacobs* comming downe thither, continued in Egypt 215. yeeres, yet were they not so long in servitude and bondage. 1. *Augustine* thinketh that they served in Egypt 144. or 145. yeeres, for from the whole summe of 215. yeeres hee onely deducteth 71. yeeres of *Iosephs* life, after Israel came into Egypt, after whose death hee thinketh their bondage immediately began. But that cannot bee, for not onely *Ioseph*, but all his brethren also were first dead,

Exod. 1.6. of the which *Levi* being about foure yeere elder than *Ioseph*, who died at 110. yeere, and *Levi* at 137. survived *Ioseph* 23. yeeres: all which time the Israelites were not oppressed with servitude. 2. *Rupertus* thinketh that the Israelites served 144. yeeres after the death of *Ioseph*, untill the going forth of the Israelites, so recompensing tenfold the 14. yeeres of *Iosephs* servitude in Egypt, who was 16. yeere old when hee was sold into Egypt by his brethren, and there served till he was 30. yeere old. But *Rupertus* is in two things deceived, for *Ioseph* was not sixteene, as the vulgar Latine corruptly readeth, but 17. yeere old when he was sold into Egypt, *Gen.* 37.2. so that hee served but 13. yeeres in Egypt, neither was the time of their servitude so long, as is shewed before. 3. Some thinke that after *Levi* his death, who lived 23. yeere after *Ioseph*, their affliction began, which continued 121. yeeres. Neither can this be so, for not onely *Levi* and the rest of *Iosephs* brethren, but all that generation also died before their servitude and affliction entred, of which generation *Pharez* being one, supposed to bee one yeere old, when hee went downe with *Iacob* into Egypt, and to have lived 130. yeeres according to the usuall age then, it will bee found that their affliction indured not an hundred yeeres, if the age of *Pharez* being supposed to be 130. be deducted from the summe of 215. the full time of the Israelites sojourning in Egypt. See before *quest.* 12. in *chap.* 1. *Exod.*

QUEST. LIX. Moses understandeth all the time of the sojourning of Israel and of their fathers in Egypt and in Canaan.

NOW then for the right understanding of these words of *Moses*. 1. A double figure called *Synecdoche* is to be admitted, both in the persons, and in the place, a part being taken for the whole: for not only the sojourning of the Israelites, but of their fathers also, *Abraham*, *Isaac* and *Jacob* must be understood, and not only the sojourning in Egypt, but in Canaan also and other places: Thus the Septuagint very well interprete this place: *The dwelling, which the children of Israel dwelt in Egypt, and in the land of Canaan, both they and their fathers, was 430. yeeres:* so also *Augustine* expoundeth it, *quaest. 47. in Exod. and Iosephus lib. 2. de Antiquit. Iudaic. cap. 6.* 2. *Eugubinus* doth disdainfully reject this opinion, with this reason, that if it be taken for the time of their sojourning, not only in Egypt, but elsewhere, there will be found to be many more yeeres. *Contra.* 1. It shall even now appeare that in a precise and strict account, there are just so many yeeres, from the first promise made unto *Abraham*, when hee came out of Chaldea into Canaan, unto the returne of Israel out of Egypt. 2. This figure *Synecdoche*, to name part for the whole, is not unusuall in Scripture, as *Gen. 35. 26.* all the sonnes of *Jacob*, *Benjamin* being also reckoned among them, are said to have bene borne in Padan Aram, because most of them were there borne. *Iunius.*

QUEST. LX. Why the dwelling only of Israel in Egypt is named, the rest being also understood.

THE reasons why their sojourning and dwelling in Egypt is only mentioned, the other being also understood, are these: 1. *Lyrano*• giveth this reason, because their dwelling in Egypt was the last, and things doe commonly take their denomination from the end. 2. But these reasons rather may be yeilded, first because their sojourning did not only end in Egypt, but there it began, for thither *Abraham* at his first comming into Canaan was constrained to flee in the time of famine, *Gen. 12. 2.* there was the longest time of their sojourning, the other Patriarkes at divers times sojourned in Canaan 295. yeeres, and *Jacob* in Mesopotamia 20. yeeres, but in Egypt Israel continued 215. yeeres. 3. Their habitation in Egypt was more famous than any of the rest, both for the honorable advancement of *Ioseph* in Egypt, the wonderfull multiplying and increase of the Israelites, and the strange signes and wonders there wrought for their deliverance. *Perer.*

Some question also there is, when this computation of 430. yeeres should begin. 1. *Epiphanius* would have them begin, at such time as the Lord told *Abraham* what should befall his seed, and how hardly they should be intreated: so also *Ferus*, *Pellican*. But that cannot be, for both in that place the Lord nameth another summe of 400 yeeres. And *S. Paul* counteth this space of 430. yeeres from the promise made to *Abraham*, unto the giving of the Law.

QUEST. LXI. Where the 430. yeeres must take beginning.

2. *ZEiglerus* in his Commentaries beginneth this terme of 430. yeeres from the tenth yeare after *Abrahams* comming into Canaan, when he saith the Lord made a covenant with him. But this computation cannot stand. 1. We doe not find that *Abraham* received any promise about that time, but then, when he had bene ten yeeres in Canaan, *Sarah* gave unto him his maid *Agar*; *Gen. 16. 2.* 2. Also by this account wee shall want ten yeeres of the whole summe of 430. from *Abrahams* 75. when hee first came into Canaan, unto the 80. yeere of *Moses* when the Israelites went out, are just 430. yeeres, as is shewed before: if then this terme should begin ten yeeres after, in the 85. yeere of *Abraham*, wee shall want ten yeeres of 430.

3. Beside, *Zeiglerus* to make this computation good, committeth apparent errors in Chronology, as that *Jacob* went downe into Egypt 207. yeeres after the covenant, which was 215. yeeres, and if it began 10. yeeres after, as he reckoneth, then it could be but 205. yeeres; further he saith, that *Ioseph* died 285. yeeres after the covenant, which cannot be after his owne account, for *Ioseph* lived 71. yeeres after *Iacobs* descending into Egypt, being then 39. yeeres old, which two summes of 71. 39. make up the whole age of *Ioseph* an 110. if then there were but 207. yeeres gone after the covenant made at *Iacobs*

comming into Egypt, then at *Iosephs* death 71. yeeres after, there were but 278. yeeres runne, not 285. as he collecteth; here then he addeth 7. yeeres too much to make his account agree. 3. *Procopius*, as *Peregrinus* collecteth, thinketh that the 430. yeeres should begin at the birth of *Isaack*. But that cannot bee, for from thence the other summe of 400. yeeres taketh beginning.

4. *Genebrard* reckoneth them from the time of *Iacobs* going downe into Egypt, whose opinion is re|futed before, *quest. 55*.

5. *Iunius* and *Borrhaius* account these 430. yeeres from the departure of *Abraham* out of *Vr* of the Chaldes, from whence to the birth of *Isaack* were thirty yeeres, and *Iunius* supposed that hee stayed 5. yeeres in Haran. *Contra. 1*. It is not like that *Abraham* being called of God to goe out of his country, would stay 5. yeeres in Haran, but that he made all haste to obey the calling of God. 2. If the account of 430. yeeres should begin 30. yeeres before *Isaacks* birth, we shall have 435. yeeres in all; for from the 75. yeere of *Abraham*, which was but 25. yeeres before the birth of *Isaack*, untill the time of Israels departure out of Egypt, are just 430. yeeres, as is shewed before, *quest. 56*.

6. Wherefore the best computation of all is to begin the 430. yeere from the 75. yeere of *Abrahams* age when hee came into the land of Canaan: both because, while hee remained with his father and kindred in Haran, he could not be said to sojourne, or be a stranger: and for that, if we begin the account before the 75. yeere of *Abrahams* age, there will arise more than 430. yeeres. Thus *Iosephus* reckoneth these 430. yeeres, *Postquam Abraham in Canaan venit: After Abraham came into the land of Canaan: so also Eusebius: A septuagesimo quinto anno Abrahæ us{que} ad egressum Hebraeorum ex Aegypt• supputan•ur anni quadringenti triginta: From the seventy five yeere of Abraham, unto the going of the Hebrewes out of Egypt, are counted foure hundred thirty yeeres; and this computation Augustine followeth, quaest. 47. in Exod.*


QUEST. LXII. When the terme of 430 yeeres ended.

AS we have seene where this terme of 430. yeeres must take beginning, so it is to be considered, when they were to determine and end. 1. *Epiphanius* hath here a singular conceit by himselfe, who exten|deth these 430. yeeres unto the time of the Israelites entring into the land of Canaan, as *Pererius* thus collecteth. *Epiphanius terminat in eo tempore, quo terram promissionis intrant: Epiphanius doth determine them at that time, when they entred into the land of promise.* But this cannot be: for the Israelites continued 40. yeeres in the desert, before they were admitted to the possession of Canaan: (*Epiphanius* saith they were in the desert 50. yeeres, but he is therein also deceived) if this terme of 40. yeeres be comprehended in the 430. yeeres: it will follow that from *Iacobs* comming downe into Egypt, untill the Israelites returne from thence, are not above 175. yeeres, which were indeed 215. yeeres, as is shewed before, *quest. 56. 2.* Therefore these 430. yeeres doe determine and expire, at the very time of the Israelites departure out of Egypt, as *Moses* here saith: *When the 430. yeeres were expired, even the selfe same day departed all the hostes of the Lord out of the land of Egypt.* And *S. Paul* also extendeth these yeeres but unto the giving of the Law in mount Sinai, *Gal. 3.17.* Thus *Eusebius*, and *Augustine* following him, *quaest. 47. in Exod.* de|fine these yeeres; so also *Iun. Simler. Osiander, Pererius, Ferus*, with others.

QUEST. LXIII. How the terme of 400. yeeres foretold to Abraham and Moses summe of 430. yeeres, doe agree together.

NOW whereas the Lord telleth *Abraham* that his seed should be a stranger in a land not theirs, and be evill entreated 400. yeeres, *Gen. 15.13.* and the same is repeated by *S. Stephen, Acts 7.6.* that summe of yeeres very well agreeth with this number of 430. for this summe beginneth at

Abrahams first coming into Canaan when he was 75. yeeres old, 25. yeeres before the birth of *Isaack*: for there the Lord speaketh of the sojourning and hard usage of his seede: and even then the first manifest affliction of *Abrahams* seede in *Isaack* began by *Ismael* of *Agar* the Egyptian. 2. But from *Isaacks* birth unto the going downe of *Iacob* into Egypt are in precise account 220. yeeres, and so the whole time is 405. yeeres from *Isaacks* birth unto the going out of Israel from Egypt: for if from *Abrahams* 75. yeere: there are 430. yeeres from *Abrahams* 100. yeere when *Isaack* was borne, are 405. yeeres: to make the summe even, the odd 5. yeeres are omitted: which thing is not unusuall in Scripture: as in one place *David* is said to have reigned in Hebron 7. yeeres, and 6. moneths, 2. *Sam* 5.5. in another place, the yeeres of his reigne in Hebron, are counted 7. yeere, even, and in Jerusalem 33. yeeres▪ 40. yeere in all, 1. *King*. 2.11. the odde moneths are omitted. *Augustine* also hereof thus writeth: *Non mirum si quaringentos & quinque annos sumae solidae quadringenes voluit appellare scriptura, &c. No marvell if the Scripture call 405. yeeres in one round summe 400. yeere which useth so to set downe the times, that what is over or under the perfect number is not counted, quæst. 47. in Exod.* Hence then both *Lyranus* and *Cajetane* are found to bee in an error, who therein following some Hebrewes, doe account but 210. yeeres for the time of the Israelites abode in Egypt, reckoning but 400. yeeres strictly from *Isaacks* birth unto the departure of Israel out of Egypt. 3. But *Procopius* would thus reconcile these two summes, he would have both the 400. yeeres and the 430. begin together, and that the Lord saith not, that after 400. yeeres expired, the Israelites should returne, but simply after 400. yeeres, so that the other 30. yeeres also may bee included. M. *Calvin* also somewhat to the same effect saith, *Restabant plures anni quàm quadringenti, nempe viginti, vel circiter: There remained more yeeres than foure hundred, as twenty or thereabout:* but because the Lord purposed onely to prepare them unto patience, he defineth not a certaine number of yeeres. But herein is their error, they would extend these 400. yeeres beyond the time of their deliverance out of Egypt: whereas the Lord setting

the end of this time saith: *The nation whom they shall serve will I judge, and afterward shall they come  with great substance, Gen. 15.14.* then immediately after the expiration of these 400. yeeres, the Israelites must come forth of the land of their bondage with great substance.

QUEST. LXIV. When the 400. yeeres prefixed to Abraham must take their beginning.

NOW concerning the beginning of these 430. yeeres, here commeth to be examined and discussed, a singular and private opinion of *Zeiglerus*, who beginneth the account of these 430. yeeres, from the 10. yeere of *Abrahams* sojourning in Canaan, 15. yeeres before the birth of *Isaac*, and he endeth them in the tenth yeere of *Moses* exile in the land of Midian, where he continued 40. yeeres, when hee saith the captivity of Israel should have ceased: but because *Moses* would have prevented the time, and delivered Israel ten yeeres before, when he slew the Egyptian, the Lord did punish his presumption with 40. yeeres exile, and deferred the deliverance of Israel 30. yeeres longer, both to fulfill the 40. yeeres of his penance, and because the Lord purposed to appoint no other Captaine of his people, but *Moses*. Thus we reade that the Lord hath observed this proportion and number of forty at other times, also for the time of penance, as the Israelites wandred 40. yeeres in the wilderness: it rained 40. dayes upon the old world: 40. dayes are set for the repentance of Niniveh: *sic Zeigler.*

Contra. 1. This terme of 400. yeeres limited for the sojourning and servitude of *Abrahams* seede, can not begin before *Abraham* had seede, and therefore not 15. yeeres before the birth of *Isaac*. 2. Gods purpose and determination altereth not, mans infirmity cannot make the counsell of God of none effect: therefore seeing the Lord, who foreseeeth all things, did set unto *Abraham* this

terme of 400. yeeres, •ee no doubt most faithfully kept his promise, and as he had decreed, so after 400. yeeres expired he delivered his seede from their oppressors. 3. *Moses* act in killing the Egyptian was an act of faith, not of presumption: as both *S. Stephen* witnesseth, *Acts* 7.25. *Hee supposed* ◇ brethren would have understood, that God by his hand should give them deliverance: as also the Apostle to the *Heb.* 11.25. *By faith Moses when hee was come to age refused to be called the sonne of Pharaohs daughter, and chose rather to suffer adversity with the people of God:* and againe vers. 27. *By faith he forsooke Egypt, &c.* If *Moses* then of faith shewed him|selfe to be the deliverer of his people, as when he killed the Egyptian, and cares not for the favour and ho|nour of *Pharaohs* court, then was it not a presumptuous act, for the which he should be punished. 4. And how standeth it with Gods justice to punish all the people of Israel with the captivity of 30. yeeres longer for the sinne and presumption of one man, if *Moses* had offended and trespassed therein? 5. Nei|ther is that observation of forty perpetuall: neither *David* for his sinne, nor *Peter* for his deniall of Christ, nor the incestuous young man among the Corinthians were injoynd any such time of penance: and *Ne|buchadnezzars* time of repentance farre exceeded this proportion which continued seven yeeres, *Dan.* 4.20. for true repentance is not measured by the number of dayes, but by the weight of the contrition and sorrow of heart: neither is it found in Scripture, that any one man had 40. dayes penance imposed upon him. There was another reason of the 40. yeeres wandring of Israel in the desert: for according to the time wherein the spies searched the land, which was 40. dayes, they have a yeere set for a day for the pulnishment of the sinne of the spies in raising a slander upon that good land (all but *Caleb* and *Iosuah*) and of the people in giving no credit unto them: see *Numb.* 14.34.

QUEST. LXV. The time of the Hebrewes departure out of Egypt compared with the Chronology of the Heathen.

NOW in the last place it shall bee declared how this time of the departing of Israel agreeth with the •orren computations, according to the Chronology of the Heathen. 1. They therefore observe five notable periods of times, from whence they use to make supputation of their yeeres: from the monarchy of *Ninus* and *Semiramis* in *Abrahams* time: from the floud of *Ogyges*, and from *Inachus*, and *Ph•r•neus*, about the time of the Patriarke *Iacob*: from the battell of Troy, which fell out in *Sampsons* dayes, or un|der *Hel•* the high Priest: from the beginning of the Olympiades which began in the 8. yeere of the reigne of *Ahaz*: from the building of Rome in the 1. yeere of the seventh Olympiade, which concurrerth with the 16. yeere of the reigne of *Hesekiah*.

2. According then to these divers kindes of computations, there are also divers opinions concerning the time of Israels departure out of Egypt. *Apion* the Gramarian a professed adversary to the Jewes, against whom *Iosephus* wrote two bookes, will have *Moses* to bring the Israelites out of Egypt, in the time of the seventh Olympiade when the City Carthage was built by the Tyrians in Africa: thus *Iosephus* reporteth the opinion of *Apion* in his 2. booke. But this to bee apparantly false *Iosephus* sheweth, proving that the Temple of *Salomon* was built 143. yeeres before Carthage, and the Israelites came out of Egypt 480. yeeres before that, 1. *King.* 6.1. so that their leaving of Egypt was above 600. yeeres before the building of Carthage.

3. As *Apion* commeth farre short in his computation, so *Porphyrus* goeth as much beyond: who in the fourth booke of those which hee wrote against the Christians, will have *Moses* to be before the times of *Semiramis*, which is a grosse error: for it is without all question, that *Abraham* was borne under the monarchy of *Ninus*▪ and from *Abrahams* birth untill the deliverance of Israel out of Egypt are 505. yeeres, whereof an 100. are counted from *Abrahams* birth to *Isaacs*: and 405. from thence unto Israels redemption, as hath beene shewed.

4. *Lactantius lib.* 4. *cap.* 5. thinketh that *Moses* was 900. yeeres before the battell of Troy: whereas it will be found, that he was only 356. yeeres or thereabout elder than those times.

5. *Manethon* an ancient Writer of the Egyptian affaires maketh *Moses* more ancient by 393. yeeres▪ than when *Danaus* went to Argos, that is, about a thousand yeeres before the battell of Troy. But that cannot bee, seeing the Trojan warre is held to have beene in the time of *Sampson* or *Hel*•, not above 356. yeeres after the returne of the Hebrewes out of Egypt.

6. Some Christian Writers thinke that the Hebrewes were delivered out of the Egyptian Captivity in the time of *Ogyges* flood, as *Iustinus Martyr*, *Clemens Alexandrinus*, 1. lib. *Stromatum Iulian Africanus*. But that is not like, for the same *Iulian African*. by the testimony of divers Heathen Writers sheweth that *Ogyges* flood was 1020. yeeres before the beginning of the Olympiades. But from the departure of Israel out of Egypt, untill the Olympiades began, which was in the 8. yeere of the reigne of *Ahaz*, are counted but 760. yeere, or thereabout: so that *Moses* should bee above two hundred and fifty yeeres after *Ogyges* flood.

7. This is then the right computation, compared with the Chronology of the Heathen, that the deli|verance of Israel out of Egypt was 356. yeere before the Trojan battell: and 764. yeeres before the Olympiades: 788. yeeres before the building of Rome: 910. yeeres before the Captivity of Babylon: 980. yeeres before the reigne of *Cyrus*: 1200. yeeres before *Alexander* the Great: 1496. yeeres before *Herod*, under whose reigne Christ was borne. And according to the sacred Chronologie, this redemption of Israel from the Egyptian bondage was 2453. yeeres after the creation of the world: 797. yeeres after *Noahs* flood: 505. yeeres after the death of the Patriarke: *Ioseph* 480. yeeres before the building of *Salomons* Temple; and 1536. yeeres before the birth of our blessed Lord and Saviour Christ Jesus. *Ex Perer*.

4. Places of doctrine.

1. *Doct.* How the Lords holy dayes should be kept.

Vers. 16. *IN the first day shall be an holy convocation.* The word is *mikra*, which also signifieth reading: which sheweth how holy and festivall dayes ought to be spent, in assembling the people toget|ther, and in reading and preaching unto them the mercies and benefits of God: *Pellican*. And this was the use among the people of God, as *S. Peter* saith: *Moses hath of old time, them that preach him in every City, seeing he is read in the Synagogues every Sabbath.*

2. *Doct.* A particular application of our redemption by Christs death needfull.

Vers. 21. *CHuse out of every of your households a lambe.* God would as it were by a speciall application have every private house and family admonished of this singular benefit and mercy: *Calvin*: whereby we learne, that it sufficeth not onely to have a generall apprehension of our spirituall redempt|ion, but a particular application is necessary: as the Israelites every one in particular eating of the paschall lambe in their private families, had a proper and particular sense and feeling of the benefit, as they severally did eat and taste of the lambe. This particular application of the redemption of Christ, *S Paul* sheweth, saying, *I live by the faith of the Sonne of God, who hath loved mee and given himselfe for mee, Galath. 2.20.*

3. *Doct.* How the paschall Lambe prefigured Christ.

Vers. 21.12. *TAke a lamb and kill the passeover &c. Take a bunch of hyssope and dip it in the bloud, &c.* Be|cause Christ was prefigured in the paschall lambe, as is evident *Ioh. 9.36.* 1. *Cor. 5.7.* the particular resemblances are to be considered, wherein the lambe prefigured Christ. 1. The lambe was with|out blemish, *vers. 5.* and Christ was without sinne, and so the unspotted lambe, 1. *Pet. 1.19.* 2. The lambe must be killed; so Christ was sacrificed for us, 1. *Cor. 5.7.* 3. As the postes of the house must be sprinkled with the bloud of the lambe; so our hearts must bee dipped by faith in Christs bloud to deliver us from eternall death, as they were from a temporall, *Heb. 12.24.* 1. *Pet. 1.2.* 4. As the lambe was to be rosted with fire; so Christ did feele the wrath of his father for our sinnes, being made a curse for us, *Galath. 3.13.* 5. As they were to eat unleavened

bread with the lambe; so wee that eat Christ by faith must study for newnesse of life, 1. *Cor.* 7.8. 6. As they were to eat it with sower herbes▪ so wee must frame our selves to suffer affliction for the faith. 7. As the Lambe should be eaten whole, so wee must receive the whole doctrine of Christ, omitting nothing, *Heb.* 1.1, 2, 3, 4. 8. As no stranger was to eat of the lambe, being uncircumcised, so no unbeliever can be partaker of Christ: *Piscator*.

4. *Doct.* Divers sorts of men in the visible Church.

Vers. 38. *AND a great multitude of sundry sorts of people went out with them.* As among the Israelites there were many other people mingled, which were to have no part in the inheritance of Canaan: so there are many hypocrites and carnall men in the visible Church▪ which shall have no part in the Kingdome of God: for many bee called but few are chosen. And as there were fewer companies in that great multitude: the first of those which were fighting men: the second, of weake persons, as wolmen and children: the third, of strangers: the fourth, of their beasts and cattell: so in the Church of God there are, first, such as are strong in the faith: secondly, the weake and fraile: thirdly, Hypocrites, which in outward shew joyne themselves to the Church, as those strangers did: fourthly, carnall and worldly, which may be compared unto beasts. *Ferus*

5. Places of confutation.

1. *Confut.* Against reservation of reliques.

Vers. 10. *YE shall reserve nothing of it untill the morning.* This was commanded to take away all occasion of superstition, lest they might have superstitiously abused these reliques of the paschall lambe: which charge given unto the Israelites may reprove the superstition of those professing Christia[n]ity, which doe reserve the reliques of Saints, and doe fondly yeeld adoration unto them. So in time past a superstitious use was taken up in reserving part of the Sacrament, and carrying it about unto sicke folkes. The Lord therefore foreseeing what inconvenience might arise by such reservations, forbiddeth any thing at all to be kept of the lambe: *Iun. in Analys.*

2. *Confut.* That the bread in the Sacrament is not the body of Christ carnally but only a seale and pledge of it.

Vers. 11. *FOR it is the Lords Passeover.* That is, it did signifie it: for Sacraments are not the things which they represent, but signes and seales of them: *Genevens.* So in the Gospell the bread is called the body of Christ, being a signe and representation of it: *Pellican.* So is circumcision called the Lords covenant, *Gen.* 17.11. yet was it only a signe and seale thereof. Then as neither the lambe was the Passeover it selfe, nor circumcision the covenant it selfe: so it is but weakely inferred by the Romanists upon these words of our Saviour, that the bread should be the very body of Christ.

3. *Confut.* Against the carnall or raw eating of Christs flesh in the Sacrament.

Vers. 9. *EAt not thereof raw.* *Ferus* upon these words hath this note: *Crudem comedunt qui tantum astimant id quod viderint, & quia solum panem viderint, solum panem redunt: They eat the lambe raw, which only esteeme that which they see, and because they see nothing but bread, they beleeeve nothing but bread.* In which words he seemeth to glance at the Protestants, that doe not beleeeve the bread to be turned into Christs flesh, and yet they beleeeve that there is more present than bread, that the very flesh of Christ is exhibited to the faith of the worthy receiver. But upon this point *Pellicans* note is more agreeable: *Non crudus, id est Christus non est carnaliter, substantialiter vel sensibiliter comedendus: Christ the paschall lambe is not to be eaten raw; that is, carnally, substantially, sensibly.* For who may be better said to eat Christ raw, they which deny the carnall presence of Christs body, or they which hold that they doe eat with

their mouth and teeth the very flesh, body and bones of Christ? they most properly may bee said to eat Christ raw: both in respect of their owne opinion, of the carnall presence, and for that they come not prepared with a true lively faith to the Sacrament, but with an erroneous perswasion. All they therefore that come unprepared, and so doe eat and drinke unworthily, may be said to eat Christ raw: for as raw flesh is offensive to the stomacke, and hee may bee said to eat his owne death: so they that eat and drinke in the Sacrament unworthily, are said by the Apostle to eat and drinke their owne damnation, 1. *Cor.* 11.28.

4. *Confut.* Against the Anabaptists that allow no allegories in the old Testament.

Vers. 46. *YE shall not breake a bone of him.* In that the Apostle, *Ioh.* 19. applieth this unto Christ, it is evident that he was the true Lambe of God, shadowed and prefigured by the paschall lambe, and therein divers wayes represented and resembled, as is before shewed *doct.* 3. This therefore maketh against the Anabaptists, which will not have any proofes alleaged out of the old Testament, for confirmation of any thing in the new: and take away the use and explication of the types and figures of the old Testament, allowing no sense of any place, beside the historicall and literall sense: whereas it is evident, that Saint *Paul* doth allegorically apply the histories of the old Testament, as that of *Sarah* and *Hagar*; *Galath.* 4. and the paschall lambe he maketh a figure of Christ, 1. *Cor.* 5.7. *Iun. in Analys.*

6. Places of morall use.

1. *Observ.* To cut off the occasion of sinne.

Vers. 16. *IN any case yee shall put away leaven the first day out of your houses.* As they were straightly charged not to eat unleavened bread, so they must also avoid the very occasion, lest they might trespasse unawares. So wee must not only flee from manifest sinnes, but beware of every occasion, as our Saviour bid his Apostles take heed of the leaven of the Pharisies. There is another kind of leaven of corrupt manners, as the Apostle sheweth, 1. *Cor.* 5.7. Both these kindes of leavens, we must not only forbear to eat our selves, but we must cast them out of our houses: wee must both abhorre them in our selves, and remove all occasions which any might stumble at: *Simler.* and so, as the Apostle saith, *abstaine from all appearance of evill*, 1. *Thess.* 5.22.

2. *Observ.* Favour in the lender toward the borrower commeth of God.

Vers. 36. *AND the Lord gave the people favour.* As the Egyptians affections were inclined by the Lord to lend, or rather to give unto the Israelites what they asked: so when a man is driven to borrow of his neighbour, if he finde favour in his eyes, he is to acknowledge it as a mercie from God: if the Lord doe shut up his affection toward him, he must thinke, that some sinne of his hath made a barre and stopped the way: *Pellican.* Thus was the heart of righteous *Iob* wrought toward the poore: *If I restrained the poore of their desire, or caused the eyes of the widow to faile*, *Iob.* 31.27.

3. *Observ.* God can turne mens affections to hatred, or favour, as it pleaseth him.

AGaine, as it is said in the *Psalm.* 105.25. *He turned their heart, so that they hated his people:* like as the Lord so worketh, that the patience of his servants is tried by the disfavour and hatred of men: so he can turne their affections to love and favour. This teacheth us, that wee should depend upon God, and when we see the countenance of any to be estranged from us, that wee pray unto God, who hath the rulling of all mens hearts, to incline their heart toward us: as *Iacob* prayeth for his sonnes, *God almighty give you grace in the sight of the man*, *Gen.* 43.14. *Calvin.*

4. *Observ.* We must be as pilgrims and dwellers in tents in this world.

Vers. 37. *THEy tooke their journey from Ramesis to Succoth:* Succoth signifieth tabernacles: So they that goe out of the Egypt of this world to the heavenly Canaan, must dwell in tabernacles here. *Pellican.* We must be as pilgrims and strangers in this world, 1. *Pet.* 2.11. and the Apostle saith▪ that here we have no abiding City, *Heb.* 13.14.

5. *Observ.* No unbelievers to be admitted to the Sacraments.

Vers. 43. *NO stranger shall eat thereof.* That is, no uncircumcised person, that is a stranger from the faith of Israel: so neither are the mysteries or Sacraments of religion to be given unto Infidels, or prophane persons. *Calvin.* As our Saviour will not have us to cast holy things unto dogs, or pearles among swine, *Matth.* 7.2.

6. *Observ.* The Gospell is to be professed not for lucre or honour sake, but for love to the truth.

Vers. 45. *AN hired servant shall not eat thereof.* As they which served the Israelites only for their hire and wages, were not true members of Israel, and therefore not fit to bee partakers of their mysteries, for they joyned themselves unto them, rather for a reward, than for love of their religion: So neither are they true professors of the Gospell, which doe professe the same for any love of lucre or pre|ferment, rather than of conscience, and good will to the truth. *Pellican.* Likewise, it sheweth, that neither is God to be served onely for hope of reward, but for love and true filiall affection: for as they which obey for feare, are servants, and not children; so they which doe all for hope of reward, are hirelings and mercenaries, rather than domesticall: God therefore is to be served and loved for his owne sake, without any other respect.

CHAP. XIII.

1. The Method and Argument.

IN this Chapter, there is a prescription of certaine solemne rites to be observed of the people, in remembrance of their deliverance out of Egypt, unto *verse* 17. and a de|scription of their manners of proceeding in their journey, to *verse* 22.

In the prescription two things are enjoyned the people; the annuall keeping of the Passeover, and the consecrating of the first borne: which are briefly propoun|ded, *vers*▪ 2. and 3. and afterward more at large declared.

In the ample declaration: 1. The Passeover is prescribed: both the place where they should keepe it, in the land of Canaan, *vers.* 5. the time, for seven dayes, *vers.* 6. the manner, with unleavened bread, *verse* 7. the use, which is double, in respect of their children, to instruct them, *vers.* 8. of themselves, to be a signe of remembrance unto them, *vers.* 9. the perpetuity, they must keepe it yeerely.

2. Concerning the consecration of the first borne: the place is assigned where they shall set them apart, when they are come into the land of Canaan, *vers.* 11. what they shall set apart, all their first borne of man and beast, *vers.* 12. with an exception of two kindes, of the asse among the uncleane beasts, which must be redeemed or killed, and the first borne of man, which must be simply redeemed, *vers.* 13. then the reason of this institution is shewed, because the Lord for his peoples sake killed all the first borne in Elgypt, v. 14, 15. Lastly, the end of this institution is to call to their remembrance that the Lord brought them out of Egypt, *vers.* 16.

Then followeth the second part of the Chapter, shewing the proceeding and going forward of the

Israelites in their journey: wherein is declared: 1. Which way they went, not by the way of the Philistines, and why but by the way of the wilderness, *vers.* 17, 18. 2. How they went out, *well appointed*, *vers.* 18. 3. What they carried with them, *Ioseph's bones*, *vers.* 19. 4. Whither they removed, unto Etham, *vers.* 20. 5. How they were guided both by day and night, *vers.* 21.22.

2. The divers readings.

*Vers. 3. *Out of the house of bondmen*. I.V.A.P. rather than, *of bondage*. G.S.L.B.G. the word is *ghabadi*, of servants: though the sense much differ not in either.

*Vers. 5. *And it shall be when the Lord hath brought thee*. I.A.P. C. S. not, *when the Lord hath brought thee*. B.G. *cum caeter*: for here *vehajah*, *it shall be*, is wanting.

*Vers. 6. *And in the seventh day shall be a feast unto the Lord*. A. P. *cum caeter*: not, *and in the seventh day being an holy day to the Lord*. I. as though the meaning should be, that they should eat unleavened bread upon the seventh day also: for that is said before, in that they are commanded seven dayes to eat unleavened bread: but the seventh day rather is enjoined to be a principall feast day unto the Lord, <◇> *chap.* 12.16.

*Vers. 8. *For this cause did the Lord this unto me, when he brought me*. I.V.C. or, *that he brought me*, &c. S. *This is that which the Lord did unto me, where* &c. L. but here the word *baghabur*, for, or, *because*, is omitted: this is done, *because of that which the Lord did*. A.P.B.G. This last seemeth to be the best reading. See the 6. question following.

*Vers. 12. *Thou shalt s^ot over unto the Lord*. I.V. *cause to passe*. A.P.C.H. *separate*. L.S. *set apart*. G. *appoint*. B. The first rather best agreeth: that is, he shall deliver it out of his hand unto the Lord, as having now no more power over it.

*Vers. 15. *Therefore I doe sacrifice unto Iehovah*. B.G. *cum caeter*: *macte*. *I doe kill*. I. but the other word is more fit, because things holy unto God are rather said to be sacrificed than killed: *Zabach* more usually is taken to sacrifice.

*Vers. 13. *Thou shalt cut off his necke*. I.A. better than *kill it*. C. L. or, *breake his necke*. B. G.P.V. *gharaph* signifieth to strike off the necke, as *Deut.* 21.4.6.

Vers. 18. *The children of Israel went up well appointed*, or *girded*, P. not, *armed*. A.B.G.C.L.V. for whence should they have so much armour? nor, *in battell order*. I. that is, five in a ranke. I. for the word signifieth fived: they would so have taken up a great length of ground: nor, *in the fifth generation*. S. for that is contrary to the Lords promise, *Gen.* 15.16. that they should come forth in the fourth generation: the word *chamushim* is derived of *chomesh*, taken for the fift ribbe, 2. *Sam.* 2.18. The meaning then is, that their loynes were girded up, as they were commanded to eat the Passeover, *chap.* 12.11. and so they went forth as appointed for their journey.

3. The explanation of difficult questions.

QUEST. I. How the first borne were accounted that were consecrate unto God.

Vers. 2. *Sanctifie unto the Lord all the first borne*. 1. What the Lord meaneth by the first borne, is expressed in the next words, that which openeth the wombe: so that here the first borne are so accounted in respect of the mother, but in the right of the first borne there was respect had unto

the father as *Iacob* calleth *Ruben* the beginning of his strength: for *Ioseph*, though he were *Rachels* first borne, yet was he not *Iacobs*: but here that is called the first borne which openeth the wombe of his mother: as Christ, according to this law, was the first borne of *Mary*: *Simler*. Though *Ioseph* her espoused husband had, as some thinke, other children by a former wife; so that if a man had divers wives, the first borne of every one was holy unto God. 2. It is added, *among the children of Israel, as well of man as of beast*: because those beasts are excluded, which were wilde and not serviceable among them. *Calvin*.

QUEST. II. In what sense the first borne are said to be the Lords.

Vers. 2. *FOr it is mine*. 1. The first borne are said to be the Lords, not onely by a common right, as all things are said to be the Lords, the earth and the fulnesse thereof: 2. Nor yet only because the encrease of every thing is thankfully to bee acknowledged to proceed and come of God: *Pellin*. 3. But the first borne of Israel both of man and beast were the Lords by a peculiar right, because he preserved them in Egypt, when all the first borne of Egypt were destroyed: *Iun. in Analys*. 4. God might have commanded all to be offered unto him, but he would not challenge or expect of them his full right and due, lest it might have seemed grievous unto them, but only hee requireth that, which hee had more specially preserved. *Ferus*.

QUEST. III. Why the law of the Passeover is repeated.

Vers. 3. *THerefore no leavened bread shall be eaten*. This institution of the passeover is now againe repeated, and the caveat concerning leavened bread is often inculcate and urged: 1. Both because mans corrupt and crooked nature had need to be often admonished, being ready to forget the precepts of God, and to wrest and deprave them. *Ferus*. 2. As also to put them in minde of that, which was signified hereby, to take heed both of the leaven of corrupt doctrine, and of corrupt manners: *Pellican*.

3. The Hebrewes give this reason of this double institution, because of the double sense of the Law, one the plaine and open sense, the other, the hid and secret sense: which reason we also approve, but not in their meaning, which wrest the Scripture with fabulous glosses and ridiculous collections: but this wee affirme, that in the passeover was a double sense, the one concerning that outward ceremony, which belonged to the paschall lambe, the other hath relation unto Christ, the true paschall lambe by whose blood we are redeemed. *Simler*.

QUEST. IV. Whether Abib were the proper name of a moneth.

Vers. 4. *THis day came ye out in the moneth Abib*. 1. Some take this to be no proper name of the moneth, but a description of it by the fruit, that began to ripe then, and so they translate, *Mense nova/rum frugum*▪ the moneth of new fruit: so the Chaldee, Septuagint, Latine, *Pagni*. *Simler*. *Pelican*. and M. *Calvin* giveth this reason, because the Hebrewes had no proper names of their moneths, but such as 2000. yeere after they borrowed of the Chaldes. *Contra*. 1. It was not 2000. yeeres untill the Captivity of Babel, when the Hebrewes borrowed those Chaldee names, nor full out 1000. as is shewed before, *quest. 46. in chap. 12.2*. And further, that other names of the moneths are found in Scripture, beside the Chaldee names, as *Zif*, the second moneth, *Ethanim* the seventh, *Bul* the eight, is likewise declared afore, *quest. 4. in chap. 12.3*. And if *Abib* were here no proper name, it would bee uncertaine which moneth hee meaneth, the first or the second, for in both there were ripe eares, of barley in the first, and of wheate in the next, for they were to offer of their first fruits also in the feast of weekes; *Levit. 23.20. Numb. 28.26*. 2. Yet they are deceived that tooke this moneth *Abib*, for the same with the moneth *Ab*, which answereth to our

July, as *Pagnine*: for it is evident by the keeping of the passeover, on the 14. day of the first moneth, that the Israelites came out in the first moneth.

3. Therefore it is more probable that *Abib* is here the proper name of the first moneth, so called because then the corne was spindled and began to be eared, for *Abib* signifieth the spindle with the eare, as *Exod.* 1.9.3.1. *Iun. Vatab.* Not that the fruit was ripe this moneth, but it began to flower and shew: *Calvin.* And thus the Hebrewes in all their feasts had relation unto the fruits of the ground: the passeover was kept, when the corne eared, Pentecost when it was ripe, and the feast of the Tabernacles in the end of the yeere, when they had gathered in the fruits of the yeere: *Simler.* And this moneth when all things began to revive and spring, was answerable unto the state of the Israelites, who now were revived by their joyfull deliverance from the winter, and boistrous stormes of Egypt. *Borrh.*

QUEST. V. Why the Israelites are charged to keepe the Passeover in the land of Canaan and not before.

Vers. 5. *Now when the Lord hath brought thee into the land of the Cananites.* 1. Hence it is evident, that the Israelites were not bound to keepe the passeover in the wilderness, neither do we reade, that they kept it more than once there, in the second yeere, *Numb.* 9. and the next passeover was kept under *Iosuah, Ios.* 5. eight and thirty yeeres after. *Simler.* The reason whereof might be this, because they were not circumcised after they came out of Egypt for the space of 40. yeeres, and the law was, that no uncircumcised person should eat of the passeover: this also signifieth that we shall not keepe our full and perfect passeover, till we come into our heavenly Canaan: *Pellican.* 2. The reasons why they are charged to keepe the passeover in that plentiful land, that abounded with milke and hony, was partly to stirre them up to be thankfull unto God for his benefits and abundant liberality. *Calvin.* As also to admonish them, that they should remember God in their prosperity, and take heed, that their full estate did not make them forget him. 3. But now in that so fruitfull and pleasant a country, as Palestina was, is become barren and desolate, this judgement hath befallen the Jewes and their country for their sinnes: *Pellican.* 4. Five nations only are here named, that inhabited Canaan, the Cananites, Hittites, Amorites, Hivites, Jebusites, but the rest also are understood. *Iun.*

QUEST. VI. Whether the keeping of the passeover was the cause of their deliverance, or that the cause of the other.

Vers. 8. *Because of that which the Lord did unto me.* 1. Some doe make this the sense of the place: and read thus: *For this did the Lord doe so unto mee.* Septuagint, Chaldee, *Iun. Vatab.* and would have this to be the meaning, that God did shew all these wonders in Egypt, and deliver them from thence, to the end that they should keepe a memoriall of them. 2. Others doe reade thus, as is set downe, supplying the word *which*: and make this the reason of keeping the passeover, because the Lord delivered them out of Egypt: *Simler. Calvin, Latine, Genevens. Pagine, Montan.* And this seemeth to be the more agreeable exposition: both for that the cause of a thing goeth before the use thereof: the wonders which the Lord did were first done, and then the passeover commanded in remembrance thereof, this was because of the other, rather than the other because of this. And againe, the children aske not a reason of those things which the Lord did for them; but they demand the cause of their service, which they performe unto God, as is shewed, *chap.* 12.26. and *chap.* 13.14. *Piscator.*

QUEST. VII. How these things should be as signets upon their hands.

Vers. 9. *It shall be for a signe upon thine hand, &c.* 1. This phrase is not only used as a similitude, that they should alway have the benefits of the Lord in remembrance, as a thing alwayes in their sight, and that the passeover should as a signet on their head and as a frontlet betweene their eyes call to

their remembrance their deliverance out of Egypt. *Sic Simler. Pellic.* though in the Proverbs this phrase is used in that sense, by way of similitude, as *Prov. 1.9. They shall be as ornaments to thy head, and as chaines to thy necke:* and *chap. 6.21. Bind them to thy heart, and tye them to thy necke.* And by these three to put it on the hands, and forehead, and to have it in the mouth, are signified the faith in the heart, the confession in the mouth, and the operation of the hands, whereby we expresse our thankfulness unto God: *Borrh. 2.* Yet this is not all the meaning of this place, but it is like also that they used some externall signe, as in wearing signets upon their hands, and frontlets upon their browes, to put them in minde of the Law of God: as for the same cause they were commanded to make fringes upon their garments, *Numb. 15.38.* And as they were commanded to write the Law upon the postes of their doores, so also to binde them ⟨◇⟩ signets to their hands, *Deut. 6.6.* for like as the Idolatrous nations did weare earings and frontlets in holnour of their Idols, as the Romane Gentry were knowne by their rings, and their Priests and their wives by their *tutuli*, their foretops; so the Lord would have the Israelites to use these ornaments as ensignes of their profession: *Simler.* Thus *M. Calvin* approving the first exposition, yet assenteth also unto this; if any man thinke that *Moses* alludeth unto those, *Qui tarditatis suae conscii subsidia memoriae sibi conficiunt, non repugno: Which because of their dulnesse doe use these things as helpes to their memory, I will not gainsay.* *Iunius* also giveth this note, *Deut. 6.8.* upon these words, Thou shalt bind them as a signe to thine hand: *Typus accurata observationis atque perpetuae: This was a type of the exact and continuall keeping of the Law:* Therefore there is no inconvenience to thinke, that as they used fringes upon their garments, so also frontlets and signets that should be alwayes in their eyes to put them in minde of the Law of God; as reverend *Beza* very well noteth also: *Erat hic ritus (quem postea Iudaei suis superstitionibus contami[n]arunt) a Domino constitutus ut esset veluti* ⟨in non-Latin alphabet⟩ *legis & beneficiorum: This rite (which afterward the Jewes corrupted with their superstitions) was appointed of God, that it should be as a remembrance and monu[m]ent of the Law, and of the benefits which the Lord had bestowed upon them; Annot. in Matth. 23.5. 3.* Yet this being admitted, I cannot see how the Jewes out of this place, can prove that use and custome of writing some part of the law in scroules of parchment, and so binding them to their foreheads, and to the wrests of their hands, as they doe at this day: *Simler.* For whereas they write in those parchments certaine sacred lections which they call *parashoth*; *Beza:* which are the foure places, where mention is made of these signes upon their hands and frontlets betweene their eyes: two out of this Chapter, *vers. 9.* and *16.* two out of *Deut. chap. 6.8.* and *chap. 11.18.* what warrant can they shew for the excerpting of these foure texts, rather than any other? this seemeth then to be a tradition of their owne without any ground in Scripture. * 4. But that superstitious use of the Jewes, who doe place the greatest part of their religion in carrying about with them, their *tephillim*, and *zizim*, their frontlets and fringes, as they call them, thinking that thereby they are preserved from evill spirits, hath no shew of any warrant at all in the Scripture, which Pharisaeicall superstition is reproved by our Saviour, *Matth. 23.5.* for while their chiefe care was to bind such monuments unto their foreheads and hands, in the meane time the law went out of their hearts. The like superstition hath much prevailed in time past among Christians, who by writing some parcell of Scripture, as the beginning of the Gospell of *S. Iohn*, and by hanging it about their necke, or an *Agnus Dei*, and such like, thought themselves sufficiently garded against spirituall as[saults]: *Simler. 5. Augustine* is farre wide in the application of this ceremony; for upon these words, *It shall be as a signe upon their hands*, thus collecteth, *Super manus, id est, super opera: that is, upon their workes:* and so inferreth hereupon, that *fides praeponenda est operibus, that faith is to bee preferred before workes*▪ which assertion and conclusion of his is most true, yet not proper or peculiar to this place: *August. quaest. 48. in Exod.*

QUEST. VIII. Of the redeeming of the first borne of uncleane beasts.

Vers. 13. EVery first borne of an asse, &c. 1. The first borne, which were peculiar unto God, were either of men, or beasts: the firstlings of the beasts were either cleane or uncleane, the cleane were to be sacrificed, the uncleane were either to be redeemed, or else to be beheaded, as the asse

and other beasts of service, but some could not be redeemed, but they must be killed, as the dog: *Simler*. 2. By the first borne of the asse all other uncleane beasts are signified, this kind is put for the rest, because there were great store of them in that country. *Iun*. 3. The neck must be stricken off, lest that which was holy unto God, should bee put to prophane uses. *Iun*. and by the horror of this sight to testifie the ingratitude of the owner of the beast, who had rather his beast should be killed, than redeemed. *Pellican*. This breaking or cutting off the necke, did signifie also the hard and stiffe necke of the people, which in time the Lord would bend and breake: *Borrh*. 4. God would have the first borne of uncleane beasts also to be peculiar to him, although they were not ordained for sacrifice, yet were they otherwise necessary and profitable for mans use: and to let them understand, that to God nothing was uncleane, which he had made: but he saw all things to be exceeding good. *Pellican*.

QUEST. IX. Of the conditions required in the first borne of cleane beasts.

Vers. 12. *The males shall bee the Lords, &c.* 1. Three things are required in the first borne of beasts, which should be offered unto God. 1. That they should bee of cleane beasts, for it was not lawfull to present any uncleane thing unto God: *Vatab*. 2. Then the first borne, to acknowledge God the giver and author of all things which we have: *Pellican*. 3. They must be males, because the best and most perfect things must be given unto God: and this was a type of that perfect man Christ Jesus, whereunto the Apostle alludeth, when he saith, *Till we all meet together, &c. unto a perfect man and unto the measure*

Page 151

of the age of the fulnesse of Christ, Ephes. 4.13. Borrh. 2. Elsewhere in the law there are three other rules set downe to be observed in the consecration of the first borne: as first, that the first borne should bee selven dayes with the damme, and upon the eight day it should bee given unto God, *Exod.22.30.* which time was set both to prevent the fraud, which might bee used, in offering things soone taken from the damme, which were of no use nor service, and so the Lord should be defrauded: also in this perfixed time of 8. dayes, there was a correspondency to the law of circumcision, which was limited to the eight day, *Gen. 17.12. Calvin*. Secondly, in voluntary oblations, they were forbidden to dedicate unto the Lord any of the first borne, because it was the Lords already, *Levit, 27.26.* which was to prevent, and to meet with mens hypocrisie, that would pretend devotion in offering somewhat unto God, but yet would give him nothing, but that which was his owne already: Thirdly, they were commanded, *Neither to doe any worke with the first borne bullocke, nor to sheare their first borne sheepe: Deut.15.19.* this was commanded to stay mens covetousnesse, that although they would not defraud the Lord of his first borne, yet would take so much profit of it as they could: therefore they are charged to offer unto God his first borne without any diminution, neither to present a first borne bullocke, worne out with labour or a shorne sheepe. *Calvin*.

QUEST. X. Of the law of redeeming the first borne of men.

Vers. 13. *Likewise the first borne among thy sonnes shalt thou buy out with money.* 1. The reason of this exception was, both because it was an impious thing to offer any humane sacrifice unto God: *Simler*. such were the impious sacrifices of the Heathen to consecrate their sonnes through the fire unto their abominable Idols, which the Lord forbiddeth his people to doe: *That they should not give of their children to Moloch, Lev. 20.2.* Another reason was, because the Lord had determined that the Levites should be consecrate to his peculiar service in stead of the first borne. *Calvin*. 2. There are two kinds of exchanges made for the first borne, one was for that time only, when the Levites were taken for the Lord, in stead of the first borne; as the males of the Levites from one moneth old being 22000. were gi|ven unto God out of all Israel, for their first borne,

which came to 22270. persons: and the odde 270. persons were redeemed for money, every one being set at 5. shekels, *Numb.* 3.47. The other redemption was perpetuall, which was made with money: for every one of their first borne, they were to give five shekels, *Numb.* 18.16. 3. The first borne also were two wayes to be redeemed: one was peculiar unto the first borne, to redeeme them with money: the other was common, not only unto the first borne, but unto all males which should be borne: that the mother at the time of her purifying should offer a lambe, or a paire of turtle doves, or of young pigeons, *Levit.* 2.6.8. but this offering served rather for the purifying of the mother, than for the consecrating of the child. Both these lawes were fulfilled in the birth of our Saviour Christ, for both hee was presented unto God as the first borne, and his mother brought an oblation according to the law, *Luk.* 2.23, 24. *Ferus.* 4. There were also two kindes of consecrating the first borne, the one wherein the Lord had a right unto them, as unto the first borne of cleane beasts, which were to be sacrificed, in which case the first borne were to be redeemed: the other when they were consecrate unto Gods speciall service in the tabernacle, as *Annawowed Samuel* unto God, or to a more strict kind of life, as *Sampson* tooke upon him the vow of a Nazarite; and in this case there was no redemption allowed: *Ferus.* 5. And as the first borne were thus to be redeemed: so there was a generall redemption of all the people of Israel, who were every one to pay from twenty yeere old and above halfe a shekel, *Exod.* 30.13. which was as it were their acknowledgement or recognition money, that they were the Lords people, and under his protection: *Calvin.* That as the Levites were taken to redeeme the first borne in Israel, so all Israel in respect of other nations, were as the Lords first borne, as they are called, *Exod.* 4.23.

QUEST. XI. The spirituall application of the law of the first borne unto Christ.

NOW concerning the spirituall application of this law of the first borne: 1. It calleth unto our mind, what wee are all by nature, even the children of wrath and of destruction, without the mercie of God: like as the Israelites had beene all the children of death, as well as the first borne of Egypt, if the Lord had not in mercy spared them. 2. We are againe to consider, how we are delivered from the wrath of God, and redeemed from hell and destruction, even by the first borne of God Christ Jesus, who was conse|crate unto God, and made a sacrifice of atonement for us: who was indeed the first borne of God in these three respects: First, because he is the only begotten Sonne of God from the beginning, called therefore the first borne of every creature, *Coloss.* 1.15. Secondly, as he tooke upon him our nature, and was borne of the Virgin Mary, so he was also her first borne, *Matth.* 1.25. Thirdly, he was the first that rose out of the grave, and made a way unto everlasting life, and therefore by the Apostle he is called the first borne of the dead, *Coloss.* 1.17. And as the first borne was first set apart, and then sacrificed unto God: so Christ was separate from sinners, *Heb.* 7.26. as the unspotted Lambe of God, holy and acceptable, and then made a perfect oblation of himselfe for the sinnes of his people, *Heb.* 7.27. *Osiander.*

QUEST. XII. Whether the nearest way from Egypt to Canaan were by the Philistims country.

Vers. 17. *GGd carried them not by the way of the Philistims country, though it were neerer.* That the way out of Egypt into Palestina thorow the land of the Philistims was neerer, doth evidently appeare: 1. Because *Gerara* and *Gaza*, which were Cities of the Philistims, were part of the land of Canaan, as it is bounded, *Gen.* 10.19. and *Ios.* 13.5. The five principall Cities of the Philistims, *Azzah*,

Ashdod, *Askelon*, *Gath*, *Ekron*, are counted of the Cananites: the Philistims country then bordering upon Canaan, and being a part thereof, was the readiest passage into Canaan. 2. *Isaack* being purposed to goe into Egypt, because of the famine, went first to *Gerara*, as being in the

way, where he was stayed by the Lords speciall commandement, and forbidden to goe into Egypt. 3. Beside, *Ab. Ezra* affirmeth that from Canaan into Egypt is not above ten dayes journey. But *Philo lib. de vita Mosis* writeth, that the utmost bounds of Canaan, are but three dayes journey from Egypt: which seemeth to bee more probable: for the other way which the Israelites went from Horeb to Cadesh barnea, to fetch a compasse by the moun|taines of Edom, was but an eleven dayes journey, *Deut.* 1.2. 4. This also doth further appeare, because the other way which the Israelites tooke, was thorow the great and terrible wilderness, *Deut.* 8.16. thorow the which if the Lord had not beene their guide, they could not have found the way: in comparison whereof, the other was the more compendious and easie journey. *Ex Pererio.*

QUEST. XIII. Why the Lord consulteth to prevent dangers.

Vers. 17. *FOR God said, lest the people repent when they see warre.* God could if it had pleased him have carried his people the neerest way, even thorow the midst of their enemies country: but God doth not alwayes shew his omnipotency, and extraordinary power, whereas ordinary meanes may be used: 1. Because the Lord, where no necessity is, will not infringe the law of nature, and ordinary course of things, which he hath set: *Non sunt sine necessitate multiplicanda miracula: Miracles are not to be multiplied without cause: Pellican.* 2. *Rationem sequi voluit, quae populi infirmitati esset commodior; Hee would follow a way, which was best agreeable to the infirmity of the people: Calvin.* who could not so well depend immediatly upon God, as when they saw ordinary meanes before them. 3. And by this the Lord shewed the tender care which he had over his people, omitting nothing for their good: *Calvin.* 4. And this was done to teach us, that wee should in every enterprise follow the ordinary course, and use the meanes ap|pointed: *Iun.* as *Augustine* well collecteth upon this place: *Hinc ostenditur omnia fieri debere quae consilio rectè fieri possunt, ad evitanda qua adversa sunt, etiam cum Deus apertissimè adjutor est: Hereby it is shewed that all things ought to be done, which can be well compassed by counsell, to avoide all dangers, yea when God apparantly helpeth: quaest.40. in Exod.* So *Moses* though God were their guide, yet is desirous of *H/babs* company to direct them their way in the wilderness, *Numb.* 10.29. And for the same cause they sent spies before to search out the land, *Deut.* 1.22. when as notwithstanding they were assured that the Lord would give them that land. *Iun.*

QUEST. XIV. Whether the like danger of warre, feared with the Philistims, did not befall the Israelites with Amaleke.

LEst the people repent when they see warre. 1. The Lord speaketh here doubtfully, not that hee was ignorant what would fall out, but he speaketh after the manner of men, taking upon him the person of a wise man, as consulting prudently and providently to meet with all occurrent dangers. As also by this manner of speech, shewing that there is no repugnancy betweene Gods prescience and mans free will in such things, that there is no necessity imposed upon it: *Thostat.* 2. But it will be objected, that this in|convenience fell out in their other journey: for the Amalekites did encounter with the Israelites. For answer whereunto it is to be considered, that the case is much unlike, betweene that battell with the A|malekites, and the encountring of the Philistims: 1. Because the Philistims would presently have set upon them, but they did not meet with the Amalekites till forty dayes after their departure out of Egypt, for the next mansion or staying place, when they went from *Rephidim*, where *Amaleke* fought with them, was in the wilderness of Sinai, *Numb.* 33.15. and to Sinai they came 47. dayes after their comming out of Egypt: for in the third day, after which was the 50. day, the law was given them in Sinai. 2. Before they had this combat with *Amaleke*, they had experience of Gods assistance, both in the destruction of the Egyptians in the red sea, and of his mercie in sending them Manna from heaven, and water out of the Rocke, whereby they were confirmed against their enemies: this experience should they have wanted, if they had gone the other way. 3. Now if they should have purposed to flee from *Amaleke*, they could not, because they had the sea on their backs, which would have beene no let unto them to escape from the Philistims, if they had beene afraid of them. 4. The Amalekites did but set upon the Israelites by the way, and cut off the hindmost and feeblest of them, *Numb.*

25.18. but if they should have gone thorow the middest of the Philistims countrey, they should all have beene in danger; they were also a stranger and more warlike people than the Amalekites.
Perer.

QUEST. XV. Of the reasons why the Lord lead his people about by the wilderness.

The reasons then, why the Lord thought good to lead his people about, partly here and in other places of Scripture expressed, are these: 1. Because he would not yet put his people (being weake, and not confident upon the Lords helpe) to such hard combats, as they were like to have with the Philistims: but first he would teach them and prepare them, even as the Eagle first teacheth her young ones to flie, before they altogether forsake the nest, and trust to their wings: So *Moses* saith, *hee led him about and taught him, as an Eagle stirreth up her nest flattereth over her birds, Deut. 32.11.* Like as the infant first is fed with pappe, before hee eat strong meat, and as a souldier first exerciseth himselfe with the weapon at home, before he goe to battell against his enemy: so the Lord would have his people first exercised and prepared before they should bee employed in the Lords battels against the Canaanites: *Perer.* 2. Another reason is here touched, lest they might have repented and turned backe into

Page 153

Egypt: for if afterward having no such occasion, yet they often purposed to have retired into Egypt, much more, now the way being so ready and easie to returne: *Simler.* 3. Therefore the Lord to cut off all such purposes, and after thoughts of theirs, did lead them thorow the red sea, that it might have stopped their flight backe againe into Egypt: *Ferus.* 4. Beside, the sinne of the Amorites, and of the other Canaanites, was not yet full, and therefore the Lord purposed to bring his people about and to stay till their wickednesse was come to their height: *Simler.* 5. The Lord also would have the Philistims spared, both because of their kindnesse shewed to the Patriarkes: *Pellic.* as also to keepe them in store for the exercising of his people, and chastising of them, when they transgressed: *Ferus, Rupertus.* 6. If they had gone the neerer way by the Philistims countrey, the Egyptians might more easily have overtaken them, and joyning with other nations have put them in greater danger: *Calvin.* 7. Further, then the Lord had not gotten himselfe such honour in the overthrow of the Egyptians in the red sea, if the Israelites had not gone that way. 8. But the chieftest reasons of all were these two, that the Lord might shew his wonderfull and miraculous workes in feeding and leading his people in the wilderness, and that he might try and prove them, whether they would be obedient: both these reasons are shewed, *Deut. 8.2. Thou shalt remember the way which the Lord thy God led thee forty yeeres in the wilderness, for to humble thee, and to prove thee, what was in thine heart, whether thou wouldest keepe his commandements or no, &c. he made thee hungry and fed thee with Manna, which thou knewest not, &c. thy rayment waxed not old upon thee, neither did thy foote swell those forty yeeres.*
Perer.

QUEST. XVI. Whether the Israelites came up armed, or five in a ranke.

Vers. 18. *And the children of Israel went up well appointed, &c.* 1. Here we refuse the translation of the Septuagint, that they went up 〈 in non-Latin alphabet 〉, in the fift generation: for howsoever some goe about to justifie this translation, because they came out in the fifth hundred yeere, foure hundred and thirty yeeres being already expired, as *Augustine*, or in counting five generations from *Iacob; Levi, Coath, Amram, Moses*, and *Iacob* himselfe to make the fift: as *Augustine* also *quaest. 44. in Exod.* or in making the computation by *Iudah*, where we have five generations, *Pharez, Ezrom, Aram, Aminadab, Naasson*, who was the Prince of the tribe of *Iudah*, when the Israelites came out of Egypt, as hee is named among the Princes, *Numb. 7.*

though, if the count be made by *Levi*, there are but foure generations, from the comming of Israel into Egypt, and their going out: *Coath, Amram, Aaron, Eliezer*; who divided the land: *Hierom. epist.* 125. Notwithstanding these excuses and devices, the interpretation of the Septuagint is neither here agreeable to the Hebrew, which hath not the word (*doth*) or any such that signifieth a generation, and *chamushim* signifieth *quinque*, five, not *quinta*, the *fift* in the singular, as *Hierome* well obser|veth in the foresaid place: neither is it consonant to the Scripture, which saith, they should returne into Canaan in the fourth generation, *Gen.* 15.16. for from *Coath* to *Eleazer*, who helped to divide the land, *Iosuah* 14. are foure generations.

2. Neither doe I approve their opinion, that read they went up armed: for, as *Oleaster* gathereth, it is not like that the Egyptians would suffer them to have any armour: and they being but servants in Elgypt, how should they get so much armour? If they say, as *Pererius* answereth (to justifie the Latine translation herein) that when they asked of the Egyptians their jewels, they might receive of them ar|mour likewise, it is not like that they would cumber themselves with such carriage, but rather take the most precious things: beside, it doth more set forth Gods glory, that the people were defended having no weapons or armour, but being protected by God only; *Borrh. Pererius* further answereth, that they were not without weapons, because presently after their departure they fought with *Amaleke*.

Contra. This sheweth indeed, that some weapons they had (and yet their victory was obtained not by their weapons, but by the prayer and lifting up of *Moses* hands) but this proveth not, that all of them had armour, even six hundred thousand, for a few only chosen from the rest did fight with *Amaleke*: Therefore *Iosephus* opinion is probable, that the Israelites came forth of Egypt unarmed, and that after the Egyptians were drowned in the red sea, their armour and weapons being driven to the shore were di|stributed by *Moses* among the people.

3. If then it be not like they went up armed, then their construction seemeth lesse probable, that be|cause the word *chamushim* signifieth five, they were appointed with five severall kinds of weapons: for this had beene sufficient to have loaden them, whereas they carried their dow on their backes, and ray|ment with vessels of gold and silver, which the Egyptians had given them.

4. Some doe reade, that *ascenderunt quintati*, they went up *fived*, that is, five in a ranke, as *Theodotion* readeth, 〈 in non-Latin alphabet 〉; so also *Montanus*: and some understand it strictly that they went up five and five in a ranke, as souldiers use to march; *Oleaster*: or that they went up orderly, as *Iun. militari ordine, in battell array; dispositi in certos ordines per quincurias, decurias; disposed into certaine rankes by fives and tennes, &c. Simler*. Some thinke they went up by fifties together, as a signe of their *Iubile* (which afterward was every fifty yeere) in being now delivered from their long servitude: *Borrh. Contra.* 1. If their meaning bee, that they went up by fives in a ranke, the whole number being one with another not much under 2000. thousand, the people would have taken up not much under one hundred mile in length, if (as *Oleaster* thinketh) they went by fives in single rankes, because they could not conveniently go in the way in a greater breadth, for feare of treading their vines and corne. 2. If it bee generally understood of battell array, and orderly marching, how could the women and children, which were a great number, be ranged in such battell order? and if they went by tennes and twenties, how then is it said they went by

fives? And as for the Jubile, which they would have here relation unto, it was not yet instituted nor spok|ken of.

5. Wherefore the best reading is, that they went up *accincti*, *undergirded*, or trussed up, as *Pagine*: and the Septuagint, *Iosu*. 1.14. doe translate the same word 〈 in non-Latin alphabet 〉 : for the word *chamushim* may be derived of *chomesh* the fift ribbe so taken 2. *Sam*. 2.18. where the place of the girding is: and further, the word *chamushim*, used of the Rubenites and the rest, that they went up girded, or well appointed before their brethren, *Iosuah* 1.14. is expounded by another word *chalutzim*, *Numb*. 32.28. which the Latine translator and *Iunius* interpret *expediti*, *ready furnished*; which word *chalutzim* hath great affinity with *challatzim*, which signifieth the loynes, because the armour or garments are trussed about the loynes: and *challatzim* is the same with *mateaim*, as appeareth by the same phrase, *Isai*. 32.11. as *Exod*. 12.11. they are said to have *mainecem chagurim*, their loynes trussed up. So the Prophet saith to the careless woman, *chagorah ghalehalatzim*, *gird upon your loynes*.

This then is the meaning, that they went up well appointed, girded, and prepared, not as men flying in feare, but as men taking their journey; which also includeth a signification of their orderly going, not hudling together, but as they which goe a journey, or into battell doe so dispose themselves, as that one be not an hindrance to another. And so *Aben Ezra* doth touch both these senses, who interpreteth thus: *Hebreos processesse accinctos per quinos; that the Hebrewes went forward trussed up and girded by fives*. This then sheweth the peoples obedience how they went out with their loynes girded, as *Moses* had before commanded them to eat the Passeover, *chap*. 12.11.

QUEST. XVII. Whether the rest of the Patriarkes bones were removed with Iosephs.

Vers. 19. *AND Moses tooke the bones of Ioseph*. 1. Not only *Iosephs* bones but the rest of the Patriarkes also were removed out of Egypt, and buried in Sechem, as *S. Stephen* sheweth, *Acts* 7.16. *Iun*. It is not like they were left behind in Egypt, as *Ferus*. But mention is made onely of *Ioseph* as the chiefe, and because of the oath which was made unto him for this matter, *Gen* 50. 2. It may be also con|jectured, that the rest of the Patriarkes gave the like charge concerning their bones, being thereunto moved by the example of *Ioseph*. *Calvin*. 3. And this *Ioseph* did, both to testifie his owne faith concer|ning the land of promise therein consenting with his fathers the patriarkes before him, as also to bee an encouragement unto the Israelites with patience to expect the accomplishment of Gods promise: *Simler*. 4. This also is to be considered, that whereas *Iosephs* brethren sold him into Egypt, they did not only follow him into Egypt, but their children brought his bones againe out of Egypt upon their shoul|ders. *Ferus*.

QUEST. XVIII. What it was that appeared in the cloud and who.

Vers. 21. *AND the Lord went before them by day*. 1. The Lord could by other meanes have testified his presence and guided his people, but hee for their great comfort doth shew them visible signes of his presence. *Ferus*. 2. And in saying that the Lord went in the cloud hee doth not pull God out of heaven, and conclude him in the cloud: for the Lord filleth both heaven and earth: but by this phrase he sheweth, that it was not a naked signe, but a most lively representation of Gods presence indeed: *Calvin*. 3. *Moses* afterward *chap*. 14.19. calleth him the Angell of God, who is here named *Iehovah*: for the Lord by the hand of his Sonne, the Angell of his presence, did lead his people. *Calvin*, *Iun*.

QUEST. XIX. Of the divers properties of the cloud.

BY day in a pillar of a cloud, &c. This cloud wherein the Lord went before his people had these proper|ties: 1. This pillar of a cloud by day and of fire by night did alwayes accompany the people, they did never leave them, till they were come to the borders of the land of promise, as is here shewed, *vers*. 22. 2. The use of these pillars was to guide them, and shew them the way, that they should not wander or erre in that vast unknowne and unwayed desert, *vers*. 21. 3. This cloud sometime moved, and then the host of Israel removed, sometime it stood still, and the campe also

pitched and went not forward: *Numb.* 9.17, 18. 4. When the cloud moved, it went before the host, when it stood still it rested upon the Tabernacle and did as it were fit upon it, *Numb.* 9.19. 5. This cloud was of such an height and bignesse, that both by day and night, it might be seene round about in all the host of Israel, *Exod.* 40.38. *It was in the sight of all the host of Israel: Perer.* And therefore the Lord made choice of such signes as might easily be seene, as of a cloud in the day, and of fire in the night: *Ferus.* 6. These pillers did interchangeably one succeed another, that as the night followed the day, so the fire the cloud, it was a cloud in the day and fire in the night, *Exod.* 40.38. 7. The Lord spake unto *Moses* out of this cloudy piller, when it descended upon the Tabernacle, and out of the same delivered his oracles unto him, *Exod.* 32.9. *Ex Perer.* 8. As it was common both to the cloud and the piller, to guide them the way, so it was peculiar to the fire to give them light in the night, and to the cloud to defend them from the heate of the Sunne, as *Psalms.* 105.35. *he spread a cloud to be a covering: Iun.* whereunto the Prophet alludeth in saying, *Vpon Mount Sion, shall bee a cloud and smoke by day, and the shining of flaming fire by night, &c. and a covering shall be for a shadow in the day for the heate, &c. Isai.* 4.5.6.

QUEST. XX. How this cloud differed from other clouds.

THIS piller of the cloud was much differing from all other cloudes. 1. In respect of the substance, it was cleere and lightsome, not darke and thicke as other cloudes are. 2. It was in figure and shape as a

Page 155

pillar, the nether part thereof descending unto the Tabernacle, the upper part reaching aloft unto heauen; whereas other cloudes descend not as low as the earth. 3. It alwayes kept this figure and fashion of a pillar; whereas other cloudes doe alter and vary in shape and appearance. 4. This cloud moved of it selfe, whereas other cloudes are moved by the wind, and of themselves have no motion this way or that way, but only as they ascend and goe up in vapors: but this cloud both ascended and descended. 5. Other cloudes are made of naturall causes, as of vapors and exhalations; but this cloud was raised by the Lord, beside the ordinarie course of nature. 6. The effects were divers: for other cloudes are apt to engender raine and drop downe moisture: but this was not ordained for that end, but to shew them the way in going before them. 7. This cloud differed in motion from all other cloudes: for they are carried all one way with the wind; this sometime went forward when the camp removed, sometime it came backe and stood upon the Tabernacle: it went sometime to the right hand, sometime to the left, according as the journeyes of the people were appointed out. 8. The motion of it was alwayes certaine, it went before the campe, as they were able to endure to follow; whereas other cloudes, are carried swiftly, that they cannot bee followed. 9. The situation of it was divers, not carried aloft as other cloudes, which can be no direction to leade a man in his journey: but this cloud was of such equall distance as it did part out their way before them, like as the starre that guided the Wise men, appeared below in the aire to conduct them, *Matth.* 2.10. Lastly, whereas other cloudes are not durable, but are soone dissipated and dissolved by the wind and weather: this cloud remained firme and so continued for the space of 40. yeeres. *Ex Perer.*

QUEST. XXI. When the cloud began first to appeare.

BUT concerning the time of the first and last appearing of this cloud,* it is not like as *Hierome* thinketh, that it went not before them till they came unto the third station in *Etham*, because mention is first made of it there. 1. For they had need as well before of a guide to direct them the way as afterward: and therefore it is like that they had this direction, in their first setting forth out of Egypt. 2. As it is in the Psalm. *He made his people to goe out like sheepe, and led them in the wilderness like a flocke, Psal.* 78.52. where the Prophet alludeth unto the fashion of those

countries, where the shepherd goeth before and the sheepe follow after, as our Saviour saith in the parable, *Ioh. 10.27.* So the Lord went before his people as a shepherd in the cloudy and fierie piller, even when he brought them out of Egypt. 3. The Prophet *Esay* also alluding unto this cloud saith, *That upon every place of mount Sion and the assemblies thereof shall be a cloud. Esay 4.5.* So that hence it may be gathered that the Israelites in every place and in all their assemblies and camps had the presence of this cloud. 4. Then like as the Wise men saw the starre that brought them to Christ in the beginning of their journey: as they say, *Wee have seene his starre in the East, and are come to worship him, Matth. 2.2.* they first saw the starre and then came forth: so it may bee thought that the Israelites saw this cloud in their first setting forth. 5. The people had need to have had all encouragement in their first going forth, and to be animated in their journey: and therefore it is like, that the Lord did at the very first shew these comfortable signes of his presence.

QUEST. XXII. When the cloud and fiery piller ceased.

AND as the cloud appeared not so late as *Hierome* supposeth, so neither was it taken out of their sight so soone as the Hebrewes imagine: for they say that after *Aarons* death (who died on the first day of the first moneth in the 40. yeere after their departure out of Egypt, *Numb. 33.38.*) the piller of the cloud and of the fire were no more scene; and their reason is, because that after that time no more mention is made of them. *Contra.* First, this is no sufficient reason, for neither is there mention made of them a good while before. 2. The words of the text are against their opinion: for it is said, *That the Lord tooke not away the piller of the cloud by day, nor the piller of fire by night from before the people: Vers. 22.* So then as long as they had need of this direction, the Lord failed them not. 3. Seeing the use of these pillers was to leade them the way, that they might goe by day and by night, it is like▪ so long as they were in the way and travelled in the wilderness, they had the presence of the cloud: the same cause remaining, the meanes are like to have beene still continued. But from the mount *Hor*, where *Aaron* died, untill they came to the plaine of *Moab*, in the borders of the land of *Canaan*, there were many solitary, desert and waste places, thorow the which they passed: for divers of their stations were yet behind, as appeareth *Numb. 33.* that they had after they came from Mount *Hor*, eight severall stations: therefore it may well bee gathered, that as they had the direction of the cloud in their other stations, so also in these. *Perer. 4.* Then like as the starre left not the Wise men, till it had brought them to the very house, where the holy *⟨◇⟩* was, *Matth. 2.* So we may judge that the cloud left not the Israelites till they came into the land of *Canaan*, whither the Lord intended to bring them.

QUEST. XXIII. Of the foure great miracles which the Lord wrought for the people in the desert.

THIS extraordinary leading of the people by the going before of the piller of the cloud and fire was one of the great miracles, which the Lord wrought for his people in the desert: for as foure things are chiefly necessary for those that travell, strength and health of body, foode, rayment, and a guide▪ so the Lord in every one of these wrought wonderfully for them. 1. Their feet did not swell for the *⟨◇⟩* of forty yeeres, *Deut. 8.4.* And of all that great multitude (there being not so few in all as 2000. thousand, seeing the third part of this number even 600. thousand were fighting men above twenty yeere

old) there was not one feeble person among them: *Psal. 105.37.* 2. Their raiment during the said terme of 40. yeeres waxed not old, *Deut. 8.4.* 3. The Lord fed them with Quails and Manna, even that great host, which could not pitch their tents in a lesse circuit and compasse of ground than of ten or twelve miles, and he gave them water also out of the rocke. 4. Beside, the Lord was their guide by these visible signes of his presence both by day and night.

FURther a question is moved, whether this cloudy piller served not onely to direct them by the way but to keepe them and defend them from the heate of the Sunne. 1. *Thostatus* is of opinion, that this cloud that guided them could not keepe them from the heat of the Sunne: upon these reasons, because if this cloud were a covering to the whole campe, then could it not goe before them to guide them, as it did stand betweene the host of the Israelites, and of the Egyptians: and if it had sheltred them from the Sunne, it should have beene as discommodious another way in shadowing from them the comfortable light of the Sunne: and if it bee said this cloud did not shadow the whole campe, but hung aloft in the aire, and turned with the Sunne to slake the heat thereof, then could it not have guided the host, but must have followed the course of the Sunne. *Contra*. Herein is *Thostatus* error; he imagineth that this cloud was straight thorowout like a piller, and so keeping that fashion still, it could not performe both these offices, to direct them in the way, and to shelter them from the heat of the Sunne. But by the like phrase elsewhere, as *Iud.* 20.40. where the flame of the City of Gibeah, ascended as a piller of smoke, wee may conjecture what fashion this cloud was of: that it ascended upright and straight like a piller, yet as the smoke which mounteth upright, when it commeth aloft disperseth it selfe as it were a cloud: so this be|ing both a piller for the straight ascending, and in the top as a cloud dispersed might both by the rising and moving of the piller goe before the Israelites to direct them, and with the upper spreading part sha|dow them from the Sun: so that we need neither imagine this shadowing part of the cloud to be so high, as it should still follow the Sunne, nor yet so low as to cover all the camp in the length and breadth there|of. And thus by the resemblance of this piller, to a piller of smoke which is narrow below, and spreading above, all *Thostatus* objections may bee answered. But whatsoever mans wit can object to the contrary, the truth of the Scripture must stand, which saith: *He spread a cloud to be a covering, and fire to give light in the night: Psalm.* 105.39. By the which text that is made plaine, which is affirmed before, that it was both a piller and a spreading cloud.

2. *Thostatus* then his opinion is, that the Israelites were indeed defended from the heat of the Sunne, which is vehement in those parts, especially in the sandy and barren deserts of Arabia: yet the cloud shadowed them not, but God by his power did so qualifie the aire round about the campe, as they were not parched with heat, which operation is ascribed to the cloud, because the Lord that caused it, there shewed himselfe visibly present. *Contr.* But the Scripture overthroweth this conceit: which saith, that the cloud did stand *over them: Numb.* 14.14. and that *he spread a cloud for a covering; Psalm.* 105.39. God therefore used the cloud, as a meanes to cover and defend his people from the drought and par|ching heat.

3. *Pererius* to take away the former objections imagineth that there were two cloudes, one below as a piller to direct them, the other above, as a covering to shelter them. *Thostatus* reasons are sufficient against this imagination, because the Scripture speaketh still but of one cloud: for as there was but one piller of fire to give light, so but one cloudy piller that did shelter them: it was common to both to guide and lead them. And againe, one cloud, as is shewed before, being sufficient to performe both these ser|vices, another cloud had beene superfluous.

4. Wherefore it is agreeable and consonant to the Scripture, that this cloud did as well shelter them, from the heat, as lead them in the way: as is evident in the places before alleaged, *Numb.* 14.14. *Psalm.* 105.39. And unto the cloud the Prophet *Esay* alludeth *chap.* 4.5. *The Lord shall create upon every place of Mount Sion, a cloud and smoke by day, &c. and a covering shall be a shadow by day for the heat.* Of this opinion are *Lyranus*, *Ambros.* in *Psal.* 118. and *Iustinus Martyr: Nubes contra aestum appansa est pro um|braculo, simul & à frigore protegens in itinere. The cloud was spread as a shelter against the heat and as a safegard from the cold in their journey; Dialog. cum Tryphon.* So then there were three speciall uses of this cloud as *Genebrard* well noteth upon the 105. Psalme, the first to direct them and shew the way: for in that sandy desert there is no way to be seene, by reason that the wind bloweth about the sand, which

cove|reth the tract of the way, and therefore they that use to travell doe use mappes and cards to point out the quarters and coasts, as sailers doe upon the sea. A second use was to defend them against their enemies: as the cloud came betweene the host of the Israelites and of the Egyptians, giving light to the one, and castling darknesse upon the other: Thirdly, it served to shadow them from the parching heat of the Sunne. *Ex Perer.*

QUEST. XXV. Whether the cloudy and fierie piller were two in substance or but one.

BUt whether this cloud and fiery piller were all one in substance, and onely divers in use, or whether they were divers the one succeeding the other, it is a question. 1. *Iunius* seemeth to bee of opinion, that they were two severall pillers, giving this annotation upon this place: *Vtriusque columnae* ◇ fuit: *It was common to both the pillers to bee a guide of their journey, but peculiar to the piller of the cloud to protect them from the heat, &c.* But I rather approve the opinion of *Simlerus*, who thinketh it was but one cloud: *Fuit columnae hujus multiplex usus, &c. interdiu defende eos ab astu solis, noct•*

Page 157

lucbat illis: There was a divers use of this cloud, &c. by day it defended them from heat, by night it gave them light: and this opinion is evidently confirmed, *Numb. 9.21.* *Though the cloud abode upon the Tabernacle from even unto morning, yet if the cloud was taken up in the morning, then they removed:* here the fire which abode all night upon the Tabernacle is called the cloud, and the same cloud that abode there also in the day. But it will be objected, that it is here said, that he tooke not away the piller of the cloud by day, nor the piller of the fire by night from before the people: Here are two pillers mentioned, one of the cloud, the other of fire: and againe they alwayes went before the people, but it is said in the next *chap. 14.19.* that the piller of the cloud went from before them, and stood behind them: it seemeth then that there was another cloud beside, that went before them and shewed them the way. *Contr.* 1. They are called the piller of the cloud and the piller of fire, not because they were divers in substance, but in use: as the same starre is both the evening starre, and morning starre: it setteth and riseth with the Sunne, yet but one starre. 2. Wee read at that time onely that the cloud came behind them, to make a separation betweene the host of Israel, and of the Egyptians: yet it so came behind them, as that it might by streames in the aire direct the Israelites to passe on before: and further, because of the stretching out of *Moses* rod the sea was parted, and so a way made for the people to follow, they needed no other direction before for the way, but rather protection behind from the enemy.

2. *Lyranus* thinketh that neither of these can certainly bee concluded out of Scripture, whether these clouds were one or two, and therefore holdeth it indifferent to beleieve either the one or the other: his words are these: *Quid verius sit, non bene apparet ex ipso scripturae textu, certum est tamen quod utroque modo potuit esse: Which is the truer, doth not well appeare out of the text, yet it is certaine that it might be done both wayes:* *Contr.* 1. There is but one truth, therefore if they were two clouds, it cannot be true that there was but one, and so on the other part. 2. It shall even now appeare that it is evident out of the text, that there was but one cloud in substance, though divers in offices. 3. The truth then is this, that this cloud was one and the same, which guided them by day, and gave light unto them by night: they were not two divers clouds one succeeding another; and this is evident both by that place before alleaged, *Numb. 9.* as also *chap. 14. vers. 24.* where it is said that the Lord looked unto the host of the Philistims out of the fierie and cloudy piller: by this it appeareth that the one and the same, was both the piller of fire and of the cloud. And againe, *vers. 19.* it is said that the piller of the cloud went from before them and stood behind them: this being in the night, it is cleere that the piller of the cloud served for their use then also, and did not give place unto the piller of fire. But yet this matter is made more plaine, *vers. 20.* *It was both a cloud and darknesse, yet gave it light by night:* the same cloud then

gave light in the night, which went before them in the day: which was on the side toward the Israelites lightsome, but toward the Egyptians darknesse. Of this opinion is *Thostatus, Cajetane, Hugo S. Victor. Simlerus. Philo* also here|of thus writeth: *Pracedebat populum nubes in magnae columnae speciem solari splendore lucens interdin, noctu autem flammea: A great cloud went before them in the likenesse of a great piller shining by day with a brightnesse as the Sunne, and in the night of fire.* He thinketh that it was one and the same cloudy piller: but that it did shine in the day as the Sunne, it is not like, because there was no use of that light by day, and then could it not have sheltered them from the heat of the Sunne; and beside the Scripture sheweth, that the use of this cloud was to lead them in the day, and to give light in the night. Now seeing it is made manifest, that there was but one cloud that both guided them by day, and did lighten them in the night, as *Pererius* also thinketh in this place, then his other opinion that there were two clouds by day, one as a piller to direct them, another as a covering to shelter them, can have no probability: unlesse he will say, that both those clouds also gave light in the night, which neither the Scripture sheweth speaking but of one fire piller in the night that abode upon the Tabernacle: and it had beene superfluous, seeing, that one fire sight that abode on the Tabernacle was in the view of all the campe, and sufficient to give light unto them all, *Exod. 40.33.*

QUEST. XXVI. Whether it were a true naturall fire that gave them light by night.

NOW whether this were a true naturall fire, which gave light unto the Israelites in the night, or onely a shining brightness, which the Lord caused to bee in the cloud in the night, it is a disputable question: 1. That it was a true fire, these reasons may perswade: 1. Because in most places of the Scripture it is called a piller of fire, as *Exod. 13.22.* and *chap. 14.20.* and *Psalms. 105.39. Fire to give light in the night.* 2. Againe, as the one is called a cloud, so the other is said to be fire: but the one was a true cloud, therefore the other also was a true fire. 3. Like as that which appeared to *Moses* in the bush was a flaming fire, yet burned not, so is it like this was. 4. In the booke of Wisdome, *chap. 18.3.* it is said, *thou gavest them a burning piller of fire.* But these reasons may easily be answered. 1. It is called fire, and a piller of fire, in respect of the fire light which it gave: it is called the light of fire, *Psalms. 78.14.* for that resemblance, which that light had with the light of fire. 2. As the one was a cloud, so I confesse the other was a fire: but the one was no naturall cloud, as is shewed before, *quest. 21.* but did differ much from the clouds: so neither was this naturall fire, yet a kinde of fire, as shall be declared afterward. 3. And such a fire we acknowledge it to be, as that fire was which appeared in the bush, which was no naturall or elementall fire, for it burned not, but a supernaturall and extraordinary, and so was this. 4. That it was a burning piller of fire the Scripture speaketh not, but the contrary rather: for as the fire was in the bush, yet it burned not, so the fire sate upon the Tabernacle, and consumed it not.

2. Now that it was no naturall fire it may thus appeare: 1. The naturall and elementall fire coveteth to ascend upward; but this piller of fire kept his proper place. 2. The ordinarie fire is of the fashion

of a *Pyramis*, which hath the name of fire, broad below and narrow upward: but this fire being in the cloud, was straight as a piller below, and spreading above. 3. Our fire cannot continue without nourishment, but so did this. 4. Our fire heateth, so did not this, for then the campe had never beene able to have indured it, being so great a fire, as that the whole campe was lightned by it. 5. Our fire burneth, but the fire sitting upon combustible matter, as the covering of the Tabernacle, the Curtaines and such like, yet devoured them not.

3. Beside these reasons the Scripture giveth testimonie hereunto: *Numb. 9.16.* it is called *March*, the shew or appearance of fire: it appeared as naturall fire, yet was no such fire: if it had beene properly fire, it could not properly be called the appearance of fire. 2. It is before shewed out of the Scripture that this fierie piller, and the cloudie piller were all one: but a cloud is no fit subject or receptacle of naturall fire, being rather inclined to moisture.

4. Then, this we affirme, that it was a fire not onely so in phantasie and imagination, but a fire indeed, because it had the light of fire, but yet no naturall ordinarie or elementall fire. There are three sorts of fire: a grosse thicke fire, such as is in coales, and red hot iron, which burneth much but giveth small light: there is another, which both giveth light and burneth, as a flame of fire: a third which giveth light and burneth not, such as is the starres, which are usually called both by Ecclesiasticall and prophane writers, *coelestes ignes, heavenly fires*: and of this sort was this fire, which gave light but neither burned, or gave heate: God who first gave unto the fire his qualities, to burne and give light, can restraîne the same operations, and transferre them into another subject: as the Lord in the beginning could cause the light to shine, that made the day, before the sunne was created, and as he gave afterward this glorious light and shining brightness to the bodie of the sunne, so it was an easie matter with God, to give unto this cloud the light of fire being no naturall fire: naturally the fire hath three properties, to give light, heate, and to burne: these properties the Lord can separate the one from the other, and so suspend them from the fire: the fire in the bush gave light but burned not: the Egyptians fire in the time of the three dayes darknesse burned but gave no light: the fierie oven gave light but gave no heate, for their garments did not so much as smell of the fire, *Dan. 3.27.* As in the naturall fire God can restraîne the naturall properties, so God can give the naturall properties thereof to that which is no naturall fire, as here the light of fire was in this cloud, which yet was no naturall fire.

QUEST. XXVII. Whether the piller of the cloud were moved by any naturall motion.

Concerning the motion of the cloudy and fiery piller, that it was not naturall, nor yet procured by any naturall cause, it is evident by these reasons. 1. Vapors and fire have either naturally a motion of their owne in ascending upward, or in being violently forced by the aire and winde, which motion is alwayes certaine that way, which they are driven. But this cloud when the campe stood still neither ascended nor descended, neither was carried one way or other, but continued steadie all in one place. 2. This cloud pointed out the Israelites journey, so can no other cloud being of an uncertaine motion. 3. It was beyond the ordinarie and naturall motion of a cloud, that sometime this piller went before the Israelites, sometime it came after, as when the Egyptians pursued them, sometime it staid in the midst of the campe upon the Tabernacle. 4. This cloudie piller moved no faster, than the campe could follow, wherein were both women and children: this could not a naturall cloud doe. 5. This cloud was alwayes of one fashion like unto a piller, but other clouds varie and alter their forme, according either to the varietie of the matter, whereof they are made, or as they are forced together of the wind. 6. But that this piller was not moved by any naturall cause, but by the Lord himselfe, the Scripture it selfe testifieth, as *chap. 14.19. The Angell of God which went before the host of Israel, removed, and went behind them, also the piller of the cloud went from before them and stood behind*: the piller then moved and removed as the Angell of God, called before *Iehovah, chap. 13.22.* directed it, and therefore it is said, *Numb. 9.18. That at the commandement of the Lord they journied, and at the commandement of the Lord they pitched*: They removed when the cloud removed, and the cloud removed at the commandement of God, and so consequently they removed or made stay at the commandement of God: *Perer.*

QUEST. XXVIII. Of the times of the removing and staying of the cloud.

Now as touching the times of the removing and staying of the cloudie and fierie piller: 1. It is not directly expressed, that the fierie piller removed more than once in the night, and that was when the Egyptians pursued after them: *Perer.* because the night was the fittest time for rest, and it seemeth that the campe journeying all the day, did ordinarily take their rest in the night: the

speciall use then of the fierie pillar, was to give them light in the night, that they might bee defended from the inconveniences, which the darknesse of the night might have brought upon them: it might also serve to direct them to travell in the night, if they had occasion, as when they went through the red Sea.

2. Neither is it to be supposed, that when the cloud removed, the campe followed and rested not till they came to a place to pitch their tents in: for whereas they sometime went forward a whole day togelther, they could not hold out without some repast, which could not bee done without stay: for neither could they have time to dresse their owne meat, which they did sometime seeth, sometime bake (for beside Manna, it is certaine they did eat of other meats, as of the flesh of their sheep and cattell, for part of their sacrifices their Priests did eat, and the Offerer had part: and to what end else served the heards and flockes of cattell than part for sacrifice, but more for food?) likewise their Manna asked time to grind, and bake it, and prepare it as they thought good, *Exod.* 16.23. Beside, their cattell must have time

sometime to feed; all this could not be done without some stay: therefore at the least once in the day, if not twice, it is like that the cloud staid, that the people might refresh themselves, and so goe forward againe.

3. Therefore the cloud made three kind of staies, one was but for a short time, while the campe might refresh themselves: the other was longer, when they staid all night in a place, but pitched no tents: as they went three dayes journey from the red Sea, till they came to Marah; they pitched no tents, neither had any mansion place, till they came to Marah: *Exod.* 15.22. and *Numb.* 33.7. yet they had their time of rest during this three dayes journey: *Perer.* But when they removed from the wilderness of Sinai they went three dayes together without any stay, the Arke still going before them to find out a resting place, *Numb.* 10.13. till they came to Kibroth Hatavah, which was their next mansion place, *Numb.* 33.16. The Lord still animating and strengthning his people to go forward: *Iunius.* The third manner of staying was when the cloud remained still upon the Tabernacle two or three dayes, and then they pitched their tents: and thus the cloud staid in 40. yeere not above 42. times, for so many mansion or camping places they had as they are set downe, *Numb.* 33.

4. Now how to know, when they were to pitch their tents: *Pererius* conjectureth at it, and giveth these three rules: First, if the cloud stayed about noone, then they knew, that it onely rested, till they had refreshed themselves: but if it staid in the afternoone before night, that they journeyed no more that day, they tooke it that then they were to stay there some while, and so pitched their tents: But if it made no stay till the evening, they pitched no tents till the next morning, and then if the cloud went not forward, they then set up their tents. These are onely *Pererius* conjectures, and uncertaine. And it otherwise may be gathered out of the Scripture, that they did not pitch their tents till the cloud had staid two dayes at the least, as we read, *Numb.* 9.20. *When the cloud abode a few dayes in the Tabernacle, they pitched their tents at the commandement of God:* and afterward *vers.* 22. *If the cloud tarried two dayes, or a moneth or a yeere upon the Tabernacle, the children of Israel pitched their tents.* It seemeth then by this, that this was a rule unto them, not to pitch their tents or settle their campe till after two dayes. Beside, they had *Moses* to give them direction also in this case, when to encampe themselves, who continually consulted with God.

5. Now the manner of their removing was this: when the cloud arose from the Tabernacle, the Priests and Levites tooke up the Arke and carried it, and when they went forward with the Arke, *Moses* used this prayer, *Rise up O Lord and let thine enemies bee scattered, and let them that*

hate thee flee before thee: And when the Arke rested, hee said, Returne O Lord to the many thousands of Israel, Numb. 10.35. Hereunto the Prophet alludeth, when hee saith, The Lord shall arise and his enemies shall be scattered: Perer.

6. This cloud began not onely now to appeare, when they were come to their third mansion place in *Etham*. as *Hierome* thinketh, but straightway upon their setting forth from *Ramesis*: though mention be made first of it here, that proveth it not now first to have appeared; as *Moses* is said first in this place to have taken *Iosephs* bones with him, which was done notwithstanding at his first comming out of Egypt: the Scripture observeth not alwayes the order of time in setting downe matters of historie, but the coherence of the argument. So neither did the cloud leave them at *Aarons* death, as is the opinion of the Hebrewes: for seven moneths after *Aarons* death (who died in the fift moneth immediatly before *Moses* death, when *Iosuah* was consecrated to succeed him) mention is made of the pillar of the cloud, wherein the Lord appeared to *Moses*, *Deut. 31.15*. See more of this, *quest. 22.* before.

7. *Gregorie* maketh the appearing of the bright cloud by day a signe of Gods favour and mercie to his obedient people, and the appearing of the terrible fire by night, as a signe of his severitie and justice against the wicked and unbelievers: *Gregor. hom. 21. in Evangel. Ex Perer.*

4. Places of Doctrine.

1. *Doct.* Of the lawfull use of ceremonies.

Vers. 9. *THis shall be as a signe unto thee upon thine hand, &c.* As this place sheweth that there were then in the Church, and so are still commendable ceremonies, which the Lord hath instituted to be •membrances of spirituall things, as these were of their deliverance out of Egypt: so their superstition is reproved that dwell in the externall ceremony, not looking unto the spirituall sense: *Ferus*; as the Pharises did which did weare their phylacteries and fringes, yet forgot the law represented and signified by them.

2. *Doct.* Christ the Mediatour both of the old and new Testament.

Vers. 21. *IEhovah went before them.* He that is here called *Iehovah*, is *chap. 14.19.* called the Angell of God, which was none other but Jesus Christ: *Iun.* the Prince and Captaine of his Church, the Mediatour both of the old and new Testament, according as the Apostle saith, *Heb. 13.9. Iesus Christ yesterday and to day, and the same also is for ever.*

3. *Doct.* Christ sheweth us the way to the heavenly Canaan, as the pillar did direct the Israelites toward their Canaan.

Vers. 22. *THE Lord went before them by day in a pillar of fire.* This pillar divers wayes represented Christ: 1. He is the pillar and upholder of his Church. 2. He leadeth us the way unto eternall life, as he himselfe saith, I am the way, the truth and the life, *Ioh. 14. 3. Aperit nobis viam maris rubei, id est,*

gratiam baptismi sanguine suo rubentes: He openeth to us the way of the red sea, that is, the grace of baptisme died red in his bloud: Rupertus. 4. Christ is both a fire and a cloud, that is, both God and man. 5. *In noct• veteris testamenti paucis lucebat, &c. He did shine but to a few in the night of the old Testament:* as this fierie cloud gave light by night: *Ferus.* 6. But the most lively signification is this: that Christ is that covering cloud under whose shadow wee are defended from the heate and stormes of temptation, as the Prophet sheweth, *Isai. 4.6. Simler.*

5. Places of Confutation.

1. *Conf.* Against the theatricall Pagean of the Masse.

Vers. 9. *They shall be a signe unto thee upon thine head.* These externall signets upon the head, and frontlets betweene the eyes, instituted at the first to a good end, to put them in minde allwayes of the law of God, they afterward superstitiously abused, onely glorying in the outward ostentation of them: so in Poperie, the right use of the Supper of the Lord, is turned into *theatricum quondam actum Missa, into a theatricall shew of the Masse: calling men à communione ad spectaculum, from the communion of the bodie and bloud of Christ to a gazing spectacle. Simlerus.*

2. *Conf.* Against the adoration of reliques.

Vers. 19. *MOses tooke the bones of Ioseph.* This maketh nothing for the adoration of the reliques of Saints, which idolatrous use is still retained and practised in Poperie: for *Iosephs* bones were carried to be buried; they tooke up the bones of Saints and Martyrs, after they have beene buried: these were true bones; they shew counters and ducks bones and such like trash for the bones of the Saints, as hath beene found by search: these were the bones of *Ioseph* certainly knowne, they shew the bones and parts no man knoweth of whom: for they in divers places offer to the view of the people, divers bodies and heads, foure or five armes of one Saint: neither were these bones of *Ioseph* carried in the fight of all Israel, adored, as theirs superstitiously are. *Simler.*

3. *Conf.* Against the heresie of Servetus.

Vers. 21. *The Lord went before them by day in a pillar of a cloud.* *Servetus* held this execrable heresie, that this, *increata nubes Christi fuit Deitas, that this uncreated cloud was the Deitie of Christ*, which he calleth *filium figurativum▪ the figurative Sonne*: which detestable heresie is not worthy of any confutation, but with all indignation to be rejected and detested: for he maketh the Deitie of God corporall, contrary to the Scripture, which saith, *God is a spirit*: and maketh a visible substance to be without beginning, whereas all things visible are created, *Coloss. 1.16.* and directly this heresie impugneth that saying of the Prophet *Esay, chap. 4.5.* where he alludeth to this place, *The Lord shall create upon every place of Mount Sion a cloud and smoke by day, &c.* It was then a created, and not an uncreated cloud.

6. Morall observations.

1. *Observ.* As the Lord worketh for us redemption, so of us he requireth obedience.

Vers. 2. *Sanctifie unto me all the first borne.* As the Lord had for his part delivered and saved their first borne, so he requireth of them their first borne. As God hath dealt mercifully and graciously with us, so he expecteth somewhat againe of us, namely our obedience: we must not looke unto that onely which God hath done unto us, but consider also what is to bee done by vs. As our Saviour saith to his Apostles, *As my father sent me, so send I you.* As Christ was sent for our redemption, so we must also bee employed in Gods service, to testifie our thankfull obedience. So our Saviour bidding his Apostles to preach the Gospell, addeth, *teaching them to observe all things, which I have commanded you.* As the glad tidings of salvation is published unto men, so of them is required againe obedience: *Ferus*: not as an helpe unto their salvation, which is perfited without our service, but as a true and lively testimonie of our faith whereby we apprehend salvation.

2. *Observ.* How we must offer our first borne unto God.

AGaine, as they were commanded to consecrate unto God their first borne: so we must offer our first and best things unto God: the Lord will have the prioritie of our service: *Simlerus.* As our Saviour biddeth us first to seeke the Kingdome of God and the righteousness thereof, *Matth. 6.*

our first studies, our first times must be consecrated unto our God: as the Apostle exhorteth to give up our bodies a living sacrifice, holy and acceptable unto God, *Rom. 12.1.*

3. *Observ.* God tempteth his children according to their strength.

Vers. 17. *LEst the people repent when they see warre.* God hath respect unto his childrens infirmities, and suffereth them not to be tempted above their power: *Piscator.* But *Gregorie* doth notably amplify this point: *Tres modi sunt hominum ad Deum conversorum, inchoatio, medium, perfectio: inchoatione inveniunt blandimenta dulcedinis, in medio tempore certamina tentationis, ad extremum perfectionem plenitudinis, &c.* There are three degrees of men that are converted unto God, the beginning, the midst, and the perfection: in the beginning they finde pleasant allurements, in the middle hard tentations, in the end a full

Page 161

perfection. Like as first a man entertaineth his spouse with sweet perswasions, afterward being married to her, hee trieth her with sharpe reprehensions, being thus tried he soundly enjoyeth her: So this people being brought out of Egypt, *primò accepit blandimenta signorum, first receiveth alluring signes, afterward, probationibus exercetur in òremo, they are exercised by tentations in the wilderness; and lastly in the land of promise, virtutis plenitudine confirmatur, they are fully confirmed.* *Sic Gregor. lib. 14. moral. cap. 13.*

4. *Observ.* The will of the dead must faithfully be performed.

Vers. 19. *FOR he had made the children of Israel sweare.* Moses most faithfully causeth the last will and Testament of *Ioseph* to be fulfilled, whereby we are taught, that the last minde and will of the dead in honest and lawfull things ought by no meanes to be violated: *Osiander:* as the Apostle saith, the *Testament is confirmed when men be dead, Heb. 9.17.* God will surely revenge their quarrell, whose soules he hath received to his protection, whose godly bequests are reversed, and their last minde not fulfilled. Such as are unfaithfull to the dead, will be much more to the living. And as God profeseth himselfe the speciall protector of the fatherlesse and widow, so he will maintaine the cause of the dead, that are fatherlesse to the world, and their soules as it were widowes for a time absent from their bodies.

5. *Observ.* We must alwayes bee watchfull.

Vers. 22. *THat they might goe both by day and night.* The people were to take their journey whether by day or night, when the cloud was lift up from the Tabernacle▪ they were therefore dilligently to take heed both by day and night, that they might be readie, when the Lord gave them a signe to goe forward, wherefore they are said to keepe the Lords watch, *Numb. 9.19.* So our Saviour biddeth us also to watch, and alwayes to bee in a readinesse, *because we know not when the master of the house will come, at even or at midnight, at the cocke crowing, or in the dawning, Mark. 13.35. Pellican.*

CHAP. XIV.

1. The Argument and method.

IN this Chapter is described the most miraculous and admirable passage of the children of Israel over the red Sea: there are two parts of the Chapter, the bringing of the Israelites unto the Sea,

to *vers.* 14. their passing over the Sea, with the destruction of the Egyptians, to the end of the Chapter.

In the first part is set forth, first the counsell of God unto *Moses*▪ containing first a commandement where they should campe, *vers.* 2. then a reason thereof taken from the vaine consultation and opinion of *Pharaoh*, that they were tangled in the land, *vers.* 4. then the execution thereof, in following after them, which is amplified by the overruling cause, Gods pro|vidence and justice in hardning his heart, and the end thereof, the glory of God, *vers.* 4.

2. Then followeth the execution, first in the behalfe of the people, they did as the Lord commanded them: secondly, on *Pharaohs* part: 1. Both in pursuing and following after them, with the occasion thereof, the report that was brought, and their repentance in letting the people goe, *vers.* 5. The manner thereof, he made readie his horse and chariots, *vers.* 6.7. and the ordering and disposing cause, Gods justice in hardning his heart, *vers.* 8. 2. As also in overtaking them, *vers.* 9.

3. Afterward the events hereof are declared: 1. The feare of the people, *vers.* 1. 2. The crying of the people unto God, *vers.* 10. 3. Their murmuring and expostulating with *Moses*, because hee had brought them out of Egypt; amplified both by their present feare of death, and their former foolish pre|diction in Egypt, *vers.* 11 12. 4. The confident answer of *Moses*, wherein he exhorteth them not to feare, with a promise of deliverance, and destruction of the Egyptians, grounded upon Gods assistance, *vers.* 13.14.

In the second part there is first the counsell of God to *Moses*, containing both a commandement, that they should goe forward, *vers.* 15. and a promise both of the safe passing of the Israelites thorow the red Sea, with the instrumentall meanes prescribed, the stretching out of *Moses* hand with the rod over the Sea, *vers.* 16. and the destruction of their enemies, with the end thereof, Gods glorie, *vers.* 17. and the effect, the confession and acknowledgement by the Egyptians themselves of Gods power, *vers.* 18.

2. The performance and execution followeth: first on the part of the Israelites, where the causes are expressed of their safe conducting thorow the Sea, both the principall, Gods presence, and working, testified by the removing of the cloud, *vers.* 19.20. and the instrumentall, either voluntarie in the stretching out of *Moses* rod, or naturall, which was the East wind, *vers.* 21. then is expressed the manner of their passing thorow the Sea, *vers.* 22. Secondly, the other part of Gods promise is effected concerning the Egyptians: where we have first the occasion, the pursuit of the Egyptians, *vers.* 23. 2. The causes of their subversion, first the hand of God upon them in striking them with feare, and taking off their chariot wheelles, *vers.* 25. with the efficient thereof, the Lord looked toward the host of the Egyptians, *vers.* 24. and the effect, the flight of the Egyptians, *vers.* 21. Secondly, the returning of the waters, with the prin|cipall cause, the power of God in commanding, the instrumentall cause, the ministerie of *Moses*. Thirdly, the effect followeth, *Pharaoh* and his host are drowned, *vers.* 28.

3. The events follow: first, the saving of Israel in passing safe thorow the red Sea, *vers.* 29. Then the overthrow of their enemies, whose carkasses they saw upon the Sea banke, *vers.* 30. Lastly, the people beleeve God, and reverence his minister *Moses*; with the cause thereof, the beholding of the great power of God, *vers.* 31.

2. The divers readings.

**Vers.* 2. *Campe before the streits of Chiroth. I. Piscat.* not, *before Pihahiroth.* A.P.B.G. *cum cater.* for (*pi*) is here no part of the proper name, as is evident. *Numb.* 33.8. where (*pi*) is omitted: *mippe•e*

hachi/roth, from the face or sight of *Hachiroth*, where also *Ha* is the article prefixed, no part of the name, as the Septuagint read *Eroth*, and the Chaldee in that place *Hiroth*.

Vers. 5. and 11. *What is this that we have done?* I.C.V. rather than, *why have we done this.* A.P. *cum caeter.* as *Gen.* 42.28. **What is this that the Lord hath done unto us?*

Vers. 9. *All the horses and chariots of Pharaoh.* B. G. *cum cater.* rather than, *the chariot horsemen.* I. for seeing the horses were the chiefe strength of the chariots, ^{*} who had not every one a rider, but chariot men to guide them, the originall word and sense is better retained.

^{*}Vers.. 12. *Is not this the thing that we said unto thee?* V. or, *did we not tell thee this thing?* B.G. *is not this the word or saying.* I. *cum caeter.* *dabarsignifieth* both a word, or thing: their meaning is, that the thing now answereth to their words then.

^{*}Vers. 17. *And concerning me, behold I will harden.* I. *Piscat.* rather, *And I behold I will harden,* B.G.A.P. *cum caeter.* *vaani, and I.* He the nominative case, is put absolutely, though in this place it agree with the construction following, yet elsewhere it doth not, as *Gen.* 17.4. *And I, behold my covenant is with thee:* where unlesse it be read, *concerning me,* or some such word supplied, the nominative case (I) will not agree with the sentence following.

Vers. 30. *And the Israelites saw the Egyptians dead upon the Sea banks.* B.G.C.V. *cum caeter.* rather than; *the Israelites saw the Egyptians dying, in the Sea banke.* I. that is, the Israelites standing upon the banke saw the Egyptians dying in the Sea: for the word *meeth* signifieth *dead*, rather than, *dying*, as *chap.* 12.33. we are all *meet him*, dead men: and the Hebrew *comma*, or imperfect distinction, at *Egyptians*, sheweth that the last words, *on the shore*, are referred to the Egyptians dying, not to the Israelites beholding: and further, the preposition *ghal* signifieth on, or upon, rather than in: and the Sea useth to cast up the dead bodies on the shore: Also if the Israelites saw the Egyptians yet alive, how should *Moses* speech be true, that they should never see them againe? *vers.* 13. that is, alive.

3. The Explanation of doubtfull questions.

QUEST. I. Of the place where they are commanded to pitch.

Vers. 2. *THat they returne and campe before the streits of Chiroth.* 1. The reason why they are bid to returne, or turne aside, was, as is shewed before *chap.* 13.17. because the Lord would not have them goe thorow the Philistims countrie. 2. They are commanded to campe in a most incommodious place, where they were hemmed in on every side: betweene the Sea before them, and on one side the Tower or Citie Migdol, which was the Citie Hero, a Garison of the Egyptians, and the mountaines on the other side: so that they had no way to passe, but by the straits whereby they entred, and so to returne upon the face of the enemies that pursued them: *Iun. Iosephus.* 3. This Chiroth were certaine craggie mountaines which run along unto the hill Casius: *Iun.* and reach even to the Sea: *Iosephus:* which might be so called either of *Chur*, because they were full of dens and caves, or of *Charath*, which signifieth to cut, of the craggie rocks, that seemed as hewne or cut: *Calvin.* 4. *Baalzephon*, was a certaine plaine neere unto the Sea, where the Idoll so called of the place was worshipped which hath the name of *espying*, or *looking*: there might be some watch Tower to observe the wayes that they might bee safe for the tra|vellers. *Simler.*

QUEST. II. Why the Lord would have them pitch in so discommodious a place.

Vers. 3. *FOr Pharaoh will say of the children of Israel.* 1. The Hebrewes thinke that the Egyptians had great confidence in this Idoll *Baalzephon*, whereof they had this opinion that hee could fetch againe fugitives that were run away, and that therefore they hearing that the Israelites were inclosed there, thought them to bee in sure keeping of the Idoll: *Ex Simler.* But there is no such cause here touched, the onely reason that moved *Pharaoh* to pursue them, was to take

advantage of the place, thinking they were so hemmed in, that they could by no meanes escape. 3. The Egyptians might have pursued and overtaken them, if they had pitched elsewhere, but not so easily or readily as now, the Israelites being thus enclosed, who were three dayes journey before the Egyptians: *Iun. Analys.* 4. By this meanes also the Lord setteth forth his mercy and wonderfull power in saving his people, when they had no way to escape. *Simler.*

QUEST. III. How Pharaoh had word where the Israelites camped.

Vers. 5. *Then it was told the King of Egypt.* 1. Either some spies, which *Pharaoh* had set to watch which way the Israelites went, or some fugitives of the strange people which were among the Israelites might carrie this newes to the King: *Simler.* Or (as *Iosephus* thinketh) *Obvium quemque rogantes,*

Page 163

quò tenderent: They asked of every one they met, which way they went. 2. *Pharaoh* was not ignorant of the Israelites departure, but word was brought him of their state, where they pitched, and in what streit they were: *Calvin.* 3. They say, they fled either because they were gone above three dayes journey, and purposed not to returne againe, or because other people of the Egyptians, and other nations were gone away with them: *Ferus.* Or rather because they made such haste in travelling both day and night. *Iun.* 4. Thus they foolishly imagine them to flee, and reason the case among themselves, why they let them goe, when it was not in their power to hold them, for they were forced through the grievous plagues sent upon Egypt, to send them away, and to give them leave to depart.

QUEST. IV. Of Pharaohs chariots and horsemen, and whether there were any footmen in his host.

Vers. 7. *And tooke sixe hundred chosen chariots.* 1. 600. chariots seeme to have beene no great preparation to goe against 600000. people: for *Sisera*, *Iabins* Captaine, went against Israel with 900. chariots, *Iudg.* 4. and *David* tooke 1000. chariots from *Hadadezer* King of Soba, 1 *Chro.* 18. Therefore it is like that there were more chariots, but these were the principall and choice chariots, such as *Iabins* iron chariots; and the words which follow shew as much, that beside these 600. chariots, he tooke all the chariots of Egypt. *Simler.* 2. Yet not all in generall, but all which could be made readie on such a sudden: and the horse which remained and were left after the morraine of cattell and other plagues: *Iun.* 3. *Iosephus* writeth, that beside 700. chariots, there were 50000. horsemen, and 200000. footmen: but it seemeth unto some more probable, that there were no footmen, but all horsemen, as *Piscator*; both because the footmen could not make such speed after them, nor keepe pace with the horsemen, and for that mention is made afterward onely of the horsemen, that followed after them into the Sea, *vers.* 23. and *Moses* in his song speaketh of the horse and rider which were overthrowne in the Sea. But because there is expresse mention made of *Pharaohs* host, beside his chariots and horsemen, *So the waters returned, and covered the chariots and the horsemen with all the host of Pharaoh,* *vers.* 28. it seemeth that there were other beside horsemen. *Iunius* thinketh that the footmen are understood thereby: *Piscat.* that it is the generall name, and the other the parts and members of the host. But it is more likely that those which did ride in the chariots and did fight out of the chariots are comprehended in this name. 4. And the rather because it is said, that there were *shalshim, triari* Captaines, that is, set over threes, over every one of the chariots: which Captaines were so called, because in every chariot as *Cajetanus* thinketh, there were nine, three before, and three of each side, over whom a Captaine was set. Therefore it is most probable, that there were no other footmen than those which did ride in the chariots for more speedy pursuit after the Israelites: so that *Pharaohs* host did consist of these foure, of horse, horsemen, chariots, and chariot men.

QUEST. V. How the Israelites are said to come with a strong hand.

Vers. 8. *The children of Israel went out with an high hand.* 1. Which is neither to be referred to the arme of the Israelites, that they came forth with a strong arme: *Simler.* Or in battell aray well pre|pared, *Iun.* for seeing they were a naked people without armour, as *Iosephus*, and they were greatly afraid at the sight of the Egyptians, it seemeth that they were not so strongly appointed. 2. Some thinke that hereby is meant their securitie and carelesnesse that they feared nothing, but were of good courage: *Calv.* In which sense the Chalde readeth, they went out *bareheaded*, (which is not in the originall) that is, cou|ragious and bold. But neither is this like, for presently after it is said, they were afraid. 3. Therefore this high hand is best referred unto God, that he brought them forth with an high hand, as *chap.3.19.* it is said that the King of Egypt would not let them goe but by strong hand; as the Lords strong hand brought them out of Egypt, so his high hand and outstretched arme now leadeth them: *Osiander. Deus ex Egypto gloriosè eos eduxerat: God had most gloriously brought them out of Egypt.* So then here Gods high hand, which was all the strength of Israel, is set against the power of Egypt: *Excelsi videbantur currus Pharaonis, sed revera manus domini fortior & excelsior: Pharaohs chariots seemed to bee very high, but the Lords is stronger and higher Ferus.*

QUEST. VI. Whether the Israelites cried unto God in faith.

Vers. 10. *Therefore the children of Israel cried unto the Lord.* But presently after they murmur and con|tend with *Moses*: how then could they pray unto God? 1. Some therefore thinke that the faithfull among them prayed unto God, as *Caleb, Iosua*, and such other, but the hypocrites among them and carnall men expostulated with *Moses*: *In ultimis malorum clamant ad Dominum fideles, infideles autem in rabiem vertuntur: The faithfull crie unto God in their extremities, but the unbeleevvers became mad. Pellican.* But the text seemeth to speake of the same that cried unto God, and that did strive with *Moses*, as it followeth, *vers. 11. And they said to Moses*: that is, these whom hee spake of before. 2. Therefore they cried unto God, but rather out of the present sense of their calamitie, as men in their necessities will flie unto God, as is shewed, *Psal. 107. Calvin.* than of faith, as it appeareth afterward by their contempt|uous speech against *Moses*: *Iunius.* 3. Wherefore this was no prayer of faith, which they made: for then they would not have so soone forgotten themselves: *Mercenaria charitas non durat in adversis: It is no true, but mercenarie charitie that faileth in adversitie: Confuso impetu clamor extortus fuit: It seemeth this crie was confusedly forced: not advisedly made: Calvin. H•c primum facere debuerunt, quod vix ultimò faciunt: They should have done that first, which they scarce doe in the last place: Ferus.*

QUEST. VII. Of the great sinne of the people in expostulating with Moses.

Vers. 11. *And they said unto Moses.* The sinne of the people doth here diversely appeare. 1. In for|getting at once all those wondrous works, which the Lord had done for them in Egypt. 2. In their great unthankfulnesse for so great a benefit of their deliverance, which they had received, in preferring the miserable servitude of Egypt before it. *F•rus.* 3. In their murmuring against God, and contempt of his ministers. *Calvin.* 4. In their prophane scoffing, saying, *Because there were no graves* ◇ ◇ *Egypt.* 5. In their impatience, not waiting the Lords leisure. *Gen•vens.* 6. In their prophane impietie, in justifying their former incredulitie and ungratious words in Egypt. *Simler.*

QUEST. VIII. Whether Moses did suffer the people at this time to passe without reproofe.

Vers. 13. *Then Moses said to the people, feare ye not.* 1. Some thinke that *Moses* did not suffer the peop|ple to goe without sharpe reprehension here. *Calvin.* But it is more like that *Moses* did

for|beare them at this time, the present necessitie so requiring: *Simler*. wherein he both sheweth his mild|nesse in not answering the people roughly againe, and his loving care, in that he, notwithstanding this their perversenesse, laboureth to comfort them in this perplexed hate. *Ferus*. 2. He doth encourage them, by promising them certaine deliverance from God. *Iosephus* more at large here doth amplifie *Moses* ex|hortation: which consisted upon two principall perswasions: the experience which they had already of Gods goodnesse toward them, that had omitted nothing needfull for them: that like as a wise man, which hath hitherto well compassed all his businesse, should not be mistrusted for the rest: so they should not doubt of Gods mercie toward them, who never yet failed them: the other was in communicating un|to them Gods counsell, that the Lord had therefore brought them into this streit, to get himselfe greater honour by their deliverance: to this purpose, *Ioseph. lib. 2. cap. 6*. He saith they shall never see the Egyptians againe, that is, in that manner, as they saw them that day, insulting against them and pursuing after them, as the Septuagint doe well interpret, 〈 in non-Latin alphabet 〉 : *after what sort ye have seene them*: for they saw them afterward, but drowned and lying dead upon the shore.

QUEST. IX. When the Lord spake these words to Moses.

Vers. 15. *AND the Lord said*▪ 〈◇〉 1. Some doe read *had said*, thinking that the Lord had thus spoken unto *Moses*, as it is set downe in the 5. verses following, before he had thus encouraged the peop|le: *Neque enim testis & pra••salutis esse poterat non accepta promissione: for he could not be a proclaim•• of their safetie, having not first received a promise: Calvin*. 2. But it is more like that the Lord spake unto *Moses* after he had exhorted the people, both because *Moses* cried unto God, which crie of his was oc|casioned by the same imminent danger, which moved also the people to crie; as also he might pray unto God to forgive this sinne of the people, which hee might justly feare would provoke the Lord to wrath, and so hinder his intended worke. *Ferus*. And though as yet *Moses* had received no particular promise, how the Israelites should be delivered, yet hee resteth upon Gods generall promise before, that he would get him honour upon *Pharaoh* and his host. *Simler*.

QUEST. X. When Moses cried unto God, and how, and for what.

VVHy criest thou unto me? 1. This is neither referred unto the crie of the people before spoken of, whose person *Moses* did represent, and therefore he is said to crie, because the people cried: for the crie of the people was disordered and tumultuous, and not much accepted. 2. Neither is this under|stood of *Moses* privat prayers, which at that time he made unto God, when as all the people cried beside, as *Calvin*: for though it be like that *Moses* omitted not then to pray also, yet this prayer was after his ex|hortation to the people, which came betweene: •*lam•rem hunc ingratis|simus populus extorsit*: for not onel|ly the enemie in sight, but the unthankfull and grudging people did draw the crie from *Moses*. 3. The Lord doth not find fault with *Moses* because he prayed, but for that he went not forward with the people as he was commanded, *vers. 2*. therefore that charge is here againe renewed: and though *Moses* voyce was not heard, nor no words uttered, yet hee is said to crie, because hee prayed unto God in his heart. *I•n*. 4. But *Iosephus* is here deceived, who thinketh that *Moses* in his prayer preventeth Gods speech unto him, and first desired of God, that the waters upon the striking them with his rod might be divided, and that upon his prayer, without any other direction or commandement from God the waters parted. But this report of his as we see is oppositely contrarie to the Scripture.

QUEST. XI. How the Angell is said to remove.

Vers. 19. *AND the Angell of God, which went before the host of Israel removed*. 1. This Angell is called before *Jehovah*: *Vri{que} natura Iehova Dei filius, officio Angelus: By nature Iehovah the Sonne of God, and Angell in office: Simler. Calvin, Osiander*. 2. Not that God removeth from place to place: *Sed signa prasentia in alium locum transierunt: but the signes of his presence went to another place*, and there|fore the Angell is said to remove. *Simler*. 3. This cloud both cast

darknesse upon the Egyptians, that they were not able to pursue the Israelites, and it gave light to the Israelites that they went on still forward. 4. Here the Lord useth these three, the water, fire, and the cloud, as instruments of his judgements upon the Egyptians. So the old world was destroyed by water, Sodome by fire, and the Sonne of man shall come in the clouds to judge the world. *Borrh.*

Of the most miraculous worke of God in dividing the waters of the red Sea for the passing of his people.

QUEST. XII. What winde it was which did blow upon the red Sea.

Vers. 21. *The Lord caused the Sea to runne backe by a strong East wind.* 1. What manner of wind this was, seeing it is here expressed, there is no place for their opinion that thinke it was either a Northwind or a Southwind, as the Septuag. read *< in non-Latin alphabet >*, with a strong Southwind, whom *Philo* followeth, who thinketh that the waters were parted asunder by a strong Southwind, and brought together by the Northwind. But there is no mention made of any wind, which the Lord used in causing the waters to returne: and as for the wind which was sent at the dividing of the waters, the text saith it was an East wind, and so the Chalde translateth: and this was the fittest wind to part the waters on each side, rather than a side wind North or South, which would have driven the waters all one way. 2. Neither is it to be thought that the winde could thus divide the waters: for though the wind may sever the waters, yet not so, to emptie the very chanell: it bloweth upon the upper part of the waters onely. Againe, if it had beene the worke of the winde, the waters would have beene driven all one way: and the wind could not have so parted the waters, as to make a way in the midst: beside, if the wind had caused it, then when the wind ceased, they would have returned againe, but so did they not till *Moses* lift up his rod againe: wherefore it was the Lords miraculous worke, beyond the power or strength of any creature. 3. Yet it pleased the Lord to use this creature to shew his power over all things which he hath made. *Calvin:* and this winde served not for the dividing of the water, but rather for the drying of the ground after the waters were parted, *Cajetan.*

QUEST. XIII. At what time of the night the Sea was divided.

NOW at what time the Sea was thus divided, it may be thus gathered. 1. It is evident that this was done in the night, because the fierie cloud did give light onely in the night, as it did now, *vers.* 20. and it was darke among the Egyptians. 2. Whereas they used to divide the night into foure parts which they called watches of the night, after the phrase of militarie discipline, giving unto each watch three houres: it seemeth also, that the Sea was thus parted in the first watch in the beginning of the night, for after the fierie cloud had changed his place, *Moses* presently stretched his hand upon the Sea, *vers.* 21. 3. But whereas *Pererius* thinketh, ^{*} that it was past midnight in the beginning of the third watch before the Israelites descended into the Sea, and that they staid on the shore till the wind had dried the ground for them to goe on, which he thinketh was ceased before they entred, for otherwise the wind would have beene troublesome unto them: this his opinion seemeth improbable. 1. As soone as the Sea was divided, and a way made for the people, it is like they followed and staid not on the shore, because the Egyptians still pursued them, they would therefore slacke no time. 2. The Lord bid *Moses* that they should goe forward *vers.* 15. it is like then they staid not five or six houres on the shore. 3. The East wind did blow all night, *vers.* 21. therefore it was not laid before the Israelites went in, for after that the Egyptians wheeles were taken off, *vers.* 25, as may be conjectured, by the violence of the wind. 4. Neither was this wind discommodious to the Israelites, the walles of the water might keepe it from them, or the Lord knew how to qualifie it toward them, and to turne the rage thereof upon their enemies. 5. Neither needed they to stay so long, till the ground were dried for them: hee that could make a way in the water for them to passe, could also prepare the ground. 4. Neither was it so long as

Pererius imagineth before the Egyptians entred after the Israelites, as about the end of the third watch, which was toward the morning: for seeing in the beginning of the fourth watch the Egyptians were overwhelmed by the returning of the waters, *vers.* 24. and before that the Egyptians were gone into the midst of the Sea, *vers.* 23. we must allow them more than two or three houres to reach so farre into the Sea•• it may therefore rather be supposed, that the Israelites going in, in the first watch, the Egyptians might follow them in the second: for they were not farre from them, as *vers.* 9. it is said that *Pharaoh* and his host overtooke them camping by the red Sea: and they were so neere, that the Lord caused an extraordinary darknesse among the Egyptians to keepe them from the Israelites, *vers.* 20.

QUEST. XIV. Whether one way were made in Sea, or twelve for every tribe one.

Further it is a question whether there were one onely way and path made for the Israelites in the red Sea, or for every severall tribe, a severall way, so that in all there should be twelve divisions of the red Sea, for the twelve tribes. *Origene* in his homilie upon this place writeth, that this was an ancient tradition among the Hebrewes: *quod propria unicuique in mari aperta est via: That every tribe had a peculiar way made for them in the Sea:* To this opinion subscribeth *Thostatus*, *divisum esse mare in duo decim sectiones pro numero tribuum; That the Sea was divided into twelve parts according to the number of the tribes.* *Ab. Ezra* upon this Chapter testifieth that this was an ancient tradition amongst them, and *Epiphanius Heres.* 64. This opinion both *Origene* and *Thostatus* doe ground upon that place, *Psalm.* 136.13. *Which divided the red Sea into divisions; Secuit mare in segmenta,* as *Iun.* translateth. But *Thostatus* doth fully answer this objection, that here the word translated *divisions* or *parts* in the plurall is so used according to the phrase of Scripture, that useth the plurall sometime for the singular; or else they are called divisions, because of the greatnesse and largenesse of the division which sufficed, as if there had beene many. *Cajetan*• also addeth, that they are called divisions in respect of the Sea, which was divided into two parts:

Page 166

Nam una incisio plures facit incisiones: For one incision maketh many incisions; as he giveth instance of a loafe being cut or divided, with one cutting there are made two parts. So the red Sea with one division was parted in twaine. *Origene* urgeth also that place, *Psalm.* 68. *There was little Benjamine with their ruler; and the Princes of Iudah with their assemblie, the Princes of Zebulon, and the Princes of Neptalie,* whence he would inferre, that all the tribes went thorow the Sea in their order. But this may rather be referred to the publike and solemne thanksgiving afterward, as mention is made of the singers and players of Instruments, that went before, *vers.* 25. then to their marching thorow the Sea: And the Prophet seemeth (rather than both) to describe the manner of their publike thanksgiving in the Sanctuarie, as *vers.* 24. *They have seene O God thy goings in the Sanctuarie:* And he speaketh of those times when *Benjamine* in respect of the slaughter at Gibeah, *Iudg.* 20. and of the civill warres with the house of *David* and with *Iudah*, was much wasted, that it was a small tribe in respect of the rest.

2. Wherefore it is more consonant and agreeable to the Scripture that there was but one way made thorow the red Sea for the people to follow: 1. Because if there had beene twelve sundrie paths it would have much amplified the miracle, and it is not like the Scripture would have beene silent therein: yea the Scripture affirmeth the contrarie, that there was but one way made for all Israel, as *vers.* 12. *The waters were a wall unto them on their right hand, and on their left hand:* which sheweth that the water stood up betweene them but on two heapes, and they walked betweene them. 2. Divines doe hold that miracles are not to be multiplied without cause: seeing then that one large way sufficed for the whole host of Israel, so many divisions had beene superfluous. 3. This dividing of the tribes into severall quadrants had beene discommodious unto

them: for both they had no time to doe it, the Egyptians so eagerly pursuing them, and beside it would have weakned them to have beene divided into so many parts. 4. And by this meanes they could not all have had *Moses* to bee their guide to goe before them, which would have beene a dis|maying unto them if the host had beene quartered out into so many parts. And of this opinion that they all went one way thorow the Sea, are *Thostatus*, *Lyranus*, *Cajetane*▪ *Ex Perer*.

QUEST. XV. Which of the tribes first entred into the red Sea.

BUt this being made manifest, that all the host of Israel went together the same way, there is another doubt, which of the tribes went first: 1. *Hierome* upon the 12. of *Hoshea* saith, that the Hebrewes doe hold that the tribe of *Iudah* entred first, and that thereupon that tribe deserved to have the principallitie over the rest, according to the prophesie of *Iacob*, *Genes.* 49.10. and to this purpose they alleage the words of the Prophet, which they translate thus: *Iudah a faithfull witnesse descended with God into the Sea, and is faithfull among the Saints*, *Hosh.* 11.12. But in this translation somewhat is added: for in the Originall there is no mention at all of the Sea: and the rest is corruptly translated: for the word *gh•dh* signifieth here not a witnesse, for then it should be *ghedh*, but, *adhuc*, yet; and the other word *radh* com|meth of *rudh*, to rule, not of *jaradh*, to descend: so that this is the right translation of the words, *Iudah yet ruleth with God*: that is, though *Ephraim* were fallen away from God, yet *Iudah* continued upright and stedfast in the worship of God.

2. *Lyranus* reporting the same opinion of the Hebrewes, saith, that they also affirme that *Aminadab* the Prince of *Iudah* was the first that went downe into the Sea, and that the rest being animated by his ex|ample went in after him: to which purpose they cite that place, *Cantic.* 6.11. *My soule troubled me because of the chariots of Aminadab*, as the Latine readeth: or, *My soule set me as the chariots of Aminadab*, as the Septuagint, which they say had relation to *Aminadabs* valiant marching into the Sea before the people. But the word *amminadib* is here no proper name, but is taken for the willing people: for the pro|per name *Amminadab* is all one word, *Numb.* 7.11. but here are two: and the proper name is written *na|dab* with *chametz*, but here *nad•b* with *jod*: some doe translate it, *the chariots of the noble*: *Vatab. Mon|tan.* but then it should be *nedib*; it signifieth the willing people, as *Psal.* 110.3. and the meaning is, that the Church with her willing people maketh haste, as being set upon chariots to come unto Christ. And further, it is not to be thought, that there were any chariots among the Israelites, but that all went a foot, the Lord leading them as sheepe after him.

3. Therefore it is most like, that the first which went into the sea, was *Moses* himselfe: for he was neerest unto the Sea, when he stretched his hand over it: and beside, it was the part of a good Captaine in such extremitie to goe before his people to incourage them. *Iosephus* also thus writeth hereof: *Moses primus progreditur hortatus Hebraeos ut alacriter sequantur per viam divinitus datam: Moses first goeth forward, exhorting the Hebrewes cheerfully to follow by the way which the Lord had made: lib. 2. antiq. Iud. cap. 7.*

QUEST. XVI. Whether the Israelites went thorow the midst of the red Sea, or onely a part of it.

Vers. 22. *Then the children of Israel went thorow the midst of the Sea.* 1. Some thinke that the Israel|ites did not goe thorow the Sea in the breadth thereof to the other side, but fetched a com|passe like a semicircle, and arrived on the same side againe beyond the mountaines: of which opinion are the Hebrewes, to whom *Thostatus* consenteth, using these reasons to confirme his opinion: 1. The Egyptians bodies were cast up upon the shore where the Israelites arrived, for they could not see them on the other side over all the breadth of the Sea: but the Egyptians were neerer to their owne shore, when they were drowned, going into it but late in the night after the Isaaelites: now the Sea useth to cast up things at the next shore. 2. Againe, it was after midnight when the Hebrewes went into the red Sea, and about the morning were the Egyptians drowned: in the space of five or sixe houres it is not like that

the Hebrewes could goe all the breadth of the red Sea. 3. This further appeareth, that the Israelites returned to the same side againe, because they pitched in the desert of Ethan, when they went into the Sea, and went three dayes journey in the same desert of Ethan after they came out of the Sea, *Numb.* 33.8. which desert of Ethan is also called the desert of Sur, *Exod.* 15.22. 4. If they had gone over the red Sea they should have beene forced to have come over the Sea againe, to go into the land of Canaan: for they were further off from Canaan on that side toward Arabia, than on the other toward Egypt: and the red Sea did not bound the land of promise on the West, but onely toward the East, as the land is described and confined from the red Sea to the Philistims Sea, *Exod.* 23.31.

Contra. But these reasons may easily be answered: 1. Though it be admitted that the Egyptians were neerer their owne coasts, when they were drowned, than the other side, yet by the tempest and course of the water which came against them, they might be and were carried to the other side: for *Cajetanewell* observeth, that the Egyptians, when their chariot wheelles were taken off fled away from Israel, and fled against the waters that returned upon them, *vers.* 27. the violence of the waters then did drive them to the other side: wherein Gods speciall worke also is to be seene, that to the comfort of his people would have the Egyptians bodies cast up in their fight, whereas usually bodies being drowned doe sinke in the waters, and flote not. 2. The Israelites were above five or six houres in going over the Sea, they went all the night, as is shewed before, *quest.* 14. neither were they all passed over, when the Egyptians were drowned, as is shewed *vers.* 29. for the Israelites walked on still. 3. The desert of Ethan is so called on both the sides of the Sea, both where the Israelites entred, and where they arrived, as *Lyranus* thinketh they were two deserts of the same name: and *Iunius* well thinketh, that both that desert on Egypts side is so called, and where they travelled afterward, when they had gone over: *Annot. cap.* 13. v. 20. Ethan is not the same with the desert of Shur, which bounded the Ismaelites countrie, *Gen.* 25.18. 4. It was not necessary the Israelites should returne over the red Sea againe, for the Lord did not lead them the neerest way, which was through the Philistims country, but about by the vast desert, therefore that is no reason to being them over the Sea againe, because of the neerer way.

2. That the Israelites went through the midst of the Sea: 1. The Scripture evidently speaketh, *Psalm.* 135.13. *He caused Israel to passe over in the midst of it.* The word is *ghabar*, which signifieth *transire* to passe over. 2. If they had gone on the other side of the red Sea toward Egypt, they must have passed along by the Philistims countrie, which the Lord intended not to doe, *chap.* 13.17. and *Iosephus* addeth this reason, why they went the other way: *Ne Palestini quos ob veterem simultatem infens habebat de hac perfectione certiores fieripossent: Lest the Philistims who had an old grudge against them should have knowne of their journey.* But they must needs have knowne it and hindred it likewise, if they had compassed about the red Sea: *Est enim eorum regio Aegypto contermina: For their countrie doth border upon Egypt.* 3. *Iosephus* also in the same place useth another reason, *voluit obiter juxta Dei mandata in montem Sinai populum sacrificaturum adducere: Moses purposed according to the commandement of God to bring the people unto mount Sinai to sacrifice.* But the next way unto mount Sinai (which is a mountaine in Arabia, *Galath.* 4.25.) was not to goe backe againe into Egypt, but to passe over the red Sea. 4. Beside it is not like that the Lord would bring them backe againe unto the Egyptian coast: *Lyran.* For so they should have beene in danger againe of the enimie. 5. The Israelites from the red Sea went forward to the wilderness of Shur, but that was beyond the red Sea toward the countrie of the Ismaelites, *Gen.* 25.18. not on this side toward Egypt. 6. Lastly, of this opinion, that the Hebrewes went through the Sea, are *Iosephus*, who saith, *Iamque in adversum littus Hebraei evaserant: The Hebrewes were escaped to the other shore against them, lib.* 2. *antiquit. cap.* 7. Likewise *Philo: Tempestas procellosa in littus adversum ejcit Aegyptorum eneictorum corpora: A tempestuous storme cast the dead bodies of the Egyptians upon the*

contrarie shore, that the Hebrewes might see them; so also *Euseb. Nysen: Ictu Mosaica virgae in oppositam usque ripam hinc atque hinc cedentibus aquis scissura pervenit: By the stroke of Moses rod the waters did cleave along and give way even unto the banke on the other side*; and as the way was made throughout overthwart the Sea, so the Israelites followed: *Ex Perer.*

QUEST. XVII. The division of the red Sea not the worke of nature, but altogether miraculous.

IN the next place it would be inquired, whether this division of the red sea, were altogether miraculous, or whether it might not be helped by the worke of nature or mans providence. 1. *Artapanus* an an|cient writer reporteth hereof two opinions among the Egyptians: the Heliopolites doe hold that when *Pharaoh* followed after the Hebrewes, *Moses* by the stretching out of his rod divided the Sea: the Mem|phites affirmed, that *Moses* being skilfull in such naturall observations did wait when the red Sea was at the low ebbe, and then conducted over the people. But this foolish opinion is confuted by *Diodor. Tar|sens. Chrysostomes* Master, who by these two reasons overthroweth it: 1. That when the Sea ebbeth, the waters onely toward the shore do abate, the chanell of the Sea is not emptied: and againe the ebbing of the Sea could not make the water stand up on each side like a wall.

2. Neither is *Iosephus* narration probable, who to perswade that this was no incredible thing for the Sea to give way to the Hebrewes, alleageth that in like sort the Pamphilian Sea did open a way to *Alexander* in his expedition against the Persians, *lib. 2. antiquit. cap. 7.* by which instance *Iosephus* doth much extenuate this great worke which the Lord did for his people. Concerning which storie of *Alexander*;* 1. Neither is the censure of *Iacobus Crinitus* to be approved, who utterly denieth it to be true, which *Iosephus* repor|teth, and they which write of *Alexanders* affaires make mention of no such thing: for beside that *Iosephus* saith, *id quod omnes testantur; &c. Which all they doe testifie that have committed to memorie*

Page 168

Alexanders exploits; who, it is like, had seene and read some of those writers, whose bookes may bee now perished: *Quintus Curtius lib. 5.* in a word touched such a matter, *Mari nov•m it•r in Pamphiliam aperuerat: He opened a new way by the Sea into Pamphilia.* 2. And yet we may hold the report of *Iosephus* to be uncertaine and not credible, that *Alexandr• ductu Macedonibus Pamphilium mare c•ssit: That the Pamphilian Sea gave way unto the Macedonians under the leading of Alexander:* For this were to im|paire the credit of this great worke. 3. Therefore *Strabo* for this matter commeth neerer the truth, who writeth to this effect, that there is an hill lying upon the Pamphilian Sea, called Climax, by the which there is a passage on the Sea shore when the Sea is calme and still, the waters so abating that the ground is left naked, which at the flowing of the waters is covered againe. And *Alexander* comming that way, *prinsquam fluctus rediret, movit, Set forward before the waters returned*; but because it was winter, before he was passed, it so fell out that the waters overtooke him, *Vt tota die iter faceret in aqua •••bili•• (◇) : That he travelled all the day up to the middle: Strab. lib. 14.* This passing then of *Alexander* by the Pam|philian Sea, was much unlike to the Hebrewes walking through the red Sea: First, he went along by the shore, but they went through the Sea; Secondly, *Alexander* watched his time when the Sea ebbed, but the ebbing of the red Sea could not helpe the Hebrewes to goe through: Thirdly, the waters returned before *Alexander* was gone by: but the Sea gave way still to the Israelites, till they were all gone over, but it overwhelmed the Egyptians.

3. *Paulus Oresius* writeth that there are yet certaine miraculous monuments of this miracle extant at the red Sea, that the very trace of the chariot wheelles are to be seene, not onely on the shore, but in the Sea, as farre as ones eye can discern them, and that if those marks be defaced, they

renew againe: *Ores. lib.* 1. But what credit there is of this report is uncertaine, it may seeme rather fabulous than otherwise: the monument of this miracle is sufficiently extant in Scripture, we need not to seeke it in the sand. And if any such monument were to be seene, rather the footsteps of the Hebrewes that walked that way, than the prints of *Pharaohs* chariot wheelles, were likely to remaine in remembrance of that miracle, which God wrought for his people.

4. But howsoever the truth is concerning that miraculous monument of the traceings of the chariot wheelles: these things were miraculous indeed, and shew it to be Gods extraordinarie worke, beyond the wit of man, or the power of nature. 1. It was a great miracle that a way should be made through the Sea, to the very bottome: the water useth to ebbe onely about the shore, not in the bottome and depth of the Sea. 2. That the waters stood up as a wall on each hand, it was also miraculous, and contrarie to the nature of the liquid element of water. 3. That such a great winde should bee raised on the sudden, and drie the ground in so short a time, was also admirable. 4. That the waters returned upon the Egyptians on the one side of the Sea, when as yet the Israelites were not all gone over on the other, it was wonderfull: *Perer.* 5. That the winde and storme was so strong upon the Egyptians with thunder, lightning and raine, *Psal. 77.18.* that the wheelles of their chariots were taken off while the Israelites passed on quietly, it was a thing of great admiration. 6. Gods providence also was seene, in that not one of the Egyptians remained, nor yet one of the Israelites were missing. 7. The casting up of the bodies of the Egyptians, and of their armour also, as *Iosephus* thinketh, which was after distributed among the Hebrewes, was extraordinary, whereas such things use to sinke at the first. 8. The driving of them to the contrarie shore, which was further off, was Gods speciall worke. 9. The Egyptians desperate following of them into the Sea, when they saw the waters stand up as a wall, is much to be admired. 10. But more, the courageous and speedie passage of the Israelites through the wide and large Sea in the compasse of one night.

QUEST. XVIII. The division of the red Sea and of the river Jordan compared together.

BUT to compare this miracle of dividing the red Sea by *Moses*, with the parting of the river Jordan before *Iosuah.* 1. In some points they agree together, both of them were wrought by an extraordinarie power, both were done to the same end, for the passing over of the people of God; and they had the like effect, the setting forth of the power of God.

2. But herein they differed. 1. The Sea was divided to deliver them from danger of their enemies: Jordan to bring them into the land of Canaan to encounter with their enemies. 2. There at the stretching of *Moses* rod the waters parted, here at the presence of the Arke. 3. There the waters stood up on each side as a wall; here the upper waters onely stood up on an heape, the nether waters were cleane cut off and ran into the dead Sea. 4. Here twelve stones were set up for a monument, there no such thing was done, because they were not to returne thither againe, but Jordan was alwayes in their sight. 5. There a great wind was raised to drie the ground, here none such needed, because the chanell of *Jordan* was sandie and hard. 6. There the people were guided by the leading of the cloudie and fire pillar, but here they needed it not, being come into an habitable countrie, whereas then they walked in desert, and unknowne places. 7. There a solemne thanksgiving was given immediatly unto God, here in stead thereof the people were circumcised in *Gilgal, Iosh. 5.8.* There the Egyptians were overwhelmed in the waters, but here no such revenge was taken upon Gods enemies, but the people of God onely provided for.

3. So that simplie the dividing of the Sea was a more glorious and wonderfull worke than the other. 1. Because as the Sea was larger than the river, so the miracle in the standing up of the greater waters was greater. 2. The people were at this time more distressed, and therefore their deliverance more joyfull. 3. The destruction of their enemies doth also set forth this worke beyond the other. 4. The great fame also that went of this miracle more than of the other, which was spoken of among the Gentiles; as

Rahab of Jericho taketh notice of it, *Iosh.* 2. And the Philistines also heard of the Lords wonderfull worlking among the Egyptians, 1. *Sam.* 6.0.

4. But yet in two respects the parting of Jordan was more strange than the dividing of the red Sea. 1. Because Jordan had a perpetuall current running along into the dead sea, and therefore the upper waters which ran from the fountaine and head of Jordan, were either miraculously staid in the spring from flowing out, or else they did swell into an heape, as high and huge as a mountaine still increasing which of the two is most agreeable to the text, *The waters that came from above staid and rose up upon an heape, Iosh.* 3.16. 2. The other thing singular in the cutting of Jordan was, that this huge heape of waters after Jordan came together againe abated by little and little and fell not all at once, for the water being so much higher than the bankes would have overflowne all the Countrie, if they had not been restrayned by the power of God, and brought to their ordinarie course. *Perer.*

Here follow certaine questions of the overthrow of the Egyptians in the red Sea.

QUEST. XIX. Of the blindnes of the Egyptians running upon their owne destruction.

Vers. 23. *AND the Egyptians pursued.* Herein appeareth the just judgement of God upon *Pharaoh*, that they were so blinded, that they run headlong into their owne destruction, and follow the Israelites into the Sea: of this their blindnes the reasons were these: 1. The longanimitie and patience of God toward them, in sparing their lives hitherto, and onely touching their ground and cattell and first borne, in those ten plagues. 2. Their malice in desiring to be revenged of the Israelites. 3. Their covetous and greedie desire to recover their substance: *Ferus.* 4. *Iosephus* addeth more: *Cum incolumē illos terram tenere videbāt, sibi quoquē cūdem eventum pollicebantur: When they saw that the Israelites did walke on the ground, they did promise unto themselves the same event.* But they were deceived, for that way was made for those that fled from their enemies, to escape them, not for the enemy that pursued the innocent to destroy them. 5. But the greatest cause of all was, that God had given them over to a reprobate sense: *Spiritu vertigine is in reprobum sensum abducuntur; They are carried headlong by a brainsicke spirit into a reprobate sence: Pellican: maxime eos excacavit iudicium Dei: Most of all the judgement of God blinded them.* And these foure are the ordinarie causes of the excecation and blinding of men: abusing of Gods long suffering, malice, covetousnes, and Gods justice concurring in giving the wicked and obstinate over to themselves. *Ferus.*

QUEST. XX. Why the Lord looked in the morning toward the Egyptians.

Vers. 24. *Now in the morning watch when the Lord looked, &c.* 1. The Lord is said to looke and behold two wayes, either in mercie, as *Mary* in her song, *The Lord hath looked upon the poore degree of his hand maide, Luk.* 2.48. and as *Hagar* saith *Thou Lord hast looked upon me, Gen.* 16.13. Or in judgement, as here he looketh toward the Egyptians, whom hee saw before, but seemed to winke at them, and suffered them to goe on: *Simler.* 2. The Lord looketh toward them toward the morning to open the eyes of the Egyptians: *ut serò videre, quò ipsos projecisset furoris sui impetus; that they might see, though too late, whether the force of their furie had cast them: Calvin, ut utrinque conspicua esset potentia Dei: that the power of God might be apparent, in the destruction of the Egyptians, and the deliverance of his people: Simler.* The Israelites it being now day, might with comfort behold the Lords mightie worke: And this was a lively type of the resurrection of Christ, which was in the morning, *Ad ortum solis iustitia, ora qua Christus resurrexit, iudicantur satellites Satana: At the rising of the Sunne of righteousness, at the houre of Christs resurrection, the hands of Satan were judged; Pellican.* The power of darknes was then perfectly conquered, as here *Pharaoh* and his host at the appearing of the day are subverted and overthrowne in the sea.

QUEST. XXI. By what degrees the finall subversion of the Egyptians was wrought in the red Sea.

Vers. 25. *FOR he tooke off their chariot wheelles.* In these degrees this finall and last judgement was brought upon the Egyptians: 1. The Lord disturbed them, an horrible feare was sent upon them, as is shewed in the former verse, procured by the tempests and grievous thunders and lightnings sent upon them: *Simler.* 2. Which lightnings and tempests with winde and raine the Lord sent upon them, when hee looked out of the cloud, as is more fully declared in the *Psalm* 77.16. *The waters saw thee O God, the waters saw thee, and were afraid, the clouds powred out water, the heavens gave a sound, yea thine arrowes went abroad, the voice of thy thunder was round about: Iunius.* 3. Their chariot wheelles were taken off: and he drave them slowly, that is, not *Pharaoh* drave his chariots, *Simler.* or, *the chariots drave heavily; Vatab.* or, *He carried them with violence: Calvin.* *Septuag.* for the word signifieth to leade, *ahag.* *Isai.* 11.6. But the Lord drave them slowly, or heavily, that is, caused that their chariots could not goe: partly because the wheelles were violently taken off: *Simler.* partly because the earth being moistned by the returning of the waters clogged their wheelles, that they could not go. 4. The Latine translator readeth. *Ferebantur in profundum: They were carried into the deepe:* which although it doe not expresse the sense of the word, which signifieth heavinesse, *not the deepe,* yet this was another hindrance unto the Egyptians, that their chariots were forced descending into the deepe places of the sea, and

Page 170

so suo so pondere d^omer serunt: they did sinke themselves with their owne waight: *Pellican.* As in the next chapter vers. 10. *Moses* saith, *They sanke as lead in the mightie waters.* 5. Hereunto may be added: *Vt se invic^om imped^orent: That they hindred one another. Ferus: Equi impiug^oban^o: Their horses floundred and ran one upon another: Zeigler.* 6. And to make up the full measure of their judgement, the water came together upon them, and they fled against it as followeth, vers. 27. *Iun.*

QUEST. XXII. Of the number of the Egyptians that perished.

Vers. 28. *SO the water returned and covered.* 1. Touching the number of the Egyptians which perished in the water: *Iosephus* saith, that there were in *Pharaohs* host 50. thousand horsemen, and 200. thousand footemen, which all were drowned in the waters, not one of them remained. 2. But it is hard to gesse at the certaine number, seeing the Scripture hath not set it downe: yet it is most certaine that their number and multitude was very great: for *Pharaoh* had not onely sixe hundred of the choice chariots, but all the chariots of Egypt beside: and all his chosen captaines were drowned also in the sea, *chap.* 15.4. *Oresius* doth make this an argument of their great numbers, because the Hebrewes being 600000, of fighting men, were afraid of them, and had no power to resist them, but made full account all to be put to the sword and there to have their graves, *cap.* 14.11. *Ores. lib. 1. cap. 10.*

QUEST. XXIII. Whether *Pharaoh* himselfe were drowned in the Sea.

Concerning *Pharaoh* himselfe: 1. That opinion of *Manethon* is utterly untrue, that hee himselfe escaped, and reigned after this in Egypt 25. yeeres and 4. moneths, for the contrarie is gathered out of the Scripture. First, because the Lord said before, that hee would get him honour upon *Pharaoh* and all his host: God therefore was no^o honoured onely in the overthrow of *Pharaohs* host, but of *Pharaoh* also himselfe. Againe, they which pursued the Israelites followed after them also into the sea, vers. 23. but *Pharaoh* himselfe with his host pursued them vers. 10. and therefore *Moses* thus speaketh, *cha.* 15.9. *The enimie said, I will pursue, I will overtake them:* which is specially meant of *Pharaoh* himself. But not one escaped of all that went into the

sea, vers. 28. as *Iosephus* also witnesseth, *Ita totus ille exercitus est deletus ut ne nuntius quidem cladis domum reverteretur*: All the host was wholly destroyed that not one remained to carry tidings home of their destruction. The Psalme also speaketh evidently, *Psal. 136.15. Hee overthrew Pharaoh and his host in the sea*. 2. But yet the opinion of the Hebrewes, whereunto *Thostatus* consenteth, may safely here bee received, and it is very probable, that *Pharaoh* was the last of all that was drowned, that seeing all the Egyptians were overwhelmed in the waters, he which had been the greatest cause of this their ruine should have also the greatest griefe. 3. What this *Pharaohs* name was it is uncertaine: *Eusebius* in his Chronicle saith it was *Cen•res*, *Manetho•* in *Iosephus* calleth him *Thermasis*: *Cheremon*, *Amenophis*, *Lysimachus*, and *Cornelius Tacitus* say his name was *B•c•horis*. In such uncertaintie of so great antiquities, and varietie of opinion, nothing can be certainly affirmed: neither to be ignorant in such things is it much materiall. *Perer.*

QUEST. XXIV. Whether the Israelites were all gone over when the Egyptians were drowned.

Vers. 29. *AND the children of Israel walked upon drieland*. 1. Some thinke that the Israelites were first passed thorow the sea before the waters returned upon the Egyptians, and therefore reade it, *perrexerant per medium maris, they had gone through the midst of the sea* in the preterpluperfect tense: *Pellic. Osiand.* 2. *Iosephus* thinketh that the Israelites were come to the other shore before the Egyptians entred: *Iamque in adversum littus Hebraei evaserant*: *The Hebrewes were now escaped to the contrary shore*. But this is not like that either the Egyptians were not yet entred, or that the Israelites were all gone over, before the waters came together: because the Egyptians made all haste, and were very eager in pursuing after them, as *Mosessheweth, cap. 15.9. The enemy said, I will pursue, I will overtake them, my lust shall be satisfied upon them, I will draw my sword, mine hand shall destroy them*. 2. Therefore it is more agreeable to the text, that while on the one side the sea returned upon the Egyptians, in the meane time the Israelites went on safe betweene the two walles of the water, as this verse sheweth, and this doth more set forth the power of God, that defended his people and destroyed his enemies, they being in the same place and danger: *Iun. Piscat.* And this very well may be a type of the last judgement, as *Feruscolleth: Sicut hic in mari alii pereunt alii• evadunt, sic in iudici• unus assum•tur alius relinquetur•• A• here in the sea some perish, some escape; so in the last judgement one shall be received, another refused*.

QUEST. XXV. Why the Egyptians dead bodies were cast up upon the shore.

Vers. 30. *AND the Israelites saw the Egyptians dead &c.* This also did further shew the great power of God, that caused the sea to cast up the dead bodies of the Egyptians, which thing is not usuall for them which are drowned in the sea presently to be cast up: *Simler.* 2. Beside, it made much for the comfort of the people of God, when they saw their enemies destruction with their owne eyes, as it is in the Psalme, *When the wicked men shall perish thou shalt see, Psal. 37.30. Ferus.* 3 This object also being in their eye, they were thereby more effectually stirred up to give thanks unto God, which they presently performed, as it followeth in the next chapter. 4. They did not only see their enemies dead, but they also spoiled them: *Pellican, Simler.* and, as *Iosephus* writeth, *Moses* distributed their armour and weapons among the Israelites.

QUEST. XXVI. Of the red Sea whence it is so called.

NOW because often mention is made in this storie of the subversion and overthrow of the Egyptians in the red sea, it shall not be amisse briefly to shew the reason of that name, whereof there are divers opinions which may bee all sorted into three heads. 1. Some think that it is so called of the red colour of the water, which some hold to be but in shew, others that the waters

have that colour indeede: they that hold the water not to bee red, but to seeme so to be, some ascribe it to the reflection of the Sunne beames, that shine very hot and red: others to the red mountaines adjoyning, that cast that colour upon that sea: *Strabo lib. 16. Plin. lib. 6. cap. 23.* Some to the rednes of the sand, where *Pliny* saith the Corall also groweth. They which hold the water to be indeed of red colour, doe either ascribe it to the nature of the water: *Plin.* or to the raine that runneth downe from the red mountaines, and so coloureth the water: *Vraxius ex Masio in Ioshu.* and *Strabo* out of *Ctesius* •*uidius* reporteth, that there is there a certaine fountaine which sendeth red water into that sea, and *Varro* also writeth of a certaine fountaine by the sea side, whereof the sheepe drinking, of white become red and tawnie.

2. Others thinke that the sea is not red at all neither to the eye nor otherwise, but it was called in the Greeke tongue 〈 in non-Latin alphabet 〉, *mare Erythreum*, which signifieth in the Greeke, red, of *Erythra*, the sonne of *Perseus*, whose sepulchre is to bee seene in an Iland upon the sea called Tirina: *Strab. lib. 16.* for *Philostratus* saith, that the sea it selfe is of a blew and azure colour: *lib. 3. de vita Apollin.*

3. A third opinion there is, that this sea in Hebrew is not called the red sea, but the sea *Suph*, which signifieth not either *red*, or a *reed*, as *Hierom. Epist. ad Fabio*•*am*, but a reed onely or bulrush, such as grow in great abundance on the sea shore: as *Aben Ezra* and *Rabb. Salomon.* *Pliny* also writeth, and so doth *Strabo*, that within the sea toward the bankes there grew great plentie of trees, like unto Lawrell and Olive trees, which is so much the more strange, because none grow there upon the land.

4. Now to put somewhat of all these opinions together: 1. It is out of question, that in Hebrew this sea is not so called of the rednes, but of the reed there growing: as the rivers in Egypt, and specially Nilus, were full of flagges and reed, as is evident *Exod. 2.3.* 2. It is also cleere, that the sea in the Greek tongue was so called *Erythra*, after the name of *Erythra* the sonne of *Perseus*, as is before shewed: which word signifying red, by translators it was turned from a name proper, to an appellative. 3. Yet notwithstanding use having so prevailed, that almost by all writers, it is called by the name of the red Sea, insomuch that the Chalde Paraphrast retaineth that name: it is like that the colour of the sea might give occasion also to that name: not appearing so to bee by the reflexion of the Sunne, for so other waters seeme red when the Sunne shineth red upon them in the morning, as we reade 2. *King. 3.22.* that the waters by this meanes appeared to the Moabites red as bloud. But that the reede and trees growing by and in the water doe in some part give such colour to the water; yet the proper name thereof is the Sea *Suph*, or reedie Sea, of the abundance of reede, or some such like there growing. *Ex Perer.*

QUEST. XXVII. Of the fabulous reports of heathen writers, concerning the causes of the going out of the Hebrewes.

IN the last place, as *Pererius* hath collected them, shall be added the fabulous reports of the Heathen writers concerning the departure of the Hebrewes out of Egypt. 1. *Manethon* an Egyptian writer, as *Iosephus* reporteth him, *lib. contra Appian.* devised this fable, that after long warre betweene the Egyptians and Hebrewes, whom hee calleth *Pastores*, shepheards, who had reigned a while in Egypt, at the length when *Themasis* the King of Egypt, had besieged them with 80. thousand armed men, being compassed in with a strong wall, which they had made, and being out of hope to overcome them, com|pounded with them to get them gone of Egypt, whither they would.

In this fabulous tale of *Manethon* many lyes are heaped up together: 1. The Hebrewes never reigned in Egypt, but *Ioseph* under the King a long time governed that people even 80 yeeres to their great good. 2. Neither ever did the Hebrewes take armes in Egypt against the King, but endured their miserable ser|vitude with great patience. 3. Neither did they make a wall for their owne defence, but they made in|deede certaine places of munition for *Pharaoh*. 4. Nor yet did

the Hebrewes goe away upon any such composition and agreement but *Pharaoh* was forced by plagues, and by the strong hand of God to let them goe.

2. *Lysimachus* as *Iosephus* also in the same place testifieth, did thus fable of the Hebrewes, that they being a people infected with the leprosie, and the contagion being so generally dispersed, that by reason of the diseased people the land lay waste, the King *Boccharis* consulted with their gods, who advised them to expell the Hebrewes, and to drowne all those that were infected among them. The Hebrewes hereupon secretly in the night kindled fires and lights, and went away under the leading of one *Moses*, and agreed among them to spare none, yea to deface the Temples of the gods, till they came to some places inhabited, and at length they came to that countrey which is called Judea, and there built the Citie Jerusalem. Concerning also this tale that the Hebrewes were expelled because of the leprosie, *Iustinus* and *Cornelius Tacitus* doe concur with *Lysimachus*. *Iustinus* adding further, that the Egyptians pursuing the Hebrewes were driven home by tempest, and *Tacitus*, that *Moses* bid them to looke neither for the gods helpe nor mans, but to trust to him.

Contra. That this fable is worthie of no more credit than the other it may diversly appeare: 1. These fabulous Chroniclers doe not agree together: one saith they were expelled for their leprosie; another because they warred with the Egyptians: one saith that *Themasis* was then King; the other, that

Page 172

Bocchar is then reigned in Egypt. 2. Beside, how is it like that the Hebrewes should be a leprous people, seeing *Moses* made such straight lawes against such as were lepers, shutting them out of the congrega^tion, as *Iosephus* well reasoneth. 3. The Hebrewes at their departure used no artificiall or naturall lights, but lead by the fierie cloud the light of heaven. 4. And untrue it is that they agreed among themselves to put to the sword the people that inhabited Jordan before them: they were commanded of God so to do, who is the Lord of the whole earth, and may give it to whom it pleaseth him. 5. They destroyed indeede the idolatrous Temples, because they were a dishonour to God: and for their abominable Idolatrie were those nations worthily cut off. 6. Untrue also it is that the Egyptians were driven home with tempests: for they were utterly overthrowne by tempest in the sea, not one of them returned. 7. Untrue also it is, that *Moses* bid them trust wholly in him: he did indeede exhort them, neither to trust in the vaine gods of the Heathen, nor in man: but he bid them wholly to relie upon God, and to wayte for the saluation of the Lord, *chap.* 14.13.

QUEST. XXVIII. Of the comparison betweene the red sea and baptisme.

NOW to conclude, this passing of the Hebrewes thorough the sea, is by the Apostle made a type and figure of Baptisme: *They were all baptised unto Moses in the cloud and in the sea*, 1. *Cor.* 10.2. Which resemblance consisteth of divers part: 1. As in Baptisme there is a dying unto sinne, & a rising to newnesse of life, so the Israelites were as it were buried in the sea, and afterward were restored to the land. *Simler.* 2. As *Pharaoh* was overthrowne in the sea, and the Israelites delivered from their servitude; so in Baptisme, wee renounce the devill and the service of sinne: *Thestatus.* 3. As the cloud did shelter them from the heate of the Sunne, so Christs blood doth defend us from the wrath of God: *Simler.* 4. As the Israelites after they had passed the red sea did eate of Manna, and dranke of the water of the Rocke; so they which are baptised into the name of Christ, are made partakers of the heavenly mysteries: *Theodoret.* 5. Like as all the Israelites were baptised in the sea, yet many of them because of their unbelieve did not enter into the land of Canaan; so many that have been baptised into the name of Christ, afterward falling away either in faith or life, do not enter into the kingdome of heaven: *Osiander.* 6. As in the morning watch the Egyptians were destroyed: so Christ rising in the morning made a perfect conquest of the

devill: *Pellican*. 7. As the Israelites were all baptized in one sea, so, as *S. Paul* saith, there is one faith, one baptisme, *Ephes.* 4. *Ferus*. 8. As the Egyptians being cast up dead were a spoile to the Hebrewes; so Christ hath lead captivitie captive, and given gifts unto his Church, *Ephes.* 4. 4.9. As the Egyptians being dead could doe no more hurt to the Israelites; so our sinnes being remitted, and as it were buried in the death of Christ, shall no more rise to our condemnation: *Simler*. 10. As *Moses* lift up his rodde and the waters were divided; so Christ saith, All power is given unto me, which is signified by the rodde; and then he gi|veth this commission to his Apostles. *Goe and baptise &c. Matth.* 28. *Ferus*.

QUEST. XXIX. How the people are said to beleve *Moses*, or in *Moses*.

Vers. 31. *THEy beleaved the Lord and his servant Moses*. In the Hebrew the phrase is, they beleaved in the Lord, and in *Moses*: for *beth* the preposition here used signifieth (*in*) Now whereas this distinction is received in schooles, *Credere Deo, credere Deum, credere in Deum*: *To beleve God that he is true, to beleve God to be, and to beleve in God*, that is, to repose our trust and confidence in him, as we say in our beleefe, *I believe in God*: hereupon ariseth this question, how the people are said to beleve in *Moses*, that is, to have any confidence in him. Therefore howsoever this distinction hath prevailed in schooles, and it may well be retained, yet it is not grounded, in respect of the phrase, upon the Scripture, which taketh these two, *credere Deo, & credere in Deum*; *to beleve God, and to beleve in God*, for all one: so that the letter (*beth*) is taken here in the same sense with (*lamed*): and the Chalde, Septuagint, and Latine doe in this place translate 〈 in non-Latin alphabet 〉 *crediderunt Deo & Mosi; they beleaved God and Moses*. So also 2. *Chron.* 20.20. *Beleeve his Prophets, and ye shall prosper*: the same phrase is used with (*beth*). Likewise in the new Testament to beleve in the name of Christ, is sometime taken not for con|fidence, but to give credite or beleve him to bee true, and so betokeneth a temporarie faith, as it is said, that many beleaved in the name of Christ at Jerusalem, when they saw his miracles, yet Jesus would not commit himselfe unto them, *Ioh.* 2.24. And *credere Christo, to belev: Christ*, is other where taken for true faith, *Ioh.* 5.46. *Had ye beleaved Moses ye would have beleeved me*: likewise, *credere Christum*, to be|leeve that Jesus is the Christ, is taken for true faith, that bringeth us to everlasting life, *Ioh.* 20.31. Here then they are said to beleve *Moses*, that is, to acknowledge him to be a true Prophet and the faithfull ser|vant of God. *Simlerus*.

4. Places of doctrine.

1. *Doct.* Of the difference betweene filiall and servill feare.

Vers. 5. *ANd the heart of Phar••• and his servants was turned against the people*. Here wee see a diffe|rence betweene a servile and filiall and true feare: *Impi•rum tim•r servilis non durat diuti•• quàm sensus plagarum*: *The servill feare of the wicked lasteth no longer than the sense and feeling of the pla|gues*, as appeareth here in *Pharaoh*, whose heart was hardned againe so soone as the plagues were ended: *Filialis autem tim•r & fides in med•• ni••is exercetur*: but a filiall feare and faith is exercised in the 〈◇〉 of afflictions. *Pellican*.

2. *Doct.* Prayer may be made without the voyce.

Vers. 15. *Why criest thou unto me? Moses* here uttered no voice, but sighed unto God and cried in his heart, *Egit vocis silentio ut corde clamaret*: *Hee in the silence of his voice so wrought that he cried in his heart*, as *Augustines* saith, *quast.* 52. in *Exod.* So that the lifting up of the voice is not the most necessarie part of prayer, but the sorrow and contrition of the heart; and therefore the

Lord saith by his Prophet, *Before they call I will answere, Isai.65.24.* Before they call with their voice I will make answere to the secret requests and inward groanes of their heart. *Piscator.*

3. *Doct.* Christ not all one to the beleevers and unbelievers.

Vers. 20. *IT was both a cloud and darknes.* A lightsome cloud it was to the Israelites, but to the Egyp|tians a grievous darkenes: so our Saviour represented in this cloud, is to some the savour of life unto life, in the preaching of the Gospell, to other the savour of death unto death, 2. *Cor.2.16.* to the Grecians foolishnes, a stumbling-block to the Jewes, but to the faithfull the power of God and the wise|dome of God, 1. *Cor. 1.23.24. Simler.*

4. *Doct.* A double deliverance by Christ.

Vers. 30. *THus the Lord saved Israel the same day.* The Lord had delivered them before, but now their deliverance is accomplished and perfected: So our Saviour by his death and passion re|deemed us, as the Israelites were redeemed, when they did eate the passeover in Egypt, and sprinkled of the blood upon the doore-posts: But Christ by his resurrection did make perfect the worke of our re|demption, and the triumph over hell and damnation: so that as the Psalme saith, *With him is plentious redemption Psalm. 130. Ferus.*

5. Places of confutation.

1. *Conf.* Against the Porphyrian Atheists.

Vers. 22. *THE waters were a wall unto them on the right hand, and on the l^{ft}.* This doth evidently con|vince the Atheists, and Porphyrians, who objected that *Moses* being a skilfull man in natu|rall observations, did observe the tide of the sea, and at a low and ebbing water went over with his people. For 1. If *Moses* had this skill, it is like that the Egyptians, specially *Pharaoh* and the wisest of them should not have been ignorant of it, who notwithstanding their skill were drowned in the waters. 2. When the sea ebbeth the water onely leaveth the shore, the channell of the sea is never drie. *Simler.* 3. And the sea swelleth rather than ebbeth and falleth at the full of the moone, as it was now. 4. But this doth evi|dently bewray their malicious ignorance, that the waters stood up as a wall on each hand, which the sea useth not to do at an ebbing water: *Iun. in Analys.* See more hereof *quest. 18. before.*

2. *Conf.* That Christ was the substance both of the old and new Sacraments.

Vers. 22. *THE children of Israel went thorow the midst of the sea.* Saint *Paul* hereupon doth inferre, that they were all baptised unto *Moses*, in the cloud and in the sea. 1. *Cor. 10.2.* This their going then thorow the sea, was not only a figure of baptisme, and a bare signification of that which our Sacraments exhibite, as the *Rhemists* do note, 1 *Cor. 10. Sect. 2.* But the same truth and substance, even Christ Jesus was exhibited in their Sacraments as is in ours, only the difference is in the manner, because we see Christ more clearely then they did, whom they saw only as it were in a cloud, for the Apostle saith, they did eate the same spirituall meate not among themselves, as the *Rhemists* cavill, but with us, as *Augustine* well expoundeth, *Lib. de poenitent. cap. 2.* And the Apostle himselfe saith that the rocke was Christ: Christ then was the same spirituall drinke both to them and us.

3. *Conf.* No beleefe nor confidence to be placed in men.

Vers. 31. *THEy beleeved the Lord and his servant Moses.* The *Rhemists* urging here the Hebrew phrase, which is, they beleeved in the Lord and in *Moses*, would inferre that we may beleeve and trust in men, and so in the Church: and the like place they object, 2. *Chron. 20.20. Beleeve in his Prophets and yee shall prosper: Rom. 10.*

Contra. 1. The Latine translator in both places readeth, *Crediderunt Mosi, credite Prophetis, They beleeved Moses, and beleeve his Prophets*: so that they do heere refuse the Latine text, which they only hold to be authentically. 2. It is shewed before, *quest.* 30. that these phrases to beleeve in God, and to beleeve God are indifferently taken both in the old and new Testament: and whereas *Moses* saith of *Abraham*, *heemin baihvah* He beleeved in God, the Apostle translateth it 〈 in non-Latin alphabet 〉 . *He beleeved God. Rom.42.3.* Therefore *Piscators* note is not true, that the word *heemin* with *beth*, signifieth to trust or put confidence in, but with *lamed* it signifieth to beleeve, and so he saith they are said to put their confidence in God principally, but in *Moses* secondarily, as the faithfull servant of God. * *Contra.* 1. What differeth now this opinion from the doctrine of the Romanists, who do not teach us principally or originally to trust in Saints, but as our mediator, having dependance of God. 2. How can this assertion stand with the Scripture, *Ierem 17.5. Cursed be the man that trusteth in man.* 3. Whereas he produceth certaine places, where in Scripture they are said to put confidence in man, as *2. Cor. 23. This confidence have I in you all, that my joy is the joy of you all,* and *chap. 7.16. I rejoyce, that I may put my confidence in you in all things*: the Apostle in these places by confidence, understandeth only a firme perswasion that he had of them, that they would not deceive his

hope and expectation, using the words 〈 in non-Latin alphabet 〉 and 〈 in non-Latin alphabet 〉 which differ much from 〈 in non-Latin alphabet 〉 , that betokeneth a confidence in one, with a dependance upon him for helpe and succour.

6. Morall observations.

1. *Observ.* God knoweth the perils and dangers of his servants, & how to Deliver them.

Vers. 4. *I Will get me honour upon Pharaoh and all his hoast.* The Lord brought his people into that strait of purpose, to get himselfe honour in delivering them out of their distresse, and in judging their enemies: whereupon it is evident, that the dangers which the servants of God fall into, come not by chaunce, but are brought upon them by Gods providence, who knoweth also how to deliver them out of the same, as it is in the *Psalm*: *Call upon me in the day of trouble, and I will deliver thee and thou shalt glorifie me, Psalm. 50.11. Simler.*

2. *Observ.* Not to faint in our journey to the heavenly Canaan.

Vers. 12. *IT had been better for us to serve the Egyptians, than to die in the wilderness.* Like unto these Israelites, that preferred their servile life in Egypt, before their perilous travell unto Canaan through the wilderness, are they, which will undertake no paines, nor undergoe any labour for the kingdome of God, but are readie when affliction commeth to fall away, and wish they had never entred into the profession of faith, which they finde so difficult and unpleasant. *Sed melius est in itinere mori, quam cum Egyptijs interire: But it is better to die in the midst of the journey, than to perish with the Egyptians. Ferus.* As *Moses* did rather chuse to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season, *Hebr. 11.25.*

3. *Observ.* Action to be joyned with invocation.

Vers. 15. *WHy criest thou unto me? speake vnto the children of Israel that they go forward.* As prayer is necessarie and faithfull invocation, so also from prayer we must go forward unto action: we must so depend upon God by prayer for his protection, as that we must also carefully use the meanes, which God hath appointed for our preservation: *Ostenditur non opus esse ut deinceps elamet, sed in agre quod in mandatis acceperit: Hereby is shewed, that he need no longer crie,*

but to do that which he is comm^on/ded. Simler. Cornelius after he had prayed, goeth forward, he sendeth for *Peter* to bee further instructed, as he was commanded, *Act. 10.*

4. *Observ.* Faith the victorie of the world.

Vers. 14. *Lift up thy rod, &c. and divide the sea.* This rod signifieth faith whereby the sea is divided unto us, we overcome all tribulation, as the Apostle saith, this is the victorie that overcometh the world, even your faith, *1. Ioh. 5.4. Ferus.* Of the power and efficacie of faith against all dangers, the Apostle thus speaketh, *Hebr. 11.31. Which through faith subdued kingdomes, wrought righteousness▪ stopped the mouth of Lions, quenched the violence of fire, escaped the edge of the sword, of weake became strong. &c.*

5. *Observ.* Obedience to God and his Ministers cannot be severed.

Vers. 31. *They beleevd God and his servant Moses.* *Moses* was Gods Minister, and they could not shew their obedience unto God, but they must also receive and acknowledge the Minister of God, *Moses: Hoc ergo principium teneamus, non alios obedire Deo, nisi qui Prophetas ab omissos recipiunt, quia nefas est separare quae ille conjunxit: Let us hold this principle, that no other obey God, than do receive the Prophets sent of him, because it is a wicked thing to separate what he hath joyned together.* As our Saviour saith, *He that heareth you heareth me: Calvin.* *Moses* therefore is here joyned with God, to teach us that the Ministers of God speaking in his name, are no otherwise to be heard, than if the Lord himselfe should speake unto us: as the law of *Moses* is of no lesse authoritie than the decalogue it selfe, which the Lord pronounced; and the Epistles of the Apostles, than the Gospels which containe the doings and sayings of our Saviour, *Simler.*

CHAP. XV.

1. The Argument and method.

T His Chapter containeth, first the solemne thanksgiving of the Israelites for their deliverance, to *vers. 22.* Secondly the historie of certaine journeyes of the Israelites, to *vers. 27.*

The thanksgiving is performed, first by *Moses* and his company, to *vers. 20.* Then by *Miriam* with the women, *vers. 20.21.*

In *Moses* song there is first the argument and summe of the song propounded, why they will prayse the Lord, because they had overthrowne their enemies, the horse and the rider in the sea, *vers. 1.*

2. The narration or exposition, consisting of benefits past and to come.

The benefit already past is their deliverance, and the destruction of their enemies, to *vers. 13.* where the effects with the causes are set forth, which are three: First, who were drowned in the sea, where

the cause is set before, the power of God, *vers. 23.* The effect followeth, *Pharaohs* hoast and chariots, and his captaines were drowned in the sea, *vers. 4.* Secondly by what meanes, the cause is first expressed, the power of God, *vers. 6.* Then the effect, they were destroyed by the winds, called the blast of his nostrils, and the raging waters, *vers. 7.8.* Thirdly, when, and upon what occasion

they were destroyed, even|when they were in the height of their pride, *vers.* 9. The enimie said, I will pursue, then the cause there|of, the power of God, set forth comparatively, *vers.* 11.

The benefits to come. 1. Their preservation still, *vers.* 13. 2. The feare of the enemies, both whom this feare shall take, the people of Palestina, Edom and Canaan, *vers.* 14.15. and the cause of this feare is shewed, *Because of the greatnes of their armie*, *vers.* 16. and the fruits and effects of this feare, *Till the peo|ple passe by*, *vers.* 16. 3. The bringing of them in, and planting them in the land of Canaan, *vers.* 17. 4. Their continuall protection for ever, *vers.* 18.

3. The conclusion of this song, containing a rehearsall of the destruction of the Egyptians, and the del|liverance of the Lords people, *vers.* 18.

In the thanksgiving of *Miriam*: three things are declared. 1 Who they were, *Miriam* with the wo|men and matrons of Israel, *vers.* 20. 2. With timbrels and daunces. 3. The matter and argument of their song, answerable unto *Moses* song, *vers.* 20.21.

In the second part of this Chapter, there are described the journeyes of the Israelites, which were of two sorts, either hard & unpleasant journeyes, in difficult and dangerous places, or comfortable and pleasant.

Of the first sort were their two journeyes, one in the wilderness of Shur for three dayes, where they found no water at all: the second journey was to come to Marah, where is described: first the distresse wherein they were, the waters were bitter, with the event, the naming of the place upon that accident, and the effect, the mourning of the people▪ then is shewed how they were delivered from this distresse, where, 1. The causes are expressed, the principall, God at the prayer of *Moses*; the instrumentall or mi|nisteriall, a tree which the Lord shewed. 2. The effect, the waters became sweete. 3. The event, that by this occasion, the Lord maketh a promise and covenant with them: consisting of the condition, their obe|dience, the promise of the benefit, their health and safetie from all the plagues of Egypt, the foundation thereof, the providence and protection of God: *I am the Lord that healeth thee*, *vers.* 26.

Their journey of the second sort, was in Elim, wherein were twelve fountaines of water, and seventie palme trees: both delectable for their pleasure, and profitable for their present use and necessitie, *vers.* 27.

2. The divers readings.

Vers. 2. *The Lord is my song*. I.V.C. *praise*. B.G.A.P.I. the first rather▪ *Zi•arah* commeth of *Zamar* to sing.*

Vers. 2. *And I will build him a tabernacle*. I.G.C.A.P. rather than, *I will praise him*. B.L.S.V. *navah* signifieth to dwell, as Habak. 2.5. he shall not dwell or continue: and in *hiphil* to cause to dwell.

Vers. 4. *In the reedie sea*. I.V. the sea *suph*. A.P. rather than the *red sea*.* B.G. *cum cater*: *suph* signifieth a reed or bulrush.

Vers. 6. *Thy right hand is glorious to me in power*. I better than, *thy right hand is glorious in power*.* B.G. *cum cater*: the word is *nedari* with an affix pronoun.

Vers. 6. *Thy right hand hath bruised them*. A.B. *cum caeter*: better than,* *with thy right hand thou hast brused them*. I. for a preposition should be supplied here, which is wanting in the Hebrew: and the word *jeminca* is used before in the beginning of the verse, in the nominative case.

Vers. 9. *Mine hand shall take them for an inheritance. I. shall rule over them.* S. better than, ^{*} shall destroy them. A.P.V.C.L. *cum cater.* the word *torish* of *jarash* to inherite, signifieth properly to cause to inherite: sometime it signifieth to expell, but that sense is not fit here: and beside it was their intendment to bring them againe into their subjection and service: *cap.* 14.5.

Vers. 11. *Who is like unto thee among the mightie?* I.L. rather than, *among the gods.* A.P.V.B.G.C. for beside that, ^{*} *elim* is so taken for the strong and mightie, 2. *King.* 24.15. this sense is more generall, ^{*} and exalteth God above all that are called mightie, Angels or men.

Vers. 17. *Plant them in the mountaine of thine inheritance.* B.G.C.A.P. *cum cater.* of thy possession^{*} I. but *nachalah* rather signifie than inheritance, as the Septuagint translate, 〈 in non-Latin alphabet 〉.

Vers. 19. *Pharaohs horses went with his chariots.* I.C.P.G. not *Pharaohs horsemen.* ^{*} L. V. for that is expressed afterward: nor *Pharaohs horse.* S. or *Pharaoh on horseback went.* B. for though it be *sus.* in the singular in the originall, yet it is taken for the plurall▪ as *cap.* 14.23. it includeth a signification also of *Pharaohs* personall going into the sea.

Vers. 20. *With timbrels and daunces* B. G. C. *cum cater.* rather than *timbrels and flutes.* I. the word *mecholoth* is taken for dauncers, *Iud.* 21.20. and so wa^{*}the use for the women to come forth with daun|ces, to meete those that returned with victorie, as *Iud.* 11.34. 1. *Sam.* 18.5. and heere, as *Miriam* is said to take a timbrell only, so it is like the other women did, neither had it been so fit for them to play upon flutes, because of their singing and answering *Moses.*

Vers. 22. *And they went forth toward the desert of Shur▪ or that they might go forth to the wilderness of Shur.* I. better, *then they went out into the desert of Shur.* ^{*} B.G. *cum cater.* for they did not immediately en|ter into the desert of Shur, after they left the red sea, but they travelled first three dayes thorow the wil|dernesse of Ethan, *Num.* 33.8. *Iun.*

Vers. 23. He, or, everie one, *called the name of the place Mara▪* I.V.A.P.C. not, *the name of the place was called.* B.G.S.L. for the word ^{*} *ara* is in the 〈◇〉.

3. The explanation of doubtfull questions.

QVEST. I. Of the antiquitie and excellencie of *Moses* song.

Vers. 1. *Then sang Moses.* 1. This song of *Moses*, as it is the first that we reade of in Scripture, so it is the most auncient song that is extant in the world, for the songs of *Linus Musaeus*, *Orpheus*, are found to be 300. yeares after this song of *Moses.* 2. *Iosephus* saith that *Moses* composed this song in hexameter verse: and lest any should thinke this strange, *Hierome* in his preface to the booke of *Iob*, wit|nesseth that all that booke from those words in the beginning of the third chapter, *Let the day perish wherein I was borne,* unto those words *cap.* 42. *therefore I abhorre my selfe, and repent in dust and ashes,* i^{*} written in hexameter verse, for the most part consisting of *Dactilus* and *Spondaeus*, the two usuall feete of an hexameter verse. *Perer.* 3. But whereas *Iosephus* in the same place saith, that the Israelites did passe all that night in mirth, and rejoycing for their deliverance, that seemeth not to be so: for it was morning before the Egeptians were drowned, *cap.* 14.24. *The Lord looked toward the Egyptians in the morning watch:* and the Israelites saw their dead bodies upon the sea banke, which they could not so well discern by night: therefore this rejoycing was solemnized the next day, not the same night.

QUEST. II. In what order *Moses*, the children of Israel, and *Miriam* sang this song.

Concerning the order and manner how this song was sung. 1. Some are of opinion, that *Moses* sang it alone, and that he taught the people afterward this song, who did often sing it, as they had occasion: *Thostatus* and *Iosephus* thinketh that the people first rejoyced and gave thanks unto God, and that afterward *Moses* framed this song in hexameter verse: but the text favoureth not this opinion, which saith, that then, even at that time *Moses* and the children of Israel sang; wherefore I subscribe rather unto *Philo*, who saith, that *Moses* began first every verse, and then the people followed: & this is agreeable to the text, where *Moses* beginneth in his owne person saying, *I will sing unto the Lord*: and seeing that *Moses* and the children of Israel sang this song, who were not all Prophets to endite a propheticall song, neither in so short a time could they have learned this song before, it is like that the one followed the other, and that *Moses* began, and then the people repeated either the whole verse or the ground of the song only, which was this, *Sing unto the Lord, for he hath triumphed gloriously the horse and his Rider hath hee overthrowne in the sea*; which verse is after repeated by *Miriam* and her companie: for so was it the use in solemne songs, to have one verse repeated, as *Psalm* 136. that clause, *For his mercie endureth for ever*, is often repeated.

Now in what order of consort and consent *Miriam* sang and answered the men, is not agreed upon. 1. Some think that *Miriam* with the women answered the men, and sang the ground of the song by turnes: *Oleaster*, *Iun.* and *Philo* sometime is of the same opinion, that there was a mixt harmonie of the great and base voyces of the men, and of the sharpe tunes of the women. 2. But I thinke rather that there were two companies of fingers, of the men apart, and of the women apart, and that as *Moses* began, and the people followed, so did *Miriam* sing, and the women answered her. *Sic Pellican. Simler. Calvin.* And this may seeme more probable. 1. Because it was the use for the women only by themselves, not mingled with men to celebrate such solemnities, as appeareth *Iud.* 11. when *Iepthahs* daughter met him, and 1. *Sam.* 18.5. when the daughters of Israel came out against *Saul* and *David*. 2. Beside their instruments and gesture of dancing sheweth so much, that they were by themselves. 3. Neither is it to be thought, that they sang only the ground of the song, which for brevities sake only is expressed, but the whole song. *Simler. Calvin. Ferus.* And so much seemeth to be insinuated in the *Psalm* 68.11. *The Lord gave mat/ter to the women to tell of the great armie*: They therefore did set forth in their song the whole manner of their deliverance, and the overthrow of their enemies, as *Moses* had done before: this place of the *Psalm* *Genebrard* doth fitly applie unto this song of deliverance, made by this company of women; whose opinion also is that there were two companies, one of the men, the other of women, singing by themselves; *Viri in uno choro cum Mose, & foeminae in altero cum Maria celebrabant victoriam de Pharaone partam*: The men in one companie with *Moses*, and the women in another with *Marie* or *Miriam*, did celebrate the victorie of *Pharaoh* obtained. 4. And whereas *Miriam* is said to answer the men, that may be referred rather to the correspondencie of the like act of singing performed by the women, and to the identitie and agreement of the song, than restrained to their answering them by turnes: as *Simlerus* giveth his opinion, that while *Moses* sang this verse with the men, *Marie* his sister, appointeth a peculiar queere of women: *Et idem carmen praeinus illis succinentibus priori virorum choro respondet*: And singing before them the same song, doth answer to the former queere of men.

QUEST. III. The end of the song of *Moses*.

The end of this song of *Moses* was, 1. To testifie their thankfulness unto God for this great deliverance, and that by this example others afterward should be stirred up, to give like thanks unto God, as the daughters of Israel did at the returne of *Saul* and *David*, from the overthrow of *Goliath* and the Philistims, 1. *Sam.* 18. and as *Iehosaphat* and the people blessed God in the same place, where they had obtained the victorie, 2. *Chron.* 20. *Simler.* 2. This celebration of publike thanks, doth make also very much for the truth of the historie, for as *Calvin* saith, *Quibus mentiti essent, cum aliis alii testes essent? To whom should they have lied, seeing they were one witness to another? neither did this song come abroad to other nations*. 3. This song was a notable type

and resemblance of the spirituall joy of the Church, for their deli|verance by Christ: as in the Revelation, the Saints that had gotten victorie over the beast, are said, *To sing the song of Moses the servant of God, and the song of the Lambe, saying, great and marvellous are thy workes, Lord God Almightye, just and true are thy wayes, th*•• *King of Saints: cap. 15.3.*

QUEST. IV. Why the scripture speaketh so much against horse used in battell.

Vers. 1. *The horse and his rider hath he overthrowne in the sea.* 1. The singular is put for the plurall, which is usuall in the Scripture, and in this place with a speciall relation to *Pharaoh* himselfe in person, overthrowne with his horse. 2. We shall finde in Scripture, that the pride and trust in horses in battell is much discommended, as *Psal. 20. Some put their trust in chariots, some in horse, but we will re|member the name of the Lord our God. Psal. 33.17. An horse is but a vaine helpe. Psal. 76.6. At thy rebuke O God of Iacob, both the chariots and horse are cast asleepe, Psal 147.10. He hath no pleasure in the strength of an horse:* and among other sinnes of the people, this is numbred for one, *Thir land was full of horses, and their chariots were infinite: Esay 2.7.* 3. The reason why horses are so much discommended, *Origen* would have to be this: the Law commandeth nothing concerning horses, as it speaketh of asses, because horses are ordained more for mens destruction, but asses serve for labour, and carrying of burdens, and o|ther necessarie uses: and he addeth further, *Lascivi motus, & superbae cervicis animal equ*•s: *An horse is a lascivious and proud beast,* and therefore the Scripture compareth such unto horse, *Orig. hom. 15, in Ios. Hierome* giveth this reason▪ *Quia contra Dei imperium possid*•tur: *Because it was against the commande|ment of God, to possesse and multiplie horses, Deut. 17. Hieron. in 2. cap. Isaia.* Another yeeldeth this reason: *Habet & Dominus noster equos, habet & diabolus suos, &c. The Lord hath his horse, and so hath the de|vill:* but when the Prohpet desired that the e•es of the young man might bee opened, hee saw chariots and horse, but no riders: *Quia currus & equi Angeli, & eorum a*•censor *Deus, Because the Angels are the Lords chariots and horse, and the Lord himselfe is their rider: and on the other side, the Devill is the rider of his horse, Hieron. in Psal. 77. Rupertus*would have this the cause: *Hic mundus per equum, Diabolus per ascensorem significetur; Because the world is understood by the horse, the Devill by his rider. Philo* goeth fulther from the marke: *Equi sunt furor & concupiscentia, inessor & a*•riga *intellectus; The horse are rage and concupiscence, the rider is the understanding:* and so he understandeth that prohibition allegoricall|ly, *Deut 17. That the King should not multiplie horses,* of the passions and affections of the minde: *Philo libr. de agricultur. Ex Perer. 4.* But the true cause indeed why the Scripture so much inveigheth against horse, is not as though it condemned the necessary use of them, and the defence and service by them in warre: for *Salomon* had 40. thousand stalles of horses for his chariots, & 12. thousand horsemen, 1. *King. 4.26.* and therin sinned not. But two reasons may bee rendred thereof, the one politicall, which concerned one|ly that people, lest they might by this occasion go into Egypt to multiplie horses, *Deut. 17.16.* which beling a plaine countrie abounded with horse: the other reason was morall, because they did put their trust and confidence in horse. Both these causes the Prophet joyneth together, *Isay 31. 1. W*•*unto them that go downe into Egypt, and stay upon horses:* And for this cause, as *Origen* well noteth, *Filii Israel nunquam equis usi fuisse referuntur; The children of Israel in all their battels against Canaan, are never said to have used any horses: Basil* also toucheth the cause, *Quia jubebat Deus, ut toti penderent à suo praesidio, &c. God comman|ded them wholly to depend upon his helpe: Basil* upon that place, 2. *Esay.* So then as simplie to number the people, was not displeasing unto God: for *Moses* numbred them, but with an intent to rejoyce and put confidence in their numbers, as *David* did; so simplie, it was not unlawfull for them to have horse, but to place their trust and confidence in them.

QUEST. V. How the Lord is said to be the strength and song of his Church.

Vers. 2. *The Lord is my strength and song, and he is become my saluation*, 1. These words are repeated both by the Prophet *David*, *Psal.* 118.14. and by the Prophet *Isay* *cap.* 12.2. whereby appeareth the excellencie of this song, and that the praise of God is a most principall part of Gods service: *Simler.* 2. God is said to be the strength of his servants, being not only mightie and omnipotent in him|selfe, but giving them also might and strength: for as *Iehosaphat* said, *There is no strength in us in respect of this great multitude.* 2. *Chron.* 20.12. So for the most part the people of God are weakest in outward meanes, and in their extreme distresse, that God may have the more glorie in assisting, and streng|thning them. 3. He is said to be their song, that is, both the matter of their song, to whom they do re|turne the honour and praise of all their victories, as also, he is the song of his Church, in whom they onely rejoyce and make their boast, as Saint *Paul* onely rejoyced and gloried in Christ. *Simler.*

QUEST. VI. Whether God appeared in any visible shape to the Israelites at the red sea.

Vers. 2. *This is my God.* 1. The Hebrewes opinion, that God appeared to them in a visible forme, as like a man of warre upon the red sea, whom they pointed at with the finger, and said, *This is my God*, hath no ground, nor warrant at all. First, the Lord knowing how prone the people were to Idola|trie, would not shew himselfe publikely in any visible shape lest they should have imagined God to be so, as *Moses* saith unto them▪ *Take heede to your selves▪ for yee saw no image in the day▪* 〈◇〉 *the Lord spake unto you in Horeb, out of the midst of the* 〈◇〉 ▪ *Deut.* 4.15. And for the 〈...〉 ▪ the Lord would not shew himselfe in any visible 〈◇〉 unto Israel, though priva••l•▪ 〈◇〉 was seene of *Iosuah*, like a man of warre, *Ios.* 5. But in 〈◇〉 manner the Lord shewed himselfe, is expressed before, *cap.* 14.24. The Lord looked unto the •oast of the Egyptians, sending thunder, raine and lightning, with storme and tempest upon them. *Perer.* 3. They therefore by the visible and sensible effect, which they saw before their eyes, do demonstrate God as verily present. *Lyran.*

2. They therefore in saying, *This is my God*, make a difference between the true God and the false, such as the Egyptian 〈◇〉 were▪ as if they should have said▪ *Hic est* 〈...〉 *non* 〈...〉 *erant quos in Egypt• coleba••••punc; This is the true God▪* 〈◇〉 *falsely* 〈...〉 *whom we worshipped* 〈◇〉 *Egypt.*

Page 178

Basil. And againe they acknowledge him, *Non novum a•t recentem Deum, Not a new start up god*, but their fathers God, whom *Abraham* worshipped; and hereby, as before, they distinguished the true God from the heathens Idols: so *Hac voce fides Abrahæ discernitur à cunctis gentium superstitionibus; By this word the faith of Abraham is discerned from all the superstitions of the Gentiles: Calvin.* And these words, *This is my God*, have a speciall reference unto Christ their peculiar God, whom their Father *Abraham* worshipped, as our Saviour saith, *Your Father Abraham rejoyced to see my day, he saw it, and was glad, Ioh.* 8.56. *Rupert.* And Christ specially is said to be the strength of his members: for the strength of the head is the strength of the members. *Ferus.*

QUEST. VII. In what sense Moses saith he would build the Lord a tabernacle.

I Will build him a tabernacle. 1. Some reade, *I will glorifie him.* Latine and the Septuagint 〈 in non-Latin alphabet 〉, so *Calvin* and *Piscator*; but the usuall signification of the word *navah*, which signifieth to dwell, doth not favour that reading. 2. Some reade, *Habita•o eum, I will inhabite him, Cajetan.* But the word being in *hiphil*, includeth beside an active power, as, *I will cause to inhabite.* 3. Wherefore the best reading is, *I will build him a sanctuarie, or seemely*

tabernacle, as the Chaldee Paraphrast, and *Vatab. Iun. Mont•• Pagnin*. So that heere *Moses* by the spirit of Prophecie, foreshewed that the Lord would have a peculiar tabernacle made for himselfe, as the Idols of the Gentiles had their temples. *Simler*.

QUEST. VIII. How the Lord is said to be high.

I Will exalt him, or set him high. That is, exalt his praise, and acknowledge the Lord to be the only high God: foure wayes in Scripture is the Lord said to be high: 1. In respect of his incomprehensible nature, which none can behold as it is, or attaine to the knowledge of it: *Who only hath immortalitie and dwelleth in the light, that none can attaine unto, whom never man saw, neither can see, unto whom be honor and power everlasting.* 1. *Tim.* 6.16. 2. In respect of his deepe and unsearchable wisdom, as the Apostle also saith, *O the deepenesse of the wisdom and knowledge of God, how unsearchable are his judgements, and his wayes past finding out,* *Rom.* 11.33. 3. The Lord is said to be most high, in respect of his high dominion, farre above all Kings, and Princes, as *Nebuchadnezzar* confesseth the Lord to be most high, *Dan.* 4.31. though he were the most high Prince then in the earth, yet he confesseth God to be higher than he. 4. The Lord is very high in his habitation, he dwelleth in the heavens, *God is in the heavens, and thou art in the earth,* *Eccle.* 5.1. who although he is in everie place, yet heaven is said to be his seate, in respect of the more glorious signes, which he hath there placed of his presence. Let us also with the Hebrewes thus acknowledge the Lord to be high, and exalt his praise.

QUEST. IX. In what sense the Lord is said to be a man of warre.

Vers. 3. Iehovah is a man of warre. That is, an excellent warrior. 1. God is said to be a warrior in these respects. 1. Because he giveth victorie, *〈 in non-Latin alphabet 〉*, he breaketh battels and subdueth warre, as the Septuagint, *Victor bellorum: an overcommer of battels*, as the Chaldee Paraphrast. 2. Because he is exercised in warre, and fighteth the battels of his people, giving them good successe: as *Ezechiah* thus encouraged his people against *Senacherib*; *With him is an arme of flesh, but with us is the Lord our God to helpe us, and to fight our battels,* 2. *Chron.* 33.7. *Simler*. 3. He is a man of warre in respect of his prudence and policie: as a wise Captaine will watch his best opportunitie, and then he will set upon his enemy; so the Lord a great while suffered the Egyptians to go on, but when he saw his time, he came upon them, and overthrew them all at once▪ *Ferus*. 4. A wise warrior will make best choice with what weapon and force he will encounter his enemy: so Christ was this wise warrior, who having not to deale with flesh and blood, but with spirituall enemies, did not arme himselfe with carnall, but with spirituall weapons: *Contra potestatem superbiae, humilitatem induit contra spiritualia nequitiae fortitudine charitatis seipsum pr•lcinxit: Against the power of pride, he put on humility; against spiritual malice and impiety, he armed him|self with charity.*

QUEST. X. Why now it is said His name is Iehovah.

Vers. 3. His name is Iehovah. 1. The Latine translator readeth, *Omnipotent is his name*, which although it be true of God, that he is omnipotent in himselfe, and so the name of God signifieth God himselfe, and that by the invocation of the name of God, miracles and wonderfull things are wrought, as *Moses* here, when he stretched out his rod upon the sea, did also invoke and call upon the name of God: yet it is not the meaning of this place, where in the Hebrew, it is *Iehovah*, which signifieth not omnipotent, but is a peculiar name, which is given unto God in Scripture. 2. The true reading is, *Iehovah is his name*, which *Oleaster* deriving of *hovah*, which signifieth destruction, maketh this to be the meaning▪ that the Lord had now shewed himselfe *Iehovah*, in the destruction and overthrow of his enemies: but the word being *〈◇〉* rather of *••aiah to be*, as of the same root, the Lord calleth himselfe *Eheje*, *Exod.* 3.13. the Lord now sheweth *〈...〉* *Iehovah*, in making good▪ *〈◇〉* promises, in delivering of his people and in shewing his Majestie and power: that *〈...〉* before made himselfe knowne to *Moses* by his name *Iehovah*, *Exod.* 6.

so now as a mightie *Iehovah*, he performeth that which there <◇> promised. *Simler*. See more of the name *Iehovah*, *Exod. chap. 6. qust. 7.* and before.

QUEST. XI. Of the name of the Captaine see over <◇> .

Vers. 4. *HI[•] chosen captaines, &c. they sank like <...>* . 1. The word is <...> signifieth <...> ▪ captaines over <...> thinke they were so called <...> , because they were i[•] the next place <...> King, as *Daniel* was one of the <◇> , that <...> the other

Page 179

governours, *Dan. 6.3. Hier. in. 5. cap. Dan.* Some because they were in the third place from the King. *Piscat. Gregor, Nyssen.* upon this song bringeth divers interpretations, as they were called *tristat[•]*, that [•]ode upon three horses: or they which could stand against three, or they which had the third place in the battel, that if the first and second were slaine, they might stand up in their place. *H[•]sychius* saith they were so called, which were of the Kings guard, which used three speares. *Origen. hom. 6. in Exod.* fleeth to a mysticall sense, who applieth these *tristatas*, to those three wayes wherein a man sinneth, *in thought, word, and deed*, and such other allegoricall applications he hath, which come not neere the point. But the most probable conjecture is, that they were so called, as *Greg. Nyssen.* in the former place alleageth, because in every chariot there were three, one to guide the chariot, one to fight, another to defend. But I like *Cajetans* conceit rather, that thinketh there were in every chariot nine, three on each side, and three before, and that every chariot had his Captaine, as it may be gathered, *cap. 14.7.* If every chariot had his peculiar captaine, it is like there were more than three in a chariot: this sense the Septuagint do favour, calling them < in non-Latin alphabet > , the *triarie* captaines, riders, so that these captaines were such as rid in the chariots. *Ex Perer.*

2. The chiefe Captaines then are drowned in the red sea, ^{*} as before they made the waters red with the blood of the Hebrewes children, and as both King and Princes consented in crueltie, so are they joyned in punishment. *Pellican.*

3 The Lord is said to cast them into the sea: the word is *jarah*, taken from archers: that as an arrow is cast speedily, and with strength out of a bow, so were they with violence cast into the sea. *Borrh.* and as a stone sinketh and never riseth againe, and being throwne, it falleth with violence: such was the destruction of *Pharaoh*, with violence not to be resisted, and they sanke as a stone that lieth still never to be recovered. *Ferus. 4.* To the same purpose afterward, they are said to be consumed as stubble, to shew their speedie destruction, as stubble is easilie set on fire. *Simler.* But as the fire which consumeth the stubble purgeth the gold: so the Israelites came forth of the sea like gold, that whereas they were murmurers before, now they do give thanks unto God. *Borrh.*

QUEST. XII. What is meant by the blast of his nostrils.

Vers. 8. *BY the blast of thy nostrils the waters were gathered.* 1. Some understand by this phrase the wrath of God, *Simler.* But he made mention of the wrath of God immediately before, and the dividing of the waters was a worke of Gods mercy, and favour to deliver his people, not of wrath, and afterward *Moses* expoundeth himselfe, *Thou blewest with the wind, vers 10.* whereof mention is made before, *chap. 14.21.* how the Lord sent a strong Eastwind. *Iun. Vatab.* 2. And by this phrase, how easily the Lord can confound the wicked, *Levi attactu Dei concidunt omnia, By the least touch, even by the blast of his mouth all things do fall to the ground. Pellican. Si hoc solo spiritu potuit, quid poterit cum veneri[•] cum Majestate, If the Lord could do this with his breath, what is he able to do when he commeth in his Majestie? Ferus. 3.* And in that he saith the

depthes were con•ealed together, where the word is *kaph*•▪ which properly signifieth the running or setting together of cheese; *Borrh.* it sheweth how easily the Lord commandeth his greatest creatures, that even he can cause the waters of the sea to come together as curd• and cheese: And in that it is added, the *Depthes* were congealed together in the heart of the sea: it de|clareth that they went not thorow the sides of the sea only, fetching a compasse like a semicircle about▪ but that they went into the middest and heart of the sea. *Simler.*

QUEST. XIII. Of the vaine boasting of the Egyptians.

Vers. 9. *THEemie said, I will pursue, I will overtake.* 1. The Egyptians are heere brought forth, as it were upon a stage, vaunting and boasting themselves, which kind of figure called *Prosopo|peia* doth more fully and emphatically set forth, how the Lord disappointed them of their purpose, than if it had been expressed by a simple narration. *Simler.* After the same manner *Siceras* mother is brought in, speaking and vaunting of the victory, *Iud.* 5. 2. This doth not only shew the pride and haughtines of theemie, but the great power of God, that whereas they made account of the victorie, comming with chariots and horse against naked and unarmed people, yet the Lord delivered them, as snatching the prey from betweene their teeth. *Calvin.* 3. And three things they purposed and promised themselves, to be enriched by the spoile of them; *Vatab.* And they purposed to put many to the sword, as *Moses* and *Aaron*, and the principall, and to take the rest captive, and to bring them againe into their service, and to possesse them as their inheritance. *Simler.* For so the word is best translated, as is shewed before in the divers readings.

QUEST. XIV. What are the strong, before whom the Lord is preferred.

Vers. 11. *WHO is like unto the Lord among the mightie?* 1. This being uttered with an interrogatilon, is more emphaticall, than if it had been barely affirmed. *Calvin.* 2. The most reade▪ *Among the Gods.* But the word *e•lim*, is also taken for the *Mightie*, as *Psalm.* 29.1. *Give unto the Lord yee sonnes of the mightie, give, unto the Lord glorie;* and it hath a more generall signification, preferring God before the Angels, both good and evill: which of the latter sort assisted the Magicians against *Moses*▪ and before the Idols of the Egyptians, upon whom the Lord also executed judgement, *chap.* 12.12. and before the mightie of the earth, for *Pharaoh* and his Princes were confounded. 3. This exposition is warranted by the like place▪ *Psal.* 89.6. *Who is equall to the Lord in the heavens, and who is like the Lord among the sonnes of the strong?* *Psal.* 89.6.

QUEST. XV. How the Lord is said to be fearefull in praises.

Vers. 11. *WHO is like thee so glorious?* 1. In three things God is preferred before all other, in holi|nesse, for the very Angels are imperfect in his fight: in feare and reverence, none is so to be revered as the Lord, whose glory the Angels cannot endure to behold, and in the power of his workes. *Siml.* 2. He is said to be fearefull in praises: which some do interpret, that whereas the Devils are feared because they worke mischiefe, God is feared, because his workes are mercifull and praise-worthy, as it is in the *Psal.* 130.3. *Mercy is with thee, that thou mayest be feared.* Some expound it, that God is not to be praised without feare and trembling; but the fittest sense is, *Quod Deus non potest rite laud•ri, <◇> rapiuntur omnes in stuporem: That God cannot duly be praised, but all men fall into astonishment,* no man can praise him as he is worthy. *Calv.* To this purpose the Prophet *David*, *Psal.* 89.7. *God is very terrible in the assemblies of his Saints.* Even the Saints, the holy Angels do tremble, and wonder when they consider Gods praises. 3. Lastly, God is said to doe wonders: many things amongst men are counted wonders, which wise men doe not admire: and many things are miraculous, even unto wise men, which are not so to the Angels: but God doth wonders, which are an astonishment even to the Angels. *Simler.*

QUEST. XVI. Wherein the Egyptians are compared unto lead.

Vers. 10. *They sanke as lead in the mighty waters, &c.* 1. *Impurissimo metallo comparantur: They are compared to the most impure mettall*, not to silver and gold, but to lead, which is called *ghophereth*▪ derived of *ghophir*, which signifieth dust or earth, because lead is of the most terrene and earthly nature of all the metals. *Borrh.* 2. Likewise they are compared to lead, *Quia peccatum sua mole ad inferna trahit: Because sinne by the waight thereof, draweth into hell.* And therefore by the Prophet wickednesse is compared to a talent of lead▪ *Zachar. 5.7. Ferus.* 3. Neither in respect of the waight of their sinne onely, but of the heavinesse of their judgement, doth 〈◇〉 similitude agree unto them, *Onere perfidiae & gravitate iudicii divini in altum depressi: They are borne downe into the deepe with the burden of their sinne, and the heavinesse of Gods judgement. Borrh.* 4. And beside, *Nullus fuit evitandi locus: There was no way for them to escape*, as lead swimmeth not, neither floteth in the waters, but sinketh downe to the bottome. *Osiander.* 5. Beside, whereas, *Omnia qua in opere metallorum conflatori•usurpantur; hic nominantur: All things which are used in melting of mettals, are here named, as fire, spirit, or wind, lead. Borrh.* Herein also they are likened unto lead, because that mettall is soonest of all metals melted, wasted, and consumed in the fire, and so the wicked are swept away with Gods judgements, whereas the righteous are thereby tried and purified, as silver and gold: So the Prophet *Ieremy* saith, *The bellowes are burnt, the lead is consumed in the fire, Ier. 6.29.* 6. Likewise this similitude sheweth, that this their sinking downe like lead, betokeneth their everlasting punish|ment: *Malitia graves, & importabiles Deo & hominibus abjiciuntur in abyssum inferni cum Satan• & Angelis illius discrucianti: They being weighed downe with malice, and importable to God and men, are cast downe into the bottome of hell, for ever to •e tormented with Satan and his Angels. Pellican.*

QUEST. XVII. How the earth is said to have swallowed them.

Vers. 12. *The earth swallowed them.* 1. Neither is the water here understood by the earth, as the earth is sometime taken for this inferiour part of the world, as when God is said to have made the heaven and the earth, as *August. quaest. 54. in Exod.* for this were somewhat coact. 2. Neither yet did the earth open and devour them, as the water swallowed them, as *Vatab.* For if they had beene swallowed up of the earth; as *Core, Dathan* and *Abiram* were, the Scripture would not have concealed so great a mira|cle. 3. Neither are they said to be devoured of the earth, *Quia in limo haeserunt: Because they did sticke in the mudde*, as *Simler.* For they were cast up upon the land. 4. Neither is the meaning, *Subito perierunt, a•s•eos terra deglutivisset: That they perished suddenly, as though the earth had swallowed them. Osiander.* For this is not a similitude, but a narration of the fact. 5. Therefore by the earth here is understood, *Alvens ••ari•: The chanell of the sea*, hemmed in, and compassed of the mountaines, as *Jonas* described the bottome of the sea, *I went downe to the bottome of the mountaines, the earth with her barres was about mee for ever; Ionah 2.6. Iun.* 6. *Ferus* by the earth understandeth hell, *Vbi nullus ordo, sed sempiternus horror inhabitat: Where there is no order, but everlasting horreur and confusion.* But the other sense better agreeth to the hi|storie. 7. Wherein appeareth the correspondency of the judgement of their state, *Amatores terren•rum dev•rabuntur à terra: The lovers of earthly things, are devoured of the earth. Pellican.*

QUEST. XVIII. How the Lord will lead and carry his people.

Vers. 13. *Thou wilt carry them in thy strength unto thine holy habitation.* 1. The word in the originall, is in the preterperfect tense, *Thou hast carried*, not that *Moses* only wisheth that the Lord would carry them to the land of promise: but he speaketh confidently, that the Lord which had redeemed them, would not now leave them, till he had accomplished his good worke toward them: and it is the manner of Prophets, to speake of things to come, as already done and past, because of the certainty of Gods promises. *Siml.* 2. Here *Moses* useth two effectuell words, the one is •achah, which signifieth to leade, as a shepherd leadeth, which sheweth the provident

care of God, as a faithfull and carefull shepheard leading his people like sheep. *Siml.* The other word, *nahal*, signifieth to carry: which sheweth both the tender care of God, that carrieth his children, as the mother doth her infant in her bosome, and the weaknes & infirmity of the people, that had need to be carried; yea which is more, Christ hath not only carried us, but hath carried our sins▪ *Fer.3.* Two reasons *Moses* here useth to encourage the people, not to doubt, but that the Lord will protect

them still, because to that end he had redeemed them, and beside, the Lord is of great power and strength, to carry them thorow all difficulties and lets whatsoever. *Calvin.*

QUEST. XIX. What is meant here by Gods holy habitation.

VNto thine holy habitation. 1. Some understand here mount Sinai, where the tabernacle was first erected. *Vatab.* But they were not planted in mount Sinai; there they continued not, as *Moses* saith, they should be planted in Gods inheritance, *vers.* 17. 2. Some doe referre it unto the tabernacle, which *Moses* saw by the spirit of prophesie, should be erected and builded: *Osiander.* But the tabernacle was set up in the desert where they dwelt 40. yeeres in tents and boothes, they were not there planted; and *Moses* speaketh of a certaine place, to the which the Lord would bring them, but in the desert the tabernacle had no certaine place, but was removed from one station to another. 3. Some apply this speech to mount *Zur.* *Borrh.* But there the tabernacle was not pitched, till many yeeres after their comming to the land of Canaan. 4. Therefore by the habitation of his holinesse, or by his holy habitation, the whole land of promise is better understood. *Iunius:* So called, both because there was the Lords tabernacle, where the Lords presence, and as it were, dwelling was: and that was the land promised so often to the Fathers. *Pellican.* And the Lord wrought his signes and wonders there, evident demonstrations of his presence, and it was the place of the incarnation and birth of Christ. *Simler.*

QUEST. XX. What nations should be afraid of the Israelites.

Vers. 16. Then the Dukes of Edom shall be amazed. 1. *Moses* here sheweth by the spirit of prophesie, that feare shall come upon the nations: the Moabites, whose feare is evident, *Num.* 22. when *Balaak* hired *Balaam* to curse Israel: the Cananites, as *Rahab* testifieth, *Ios.* 2.11. *When wee heard it our hearts did faint, and there remained no more courage in any of us.* The Edomites also were affraid, which was the cause why they denied the Israelites passage thorow their country, least they might have surpris'd it. *Simler.* 2. For the manner of their feare, they shall be as still as a stone, both because as a stone maketh no sound, or noise, so they shall not once mutter or move the tongue against the Israelites. *Osiand.* And as a stone is still without any motion or action, so they shall suffer the Israelites to passe over Jordan, without any resistance, as is evident, *Iosuah* 2. *Iun.* *Obmutescent & fient immobiles, ut lapis, They shall hold their peace, and be immoveable as stones.* *Pellican.* The Septuagint readeth 〈 in non-Latin alphabet 〉, they shall become as stones, that is, dead hearted, cold as stones through feare: as it is said *Nabals* heart through feare died within him, and was as a stone, 1. *Sam.* 25.37. *Simler.*

QUEST. XXI. Why the Lord is said to plant his people.

Vers. 17. Thou shalt plant them in the mountaine of their inheritance. 1. This word of planting sheweth both the care, which the Lord had of his people, as the husbandman with care, labour and diligence, setteth his plants. *Simler.* It signifieth also the firme and sure possession which the people of God should have of that country, that they should as plants take deepe rooting there: as the Prophet saith in the Psalme 44.2. *That the Lord had driven out the Heathen, and planted them*

in Calvin. 2. It is called Gods inheritance, because it was prepared for his people, adopted to be the Lords heires, to whom he had given the right and privilege of the first borne, before all the people of the world, *Exod.* 4.22. *Perer.* 3. The whole country of Sion is understood by the mountaine of Gods inheritance; because it was a land of hilles and mountaines, *Deut.* 11.11. *Iun.* And with speciall relation also unto mount Sion, which the Lord had chosen for his habitation, as *Psal.* 132.13. *The Lord hath chosen Sion, and loved to dwell in it, sayling, This is my rest for ever, here will I dwell.* Calvin. 4. The Land of promise is here set forth by three names: It is called *The mountaine of Gods inheritance*, prepared for the habitation of his people: the place, *Where the Lord would dwell*: it should be as the palace of the great King, the Lord would protect it, and watch over it: It is also called the *Sanctuary of God*: for to this end had the Lord chosen that land, therein to erect a tabernacle, and the publike worship of God. *Cajetan.*

QUEST. XXII. In what sense the sanctuary of the Jewes was called a firme and sure tabernacle.

The place which thou hast made to dwell in. 1. The Latine translator here readeth, *In firmissimo tabernaculo: In the most sure tabernacle which thou hast made:* but the word is *macon*, which signifieth a place, not *naco*, that is *sirme*, *sure*; yet this sense and interpretation is true, that it is called a sure tabernacle, as the next words shew, *Which thy hands have established;* And the Lord promised to dwell for ever, *Psal.* 132.14. 2. It was then a firme and sure habitation not, as some doe take it, promised so to be conditionally, that if the Jewes had continued in the obedience of Gods Commandements, he would have dwelt among them for ever; for the tabernacle was not appointed to continue for ever, but the Sanctuary, and the ceremonies and rites thereof were to give place unto Christ. But it was a firme and sure tabernacle, because there the Lord was publicly worshipped at Jerusalem, above a thousand yeeres, from the first to the last, as may thus appeare. At the first the Sanctuarie with the Arke was in *Shilo*, for 300. yeeres and more, from the first entrance of the Israelites, untill the time of *Heli* the high Priest: then the Philistines tooke the Arke, where it stayed seven moneths: after it was placed in the house of *Aminadab*, where it continued about 50. yeeres, till the eight yeere of the reigne of *David*: then it abode three moneths in the house of *Ob•d Edom*: from thence it was removed to the city of *David*, where it remained 42. yeeres, till it was carried into *Salomons* temple: where it continued about 420. yeeres, from the 11. yeere

of *Salomons* reigne, * till the captivity of Babylon; and after the captivity the temple being reedified, endured for the space of about 500. yeeres, till 42. yeeres after the death of our Saviour: So that from the first setting of the Arke in the temple, in the 11. yeere of *Salomons* reigne, untill the dissolution thereof, 42. yeeres after Christ, were about 1000. yeeres. In respect therefore of this long continuance, it may be said to be a firme and sure tabernacle. *Perer.* 3. The tabernacle was a type of Christ and his Church, and in that sense was firme and sure. *Simler.* And beside, we must understand, as *Lyranus* well noteth, *Sub promissione templi materialis coeleste templum: Vnder the promise of the materiall temple, the heavenly temple of glory.* And as *Pellican* observeth, *Significat statum gloriae beatorum, ubi haereditas sola est sanctorum: It signifieth the state of glory, where is the inheritance onely of the Saints.* And in this sense, it was a most sure tabernacle.

QUEST. XXIII. Of the meaning of these words, for ever and ever.

Vers. 18. *The Lord shall reigne for ever and ever.* 1. The Septuagint readeth, 〈 in non-Latin alphabet 〉, *For ever, and further; or, yet;* which *Origen* expoundeth thus: if he had said, *In secula seculorum: For ever and ever; or for all ages*, although a long time should so be expressed, yet it

might bee supposed to have an end, if not in respect of us, yet unto God: but now when it is added, For ever, and further, *Nullum sensum termini aut finis alicujus relinquit: Now there is no place left at all, for any end to be imagined.*

2. But the Latine translator readeth, *In aeternum & ultra: For ever and beyond, or longer:* which *Lyra/mus* thus expoundeth, because the word *holam*, translated, *for ever*, sometime is taken for a finite time, yet long, as for the space of fifty yeeres, the other word is added, *Vt significet aeternitatem*, to shew that hee meaneth eternity indeed. *Thostatus* thinketh, that *ultra, beyond, additur ex abundanti ad significandam magnam affectionem loquentis, is added of abundance more than need, to signifie the great affection of the speaker, because ultra aeternum nihil est, beyond eternity nothing is. Thomas* thus interpreteth, *In seculum & ultra, id est, ultra quameun{que} durationem datam: For ever, and beyond, that is, beyond any time or continuance that can be given: or, ultra aeternitatem participatam à creatore: God is said to be beyond eternity, that is, such eternity as is participated unto the creature: In regard that God hath eternity in himselfe, hee is said to be more eternall than that, to the which he giveth eternity. So Hugo S. victor. Et ultra, •on quantum ad temporis spatium, sed quantum ad dignitatem, •d est, super omnes: For ever, and beyond, not in respect of the space of time, but in respect of dignity, because God reigneth above all. Rupertus, Vltra id quod vider•potes: beyond that which thou seest, or canst in thy minde conceive, or thinke of eternity.*

3. But the cause of this great variety of opinion, and businesse, which these Interpreters make to themselves, is, because they labour still to justifie and uphold the Latine translation, whereas the word *hedh*, or *ghedh*, as some reade, signifieth not here, *yet* or *beyond*, but it is taken for perpetuity, and eternity, as the Lord is called *Shocen heedh, He which inhabiteth eternity*▪ *Esay* 57.15. The words then are better read, *For ever and ever:* the first ever may signifie the time of this present world, the second, the time after this world: *Non solum quamdi•durat seculum, sed etiam post hunc mundum in aeternum regnat: Not only while this world lasteth, but after this world he shall reigne for ever. Pellican.*

And although the Kingdome of God, in the externall regiment of that commonwealth of Israel, were not eternall, the temple long since being destroyed, and the policy of that state being dissolved: yet in respect of the true Israel of God, the Kingdome of Christ hath no end. *Cajetan.* And as the Lord had now shewed his power upon the Egyptians in their overthrow, and in the preservation of his people, so for ever shall the Lord shew himselfe mighty in the protection of his Church, and in the confusion of their enemies. *Ferus.* Thus the Kingdome of God is opposed against all terrene and earthly Kingdomes, which are but temporall, and against the vaine Gods of the Egyptians: for the Lords Kingdome, and not theirs should remaine for ever. *Simler. Borrh.*

QUEST. XXIV. Whether this be a part of Moses song.

Vers. 19. *FOr Pharaohs horses, &c.* 1. Some thinke that this is no part of the song of *Moses*: but rather an historicall narration, shewing the cause why *Moses* and the Israelites did celebrate the praise of God, both for their glorious deliverance, and the overthrow of their enemies. *Calvin.* But it seemeth rather to be a part of *Moses* song: containing the summe of the whole, partly in the destruction of Gods enemies, partly in the preservation of his people. *Simler.* And these reasons may shew it to bee part of the song. 1. Because otherwise the song would seeme to bee defective, because no mention is made before in the song, how the Israelites went on dry land thorow the sea. 2. It containeth a reason of the last sentence before, namely of the power and Kingdome of God; that God had given an evident demonstration of his power, in the overthrow of *Pharaoh.* *Osiander.* The reason and amplification can[n]ot be divided from the sentence. 3. The like song is found, *Apoc.* 12.10. *I heard a voice saying, now is salvation in heaven, and strength, and the Kingdome of our God, and the power of his Christ, for the accuser of our brethren is cast downe:* As there in that heavenly song, the reason cannot bee sequestred from the first clause, so neither in this song of *Moses.*

Vers. 19. *IN the midst of the sea.* Whether the Israelites went thorow the midst of the sea, or part thereof, there are three opinions. 1. Some thinke that they fetcht onely as it were a semicircle in the sea, and arrived againe on that side which is toward Egypt: so *Thostatus*. But this opinion is

confuted before at large, *quaest.* 17. *in cap.* 14. 2. Some thinke that they went just over the midst of the sea, from the West side to the East; but that is not like, because they arrived againe in the wilderness, Etham, from whence they went when they entred into the red sea, as it is evident, *Num.* 33.8. It is not like that the wilderness of both sides, (the sea comming betweene) should be counted a one desert, and beare the same name: and if they had gone right over, they had kept the way to Arabia, declining altogether from Palestina. And although the word be *betoch, in the midst*, that is not so taken, as though they precisely should keepe the midst of the sea: but the word signifieth as much, as *within*, as *Gen.* 18.26. *If I shall finde but fifty persons in the midst of the City*, that is, *within the City*; as *Gen.* 25.10. *Ephron sate in the midst of the sonnes of Heth*, that is, *among them*: So the Israelites went in the midst of the sea, that is, within it. *Piscator*. The common mappes therefore are here in error, that describe the journey of the Israelites thorow the midst of the sea, from one side to the other straight over. 3. Wherefore the truer opinion is, that they went thorow the sea, but at the further end, and corner of it as it were, *Piscator*. They went into the very depth of the sea, and fetched not a compass onely in the side of the sea, as the first opinion seemeth to be: for the waters are said to be congealed in the heart of the sea, *vers.* 8. *Simler*. Neither yet did they passe thorow the midst, as though the sea should have beene parted into two equall parts, but their way thorow the sea was somewhat aslope, as it might bee from the West to the Northeast, because they meet with the wilderness of Etham againe, which vast desert seemeth to have fetched a compass from Egypt side about the end of the red sea, and so winding againe on the East side: So that I neither thinke that this desert of Etham, was altogether on the West side of the red sea toward Egypt, for it is altogether unlike that the Israelites arrived toward Egypt againe: neither was part of it quite on the other side of the red sea Eastward toward Arabia, but that it was one continued desert, from that place where they entred the red sea, and so fetched a compass about the North end of that sea, to the place where they landed: see more hereof. *Quaest.* 17. *in cap.* 14.

QUEST. XXVI. Of the divers kindes of women singers mentioned in Scripture.

Vers. 20. *And Miriam the prophetesse.* *Miriam* and her company, and queere of women, being encouraged by the example of the men, and following the direction of *Miriam*, that was stirred up by the instinct of the spirit, being a prophetesse, did both by singing and seemely dauncing and gestures, expresse their joy, and give thanks unto God: So that not onely men, but women also did use to sing unto the praise of God: *A lande enim Dei nem tacere debet: For none ought to bee silent in Gods praise.* But we shall finde three sorts of women singers in the Scriptures. 1. Some were such as were used only for recreation, for the voice of women, for musicall harmony, doth in these two respects excell the voice of men, both in smalnesse and sharpenesse, and in the continuance and unchangeablenesse: the constancy of voice and time, holdeth in that unconstant sex: So *Salomon* for his pleasure and recreation, had men singers and women singers, *Eccles.* 2.8. 2. Another sort of women singers, were such as were used to set forth the praise of God in publike solemnities: and these were either professed singers; as among those that returned from the captivity of Babylon, there were two hundred singing men and singing women, *Esra.* 2.65. or they were voluntaries, such as of their owne accord came forth triumphantly, to meete those that returned in victory, as the women met *David* and *Saul* with songs and daunces, 1. *Sam.* 18.5.

3. There was a third sort of singers, that were extraordinary, who did not onely sing, but by the spirit of prophesie indited to the praise of God, as *Miriam* here, and *Deborah*, *Iudg.* 5. and *Anna*, 1. *Sam.* 2. *Mary*, *Luk.* 2.

QUEST. XXVII. Whether women did at any time publicly prophesie.

The Prophetesse. *Miriam* was a Prophetesse, because the Lord used to speake unto her by vision, as unto other Prophets, as is evident, *Num.* 12.2. where she and *Aaron* object against *Moses*, *Hath not the Lord also spoken by us?* Such Prophetesses were *Deborah*, *Anna*, and *Huldah*, and in the new Testa|ment *Elizabeth*, *Mary*, *Anna* the daughter of *Phamul*, and *Philips* foure daughters also were Prophe|tesses, *Act.* 21.9. But here the question is, whether these Prophetesses were admitted, or did take upon them publicly to teach. 1. Some are of opinion that they did not, because according to *S. Pauls* rule, women ought to keepe silence in the Church, 1. *Cor.* 14.34. 2. Other thinke that women were barred, *A pradicatione tantum, non à laude Dei: They were only enjoined silence from preaching, but not from praising God.* 3. But it is more probable, that these Prophetesses extraordinarily stirred up, did also publicly pro|phesie, not privatly onely in their families: as may be proved by these reasons. 1. Because the gift of pro|phesying, was given them to edifie the Church withall: they having then the gift, did use it to the right end. 2. It is confirmed by example: *Miriam* saith, *The Lord hath spoken by us: Deborah* judged *Israel* pulb|likely, being a Prophetesse, *Iudg.* 4.4. she did therefore exercise her propheticall gift publicly. 3. Saint *Pauls* speaketh of women prophesying in the congregation, 1. *Cor.* 11.5. It should seeme then, that some women being Prophetesses, such as *Philips* daughters were, did publicly prophesie. *Beza* thinketh the Apostle speaketh not of the particular act of women, but of the whole act of the congregation, which is said to pray or prophesie, when one only prayeth or prophesieth, that is, preacheth. But it seemeth other|wise by the use of this word elsewhere: *Yee may all prophesie one by one, that all may learne*, 1. *Cor.* 14.31. Here the Apostle speaketh of the particular act of prophesying: Others answer, that the Apostle com|mendeth not this use of women to prophesie publicly, but elsewhere reproveth it, enjoyning women to keepe silence in the congregation as *chap.* 14.34. *Genevens.* But it rather seemeth that the Apostle mislik|eth not the act in the extraordinary prophesying of women, but the manner, and willeth that it should

be done with comelinesse and order. And concerning that place objected, wherein silence is enjoined women: * the Apostle speaketh of the ordinary calling of preaching and prophesying, which women ought not in any wise to usurpe, not of the extraordinary gift and function of prophesying: which as the Lord hath sometime given unto women, so no doubt, they accordingly used the same: herein therefore, I sub|scribe rather to the judgement and opinion of *Simlerus*.

QUEST. XXVIII. Why *Miriam* is said to be the sister of *Aaron*, not of *Moses*.

The sister of Aaron. She is called the sister of *Aaron*, rather than of *Moses*, for these reasons. 1. *Ne videretur Moses genus suum commendare: Lest Moses might have beene thought to commend his kin|dred.* *Ferus.* 2. Because *Aaron* was the elder brother, and so she was first *Aarons* sister, before she was *Mo|ses*. *Simler.* 3. Because she lived in *Egypt* in the time of *Moses* absence and exile, and so was better knowne commonly to be *Aaronssister* than *Moses*. *Piscator.* 4. Beside, it seemeth that, *Conjunctius vixit: Shee was in great league with Aaron*, for they two conspired together against *Moses*, *Num.* 12. *Simler.* 5. And this is expressed concerning *Miriam*, here called a Prophetesse, to shew how the Lord blessed that house of *Levi*, and what worthy instruments he raised from thence; *Mose• elegit in ducem, Aaron in Sacerdoft•m, Miriam in prohetissam: Moses was chosen to be the Captaine, Aaron for a Priest, and Miriam was a Prophetesse.* *Ferus.*

QUEST. XXXIX. Why Miriam taketh a timbrell.

TOoke a Timbrell in her hand. 1. *Ferus* thinketh that the women did here more than the men, singing not only with voice, but with instrument, *Quia infirmi, quales sunt mulieres, pluribus incitamentis opus habent: Because the weake, such as women are, had need of more encouragements:* But this was no signe of weaknesse in *Miriam*, being here called a Prophetesse. 2. Therefore shee tooke this instrument, *Vt ad certos modos carent:* That they might sing in measure and order. *Osiander.* For timbrels, *Prae cateris instrumentis ad numeros & mensuram aptiora sunt: are fitter to keepe number and measure by, than other instruments.* 3. Because the striking of timbrels might seeme somewhat too light, in so waighly a businesse, it is here divers wayes excused: First, *Mos gentis eum excusat: the fashion of that nation doth excuse them,* with whom it was ordinary, for the women to play upon timbrels, as *Psal. 68.26. The singers went before, the players of instruments after, in the midst were the maids playing with timbrels.* *Calvin.* Secondly, their intent is to be considered, *Choreos ducunt non ad petulantiam carnis, sed adjucunditatem spiritus, &c. They dance not to shew the wantonnesse of their flesh, but the sweet joy of the spirit, rejoycing for Gods benefits.* *Pelican.* Thirdly, Shee did it, *motu prophético, by a propheticall motion.* *Iun.*

QUEST. XXX. Whether the women came with pipes, beside their timbrels, or with dances.

Vers. 20. *The women came out after her with timbrels and dances.* *Iun.* readeth with timbrels and pipes, or flutes; but the first rather, as shall thus appeare. 1. The word *mecholoth* here used, hath three significations: it sometime signifieth a pipe or flute, as *Psal. 149.3. Let them praise his name with the flute, &c. with timbrels also and harpe.* Sometime it signifieth the company it selfe of the dancers, as *Iud. 21.21. The daughters of Shiloh came forth, Lachiel Bamechiel, to dance in companies: it also signifieth the dancing it selfe, as Iud. 11.34. Iepthahs daughter came forth with timbrels and dances:* There is no mention made of any company that was with her, for then *Iepthah* would have taken any of the company rather (all comming out together) than his onely daughter. 2. Now that it is here taken rather for either of the two latter senses, than in the first, it may appeare by these reasons. 1. Because *Mecholoth* more usually, and in most places, is so taken for dances, or companies dancing, than for pipes, as in the places before alleaged, *Iudg. 11.34. Iud. 21.21. 1. Sam. 18.6. and beside Cantic. 6.12. Ier.31.4.* 2. Because so was the use and practice for women, to play upon timbrels, dancing withall, as is evident in *Iepthahs* daughter meeting her father, and the women of Israel meeting *Saul* and *David:* and *Psal. 68.26.* there were other that played upon instruments, and the maidens played upon timbrels. 3. And hereunto the two reasons before alleaged in the divers readings upon this place: that it is like, the rest of the women did imitate *Miriam:* now shee is mentioned onely to have taken a timbrell: againe, *Miriam* sang first, and they all answered her; but if they had played upon pipes, it would have hindred their singing.

QUEST. XXXI. Of the lawfulness of instruments of musike.

NOW concerning this example of *Miriam* and her company, playing upon timbrels, how farre it is to be imitated, shall briefly be shewed. 1. Such signes (whereby men expresse their joy, such as these timbrels were, and of the same kind are other instruments of musike) are of two sorts, either such as were commanded, and so necessary, or voluntary: the signes commanded were either ceremoniall and typticall, prefiguring somewhat concerning Christ and his Church, which being but shadowes of things to come, are abolished now, the things, whereof they were types and figures, being exhibited: or else they were politicall, which only concerned the policy of the common wealth, which being now dissolved, the date of such signes is also expired. The voluntary signes are likewise of two sorts, either such as come of a naturall motion, as the using of instruments for recreation, which may be used so long, untill they should be found to bee against common order, or honesty, or against any worke of grace or regeneration. Or they are such, which are used to serve to set forward any act of godlinesse and grace, as *David* by his musike

allayed the malady and evill spirit of *Saul*; and these are no longer to serve, than as they may be helps unto such workes of grace: But this signe here used by *Miriam*, to testifie her spirituall joy, was not of this latter sort▪ but she did it by a propheticall motion, therefore it was not voluntary, but she was thereunto moved and directed by God. Then this is no warrant for them that abuse instruments and dauncing, to wantonnesse, for in that it is said she did it, being a prophetesse, and so with a propheticall spirit, it sheweth that this example is extraordinary, and therefore not to be drawne into imitation, *Iun. in Ana/lys.* that is, in respect of the particular manner: but in regard of the generall use and intention, it may and ought to be followed, to use singing to the praise of God: that as *Mary* did sing, *Non amatori, non tur/pia cantica, sed pia: Not love songs, or wanton sonets, but godly; sic nos cantemus Domino: so let u sing unto God. Ferus.*

QUEST. XXXII. Of dancing.

Concerning dancing, we find thereof foure sorts in Scripture. 1. There was a spirituall kind of dauncing, which proceeded of an extraordinary motion, as *David* danced before the Arke to testifie his joy. 2. There was a civill kinde of dancing used in triumphes, when they met the Captaines with dauncing, returning from the conquest of their enemies, as *David* and *Saul* were met. 3. They used dancing for honest recreation, as the daughters of *Shiloh* used to doe in their yeerely solemne feast, *Iud. 21.19.* 4. There was a fourth sort of wanton and lascivious dauncing, such as *Herodias* daughter came skipping in with, to please *Herod*, wherewith his amorous and lustfull eye was intangled, and *Iohn Baptists* head begged: of these, the two first are lawfull and commendable, the last wicked and abominable, the third in/different and tolerable.

QUEST. XXXIII. Whether *Miriam* did sing the whole song, or repeated only the beginning.

Vers. 21. *ANd Miriam answered the men. Sing yee unto the Lord: Moses* repeated only the first verse▪ which seemeth to be the ground, and foot of the song, but it is like that *Miriam* sang the whole song, as is partly shewed before *quest. 2.* and shall be now further declared. 1. Beside the opinion of *Ferus, Vatablus, Pellican, Simlerus, Osiander*; that all consent herein, that shee with her company did sing the whole song: by these reasons, further it may be gathered, because shee is said to be herein a Prophe|tesse: she shewed her propheticall gift in singing; but to have repeated only one verse of the song, had beene no such propheticall action. 2. In this short sentence *Miriam* professeth to sing, and giveth the reason thereof: it is not like that she so ended, giving a reason, why she would sing, and singed not, shee supplied then the song, as well as she yeelded a reason thereof. 3. This being an incouragement and charge withall, unto the women to sing, *Sing yee*, it is like that they also followed, and answered her in song, as the men of Israel did *Moses*, shee being a Prophetesse and bidding them sing, it is not to be doubted, but that they followed her direction, and did sing. 4. The like example is found, 1. *Sam. 18.6.* Where only the ground and summe of the song is repeated, *Saul hath killed his thousand, and David his ten thousand.* It is very like that the women did sing more than there is expressed, but for brevities sake, the principall part of the song is only set downe, and so is it thought to be done here.

QUEST. XXXIV. Whether the desert of Shur, were simply a desert, and barren place.

Vers. 22. *Then Moses brought Israel from the red sea, and they went forward to the wilderness of Shur.* 1. The word signifieth to cause them to goe: which sheweth that *Moses* with much adoe brought them from thence, being too much intent upon the spoile of the Egyptians. *Simler.* 2. And where|as they are brought into a barren desert, where they were much distressed for want of water, it appeareth that the Lord would not bring them into Canaan, but thorow much tribulation

and tentation. *Borrh*▪ 3. *Pellican* thinketh that it was called a desert, not because none inhabited there, but for that it was cragly and full of hills: but I rather subscribe to *Iosephus* opinion, that it was *Difficilis regio propter ciborum & quarum extremam inopiam: An hard country* (thorow which they were to passe unto mount Sinai) *both for extreame penury of food and water: ut ne brutis quidem alendis, ne dum hominibus idonea; that it was unfit to nourish cattle, much lesse men, lib. 3. cap. 1.* This wilderness of Shur, many doe thinke to bee the same desert, which is called Etham, wherein they travelled three dayes journey after they came out of Egypt, *Num. 33.8.* And here they are said presently to enter the wilderness of Shur. *Sic Thostatus, Siml. Borrh.* And this wilderness of Shur lyeth, they say, betweene the two seas, the red sea, and the Philistims sea, one way, and betweene the Philistims country, and Egypt another way: *Borrh*▪ But that the desert of Shur and of Etham, are not the same, but altogether diuers, it shall now be shewed.

QUEST. XXXV. The desert of Shur, and Etham not all one.

1. Some thinke that Etham should be the generall name of the whole desert, and Shur only of a part▪ *Simler.* Others that Shur is the generall name, and Etham a part thereof. *Borrh.* But neither can be so. 1. Shur cannot comprehend Etham, for Etham belonged unto Egypt, and stretched unto the red sea: hereupon the City Pithom, which the Israelites built in Egypt, was so called, because it was the mouth of the wilderness of Etham, and the entrance into it. *Iun.* But the desert of Shur was no part of Egypt, but is said to be over against Egypt, 1. *Sam. 15.7.* and it was the bounds of the country of the Israelites, *Genes. 25.18.* 2. Neither was the desert of Shur a part of the wilderness of Etham: for Etham touched the red sea, and from the sea they journeyed three dayes in the desert of Etham, *Num. 33.8.* But wee

Page 186

doe not find that the desert of Shur came so farre as the red sea: being the South border of the Israelites country, who extended not their dwelling to the red sea.

3. Wherefore the wilderness of Etham where the Israelites went into the red sea, and came out, was all one continued desert, fetching a compasse by the North end of the red sea: and Shur was the name of that desert into the which they came out of the wilderness of Etham: the words then are to be understood, as *Iunius* well distinguisheth them, that *Moses* brought the Israelites from the red sea, to goe forward into the wilderness of Shur, but before they came thither, they spent three dayes journey in the desert of Etham. *Iunius.*

QUEST. XXXVI. Of the place Marah.

Vers. 23. *Therefore they called the name of that place Marah.* 1. *Augustine* readeth *Mazra*, but the word is *Marah*, so called of the bitterness: the Septuagint make it no proper name, but interpret *< in non-Latin alphabet >*, *bitternesse*, whereas the proper name *Marah* was retained. 2. *Augustine* moveth here this doubt, seeing it was called *Marah*, of the bitter waters, which they found there, after they came thither, how was it called *Marah* before? his solution is, because these things were written after they were done, and at such time as this history was written, the name thereof was called *Marah*, *quaest. 56. in Exod.* But beside, it is usuall in Scripture by the figure *Prolepsis*, to call places by the names which are given them afterwards, as is evident in the name of *Dan*, *Gen. 14.14.* which was not given that place in *Abrahams* time: and of *Succoth*, *Gen. 33.17.* which afterward *Iacob* so called. 3. This seemeth to be that place, which *Plinie* calleth *fontes amarus, bitter fountaines, lib. 6. cap. 29. Iunius.*

QUEST. XXXVII. Of the grievous sinne of murmuring.

Vers 24. *Then the people murmured against Moses.* The sinne of murmuring was a great transgres|sion, and it includeth many other particular sinnes in it. 1. Their murmuring shewed, that they were utterly forgetfull, and oblivious of all the great wonders which the Lord had done for them. *Borrh.* 2. They were ungratefull for all the benefits which they had received, as though the Lord had done nothing for them: *Ingratitudo perpetua Iudaici populi, &c. The perpetuall ingratitude of the people of the Iewes, is set forth in Scripture.* 3. They shew their incredulity and distrust, when they say, *What shall wee drinke,* as though the Lord could not provide them drinke. *Osiander.* 4. They are impatient and discontent: *In prosperis gaudem, in adversis murmurant: They rejoyce in prosperity, but straigh way they murmur in adversity. Ferus.* 5. It bewrayeth their disobedience, and disloyalty to their governours, they murmur against *Moses, accusing him, as though he would kill them with thirst. Simler.* 6. It maketh them prophane, that they have no heart to call upon God: *Pro murmure contra Mosen Dominum orasse debu•runt: In stead of murmuring, they should have called upon God. Pellican.* 7. It made them to extenuate the blessings of God toward them, as *Numb. 11.6. We can see nothing but this Man.* 8. It made a way for other most grievous sinnes, which they fell unto, as Idolatry, *Exod.34.* and fornication together with Idola|try, *Num. 25.*

QUEST. XXXVIII. Of the divers murmurings of the children of Israel.

COncerning the divers murmurings of the children of Israel, *Hierom* numb|reth them to have beene ten: the first for want of water, *Exod. 17.* the second likewise for water, *Numb. 20.* the third, *Exod. 14.* when the Egyptians pursued them: the fourth and fifth about Manna, when they kept it till the morning, and gathered it upon the Sabbath, *Exod. 16.* The sixth murmuring was for flesh, *Exod. 16.* and the seventh for flesh likewise, *Numb. 11.4.* The eighth for *Moses* absence, when they made the golden Calfe: the ninth, when they tempted God in fighting against the Amalckites, being forbidden, *Numb. 14.* The tenth, upon the returne of the Spies which were sent to search the Land of Canaan: *Hieron. d• 10. tentationib.* But if all the murmurings of the Israelites be summed together, they will bee found more than ten, not fewer than twenty. And they were of three sorts, either generall of the whole con|gregation, or speciall of some few, or particular of some principall persons. 1. Their generall murmurings were upon these occasions: first, for things which they endured, as, the increasing of their bondage in Egypt, at the first comming of *Moses*, *Exod. 5.21.* their feare to be all destroyed of the Egyptians, *chap. 14.11.* their wearinesse of the way, *Numb. 11.1.* their biting by Serpents, *Numb. 21.* Secondly, for things which they wanted, as for sweet and potable water, *Exod. 15.24.* for bread, *chap. 16.3.* for water in Relphidim, *Exod. 17.* for flesh, *Numb. 11.* for water againe, when *Moses* also offended, *Numb. 20.* Thirdly, they murmured, and disobeyed, when any thing was imposed them which they liked not, as twi•e they were disobedient about Manna, in reserving it till the morning, *chap. 16.19.* and in gathering it upon the Sabbath, *chap. 16.28.* where although their murmuring be not expressed, yet this their refractary disobe|dience could not bee without murmuring: So they rebelled in fighting against the Amalekites and Cal|naanites, being forbidden, *Numb. 14.41.* Fourthly, they murmured when their expectation was decei|ved, as upon *Moses* long absence, *Exod. 32.1.* when they heard a false report of Canaan, that the inhabi|tants thereof were invincible, *Numb. 14.* when *Core*, *Dathan*, and *Abiram*, with their adherents were sud|denly destroyed, *Numb. 16.41.* These murmurings in all were sixteene.

2. The second kind of murmuring was of some speciall men, as *Core*, *Dathan*, and *Abirain*, with two hundred and 50. persons murmured against *Moses* and *Aaron*, *Numb. 16.3.* The third kind was of some principall persons, as of *Aaron* and *Miriam* against *Moses*, *Numb. 12.* Of *Moses* himselfe at the waters of strife, *Numb. 20.* of *Aaron* being discontent and so negligent in his office, because of the death of his

two sonnes, *Nadab* and *Abihu*, *Levit.* 10.19. Here are foure more, and unto these others by diligent ob|servations may be added.

QUEST. XXXIX. Whether the wood had any vertue in it, that Moses cast into the water.

25. *And he cried unto the Lord, and the Lord shewed him a tree.* 1. The Hebrewes thinke that this tree had no vertue at all in it to make the waters sweet, but rather the contrary, but that God would therein shew his power, in healing one contrary by another, as *Elizeus* did heale the waters by cal|sting in of salt, which was more like to have made them more bitter, and our Saviour anointed the eyes of the blinde with clay and spittle, which was an unlike thing to heale them. 2. But it is more probable that there was some vertue in this wood to season and relish the water: because it is said, that the Lord shewed him, or as the Hebrew word signifieth, taught him the tree: *Tanquam tale jam liguoc esse quo posset hoc fieri. As though it were such a kinde of wood, as could doe this thing:* So *Augustine* reasoneth *quaest.* 57. in *Exod.* to whom *Calvinus* and *Simlerus* consent: for to what end else did the Lord direct *Moses* to that speciall tree, more than to others, unlesse we say that there were no trees there at all in the desert? But the words will inferre another sense, that seeing the Lord shewed him a tree, there was a tree to be shewed: as the Lord caused *Hagar* to see a fountaine, not which newly sprung out of the ground, but which was there before, though she saw it not, *Gen.* 21. The author of *Ecclesiasticus chap.* 38.5. affir|meth that there was vertue in the wood. 3. But *Iosephus* is deceived, who saith, *Moses fructum ligni ac|cepit forte ibi jacens: That Moses tooke a peece of wood lying there by chance:* whereas the Lord shewed it him: and he further addeth, that *Moses* did not cast in the wood, because the people asked what it should doe, but caused a great part of the water to bee drawne out of the fountaine, and so the residue became sweet; but this is also directly contrary to the text.

QUEST. XL. Wherein the miracle consisted of healing the waters.

NOW although there were some vertue in this wood to heale the waters, yet it was done not without a great m|racle. 1. Which consisted not herein because the Lord *Ostendit et lignum ubi nullum erat: Shewed him a tree where none was:* for this is confuted before. 2. Neither, *Quia in tali natura ligni Creator & demonstrator l|dandus est: Because the Creator and shewer is to be praised, in giving such a nature to the wood:* as *Augustine* in the same place: for if the nature of the wood had done it, it had not beene mi|raculous. 3. But herein was the miracle, that by the meanes of so small a peece of wood, such a deale of water was changed, as served such a great multitude. *Calvin.* And that it was suddenly and presently chan|ged. *Simler.* And the waters were but made sweet only for that time, and afterward returned to their bit|ter nature againe, as *Pliny* before alleaged, maketh mention of bitter waters there. *Iun.*

QUEST. XLI. Why the Lord used this meane in healing of the waters.

GOd could have healed the waters, if it had pleased him, without this tree. But it pleased him to use this meanes, for these causes. 1. To teach us, that we should not neglect the meanes, which God ap|pointed: So the Lord divided the red sea, and dried the way by a strong East winde: *Ezechias* was healed by a lump of figges: So God instructeth men, and begetteth them to the faith by the ministry of men. *Simler.* 2. God hereby also reproveth their distrust and diffidence, shewing, *Multa sibi in promptu esse re|media quibus{que} malis: That he hath many remedies in store, for whatsoever evils.* *Calvin.* 3. *Hoc medio uti voluit propter mysterium: He would use this meane because of the mystery.* *Ferus.*

QUEST. XLII. Of the mysticall signification of this tree.

NOW what mystery is signified in this tree, that sweetned the waters, shall bee shewed in a word. 1. Some by the bitter waters doe understand the killing letter of the Law, which is impotable and unpleasant, but being qualified by the Gospell, *Iam dulc|erit litera: The letter of the Law*

becommeth pleasant. Ferus. 2. This tree was a figure of that rod, which should come of the stocke of *Iesse*, and of the graft that should grow out of his root, *Isay* 11.1. who should make our bitter waters sweet, as he saith: *Come unto me all that labour; and I will refresh you. Borrh.* 3. It signifieth also, that our bitter afflictions, by faith are made easie and pleasant: which remaine bitter, sowre and tart, *Nisi fide adhibeamus ad lignum crucis Christi: Vnlesse we doe apply by faith the wood of Christs crosse, that i^e, beleeeve in his death. Osiander.* So also *Augustine; Praefigurans gloriam & gratiam crucis: It prefigured the glory and grace of the crosse.* 4. This further sheweth what wee are by nature, and what by grace: by these bitter waters the Lord would bring to light, *Amaritudinem quae in eorum cordibus latebat, the bitterness which lay hid in their hearts. Calvin.* By nature therefore, our waters, that is, our thoughts, and all our actions are bitter, but they are washed and purified by grace and faith in Christ.

QUEST. XLIII. What law and ordinances the Lord here gave his people.

Vers. 25. There he made them an ordinance, and a Law. 1. The Hebrewes thinke that this Law here gi|ven them, was concerning the Sabbath, which in the next Chapter is confirmed and establi|shed, where they are forbidden to gather Manna upon the Sabbath. But the law of the Sabbath was more ancient: for immediately after the creation, the Lord sanctified the seventh day of rest, to bee perpe|tually observed and kept of his Church. And it is not to be doubted of, but that the Israelites kept the Sabbath in Egypt, as may appeare by the institution of the Passeover, wherein both in respect of the num|ber

Page 188

of the seventh day, prescribed to be an holy convocation, and by the manner of keeping the same, in resting from all servile worke, *Exod.* 12.16. there seemeth to be relation to the rest of the Sabbath, and se|venth day, which they were already acquainted with, after the ensample whereof, they should keepe the seventh day of unleavened bread.

2. *Lyranus* thinketh that these were certaine ceremoniall Lawes, as of the red cow, prescribed after|ward at large, *Num.* 19. and other rites of legall purifyings, as also some judicials: But this is only his con|jecture without any ground, the first Law that was given the people after they came out of Egypt, was the morall Law: and before this, it is evident, that there were certaine ceremoniall rites, and ju|diciall equities kept by the Fathers: so that this was not the first time and place, that they received such things.

3. *Simlerus* is of opinion therefore, that such ceremonies and rites as were preserved, and continued by tradition from the Fathers, were here by the authority of God confirmed, that they should not take them as grounded upon custome only, but warranted and commanded by God. But it seemeth by the phrase, *He set them an ordinance*, that they received an ordinance not given them before: and seeing that the Lord intended shortly, within the space of little more than a moneth (as may be gathered, *chap.* 16.1. and *chap.* 19.1.) to give them Lawes and ordinances in mount Sinai, there appeared no such necessity, to pre|vent that time and place.

4. *Pellican* understandeth the Lawes and ceremonies, which were given afterward in mount Sinai, *Eo loci, sed non jam tunc: About that place, but not at that time.* But neither about that place, were the Lawes given, which were delivered in mount Sinai, for betweene Marah and the desert of Sinai, they had six sta|tions, or mansions, as they are numbred, *Num.* 33. from *verse* 9. to *vers.* 16. And this Law here mentioned, was given at this time, while they stayed in Marah, where they proved and tried their faith and obedience, as the next words shew.

5. Some thinke that the Lord here gave them Lawes, *Non scriptura, sed ore ut justè viverent: not in writing, but by word of mouth*, that they should live uprightly. *Ferus*. And what Lawes they were, is not here expressed. *Osiander*. But to what purpose should a Law be given not written, that the people might alwayes have it in remembrance?

6. Therefore, what this Law and ordinance was, is here in the next verse expressed, where the Lord moveth the people to the obedience of his Lawes, with promise to bee their protector, in keeping them from the plagues and diseases of Egypt. *Iun*. So that the Lord in this place, dealeth two wayes with his people, *Postquam aqua penuria illos examinavit, verbo etiam admonuit: After he had tried and examined them, with the want and penury of water, hee doth also by his Word admonish them to be more obedient. Calvin*.

QUEST. XLIV. Why the Lord at this time gave his people a Law.

NOW why the Lord gave them this Law and ordinance in Marah, the reasons may be these. 1. Because the people a long time having beene in bondage, were not used to the Lords yoke: they might have said then with the Prophet, *Isai. 26.13. Other Lords beside thee have ruled us: therefore, Hoc populo longa servitute oppresso forte i • dissuetudinem venerant: Because the people by their long servitude, might perhaps have growne to a disuse*, the Lord giveth them a Law. *Simler*. 2. The Lord in thus doing, *Pactum cum patribus factum renovat: Doth renne the covenant made with their Fathers. Pellican*. Hee doth give them a Law, to put them in mind of the ancient covenant made with their forefathers. 3. The Lord taketh occasion by this present benefit, in providing of them water in their distresse, to take triall of their obedience, *Postquam aquae penuria examinavit populum: After he had examined them with the penury of water. Calvin*. Which might serve as a preparative to move them to obedience. 4. Because they were a carnall and disobedient people, they had need of a Law to bind them, *Carnales enim cancello legis indigent: For carnall men had need to be held in by a Law. Ferus*. As the Apostle saith, *The Law is not given to a righteous man, but to the lawlesse and disobedient, 1. Tim. 19*. 5. The Lord here giveth them a Law, to shew what was the end of their deliverance, and redemption out of Egypt, not to live as they list, but to walke in obedience before God: *Populum docet ne ex servitute liberati ad carnis libidinem deflectat: He teacheth the people, lest they being delivered out of bondage, should turne unto the lust of the flesh. Pellican*. 6. And beside, the Lord would by this meanes, *Paulatim populum jugo legis adsuefacere: By little and little acquaint his people with the yoke of his Law*, which he was purposed to deliver more fully in mount Sinai. *Osiander*. So also *Simler*. and *Borrh*.

QUEST. XLV. Who is said here to tempt him.

And there he ••oved him. 1. Some doe understand this of the people, that they should tempt God: and in that sense it is understood two wayes: either that they tempted God, after he had given them a Law, which sheweth the great perversenesse of the people, that notwithstanding the Law given them▪ ceased not to sinne against God: or it is a reason why the Lord gave them a Law, because they there tempt[ed] him: this latte• sense *Calvin* preferreth, *Quod Deus populi malitiam castigaverit, à quo tentatu• fuerat: The Lord correcteth the malice of the people, of whom he was tempted*. But if it were understood of the people, the verbe would have beene put in the plurall number, *They tempted him*, as vers. 23. *When they came to Marah*, and vers. 24. *jil••• hag•am, the people murmured*, where *people* is in the singular, but *murmured* in the plurall: And againe, the coherence of the sentence beareth not this sense, *There he set them*, (that is, *the people*) *a law*, and *there he proved him*, the same *him* then he proved, unto the which he set a law.

2. Some thinke that *Moses* in Gods name proved the people. *Genevens*. But the same that is said before, to set them a law, doth also prove them, that is, God, and not *Moses*. 3. Therefore the meaning is, that God tried here the faith and obedience of his people: and this best agreeth both with the words before going, that he which gave a law unto them, is said also to prove them, and with the words following, *And he said, if thou wilt diligently harken, &c.* As God thus said to his people, so hee it was that proved them. *Simler*.

QUEST. XLVI. Of the divers kinds of temptations.

Vers. 25. *AND there he proved him.* 1. There are three kinds of temptations: God tempteth man, and man tempteth God, and the Devill is the tempter of man.

1. God is said to tempt two kind of wayes, either directly, and immediately by himselfe, or mediately by other: By himselfe, sometime he proveth and tempteth by blessings, to see if the people will be thereby perswaded to obedience, as he did by giving them Manna, *Exod.* 16.5. and *Deut.* 8.16. sometime by afflictions, to see if they will be faithfull, as he proved the Israelites in the desert 40. yeeres, *Deut.* 8.3. The Lord is said to tempt mediately, when others are the instruments and agents, but God the disposer, as, hee is said by false Prophets, to prove his people, whether they love the Lord with all their heart, *Deut.* 13.3.

2. Man also is said to tempt God, as the Israelites did in the wilderness, provoke the Lord by their tentations 40. yeeres, *Heb.* 3.10. And these tentations are of three sorts. 1. By despairing and distrusting in the power and assistance of God, as *Psal.* 78.41. *They tempted God, and limited the holy one of Israel:* they did limite and tie God unto meanes; that when they saw no ordinary meanes to be provided for, they despaired: as they spake against God, saying▪ *Can God prepare a table in the wilderness?* *Psal.* 78.19. 2. They are said to tempt and provoke God, which presume upon God, neglecting, or refusing the meanes: As our Saviour answered the Devill, that would have tempted him, to cast himselfe downe from the top of the pinnacle, and to trust in Gods assistance: *Thou shalt not tempt the Lord thy God:* to have presumed upon Gods helpe, where there was no cause or necessity, had beene a tempting of God. So the Prophet saith, that the King of Judah (in refusing to aske a signe, for the confirmation of their hope in God provoked God, *Isay* 7.13. 3. Men also tempt God by their curiosity, where as they aske things of God, which are not necessary: as the King of Judah would not aske a signe, because it was to tempt God, *Isay* 7.12. which is generally true, that he which beleeveth not Gods word without a signe tempteth him: but hee was deceived in the particular: for it is no tempting of God to aske a signe, where the Lord doth offer it, as in that place he did. So the Sadduces and Pharisees are said to tempt Christ, when they asked a signe: for men doe as well tempt God of curiosity, as of infidelity: of this sort was the temptation of the Israelites: *When they tempted God in their hearts, requiring meat for their lust,* *Psal.* 78.14. They did of wantonnesse and curiosity for their bellies (as the other curiosity is for the mind) lust for flesh when they needed not, having Manna to content them.

3. The Devill is said to be the tempter of man, that is, a seducer and leader of them into evill: and therefore he is simply without any other addition called the Tempter, *Matth.* 4.4. Here then *Augustines* distinction may well be received, *Vnam tentationem intelligimus, quae decipit, sic Deus non tentat; altera qua probat, sic tentamur à Deo:* Wee understand one temptation, which deceiveth, so God tempteth none; one that proveth, so we are tempted of God. The temptation of Satan hath a double act, one toward God, when hee tempteth and urgeth God against the Saints, and therefore is called the accuser of the brethren, the other toward men, and so he is the deceiver of the world, *Revel.* 12.9, 10. And in these temptations unto evill, there is a principall tempter and chiefe egger unto evill, which is the Devill, and ministring, and underserving tempters, as the concupiscence of our owne nature: So the Apostle saith, every man is tempted, *When he is drawne away by his owne concupiscence and is entised,* *Iam.* 1.14. As *Bernard* also well saith:

Diabolus proprio baculo nos caedit, & manus nostras proprio cingulo ligat, ut caro quae nobis data est in adiutorium fiat nobis in ruinam: The Devill doth beat us with our owne staffe, and bindeth our hands with our owne girdle, that our flesh which was given for our helpe, should bee unto our ruine. Bernard. meditat. cap. 15.

QUEST. XLVII. Of the difference betweene good and evill tentations.

IT shall not bee amisse here to shew the differences betweene good and evill tentations. 1. They differ in the efficient cause, God is the author of the one, as God tempted *Abraham*; the Devill of the other, as hee entred into *Iudasheart* and tempted him to betray Christ. 2. The end is divers: *Deus tentat ut doceat, Diabolus ut decipiat: God tempteth to teach us, the Devill to deceive us. August. de tempore, serm. 72. Abrahams temptation sheweth the one, and Iobs the other: Deus tentat ut corret, Diabolus tentat ut subruat, God tempteth to crowne us, the Devill tempteth to confound us. Ambros. lib. 1. d. Abraham. cap. 8. 3. The manner also is divers, the Devill promiseth faire and performeth foule, he maketh himselfe a friend, but in the end turneth a foe, hee beginneth like a Lambe, but endeth like a Lion. Ut spirituales defraudet transfigurat se in angelum lucis, ut fortes comprimat apparet agnus: To deceive those that are spirituall, he transfigureth himselfe into an Angell of light, to overcome the strong, hee sheweth himselfe as a Lambe. Augustin. soliloq. cap. 17. Hee inveigleth Judas with hope of gaine, when hee betrayed Christ, but he payed him with hanging. God contrariwise for the present seemeth to frowne, and to be as an enemy, but he in the end sheweth himselfe a father: hee beginneth with hard precepts, but endeth with sweet promises: Incipit à vinculis ferreis, finit ad torquem auream: Hee beginneth with ir*

bands, but endeth with a golden chaine: August. As Iosephs prison irons were turned into a golden chaine, Gen. 41.42. God handled Iob at the first as one of his enemies, Iob 19.11. but in the end he doth plentifully reward him, Iob 42.10.

4. Good temptations are wrought by good Ministers and instruments, evill temptations by evill instruments: the temptations wherewith the Lord proved Israel, were wrought by the hand of *Moses* and *Aaron*, and by good Angels: but the Sabeans and Chaldeans were Satans instruments in the afflicting of *Iob*: so *Augustine: Deus per homines bonos tanquam per ministros suos agit omne quod bonum est: diabolus per homines malos tanquam satellites suos exercet omne quod malum est: God by good men as his ministers doth whatsoever is good: the Devill by evill men as his assailes worketh all mischief: serm. 85. de tempore. 5. They differ as in the instrument that worketh, so in the measure of working: God tempteth his children according to their strength: as the Apostle saith: God is faithfull and will not suffer you to be tempted above that you are able, but will give an issue with the temptation: 1. Cor. 10.1. Good temptations are neither greater, nor more than the children of God can beare. But the Devill layeth on load, he hath never done, as he sent one crosse in anothers necke upon *Iob*: *Ingrui nuntius post nuntium, congregat vulnera: One messenger followeth at anothers heeles, he doubleth his strokes: Non unum telum diabolus habet, frequenter vulnera: The Devill hath more than one weapon, he sendeth his darts thicke, Ambros. lib. 4. in Luke. 6. They differ in the power of the tempter: God whom he will he draweth unto him by his temptations, he worketh upon mens hearts and affections, and turneth them as it pleaseth him: Ex nolentibus volentis facit: He of nilling maketh willing, August. But the Devill forceth none: Suadere, sollicitare potest, cogere compellit, non extorquet consensum, sed petit: He may perswade and solícite, but he can compell none: he extorteth not ones consent, but beggeth it. August. hom. 12. 7. Another difference is in the subject of the temptations, that is,**

such as are tempted. *Deus probatos sibi tentat, unde David, proba me Deus & tenta me: God doth tempt those which are knowne to him, as David saith, prove me O God and trie me, Ambros. lib. 1. de Abraham. cap. 8.* The righteous are the object of Gods temptations, as he tempted *Abraham*. But the wicked for the most part the temptations of Satan worke upon, as the Apostle saith, *2. Tim. 2.16.* That they may come unto *amendment out of the snare of the Devill which are taken of him at his pleasure.* 8. The matter of the temptation is divers: God tempteth about things externall, sometime *veris*, which things fall out in deed: as when *Abraham* was tempted to come out of his country: sometime *Compositis & fictis: With things supposed and pretended:* as when he was tempted to sacrifice *Isaack*. But the Devils temptations are most exercised in spirituall things: *Non solum in vitiis, sed in ipsis spiritualibus exercitiis laqueos abscondit: Hee doth not only in vices, but even in spirituall exercises hide his snares:* hee tempteth unto vice, and maketh men proude of vertue: *August. Soliloq. cap. 17. tom. 9.* 9. The successe of these temptations is much differing: God never faileth in his worke, neither is deceived: but his tentation hath the end for the which he sendeth it, as in the prooffe of *Abrahams* obedience. But the Devill is prevented in his pur|pose, and whom he seeketh to supplant, they become stronger. *Illuditur diabolus, & vulnere suo contra se armat, quem debilitandum putavit: The Devill is mocked, and with his owne wound armeth them against him whom he thought to weaken, Ambros. lib. 1. de poenitent. cap. 12.* 10. Lastly, the effect of these temptations is farre unlike: Gods temptations doe try out for the most part, that good, which is in a man: as *Abrahams* obedience appeared in his tentation: so *Augustine, Tentatio Dei non illud agit, ut ipse aliquid cognoscat, quod ante nesciebat, sed illo tentante, id est, interrogante quod in homine occultum est proclatur: God by his tentation seeketh not to know that which hee knew not before, but by his tentation as a kinde of interrogation, that which is hid in man is brought to light. Sermon. de tempor. 72.* But Satans tentation discovereth that evill which lieth hid in a man: as in *Iudas*, his malice and covetousnesse, in betraying his master for money. See more of the difference betweene good and evill tentations: doctrine 1. upon *Gen. 22.*

QUEST. XLVIII. Wherein the Lord at this time proved his people.

NOW the Lord at this time proved and tried the people in these three things. 1. *Tentavit aquarum penuria: He proved them by the penury of water: Borrh. Pellican.* 2. *Tentavit lege data: He proved them by giving them a law. Simler. Probavit eum num jugo adsuescere vellet: He proved them, whether they would yeeld unto the Lords yoke: Osiander.* 3. The Lord also proved them by his mercies, in healing the waters, and sending them drinke in their necessity. In the first hee trieth their patience, in the second their obedi|ence, in the third their thankfulness.

QUEST. XLIX. What diseases of Egypt he meaneth.

Vers. 26. *I Will put none of those diseases upon thee which I brought upon Egypt.* 1. Some understand here the diseases which the Israelites had in Egypt. *Cajetan.* But the words doe plainly shew, that hee meaneth such diseases as were imposed upon Egypt: called also the diseases of Egypt, *Deut. 28.60.* 2. Neither yet are the ordinary diseases of Egypt here understood, such as was the Leprosie, called (*Elephantiasis*) peculiar unto that countrey, caused by the contagion of Nilus: for the Lord speaketh of such extraordinary diseases, as hee brought at that time upon the Egyptians. 3. Some therefore doe referre them to the plagues of Egypt, which the Egyptians endured: but seeing most of those plagues were without their bodies, and here the Lord speaketh of such diseases as were in the body, as it ap|peareth by the reason annexed, *I am the Lord that healeth thee:* such plagues then as touched not the Egyptians in their bodies, are not here comprehended under the name of diseases: and beside, seeing this promise conditionall, upon their obedience, includeth a secret commination, that if they walke

not in obedience, the Lord will bring upon them all those diseases, and yet we reade not of such plagues, wherewith the Israelites were punished for their disobedience: it seemeth then, that those externall plagues of Egypt, are not here signified. 4. Wherefore speciall reference is here made, to those swelling, burning, biles and running sores, wherewith the Egyptians were smitten in the sixth plague, *Exod. 9▪11.* by that kind, understanding the like burning diseases, and swelling sores: as this to be the meaning, may be gathered, *Deut. 28.60.* where after he had said, *He will bring upon thee all the diseases of Egypt, whereof thou wast afraid:* then it is added, *And every sicknesse, and every plague, which is not written in the booke of this law, vers. 61.*

QUEST. L. Whether Iob, being a righteous man felt not the diseases of Egypt.

BUT here a further question ariseth, how this promise was fulfilled toward *Iob*, who being a righteous man, was notwithstanding smitten with botches and sores. 1. *Ferus* 〈...〉, that these diseases were the plagues of Egypt, which were not laid upon *Iob*: but seeing one 〈...〉 plagues was of botches and sores, though *Iob* felt not all the plagues, yet therein he was tried; and also, his sheepe and servants were destroyed with lightning and fire from heaven, which also was one of the plagues of Egypt; therefore, this answer doth not satisfie. 2. Neither yet will we say, that *Iob* lived before these times, and that this promise was made to the Israelites, for the same equity was generall in all times, and extended to all persons. 3. Therefore, this we answer: that this promise to be kept from the diseases of Egypt, is conditionall, upon the keeping of all Gods ordinances, which never any did but Christ, who was freed in his holly flesh from all diseases, and corporall infirmities: now *Iob*, although in respect of others, hee was a perfect man, yet he could not justifie himselfe toward God: for he saith, *If he should wash himselfe with snow water, yet his owne cloathes should defile him, Iob 9.30.* though hee should stand upon his best workes, yet the Lord could finde out his sinnes. And beside, these corrections laid upon *Iob*, were not punishments and plagues for his sinne, but the Lords chastisements in the end, to his greater comfort. And further, wee understand the diseases of Egypt to have beene generall; this letteth not, but that some particular persons in Israel, might be touched with the like diseases, as *Ezechiah* had a byle, yet were they not the plagues of Egypt, that is, universall and generall.

QUEST. LI. In what sense the Lord saith, I am thy healer.

I Am the Lord that healeth thee, or, *I am thy healer or Physitian*, for so the word *Ropheca* signifieth▪ 1. This reason containeth an argument from the contrary: I am hee that keepeth diseases from thee, and healeth them, therefore will I not bring them upon thee. *Vatab.* 2. And further, this reason is taken from the power of God: *Ego possum & volo tui corporis vires conservare, &c. I can and will preserve the strength of thy body, and retaine it. Osiander.* 3. And further, this promise is grounded upon the naturall inclination of God unto mercy: *Non vult mortem peccatoris, potior apud eum est misericordia quàm ira: Hee will not the death of a sinner, mercy beareth greater sway with him, than wrath. Pellican.* 4. And the Lord here promiseth, not only to heale all their infirmities, and helpe their present dangers, but keepe from them all perils imminent, or to come: as they had present experience by the healing of the waters.

QUEST. LII. Of the fountaines and Palme trees in Elim.

Vers. 27. And they came to Elim, where were twelve fountaines of waters. 1. Concerning the situation of this place, it seemeth that it was in Arabia *petraea*: and from these fountaines proceeded the river which watred the City *Petra*, and the circuit thereabout: this floud *Herodotus* calleth *koris*, of the coldnesse thereof, for *kor* in Hebrew signifieth cold: by the benefit of this river *Cambyses*, as writeth *Herodotus*, once made a way and entrance into Egypt. *Iun.* 2. It seemeth it was a watry place, because Palmes doe not grow in dry grounds. *Calvin.* 3. So it was every way commodious to campe in, the water was necessary both to quench their thirst, and to

allay the heat with the coolnesse thereof, and the Palme trees (which some interpret Date trees) were comfortable both for their shadow, and their fruit.

QUEST. LIII. Of the mysticall signification of the twelve fountaines, and 70. Palmes.

THis camping place in Elim, in respect of the fountaines and Palme trees there growing, hath a threefold application: 1. It resembleth the present state of Israel; the twelve fountaines, the twelve tribes, that were watered there: the 70. Palme trees, the 70. Elders, which were afterward chosen, and the Palme beside betokened victory. 2. Beside, the twelve fountaines were a representation of the twelve Apostles, out of whose pure doctrine, the Church of God is nourished and refreshed: the 70. Palme trees set forth the Doctors and Fathers of the Church, whose writings, as the palme trees give comfort, both with shadow and fruit, are also profitable, so long as they are watered with these twelve fountaines, that is, swarve not from the Apostles doctrine. Some also make these 70. Palme trees, a type of the 70. disciples. *Pellican*. These as instruments, doe set forth unto us the true living water, the Messiah, by faith in whom the Church is spiritually nourished and sustained. 3. This also was a type and figure of everlasting life, and of the state of the blessed: as *S. Iohn* describeth the heavenly Jerusalem, by the river that was in the midst of it, and the tree of life growing by it, that bare twelve manner of fruit. *Borrh*.

QUEST. LIV. Of divers errors and oversights of Iosephus.

NOW in the last place, I will briefly shew, how many errors and oversights are committed by *Iosephus* in the narration of this short story. 1. *Iosephus* thinketh, that before the people came to Marah, they carried water with them in their journey, and digged pits by the way, and found water, but not enough: but the text saith they found no waters, that is, none at all. 2. He saith that they came *prius vespere*, the first evening unto Marah: but *Moses* saith, that they went three dayes in the desert, till they came to Marah, both in this place, and *Numb.* 33.8. 3. Hee saith, *Moses accepit frustrum igniforte ibi jacens: That Moses tooke a peece of wood by chance, there lying, to cast into the water:* whereas hee found not that wood by chance, but the Lord shewed it him. 4. Hee addeth, that when the people asked what need thee was to change the water, he cast not in the wood, but commanded them to draw out a great quantity of the water, and then the rest would be sweet, and they did so: But *Moses* sheweth how the waters became sweet, by casting in the tree. 5. Hee misreporteth the story, concerning the pleasant place of Elim, saying, that a farre off, it seemed a delectable place, but when they came neere, *.....lit omnium expectationem, It deceived the expectation of all.* 6. Hee saith further, that the palme trees were not *Admodum propra propter loci ariditatem: That the palmes were not very tall; because of the drinesse of the place.* wherein he seemeth to follow the Septuagint, that there were seventy *< in non-Latin alphabet >* trunks of palmes: But the text sheweth that it was a watry place, where were twelve fountaines, and therefore the Palmes there growing, were like to be goodly trees: And if they were such stubs, and stumps of *<◇>*, neiither profitable for shadow or fruit, *Moses* would not have made such a speciall mention thereof, both here, and *Num.* 33.7. *Iosephus* goeth on, and telleth that these twelve fountaines were not sufficient, *Vt humiditatem terrae subministrarent: To minister moisture to the earth.* But the contrary is shewed before, *quast.* 52. and it seemeth it was a warry and commodious place, because it is said, they camped there by the waters. 8. *Iosephus* also writeth, that in this place, for want of food, the people murmured against *Moses*: whereas their murmuring for want of food, was afterward in the desert of Sur, *chap.* 16.1. And thus far of the questions, doubts and difficulties, which this Chapter, as wee have seene, hath plentifully afforded.

1. Doct. All proceedeth of Gods mercy.

Vers. 13. *THou wilt by thy mercy carry this people.* Whatsoever the Lord doth for his people, procee|deth of his love only, and mercie, not of any merit or desert in them. *Simler.* As *Iacob* confes|seth, he was not worthy of the mercy and truth, which the Lord had shewed him.

2. Doct. All both men and women, must set forth Gods praise.

Vers. 20. *ANd all the wom•n came out after her.* In that not only the men, but women also here did s•ng, and set forth Gods praise: it sheweth that all in generall, both men and women, should •ee exercised in singing to the praise of God, as the Prophet *David* exhorteth all people to praise the Lord, *Psal.* 147. both young men and maids, old men and children, *Psal.* 148. *Ferus.*

3. Doct. Of the lawfull use of Church Musike, and how it ought to be limited.

THEy came out with timbrels. As hence it may be gathered, that there is a commendable use of Musike, both in voice and Instrument, in the publike service of God: So here certaine rules are prescribed, which serve for the moderation and limitation of Church Musike. 1. That according to the Apostles rule, all things are to be done to edifying: as here *Miriam* and the rest so sing, as they are understood, for the women answered the men, and the women answered themselves in singing. So he that singeth in the Church, should so sing, as that hee both edifie himselfe and others: *Augustine* saith concerning the healrer, *Si sonum non sensum libido audiendi desideret, improbatur: If he that heareth, regard the sound more than the sense, it is to be reprov'd.* *Cont. Iulian. lib. 4. cap. 14.* And touching the Singer, *Bernard* thus confesseth, *Saepe ad sacrum mysterium vocem 〈◇〉 fregi ut dulcius cantar•m; magis delecta•ar in vocis modulatione, quàm in cordis compunctione: Oftentimes in the sacred mystery, I did marble with my voice, to sing more sweetly; I delighted more in tuning the voice, than in turning my heart.* Hee acknowledgeth this to have beene a fault in himselfe, and so is it in all such singers as use the like. 2. Another rule is, that all things should bee done in the Church 〈 in non-Latin alphabet 〉, decently, and with a comely grace, 1. *Cor.* 14.40. *Miriam* being a propheltesse with the rest, did sing after a sober manner, as it became a grave Matrone or Prophetesse: so should Church Musike, expressed by voice or Instrument, bee grave and sober, not with divisions, and running catches, and curious warbling, and breaking of the voice: As *Augustine* well saith, *Sobri•psal••••in ecclesia divin•* 〈◇〉 *Prophetarum: Wee doe sing soberly in the Church, the divine songs of the Prophets,* *Epist•l. 119. cap. 19.3.* The Apostle addeth a third rule, that all things should bee done 〈 in non-Latin alphabet 〉, according to order. And this is agreeable to order, that things most necessary in the service of God, should have the first and the chiefest place: Musike then should bee used and ordered in the Church, as that it hinder not the preaching of the Word, neither take up that time, which should bee spent in spi|rituall instruction, and in edifying of mens soules. There is no comparison betweene preaching and singing in the Church, like as *S. Paul* preferreth five words, spoke with understanding to the instruction

of others, before ten thousand words utt•red in a strange tongue, 1. *Cor.* 14.19. such oddes there is betweene lively and edifying preaching, and dumbe tunes, and unedifying songs. This abuse hath beene espied, even in the popish Church, when other necessary parts of Gods service, as prayers and thankesgi|ving, were many times omitted, because of the Organe play, and tedious Church-musike: and it is cen|sured in these words, *Illud non rectè fit in quibusdam eccles••: This is not well done in certaine Churches, &c. Coloniens. part. 2. chap. 12.*

4. Doct. Of the lawfulness of Physike, and the abuses thereof.

Vers. 27. *I The Lord am thy hea•er, or Physician.* By this, that the Lord giveth himselfe this title, the ho|nourable science of Physike is commended: The Physician is to bee honoured in the time of health, against the day of sicknesse. *Luke* is called the beloved Physician, *Colos.* 4.10. He would not, being called to be an Evangelist, retaine a calling either unlawfull, or dishonourable to his profession: *Ecclesia|sticus* well adviseth, 〈 in non-Latin alphabet 〉, honour thy Physician: not the science of Physike, but the abuse of Physic|ians is to be condemned. And there are two generall faults in that calling, one is in the professors, and practitioners themselves, if they be not faithfull, but make long cures, to inrich themselves, and impove|rish their patients, as that poore woman was handled, which had beene troubled with a bloody issu• twelve yeeres, and had spent all she had: the text saith, *Shee had suffered many things of the Physicians and had spent all she had, and it availed her nothing, but she became much worse, Mark.* 5.26. where foure incon|veniencies are set downe, that came by the fraud of the Physicians, the prolonging of the disease, the put|ting of her body to paine, the wasting of her substance, the increasing of her disease. The other fault is in patients, when they trust to Physicians, and forget God, (as *Asa* did, 2. *Chron.* 15.13.) who can worke without Physicians, but they can doe nothing without him.

5. *Doct.* That is only right, which the Lord commandeth.

Vers. 26. *IF thou wilt doe that which is right in his sight, and give care to his commandement. Tunc rectum est opus homini•, cum eo modo fit quo Deus jubet: Then a mans worke is right, when it is done as the Lord biddeth. Pellican.* For that is not right, which seemeth good in a mans owne eyes, but what is approved of God: as the Lord by his Prophet saith, *They worship mee in vaine, teaching for doctrines the commandements of men,* as our Saviour citeth the Prophet, *Ma•k•.7.*

5. Places of confutation.

1. *Confut.* Against uncertainty or doubtfulness of salvation.

Vers. 13. *THou wilt carry thy people.* But in the Hebrew it is •achitha, thou hast carried: *Propter certitudinem fidei, sic de futuris loquitur, ut de praeteritis: For the certainty of faith, hee so speaketh of things to come, as already past. Ferus.* As *S. Paul* saith, *By his mercy he saved us. Tit.* 3.6. whereas yet we are not saved, but are assured of our salvation by faith in Christ This then sheweth the absurdity of popish doctrine, that counteth it presumption for any man to be assured of his salvation.

2. *Confut.* Against the Maniches.

Vers. 25. *AND there he proved him.* The Maniches upon the like place, where the Lord is said to tempt *Abraham*, thus objected: *Egone Deum colam qui tentat? shall I worship a God that tempteth?* These Maniches rejected the old Testament, and the Author thereof, they made two beginnings, one of evill, the other of good, two chiefe Princes, the one of darknesse, to whom they ascribed the old Testa|ment, the other the Prince of light, whom they held to be the Author of the new Testament. *S• displiceat tibi Deus tentans, displiceat & Christus tentans: If God displease thee, because he tempteth, then must Christ also displease thee, because he is said also to tempt:* As he said to *Philip*, *Whence shall we buy bread, that th•se may eat? Ioh.* 6.5. then it followeth, *This he said to prove or tempt him, for he himselfe knew what he would doe.* Christ is said to prove him, that is, to see what he would say: so, *Deo tentante id quod occultum est pro|ditur: God tempteth, that what is hid may bee bewrayed: Deus tentat ut d•ceat, and God tempteth to teach and instruct: August. de tempore, serm.* 7•. See before *quest.* 50.51.

3. *Confut.* Against free will.

Vers. 26. *IF thou wilt give eare unto his commandements.* These and the like places are urged by the Romanists, to prove freewill, as *Esay.* 1.19. *If yee consent and obey, yee shall eat the good*

things of the land: upon these and such other places, they argue thus: If it bee in our power to performe these conditions, then have wee free will, if not, to what end are they propounded? *Bellarm. lib. 5. de grat. cap. 19.*

Contra. This argument consisteth upon a disjunctive proposition: These places either shew free will, or else they are propounded in vaine. First therefore, I answer, that according to their collection, these places as well shew, that a man hath power of himselfe to keepe the Commandements, as that hee hath free will: But this *S. Paul* denieth, and thereupon hee concludeth, that every one that is of the workes of the Law, is under the curse, because they cannot keep it. Secondly, these places being urged in their sense, doe as well conclude, that a man of himselfe, without grace may keepe Gods com|mandements, for if a man cannot performe them wholly of himselfe, the same question remaineth,

why they are propounded to him that cannot keepe them? Thirdly, And yet though it bee not in mans power, to keepe these commandements, they are not in vaine, for they serve as spurs to incite and stirre us up to obedience, and to strive unto perfection, and to labour to goe forward. But *S. Paul* sheweth the onely sufficient reason, why the Lord gave the Law, to bee a Schoolemaster to bring us unto Christ, *Gallath. 3.* And *Augustine* writeth excellently of this point: *Non ob aliud superbis data ista praecepta sunt, quam ut in suis viribus deficientes in quibus confidebant, liberatores requirerent: These precepts were for no other cause given to the proud people, than that failing in their owne strength, wherein they trusted, they should seeke for an helper, and deliverer. Contra Celestin. de perfectione justitiae.*

6. Places of Morall Observations.

1. *Observ.* Against vaine confidence in strength or riches.

Vers. 4. *His chosen captaines were drowned also in the red sea.* Notwithstanding, their great power, nobility, favour with the King, skill in feats of warre, the Lord being mightier than they, and a greater man of warre, was able to confound and overthrow them: this sheweth that no man should put confidence in his nobility, power, riches. *Ferus.* As the Prophet saith, *Ierem. 4.23. Let not the wiseman glory in his wisdom, nor the strong man glory in his strength, neither the rich man glory in his riches, &c.*

2. *Observ.* The enemies of the Church are the enemies of God.

Vers. 7. *Thou hast overthrowne them, that rise against thee.* They which are enemies unto the Church, the Lord holdeth them to be his enemies: they which rise against his people, doe set them|selves against the Lord: as the Lord Jesus said to *Saul, Why persecutest thou me▪ Simler.* They then, which oppose themselves to the Church and people of God, doe bid battell to the Lord himselfe, and hee will take their cause in his owne hand, and maintaine it.

3. *Observ.* Sinne presseth downe to hell.

Vers. 10. *They sunke as lead in the mighty waters.* Sinne is heavy, and presseth downe, ye it weigheth downe to hell: *Examinemus ergo nos per poenitentiam ne deprimamur gravitate peccatorum usque in profundum: Let us therefore examine our selves by repentance, lest wee bee pressed downe with the weight of our sinnes, into the deepe. Ferus.* So the Apostle exhorteth, *That wee should cast away everything that presseth downe▪ and sinne that hangeth on so fast, Hebr. 12.1.*

4. *Observ.* Not to give over to goe on in our calling, notwithstanding the unthankfulness of men.

Vers. 24. *Then the people murmured against Moses, and he cried unto the Lord. Moses* notwithstanding the peoples murmuring, goeth on in his calling, and leaveth not off to pray for them, though they were a very stubborne and ungratefull people: this teacheth the servants of God, to goe on with courage in their calling, notwithstanding, the evill acceptance in the world of their labours: Ministers must looke for small thanke at the hands of men, for their paines: nor yet must such as labour, either by preaching or writing, to propagate the knowledge of the truth, looke for their reward among men: nay it ought to be a comfort unto them, that they find not their reward here, for it is a sure signe, that a greater reward is laid up for them in heaven: As the Lord saith by his Prophet *Ieremy*, *Refraine thy voice from weeping, and thine eyes from teares, for thy worke shall be rewarded, Ierem. 31.16.* As *Moses* here prayeth for a murmuring and unthankfull people; the like doth *Samuel*, *God forbid that I should sinne against the Lord, and cease praying for you, but I will shew you the good and right way, 1. Sam. 1.23.*

5. *Observ.* Obedience the best remedy against sicknesse.

Vers. 26. *If thou wilt keepe all his ordinances, then I will put none of these evill diseases upon thee.* The best medicine then, against diseases and sicknesse, is obedience, and to walke in the feare of God. *Osiander.* And sinne is that which causeth diseases: as *S. Paul* sheweth, that divers among the *Corinthians*, were some sicke, some weake, some were fallen asleepe, because of certaine abuses, which they committed in celebrating the Lords Supper: And in the same place, the Apostle sheweth the best remedy: that they should judge themselves, (by repentance and amendment of life) and then they should not bee judged of the Lord, by sicknesse, mortality, and other such judgements, *1. Cor. 11.30, 31.*

6. *Observ.* After heavinesse commeth joy.

Vers. 27. *And they came to Elim, where were twelve fountaines, &c.* After they had gone thorow dry and barren places, the Lord bringeth them to a pleasant and comfortable station: thus the Lord after heavinesse sendeth comfort, after labour rest, after affliction prosperity. *Simler.* As it is in the Psalme, *Weeping may abide in the evening, but joy commeth in the morning, Psal. 30.5.*

CHAP. XVI.

1. The Method and Argument.

T His Chapter sheweth both the necessity and want of food, which the children of Israel sustained, to vers. 4. then the supply of their want in the rest of the Chapter.

First, their want is described: 1. By the circumstances of the time and place. 2. By the effects, their murmuring: where are set forth the circumstances of their persons that murmured, the whole congregation, and against whom, namely, *Moses* and *Aaron*, vers. 2. then the matter of their murmuring, vers. 3.

Secondly, the supply is: 1. Promised by the Lord, with particular direction, what they shall gather upon every day, and what upon the sixth day, vers. 4, 5. 2. The same is declared to the people: 1. Joyntly by *Moses* and *Aaron*, with a reprehension for their murmuring vers. 6, 7. 2. By *Moses* alone, vers. 8. 3. By *Aaron* alone, at the appointment of *Moses*: where is shewed, both what the people saw while *Aaron* spake, and what the Lord said before to *Moses*, vers. 10, 11, 12. 3. The promise is

exhibited: where first is described the manner of the coming forth of the flesh, then of the Man, *vers.* 13, 14. 2. The effect which it wrought, the admiration of the people, which is shewed by the name *Man*, which they gave it. 3. Then followeth certaine lawes and precepts, for the disposing and ordering of this Man.

The first law and order is, how much every one should gather: where is set forth the precept or rule, *vers.* 16. The obedience of the people, *vers.* 17. and the successe, *vers.* 18.

The second precept is, that nothing should be reserved till the morning, where both the transgression of the people is shewed, *vers.* 20. and their obedience afterward, in gathering it every morning, *vers.* 21.

The third precept is, that they should gather none upon the Sabbath, but twice so much upon the sixth day, to serve also for the Sabbath: here is declared. 1. The occasion of this law, the information of the rulers, with the occasion thereof, the people gathering double on the sixth day, *vers.* 21, 22. 2. Then the promulgation of the law of the Sabbath, with the obedience of the people thereunto, to *vers.* 27. 3. The transgression of the people, *vers.* 27. 4. The reprehension by *Moses*, with an iteration of the law, to *vers.* 30. 5. The reformation of the people, *vers.* 30. with a further description of Man, *vers.* 31.

The fourth precept is, the reserving of Man in a pot, commanded by the Lord to *Moses*, *vers.* 32. prescribed by him to *Aaron*, *vers.* 32. and by him accordingly performed, *vers.* 34.

Lastly is shewed the perpetuall use of Manna, till they came to the land of Canaan, *vers.* 35.

2. The divers readings.

Vers. 8. *When the Lord hath given*▪ I.V.S. where must be supplied; *ye shall know*. I. better than, ^{*} *at eventide shall the Lord give*. B.G.L. for here the preposition is omitted: the word is, *beteth*, in *giving*. A.P.H.

Vers. 10. *They looked towards the wilderness*. A.P.B.G.L.V. *they turned them*. I.S. *phanah* signifieth both. ^{*}

Vers. 14. *When the dew which was fallen* (or the lying of the dew) *was* ••ended. G.P.A. or, *lift it selfe up*. I. *was gone*. B.V. *had ceased*. S. *had covered the face*. L.

Vers. 14. *A small round thing*. I.B. G.A.P.V. better than, *a small white*. S. or, *pilo* •usum, beaten with a pestle. L. *mecusphas*, round.

Vers. 15. *It is Man*. B.G.V.I.P. better than, *what is this?* S.L.A. for, *mah*▪ not *man*, signifieth what.

Vers. 29. *Turne every man in his place*. G.I.V.P. *at home*. B. *with himselfe*. L.S. the word is, •actun, *sub se*, under him. P. that is, in the place under him.

Vers. 31. *As wafers made with hony*. I.B. G. *cum caeter*. better than, *fi*•e flower made with hony. ^{*} S.L. *tza/phichith*, cakes, wafers.

Vers. 34. *Laid it up before the Testimony to be kept*. B.G. *cum caeter*. better than, *posuit in Tabernaculo*: ^{*} *he put it in the Tabernacle*. L. *haghaduth*, the Testimony.

3. Questions and doubts discussed and explained.

QUEST. I. Of the desert of Sin.

Vers. 1. *They came to the wilderness of Sin, &c.* 1. There was another desert called Zin, where *Miriam Moses* sister died, which is named also Pharan, and Kadesh, *Numb.* 33.36. but with this difference: this Sin is written with *samech*, the other with *sade*: *Marbach. Simler.* Then *Tostatus* is somewhat deceived, who maketh two deserts bearing the same name *Sin*: *qu.* 1. *in Exod.* whereas the one is *Sin*, the other *Zin* or *Tzin*. 2. There was also the desert of Sinai, which was divers from this of Sin: for into this desert they came on the 15. day of the second moneth, but into the other, on the first day of the third moneth, *chap.* 19.1. *Thostat.* 1. *quaest.* 3. This was the eighth station or mansion place of the Israelites: the seventh which was by the red Sea, *Numb.* 33.9. is here omitted: as other stations there numbred, as *Raphkah*, and *Alush*, are not here rehearsed, but only the principall places remembred▪ *Iun▪ Simler.*

QUEST. II. Of the time, when the Israelites came into the desert of Sin.

The fifteenth day of the second moneth: 1. This was a moneth after their comming out of Egypt, whence they departed upon the 14. day of the first moneth: *Marbach.* 2. Which sheweth their great ingratitude, who in so short a time had forgotten all those miracles, and great workes, which the Lord had done for them in Egypt, and their mighty deliverance from so great a bondage: *Pelarg.* 3. As also by this appeareth the cause of their great want and penury: they had now spent all their provision, which they brought out of Egypt, of the which they had lived all these thirty dayes, feeding thereof but sparingly neither: for they could not bring out much foode with them, comming forth in haste, and halving no other carriage but upon their shoulders, and they pretending to goe out to sacrifice in the desert, could not without suspition of a purpose not to returne, convey much away: *Simler.* 4. Now further it is to be observed, that this 15. day of the second moneth, when Manna was given, was the same day which was prescribed for them to keepe the Passeover in, that were uncleane, *Numb.* 9. signifying thus much, that the true Manna was not given to the Jewes, which observed the first legall pasch, but to the Gentiles, which were uncleane through their filthy Idolatry, Christ the true Passeover was offered: and this was the second pasch under the Gospell, which succeeded the first pasch under the Law: *Ferus ex Gloss. ordinar.*

QUEST. III. Whether all the children of Israel murmured.

Vers. 2. *And the whole congregation of the children of Israel murmured.* 1. The word *Lun* here used, signifieth to persist, as also to murmur: but the latter is more proper, they persisted obstinate, and opposed themselves by their murmuring against *Moses* and *Aaron*. 2. It is like that there were some godly persons among them that murmured not, as *Caleb* and *Ioshua*: but because they were but few in respect of the rest, all are said to have murmured: *Lyran.* and even the Saints also are not without some infirmities: *Ferus.* 3. The whole congregation therefore is said to murmur, both because it was generall throughout the campe, and in regard of the manner, they assembled tumultuously against *Moses* and *Aaron*, and shewed their discontent: *Simler.* 4. It is added, *in the desert*, to shew the cause of their murmuring: the place where they were was barren and dry, and yeelded no hope of any succour or comfort: *Iun.* And beside, their wretched nature appeareth, that being in such misery and distresse, which should have stirred them to prayer, they fell to murmuring: *Simler.* 5. This famine then, which they endured, was the more grievous in these three regards: because all their provision, which they had brought out of Egypt was spent: and there was small hope of any new supply in that vast and barren desert; and beside, the multitude was so great, that a little provision would not suffice: *Borrh.* 6. So for this cause all the congregation is said to murmur, both to include the Levites, who also murmured with the rest: and there were beside other strange people mingled with the Israelites, who set them on worke to murmur, as we reade, *Numb.* 11.4. *Tostat. quaest.* 1.

QUEST. IV. How they are said to have murmured against Moses and Aaron here, and afterward against the Lord.

Against Aaron and Moses. Yet afterward verse 8. they are said to have murmured, not against them, but against the Lord: the reason is this: 1. Because they were the servants and Ministers of God: and he which murmureth against Gods Ministers, contemneth God himselfe: *Genevens.* And *Moses* so saith, *Vt adversus illum se scirent murmurasse, qui illos miserat: That they should know, that they had murmured against him, who had sent them.* August. *qu^ost. 59. in Exod. 2.* They are said then to murmur against *Moses* and *Aaron*, because their speech was directly against them, and to them: but in effect it was against the Lord: because not *Moses* and *Aaron*, but the Lord had brought them out of Egypt, which the Israelites repented them of, and were discontented with: *Lyrans.* and beside, that which they murmured for, the want of flesh and of bread, *Moses* could not give them, but God. *Thostat. quaest. 1.*

QUEST. V. Of the grievous murmuring of the Israelites.

Vers. 3. O *That we had died by the hand of the Lord, &c.* These murmuring and obstinate Israelites doe diversly offend: 1. In their ingratitude in extenuating the benefits, which they had received, upon every occasion: they looke onely unto their present state, and place, where they were, and thinke not of the place of bondage, whence they were brought: *Pellic.* 2. They preferre carnall things before spirituall, the flesh-pots of Egypt before the glorious presence of God, who now shewed himselfe visibly among them: *Ferus.* 3. They preferre their miserable bondage in Egypt, with their grosse flesh-pots, before their glorious liberty, being in some want, whereas men will even with the losse of their lives redeeme their liberty: *Marbach.* 4. Yea they untruly accuse *Moses* and *Aaron*, as though they had brought them out for their destruction: whereas they did therein nothing of their owne head, but as the Lord directed them: *Ferus, Pellican.* 5. Yea, they call their glorious vocation from bondage to liberty, a death and destruction. *Borrh.*

QUEST. VI. How the Israelites are said to have fit by the flesh-pots of Egypt.

When we sate by the flesh pots. 1. The word (*sir*) signifieth both a pot and a thorne: because they used to hang their pots upon hookes of iron, or wood, like unto thornes: and so the meaning is, that they sate by the pot hangers, whereon they used to hang their pots: *Oleaster.* 2. Some thinke, this is

spoken because they had flocks of cattell in Egypt, whereof they might have fed, if they would, but they did rather use to eat of fish and fowle, which they had there in abundance: *Gloss. ordinar.* 3. But though the Egyptians abstained from the flesh of bullocks and sheepe, it is like the Israelites had their fill: and their fitting by the flesh pots, both noteth their security: *Lyrans.* and their carnall voracity and greedinesse: *Sedebant affectuo^oe: They sate gaping over the pots?* *Tostat.* They had cattell in the desert, but if they should have eaten of them, they might soone have killed them all up. 4. But it is very like that they speake somewhat lavishly in the commendation of Egypt, as *Dathan* and *Abiram* did call it a land that flowed with milke and hony, *Numb. 16.13.* of purpose to disgrace and diminish the true praise of the land of Canaan, which indeed was the land that flowed with milke and hony. 5. Some thinke further, that they had no such store of cattell in the wilderness, because of the want of pasture: *o^o* that they spared that kinde of flesh, lest they should want for sacrifice: but it is not like that this people had any such religious thought at this time: therefore it is more probable, that they longed not for such kinde of flesh, which was at hand, but for the flesh of fowles, such as they used to eat in Egypt, and they wanted now: for the nature of discontented people is, to loath such things, as they have, and to covet and desire that, which they have not: and in that the Lord giveth them quailles, it

seemeth hee satisfied their owne desire, but to their further hurt, in sending that kinde of flesh which they lusted after: *Sic fore Gloss. Ordinar.*

QUEST. VII. In what sense the Lord saith he will raine bread from heaven.

Vers. 4. *I Will cause bread to raine from heaven.* 1. Some thinke, that by bread is understood generally▪ any kinde of nourishment, after the manner of the Hebrew phrase: *Gloss. ordinar. Lyran. Oleaster.* But *Augustines* reason overthroweth this interpretation: *Nam isto nomine carnes complectuntur: * ipsa enim alimenta sunt: for so also the flesh should be comprehended in this word, for they were also a kind of nourishment;* but the flesh and bread here promised, were two distinct things, as is evident, *vers* 8. 2. Nei|ther is yet bread here taken properly, for that which is made of corne, for of that kinde *Manna* was not. 3. Therefore the (name) bread, is here taken for that which should be in steed of bread, as the foundation and stay of other meates, which should serve to strengthen mans heart, as bread doth, *Psalm.* 104.14. and for that, they were to use it as bread, in grinding it, and baking it, and making cakes of it, *Numb.* 11.9. *Tostat.* 4. It is said to raine from heaven: because it came downe in the manner of raine or snow, * out of the aire, which is called by the name of heaven: as *Psal.* 8.8. they are called the fowles of heaven. 5. And hereby the Lord signifieth the great abundance of this heavenly bread, which should overflow, and fall every where, as the raine, that both poore and rich might have enough: and in that it came from heaven, hee would teach them, that although the earth was barren below, that he could command the heavens above to nourish them, that they should no more be so diffident or distrustfull. *Ferus.*

QUEST. VIII. Why they are commanded every day to gather this bread.

Gather that which is sufficient for every day. 1. What this sufficiency was, is afterward expressed, *vers.* 16. for every one, a *gomer* full. *Tostat.* 2. And as God promiseth to send it, so they are required to gather it: whereby is signified, that although God doe send bread, and other necessities for the susten|tation of man, yet hee must doe his diligence in the labour and travell of his vocation. *Ferus.* 3. And here the Lord promiseth only sufficiencie, not superfluity, that they should not give themselves to immol|derate appetite and gluttony. *Pellican.* 4. And further, the Lord promiseth bread, not for yeeres or moneths, but for every day for it selfe, that they should depend upon Gods providence, day by day. *Genevens.* And for this cause the Hebrewes thinke, that the seventh yeere of rest was appointed in the law, wherein they should neither sow nor reape; that as well the rich as poore should that yeere depend upon Gods providence. And agreeable unto this rule, is that petition in the Lords prayer: *Give us this day our daily bread:* where our Saviour teacheth us daily to depend upon God for our food. *Oleaster.*

QUEST. IX. How the Lord is said by this to have proved his people, and to what end.

Vers. 4. *THat I may prove them.* 1. This probation of them, was not to that end, that the Lord should have experience of them, for their froward nature was well enough knowne to him: but as *Augustine* saith, *ut ipsis hominibus ostenderet,* to make them knowne to themselves and others: *Tostat.* 2. Some referre this probation or triall, to that particular law and precept of gathering but a certaine por|tion of *Manna* every day: to see whether they would beleve Gods promise, and depend upon him: *Sic Vatab. Borrha. Galas. Tostat. Rupert.* 3. Some understand it as well of that precept, as of the other, not to gather any upon the Sabbath: as the Lord tried *Adams* obedience in that one prohibition not to eat of the forbidden fruit: *Simler.* 4. Some will have it taken more largely of all the precepts and com|mandements touching *Manna*: which were eight in all: 1. To gather *Manna* in the morning. 2. To gather that which was sufficient. 3. Not to exceede in eating the measure of a *gomer*. 4. Not to leave any till the morrow. 5. Upon the 6. day to gather double so much. 6. To reserve one *gomer* for the Sabbath. 7. To eat that measure so reserved upon the Sabbath. 8. To keepe a *gomer* of *Manna* for a monument to posterity: *Lyranus.* 5. But it is better to take it in a more generall sense: The Lord as hee had tried them before with crosses and

adversity, so now hee will prove them by his benefits, to see whether they will afterward walke in his feare, and in obedience before him: *Sic Ferus, Calvin.*

Osiand. Pelarg. And thus by this particular benefit God would prepare them to the obedience of his law which should be given afterward: *Oleaster.*

QUEST. X. Why the flesh was given in the evening, the bread in the morning.

Vers. 8. *AT even shall the Lord give you flesh to eat, &c.* 1. The reason why both the flesh and bread were not given together, as the Ravens brought unto *Elias*, bread and flesh at once, both morning and evening, 1. *King.* 17. some take to be mysticall: *Augustine* applieth it to Christ, who was sa|crificed in the evening, and rose againe in the morning, being the true bread which is given us from hea|ven: *Rupertus* by the flesh in the evening, signifieth the carnall rites of the law, by the bread in the mor|ning, the faith of the Gospell. *Ferus* by the flesh given in the evening, understandeth the incarnation of the Sonne of God, in the evening, that is, toward the end of the world, who came to redeeme us, and by the bread in the morning, when they should see the glory of God, the glory of immortality in the next life. 2. But leaving these mysticall applications, which may be as many and divers, as their heads are tha• devise them: some other thinke, that the reason was this: because these times were best agreeable unto the things: the evening was fittest for the fall of the quails, which being wearied by the •ight of the day, doe light upon the ground at night: and the morning was the fittest time for the Manna, which fell with the dew, and if it were not gathered betime, it melted with the heat of the Sunne• *Lyranus.* These reasons are misliked by *Tostatus*: the first, because the quails came not by any naturall instinct, but sent of God by an extraordinary wind: and the Manna, which was hardned by the fire, and melted by the heat of the Sunne, had not that property by any naturall quality, for then it should have melted by any heat whatsoever, as we see butter and oyle doth, and other liquid things: therefore it was a supernaturall quality, which was given to Manna, to melt with one kind of heat, and not with another. But *Tostatus* hath not thus answered *Lyranus* reason concerning the falling of Manna in the morning, for howsoever that were a supernaturall quality in the Manna, yet i• appeareth (*de facto*) that it did melt by the heat of the Sunne: then was the morning the fittest season to gather it in, before the Sunne waxed hot: The morning then serving best for Manna, what other time could bee •itter for the rayning of flesh than the evening? for together they could not come: if the flesh had fallen with the Manna, it could not have beene gathered. 3. But the best solution is, which is touched by *Lyranus* also, and subscribed unto by *To|status*,* that the Lord in sending these things, flesh and bread, which the people murmured for, observeth the same order, which they did in their murmuring: they first complained for the want of their flesh po•• and then for the scarcity of bread, *vers.* 3.

QUEST. XI. Whether the rocke were first striken to bring out water, or the flesh and bread first sent.

RVpertus here also moveth another doubt out of the 78. Psalme, *vers.* 20. *Behold hee smote the rocke that the water gushed out, &c. can he give bread also, and prepare flesh for his people?* For here the Pro|phet seemeth to invert the order of these miracles, that first the rocke was smitten, whereout the water gushed, and that afterward the flesh and bread was given, whereas the striking of the rocke followeth in the next chapter, *Exod.* 17. 1. To this question he answereth by a distinction, that *Moses* report of these miracles is historicall, setting downe the order of time, wherein they were done: but the other in the Psalme is propheticall, applied unto Christ: the flowing of the waters out of the rocke, signifieth the passion of Christ, and the baptising into his death; the Manna shadowed forth the Eucharist, in the eating of his body: now, first we must be

baptised in the name of Christ, before we can be partakers of his body and blood in the Eucharist.* 2. But we need not for the dissolving of this question to runne unto any such mysticall sense: for the people murmured twice for flesh, once in the desert of *Sin*, as is here expressed, another time in *Kibroth hattavah*, *Num.* 11. the first of these murmurings went before the smiting of the rocke in *R•phidim*, the other followed after, and of the latter speaketh the Prophet here, when the Lord sent a fire among the people for their murmuring, which was not done now, but it happened afterward in the other murmuring, as the story is extant, *Numb.* 11.1. And of the former sending of Manna and flesh, speaketh the Prophet afterward in the same Psalme, *vers.* 24. *Hee had rained* ◇ Manna, &c.

QUEST. XII. Why Moses biddeth Aaron to speake to the people, and doth it not himselfe.

Vers. 9. *AND Moses said unto Aaron, &c.* 1. Some thinke that *Moses* vouchsafeth not to speake unto this unworthy and unthankfull people, and therefore appointeth *Aaron* to speake. *Pellican.* But this can be no reason, because afterward *Moses* speaketh unto the people himselfe, *vers.* 15. 2. Some thinke, that it was *Aarons* office to speake unto the people, for God had made him *Moses* mouth, *chap.* 4.16. and as *Moses* Prophet, *chap.* 7.1. But although this order was observed in Egypt, that the Lord spake to *Moses*, *Moses* to *Aaron*, & *Aaron* to *Pharaoh*, and to the Egyptians: yet after they were come out of Egypt, *Moses* used himselfe to speake unto the people, as appeareth, *chap.* 12.13. and 14. where it is said, *vers.* 31. *They beleevied the Lord, and his servant Moses.* 3. Therefore, this rather was the cause, why *Mo/ses* thus spake unto *Aaron*, because when these words were to be uttered, *Moses* was to be with the Lord, when his glory appeared in the cloud: this then was the order, wherein these things were done, hither|to rehearsed in this Chapter: First, after the people had murmured, then the Lord spake to *Moses*, *vers.* 4. which might be betimes in the morning: after that, *Moses* and *Aaron* spake to the people, *vers.* 6. then *Moses* gave that charge to *Aaron*, of speaking further to the people, *vers.* 8. This being done, *Moses*

went unto the place, where the Lord appeared in the cloud. *Tostat.** 4. Now *Aaron* spake unto all the Congregation, either in calling the Elders and Rulers together, who should speake to the people: or else, in causing himselfe proclamation to be made, and notice to be given to the people, which is most like, for this might be sooner done, and as all the people had murmured, so it was fit, they should all present them|selves before the Lord. *Tostat. ibid.*

QUEST. XIII. How the people are bid to draw neere before the Lord.

Vers. 9. *DRaw neere before the Lord.* 1. The Lord in respect of his divine essence is every where: and not in one place more than in another: but by reason of some new effect, and extraordinary manifestation of his presence, he is said to be rather in one place, than in another: As here hee is said to bee in the cloud, because there hee shewed his glory. *Tostat.* 2. The people are called before the Lord, which *Pellican* understandeth of the assembly and congregation, where they should heare the Lords Pro|phets speake unto them: but it is rather understood of Gods presence in the cloud, that all the people should come forth of their tents, and turne themselves toward the wilderness, and so behold the glory of God, which appeared unto them: as followeth in the tenth verse. *Tostat. Iun.* For as yet there was nei|ther Arke nor Tabernacle, where they should appeare before the Lord. *Simlerus.*

QUEST. XIV. What cloud it was wherein the Lord appeared.

Vers. 10. *The glory of the Lord appeared in the cloud.* 1. Some thinke, that this was not that cloud, whereby the Lord directed the journeyes of his people, but another: because that cloud stood over the hoast, but this was toward the wilderness: but this is no good argument: for that cloud which did lead them, went before them, sometime neerer, sometime further off. 2. Others thinke that this was the cloud, which rested upon *Moses* Tabernacle, before the great Tabernacle was made, which is mentioned, *chap. 33.7.* but this is uncertaine. *Ex Tostat.* 3. Therefore, without further question,* it was none other cloud, than that, which was their guid, which in the day was a cloudy pillar, in the night a pillar of fire: which was an evident testimony of Gods presence: *Iun. Oleaster.* Yet it is to be thought, *Gloriam Dei in solit•modo patefactam, &c. That the glory of God was manifested, otherwise than it* ◇ ◇ , that i•, in a more fearefull manner, the more to terrifie the people: *Calvin. Simler.*

QUEST. XV. When the Lord thus spake to Moses.

Vers. 11. *For the Lord had spoken to Moses, &c.* 1. Some thinke, that *Moses*, after he had given *Aaron* charge to speake to the people, and was gone to appeare before the Lord, that then the Lord spake thus to *Moses*, which words, he returning againe, delivered to the people. *Tostat.** But here is no mention, that *Moses* spake those words in this place to the people: only it is said, *The Lord spake, or had spoken.* 2. Therefore it is the better opinion, that the Lord had thus spoken unto *Moses*, before he spake thus unto the people, *vers. 6, 7.* but here it is expressly mentioned, to shew *Moses* faithfulness, that hee delivered nothing to the people, but what he had received from God: for here the very same words almost are rehearsed, which *Moses* before had uttered to the people: it is therefore better expressed in the *pr•terpluperfect tense, dixerat*, the Lord had said. *Sit Simler. Vatab. Gen•vens.*

QUEST. XVI. What manner of fowles were sent, whether they were Quails.

Vers. 13. *At even the Quails came, &c.* 1. The Septuagint translate the Hebrew word (*sh•la•*) ◇ *in non-Latin alphabet* ◇ , *ortygometr•*, which is not the Quaile, but a bird of a greater sort, much bigger, but not much unlike a Quaile, as *Aristotle* describeth: which is the King and Captaine of the Quails, and goeth before them: but the Rabbinesse, as *David Kimhi, Salomon*, doe take it for the usuall bird called a Quaile. 2. But this doubt will be made: because both *Plini•*, and *Solinus* doe write, that the Quaile is but unwholesome flesh, because it feedeth of poisonfull herbes: and *Gale•*saith,* that the Quaile eateth of Helleborus: and beside they say, that it hath the falling sicknesse, and the claw thereof is used to hang about their neckes, that are troubled with that disease. But hereunto it may be answered, that many fowles which feed of grosse, and unwholesome meat, yet doe yeeld wholesome and nourishing flesh for mans food: and wee see by experience, that the Quaile is held to be dainty meat, and found to bee nourishing, and not much unlike the Partridge: and therefore *Aristotle* treateth of them both in one and the same Chapter. *Simler.* And further, if it were admitted, that the Quaile is of it selfe no wholesome meat, who doubteth, but that the Creator, which sent them, could make them wholesome and salvoury to his people? *Pelarg.* 3. Therefore the Lord rather in sending Quails, not beefes or sheepe, or such other grosser flesh, doth therein shew his power, that was able to provide for them of the best; hee testifieth also his love, in sending them the best: and he would thereby take occasion of murmuring away, which they would have fallen into, if God had fed them with the worst, and grossest flesh. *Ferus.*

QUEST. XVII. Whether the comming of the Quails were a naturall worke.

SEcondly, it is questioned, whether the comming of these Quails were an ordinary and naturall thing. 1. Seeing that those Arabian coasts doe abound with such kind of fowles: and *Plinie* writeth,* that they use to passe over the seas in such numbers, that resting upon the maste• of ships, they put them in danger of drowning, and in Italy in the sea coasts, about Pisa•rus, they

flock in such numbers, that a great sort of them are taken by the inhabitants: Beside, they use in the spring, to fly into the Northerne countries,

and in the Autumne, to returne againe into the Southerly parts, and it was now about the spring time, when they were sent upon the camp of the Israelites. 2. But notwithstanding these allegations, this appeareth to have beene a miraculous worke, above the ordinary course: 1. Because God promised hee would send them flesh: but if the Quailes would have come otherwise, by ordinary flight, such promise needed not to have beene made. 2. Though Quailes use to take their flight in great troupes, yet for so many to come together, to suffice 600. thousand people and more, was beyond the compasse and reach of ordinary experience. 3. The place also maketh it seeme the more strange: for the Quailes living upon the fruits of the earth, would not of themselves have taken their flight, into barren and desert grounds, such as these were: but rather unto the fertill and fruitfull countries. *Simler. Pelargus.*

QUEST. XVIII. Whether this story of the sending of the Quailes, and that Num. 11. be all one.

A Third question remaineth, whether this sending of Quailes, be the same with that, which is mentioned, Num. 11. Some thinke that it is the same story, though remembred in two sundry places: of this opinion seeme to be *Ferus, Berrh. Genevens.* But that these are two divers stories, and that the Quailes were two sundry times sent, it may appeare by these reasons: 1. Because this sending of Quailes was in a divers place from the other: this was done in the desert of Sin: the other in *Kibroth hattavah*, after they were departed three dayes journey from the wilderness of Sinai, *Numb.* 10.33. and 33.16. *Pelarg.* 2. These Quailes came in the second moneth, on the 15. day: but the other, after they had received the Law in mount Sinai. *Simler.* 3. These Quailes were given, but to satisfie them for one time, there they are satisfied with them a moneth together, *Calvin.* 4. These Quailes onely covered the Campe, because they were but to suffice them for once: those fell a dayes journey without the hoast on each side, because they were to feed on them a moneth together. *Tostat. qust.* 5. Here no punishment followed, but there the wrath of God was kindled against them, and they were smitten with a very great plague, while the flesh was betweene their teeth. *Osiander.*

But here two principall doubts will be moved: First, Why the people were punished then for lusting after flesh, and not now? The answer is, because God in his fatherly compassion, and longanimity, did beare with them now: but being often provoked with the same sin, he will no longer forbear. *Osiander.* Beside their murmuring now, being in extreame want, destitute of all manner of food, was more excusable than the other, proceeding of wantonnesse, when they were fed with Manna. *Simler.*

Secondly, it will be objected, that *Moses, Numb.* 11.21. doubteth, how the people being 600. thousand, should have all flesh given them: which *Moses* would have made no doubt of, if the like miracle had beene done before. To this it may be answered: 1. That so in Rephidim, when the people murmured for water, *Moses* smote the rocke, and there came out water: yet hee doubted, when hee was to strike the rocke againe at another time, *Numb.* 20. 2. Beside, at the first time the Quailes came but one evening, and served but for one refreshing, but at the other time the Lord promised, that they should have flesh for a moneth together: therefore *Moses* might not simply doubt of the sending of Quailes, but that they should be fed with them so long together. *Simler.*

So then notwithstanding these objections, it is evident by the reasons before alleaged, that the Quailes were twice sent unto the Israelites: and *Iosephus* also accordingly reporteth this story in

two severall places, as twice done, *Lib. 3. Antiquit. cap. 1.* and againe, *cap. 12.* This also is warranted by the *Psalm. 78. vers. 20.* where mention is made of the streaming of the water out of the rocke, before they had flesh gi|ven them: whereas the first giving of flesh, came before that miracle of bringing water out of the rocke *Exod. 17.*

QUEST. XIX. Whether the Man were a kind of dew.

Vers. 13. *ANd in the morning the dew lay round about the hoast, and when the dew that was fallen was ascended, &c.* 1. Some by this dew understand the Manna it selfe, which was as a kinde of congealed dew, and lay round about the hoast. *Lyran.* But it is evident, that beside the Manna, there was a dew also, together with the which the Man did fall, *Num. 11.9.* 2. Some other are of opinion, that first there fell as an hoare frost upon the earth, and then the Man fell upon that: and so they doe reade that place, *Numb. 11.9.* that the Man fell upon the dew: *Tostat. quæst. 6.* But there the preposition *ghal* is better interpreted, *with*, than *upon*: as the Latine Interpreter giveth the sense: *Pariter descend•b•t & Man: The Man descended together with it:* and beside, it is said in the verse following, that the dew first ascended, that is, vanished, and then the Man appeared: but this could not bee, if the Man were upon the dew. *Tostatus* taketh the ascending of the dew, for the being or lying of it, above and upon the earth. But that cannot be: for in the verse before it is said, *The dew lay round about the hoast*, then it fol|loweth, *When the fall or lying of the dew was ascended.* Here then two things are evidently expressed con|cerning this dew: the comming and falling of it, and the ascending of it, and going away. 3. A third opinion there is of the Rabbines, that the Man had both an hoare frost, and congealed dew under it, and a dew upon it, and so was, as it were betweene two covers: *R. Salomon.* But, if there were as an hoare frost beside the Man, how should it have beene discerned from it? for the Man it selfe is said to have beene ◇◇ a small hoare frost upon the earth. 4. This then remaineth as the truest opinion, that the Man fell together with the dew, as it were wrapped and folded up in it: and when the dew was gone and vanished away, the Man remained: ** Simler. Oleaster. Iun. Vatab.* But against this *Tostatus* objecteth: 1. That the Man it selfe melted also with the heat of the Sunne, so that when the dew wasted, the Man should have gone

Page 201

away with it. 2. The dew hath an evill relish and taste, and so if it had fallen together with Man, which had a sweet and pleasant taste, it would have marred and corrupted the pleasantnesse and sweetnesse thereof. *Contra.* 1. The dew being of a thinner substance, was quickly licked up, but the Manna melted not, before the heat of the Sunne came: in the space then betweene the drying up of the dew, and the heat of the Sunne, was the time to gather the Man. 2. Wee see by experience, that when the dew is dried up, the hearbs doe nothing relish or savour of it: beside, there are sweet and pleasant dewes, such as this was, which would nothing have allayed the pleasant taste of the Man.

QUEST. XX. Whether the Man were a naturall meteore.

FURther it is to be enquired, whether this Man were a naturall meteore, and ordinary thing. ** 1. Iosephus* affirmeth, that in his time in all that region, it used to raine Manna, as it did then in *Moses* time: the Arabians also have such a like thing, as that was, which is called Manna. *Contra.* The Arabian Manna is nothing like unto this Man: 1. This fell every day, saving the Sabbath, for 40. yeeres together, the other only in the spring time: *Pelarg.* 2. The Arabian Manna neither hath such a pleasant taste, neither doth it melt with the heat of the Sunne, nor yet is so hard, to bee beaten in a morter: and it will continue a whole yeere: it is used also rather as a medicine, than nourishment: beside, the Hebrewes write, that the Arabian Manna falleth not at all about the mount, and circuit of Sinai. *Simlerus, Oleaster.* 2. Then this Man was not a naturall meteore, or

an ordinary and usuall thing, as may appeare by these reasons: 1. The Man was never seene before till that time. *Tostat.* And it came not but according to the word and promise of God. *Calvin.* 2. The naturall Manna falleth but in the spring: this came winter and summer, and ceased not; as no naturall meteors doe: *Simler.* 3. This came in such abundance, that it sufficed 600. thousand daily. 4. It fell every day, the Sabbath excepted. 5. It fell only in that place where the Israelites encamped, the other nations bordering upon it, as the Amalekites, Edomites, and others knew it not. 6. This Man, if it were kept till the next morning upon the weeke-dayes, putrified, yet was preserved till the Sabbath, and indured many yeeres in *Aarons* pot of Manna. *Simler.* 7. It had contrary qualities: it melted at the Sunne, and was hardned at the fire: 8. It fell twice so much upon the sixth day, to serve also for the Sabbath. 9. As soone as they were gone over Jordan, and entred into the Land of promise, the Manna ceased. *Simler. Calvin.*

QUEST. XXI. Whether the Manna lay about the campe only, and not within it.

Vers. 13. *IT lay round about the hoast.* 1. The Manna fell not as the Quailes did, which covered the campe, and were sent amidst their rents, that they might take them with ease: but the Manna fell without the campe round about, whereof *Tostatus* yeeldeth these two reasons: * 1. Because the place where they pitched their tents, was trampled upon with their feete, and so full of dust, and therefore not cleane, or fit for the Manna to fall in. 2. After that the Sunne rose, the Manna melted, which remained ungathered, and then the ground would have beene moyst and slabby, and so discommodious for their wa••ing, and footing: therefore hee thinketh, that the Man fell rather without the campe, upon the greene grasse, and sword ground, which was not walked, nor trampled upon. * 2. *Rupertus* further maketh this application of the divers site and place of the Quailes and the Manna: the one lying within the campe, signified the carnall rites and ceremonies of the Law, peculiar to the Jewes, the other lying with|out, betokened the Gospell of Christ, which should be preached to all nations: and that as the Israelites went out of the campe to gather Manna, so we must leave the Jewish rites and ceremonies, if we will bee graft into the faith of the Gospell. 3. But this observation of the divers falling and lying of the Quailes and Manna is too curious: neither will the text beare it. For, *Numb.* 11.9. it is said that the Man with the dew fell *ghal hamachaneh*, upon the hoast or campe: in the which very word, the Quailes are said also, *vers.* 13. to have fallen upon the hoast, or campe: so that indifferently the Manna fell upon and about the hoast, as the Quailes did: for if the Manna had fallen all without the campe, which lay in a great compasse and circuit of ground, some miles in length and breadth, the people, if it had not rained Manna at their doores, and neere hand, could not so readily have gathered it, before the heat of the Sunne. And it is not to be imagined, but that in the midst of the tents, there was some convenient ground for the Manna to light upon: and that it was so ordered and disposed in the fall, as it was fittest for their gathering: nei|ther need the other inconveniences to be feared, of moistening the ground: for beside, that it may bee supposed, that the Manna came in such measure every day, as sufficed for their eating, so that much remai|ned not superfluous after their gathering: it falling like unto a dew, or thin frost being melted, could not much moisten the ground.

QUEST. XXII. Whence it was called Manna.

Vers. 15. *IT is Man.* 1. The words in the Hebrew are *Man hu*, which have a double interpretation: Some doe reade, *quid hoc, what is this*, 〈 in non-Latin alphabet 〉 : Septuagint, whom *Iosephus* followeth, and the Latine. So also, *Simler. Pellican. Tostat. Rupertus.* And then they take *man hu*, for *ma• hu*: for *mah* signifieth *what*, and then they will have the letter (nun) added paralogically for better sound: *Ma• bach*: some thinke that *Man* in the Chaldee tongue, signifieth *what*: *Simler.* And this interpretation best agreeth (they say) both to the words following, *They wist not what it was*: and to *Moses* answer; *This is the bread, which the Lord had given*: but if they had called it *Man*, that is, a gift, or meat prepared, they had knowne what it was, and *Moses* needed not to have told them. *Tostat. Lyrar. Contra.* 1. If such a word in that sense bee found in the Chaldee, yet there is no reason to thinke, that *Moses* would use a

Chalde word here. 2. The people in generall, might know it to be sent of God, but could give no speciall or particular name to it. *Iun. Galas.* And so as *Calvin* saith, *Colligimu• mediam fuisse eorum cognitionem, &c. Wee gather that they had a meane kinde of knowledge mixed with ignorance:* and therefore they are more fully instructed of *Moses*, concerning the use and end thereof.

2. The Hebrew word there being *man*, not *mah*, it is more likely to be derived of the root *manah*, which signifieth to *number*, or *prepare*: some will have it called *man*, because it fell in such great number. *Olea/ster.* But it signifieth here rather a gift, or meat prepared, that is, without any labour. *Calvin. Galas. Iun. Vatab.* And so the Author of the wisdom of *Salomontaketh* it: who calleth it 〈 in non-Latin alphabet 〉, •*ibum para/tum, meat prepared: chap. 17.20.* Howsoever the other reading may seeme to have a good coherence with the words following, yet because it answereth not to the originall word, which is not *maah*, *what*, but 〈◇〉, the latter is to be preferred.

QUEST. XXIII. Why the Manna is said to be the bread of Angels.

THis Man is called. *Psal. 78.25. The bread of Angels.* 1. Some Rabbines hold, that it is so called, because the Angels indeed are refreshed with the divine light: *Quod lum•n incorporatum est, & f•ctum Manna: Which divine light was incorporate, and became Manna:* So *R. Aquiba*, and *R. Mos••Gerun/dens.* To whom seemeth to subscribe *Paulus Burgens.* in his additions upon this Chapter: But *R. Ismael* dissenteth from them, that the Angels doe eat no materiall or corporall food, being themselves spirits, and immateriall: and that divine light being a spirituall thing, how could Manna, being a materiall substance be made of it? 2. But this is a more probable sense, that not the materiall, but the mysticall Manna, is the bread of Angels, because it was a type and figure of Christ, whom the Angels desired to behold. *Borrh• Marbach.* Yet this is not the proper and literall meaning. 3. Some thinke it is so named of the effect, because it gave strength unto them not to wax old, nor feeble, as the Angels are preserved in their state with|out decay: such an operation this Man wrought in *Caleb*, who was of as good strength at 80. as hee was at 40. yeeres before, *Iosh. 14. Ferus.* But this is spoken without ground; true it is that *Caleb* was lively, and of good strength in his old age, but this he had not by the eating of Manna, but by the speciall gift of God: And this being but one speciall example, maketh not a generall rule: whence also can this vertue of Manna be gathered, seeing all the 600. thousand, which came out of Egypt (only *Caleb* and *Ioshua* ex|cepted) all died in the wilderness, and yet they did eat of Manna? 4. Some thinke therefore, that it is called the bread of Angels, because of the excellencie of it: as *S. Paul*saith, *The tongues of Angels.* *Borrh.* But the right meaning is, that it is so called, because the Angels were Gods Ministers, in the forming and preparing of Manna: it was given by the ministry of Angels. *Tostatus quaest.6. Lyranus, Iunius, Mar/bachius.*

QUEST. XXIV. Of the measure gomer how much it contained.

Vers. 16. *Gather every man a gomer, &c.* 1. Concerning the measure of the *gomer*, it is said in the last verse of this Chapter, to be the tenth part of an *Ephah*, which according to the estimate of *R. Salomon*, containeth three of the measures called *Seah*: and every *Seah* held six of the measures callled (*cabi*) and every •*ab* held so much as 24. egges: so that the *gomer* being the tenth part of an *Epha*. contained 42. egges, which maketh just three pints of ale measure. *Oleat. Lyran.* In another account, the *gomer* contained two of the measures called *choenix*, and an halfe. *Iun.* And the *choenix* was a pint and halfe and somewhat more; so that by this estimation the *gomer* should be somewhat above three pints: some esteeme the *gomer* at a pottle. *Genevens.* 2. *Simlerus* thinketh that the *gomer* was not so large a mea|sure, nor yet the *Epha*, as it is taken for: he

thinketh that there was no great difference betweene the *choenix*, which was an Attike measure, and the *gomer*: so also *Budaeus*. For the *chaenix* was the ordinary allowance for one day, as appeareth by that proverb of *Pythagoras*, *Choenici no insideas*, that one should not sit over his *choenix*, that is, be too carefull for his daily diet: it is not like therefore, saith he, though the Lord shewed himselfe liberall toward his people, that he would double and treble their diet: Againe, it is written in the story of *Ruth*, that she gathered every day an *Epha* of barley, which had beene too much for her to beare according to this rate, if the *Epha* were equall to the *medimnus Atticus*, the Attike bushell: and whereas *Sarah* is said to have made ready three *Seahs* of meale, for the three Angels, which came as three ghests to *Abraham*, which make an *Epha*, to what end should she have made ready so much? But these reasons may bee answered. 1. The Lord in allowing unto this people double the ordinary stint, therein shewed his liberality toward them. *Iun.* 2. The *Epha*, though it should containe (as some take it) almost 8. gallons, equall to our bushell, was not too great a burden for a woman to beare: neither is it strange, that *Sarah* of her bounty, especially in so great a family, made ready such a quantity of meale for so few ghests. 3. But I neither thinke, that a *gomer* containeth so little, as *Budaus* and *Simlerus* make it, as to be equall to the measure *choenix*, which was the daily allowance for servants: for in the *Epha*, which was the halfe part of the *medimus Atticus*, the Attike bushell, *Iun. Analys.* there were 24. of that measure *choenix*: so that a *gomer* being the tenth part, must containe two *choenix*, and almost an halfe: neither was the *gomer* so large, as to containe a pottle. *Genevens.* Which had beene too great a proportion for one dayes allowance: or to hold▪ 2. of the measure called *Sextarius*, as *Rupertus*: which as some thinke, * contained six egges. *Marbach.* Some foure egges. *Oleaster.* I then subscribe to the former computation of R. *Selam^h*, as most probable: that the *gomer* was of the content of 42. egges: which maketh just three pints of Ale measure: so the *Epha* shall by this reckoning hold not all out foure gallons, about halfe of our bushell. For the *Epha* is derived of *Apha*, which signifieth to seethe or bake: The *Epha* then

signifieth, a seething, or baking, so much as might serve for the daily ordinary of a reasonable household. *Iun. Analys.* 4. *Tostatus* here maketh question, whence the Israelites had so many *gomers*, every man to measure his gatherings by; and resolveth, that the measures which they had, they brought out of Egypt with them: and that it was not necessary, that every family should have their severall measures, but that some common measures served for all. *Quaest.* 9. But these questions are both curious and unnecessary, and therefore I will spend no time about them.

QUEST. XXV. How one measure of Manna sufficed for every ones eating.

Every man according to his eating. 1. How could one *gomer* be sufficient for every ones eating? The young and feeble could not eat so much as the elder persons, and strong: and some men would eat more than others: as *Solinus* writeth of *Milo*, that he did eat up an oxe in a day; wherefore, for the removing of this doubt, it must be confessed in the opinion of some, that as Manna was an extraordinary food, so it had an extraordinary vertue given unto it, that one *gomer* might content the greatest feeder, and that he which did eat the least, might well overcome that measure. *Lyrans. Pelarg.* As for feeble person, it is to bee supposed, that there were not any among them, as is witnessed in the *Psalme* 105.37. *There was none feeble among their tribes:* and yet if there had beene, the Manna, which was ministred by the Angels, was such an excellent food, as that as it strengthened the sound, so it would also have comforted the weake and feeble. *Tostat.* 2. The last named Author hath another solution, that the miracle was not *In saturatione, sed in mensuratione:* Not in the sufficing and satisfying them which did eat, but in the measuring: For he imagineth, that he that was sufficed with lesse than a *gomer*, yet when he came to measure, the Manna was rarified, and so filled up the *gomer*. But he that needed more,

and gathered according to his eating, more than a *gomer*; when hee came to the measure, by the secret working of God, the Manna was thickned, condensate, and pressed together; so that he had but a *gomer*: *Tostat. qu.* 10. But according to his owne rule, *Miracula non ponenda sunt sine necessitate*: *Miracles must not be brought in without necessity*: There being then no necessity of this miracle, nor yet the Scripture warranting the same, we have no ground or foundation of any such conceit: neither doth the Author insist upon it, relying rather upon the first. 3. But seeing therein also we must presuppose a miracle, a third way may bee found without miracle, to dissolve this knot: for where it is said: *Gather of ^ot every man according to his eating, a gomer for a head or poll*: the meaning may be this, not that all should eat alike, that the child should eat the same mea|sure, which the strong did, but the next words expound it, *According to the number of your persons*: that is, so many *gomers* they should take for every house, as there were persons in it. So *Simler.* 1. This exposition is warranted by the like, *Exod.* 12.4. where they are bid to take a lambe according to the number of their persons, that is, according to their eating. 2. If the meaning of these words were, that every man should gather according to his owne eating, and not according to the eating of the family, then they which could not gather, should be excluded from eating. 3. If it were understood of the quantity rather, of that which he gathered, not of the number of those for whom they gathered, it would imply a contra|diction: for every mans eating, was not according to the same stint, and measure of a *gomer*: some were contented with lesse, and some others it would not suffice. 4. A great inconvenience would follow, that if every one were allowed his *gomer*, the infant of three or foure yeere old, should bee allowed to eat as much as the strongest man. Therefore upon these reasons, I thinke, that a proportion is rather limited for the families, for every head in the house a *gomer*; which was afterward distributed in the house, according to every ones eating, then a rule prescribed how much every one should eat. And of this opinion is *Cajetan*: *Sciebat Deus, quod supputando quamlibet familiam simul ^sufficiebat summa tot homer, quot erant capi|ta, &c.* *God did know, that counting every family together, so many homers sufficed, as there were heads, be that did eat lesse, being considered with him, that did eat more.*

QUEST. XXVI. Why a *gomer* was appointed for every head.

NOW the reasons, wherefore a stint was set them for their gathering were these. 1. By this meanes God provided for the weake and feeble, that the lusty and strong should not gather all from them, seeing that how much soever they gathered, they should have but for every one his *gomer*: *Ios^oph.* 2. Beside in that the Lord appointeth the same measure, as well to the rich, as the poore, he would teach them, that they likewise should be helpfull one to another, and communicate one to anothers necessity. *Galasius.* 3. In that the Lord onely alloweth them competent and sufficient food, hee teacheth them to take heed of superfluity and excesse: *Non vult ut colligant ad superfluitatem, vel avaritiam, sed ad necessitatem*: *He would not have them gather to superfluity, or covetousnesse, but for necessity.* *Ferus.* As Christ teacheth us, only to pray for our daily and necessary food, in the Lords prayer. *Borrh.*

QUEST. XXVII. Whether the people transgressed in gathering, some more, some lesse.

Vers. 17. THEY gathered some more, some lesse. 1. Some thinke, that the Israelites offended herein, and transgressed the commandement of *Moses*, as they did afterward, both in reserving the Man|na and in going out to gather it upon the Sabbath day. *Rupertus, Ferus.* But this appeareth not in the text: because they came not to the *ghomer* to measure, till they had gathered,* and therefore in the gathe|ring there was no apparent transgression. 2. It is then only hereby insinuated, that they did their ende|vour to gather it, as *Moses* bad them, one helping another. *Galas.* And they which had more servants, whose helpe they used in gathering, had more, and they which had fewer, gathered lesse. *Piscator.*

3. Yet the obedience of the people is not much commended, seeing presently after, their disobedience is noted. *Calvin*. It might be, that at the first gathering, some of them were greedy, and gathered with an unsatiable mind.

QUEST. XXVIII. How it came to passe that none had over, that gathered more, nor none had any lacke, that gathered lesse.

Vers. 18. *When they did measure it with a gomer, he that had gathered much, had nothing over, and he that had gathered little, had no lacke.* How this could be, seeing it is said before, that some gathered more, and some lesse, it is diversely resolved: 1. *Iosephus* thinketh, that what any man gathered above a gomer, putrified and corrupted, and so he had not the more. *Contra*. This solution cannot be received, for these two reasons. First, because by this it yet is not evident, how he that gathered little had no lack, though he that gathered much had not the more: Again, this putrifying of the Manna, was of that which was reserved of every mans gomer, as it followeth, vers. 20. not of any such overplus above a gomer. 2. Some other thinke, that God so guided and directed their hand in gathering, that every family when they came home, found no more by the measure, but for every person a gomer. *Oleaster*. But the text is against this conceit: which saith, that some gathered more, some lesse: but if God had directed their hand, they should not have exceeded their gomer in gathering: neither is it like that every household had a gomer to measure by at home: for they had no occasion to use such measures till now. 3. Some doe here affirme a miracle to have beene wrought: that, what any gathered above a gomer, when it came to the measure, was annihilated by the power of God, or secretly subtracted by the ministry of the Angels: and what lacked of that measure, in any ones gathering, was by the like secret meanes supplied. *Tostat. quaest.* 10. But we are not to imagine miracles without necessity: Divers miracles indeed must be acknowledged concerning Manna: 1. That every day there fell so much, as sufficed 600. thousand and more. 2. That upon the sixth day, there fell twice so much, as upon any other day. 3. That the Manna reserved upon any other day, putrified, saving what was kept for the Sabbath, upon the sixth day. 4. That no Manna fell upon the Sabbath: all these were miraculous workes. *Marbach*. But in this equall distribution, it is not necessary to presuppose a miracle. 4. *Piscator* hath this solution, that although in an arithmetical proportion, some gathered more, some lesse: as hee that went into the field with ten servants gathered more, than he which went with five: yet in a geometrical proportion, there was no difference: for he which gathered for five, had as much, his number considered, as they which gathered for ten: but the text seemeth to speake, not of the gathering by families, but of every ones single gathering: that hee which gathered much, had nothing over, that is, more than his fellow, that gathered lesse. 5. The reason of this equality then, was, they did not carry every one his gathering presently home, but they put all their gatherings together: *Tandem ex communi acervo sumebant praescriptam portionem*: Then they tooke their stinted portion out of the common heape. *Calvin. Galas.* Or the fathers of the families, *Adhibita mensura distribuebant ab omnibus in commune comportatum*: Did by applying the measure, distribute that which was brought together in common. *Iun.* 6. S. *Paul* by this example of the Israelites, one helping another in gathering, and conferring their labours in common, exhorteth to liberality, that Christians in like manner should support the necessities one of another, 2. *Cor.* 8.14. Beside this excellent morall use, *Rupertus* maketh this fit mysticall application: that as in the gathering of this Manna, howsoever they had gathered, none had over, nor yet did any lacke: so in the Eucharist, wherein we receive the true spirituall Manna, it goeth not by ones eating much or little of the bread and wine, which are proposed in the Sacrament: *Non pro quantitate portiunculae vivitici panis, quam ore sumit & gratiam accipit*: A man receiveth not grace, according to the quantity of the portion of the lively bread, which he taketh with his mouth: but if he receive but a little,* it doth as much profit him, as if he had received all: As *Adam* was as deepe in transgression, in tasting of one apple, as if he had eaten of all the trees in the garden. So *Rupertus*.

QUEST. XXIX. How the Manna grew to be corrupt with wormes.

Vers. 20. *SOme reserved of it till the morning, and it was full of wormes and stunke.* 1. They abused Manna, reserving it of a covetous and distrustfull minde, contrary to Gods commandement by *Moses*, and therefore it became unprofitable unto them: for no creature is so pure, but being abused turneth to our destruction. *Genevens.* 2. Here an *< in non-Latin alphabet >* is to be admitted: the latter is expressed first: for it stanke and putrified, before it crawled with wormes. *Borrh.* 3. The Manna putrified not of it owne nature, as is evident, both that it kept without any putrification untill the Sabbath, and it was preserved in a pot for many generations. *Lyran.* As also the Manna being ministred by the Angels, and of an excellent workmanship, was of such a perfect composition, that it had no such malignant and noxious quality. This corruption then was sent upon Manna, and caused by the Lord, as a punishment of their disobedience. *Tostat. quaest.* 11. 4. This putrifying of Manna hath this morall application: that after the same manner, covetous men, which greedily gather riches, and hoard them up unprofitably, doe now feelee the worme of conscience: and after this life, *Ver•em illum sentient, qui nunquam morietur; shall feelee that worme which shall never dye,** unlesse they repent. *Ferus.* 5. But *Rupertus* application is unfit, who by the wormes in the Manna understands Christ, that as the wormes bred there without any generation: so Christ was borne of the Virgin, without any carnall copulation: Christ is in Scripture compared and resembled to this Man|na: but the corruption of this Manna, no way agreeth with his perfection and incorruption.

QUEST. XXX. How the sunne is said to wax hot, and of the melting of Manna.

Vers. 21. *WHen the heat of the sunne came, or when the sunne waxed hot, it melted.* 1. Some take by the sunne here, to be understood the ayre next unto the ground, which waxeth hot, and not the sunne. *Borrh.* But the figure rather is in this: the sunne is said, *incalesce•e*, to wax hot, for *calefacere* to make hot. *Iun.* For the sunne increaseth not in heat. 2. *Aristotle* thinketh that the sunne is not hot of it selfe, and the reason is, *Quia corpora coelestia non suscipi•t peregrinas impressiones: The heavenly bodies receive no forren or strange impressions.* *Thostat.* This may be admitted, and yet the sunne shall be hot: for that is no elementary or forren impression, but a quality inherent, and native in the sunne, seeing the Scripture saith, nothing is hid from the heat thereof, *Psal.* 19.8. which heat may be increased by the reflexion of the beames of the sunne, and the exhalation of hot and drie vapours▪ but the beginning of vitall and comfortable heat, without any inconvenience, may be granted to come from the body of the sunne, as the fountaine thereof. 3. Now the reason why the sunne, as he riseth higher, so waxeth hotter, is this: when the sunne is too low, his beames doe not fall directly upon the earth, but being in the East, they tend to the West; but as the sunne ascendeth unto the meridianall point, so his beames doe descend, and smite upon the earth, which then beginneth more and more to feelee the power and force thereof. *Tostat.* 4. In that the Manna melted by the heat of the sunne, but was hardned by the fire, for otherwise it could not be baked and made into cakes: it appeareth, that neither of these proceeded from any natu|rall disposition or quality in the Man, for if naturally it had beene dissolved by the sunne, the heat of the fire in like manner, would have wrought upon it: therefore both these operations in Manna, proceeded not from any naturall qualitie therein, but was wrought extraordinarily by the power of God, so dispolsing. *Tostat. qu•st.* 11. 5. And this was the reason, why it melted by the heat of the sunne, to stir up the people, to gather it betimes, that they might have time to prepare it, and then attend other businesse: if it had beene to bee gathered all day, they might have beene more slothfull and negligent. *Calvin.* 6. The time then of gathering Manna, was after the sunne rise, so soone as the dew was off the ground, untill the sixth houre of the day toward noone, when the sunne began to be ho•. *Lyran.*

QUEST. XXXI. How they gathered twice so much upon the sixth day.

Vers. 22. *The sixth day they gathered twice so much, &c.* 1. Some thinke, that they gathered no more upon the sixth day, than they did other dayes, but that it was multiplied by the power of God, and became twice as much, that is, two *gomers* for every man. *Ioseph. Lyran.* But the words of the text are otherwise, they gathered twice so much: it was not then made twice so much when it was gathered, but they indeed gathered twice so much, as they did upon any other day. 2. Therefore, herein the miracle was seene, that upon the sixth day there fell twice so much, as upon the other dayes. *Marbach.* And they indeed gathered as much againe, as they used to doe: for otherwise, if the Lord had not commanded them so to doe, to gather double upon the sixth day, they had transgressed in exceeding a *gomer* in their gathering: yet they are not reprov'd, but commended for it: And *Moses* saith, they did herein the same thing, which the Lord said. If it were then Gods commandement, that they should gather double, this doubling was in their gathering, not in the increasing afterward: God would not have commanded them to doe that, which was not in their power, but in his owne working: It was in their power to gather double, when God had sent it upon the ground: But it was in Gods hand onely to increase and multipli • it, when it was gathered. *Sic fere Tostat. quaest. 12.*

QUEST. XXXII. What moved the Rulers to come and tell Moses, that the people had gathered double.

Vers. 22. *The Rulers of the Congregation came and told Moses.* These were not the Captaines over thousands and hundreds, and over fifties, for they were not instituted till afterward, *chap. 18.* nor yet were they the 70. Elders, which also were not yet appointed: but they were the Princes of the tribes and families, such as are rehearsed, *Numb. 1.2.7.* *Tostat. 1.* Some thinke that these Princes came of a good minde, and feared lest the people transgressed the commandement in gathering double, because they knew not Gods will yet touching the Sabbath. *Ferus.* But they could not be altogether ignorant of that, seeing the Lord by *Moses* had told them before, *vers. 5.* that upon the sixth day, they should gather twice so much, as they did dayly. 2. Some impute it unto their forgetfulnesse, and incredulitie, that they beleev'd not the word of God, that he would send them double food upon that day. *Calvin. Gal•s.* But it is not like that the Princes, and chieftest men, which used to consult with *Moses*, and were directors to the rest, were more ignorant, and of lesse beleefe, than the common people: neither doth *Moses* here reprove them for any such unbeleefe. 3. Therefore the sounder opinion is, that they were not ignorant herein of Gods commandement of gathering double, and that the people did therein as they were com|manded: but they came to *Moses* to receive further direction, how that double portion which they had gathered, should bee ordered. *Tostat. 4.* Another opinion is, that *Moses* had not yet propounded to the people, what the Lord had said concerning the double portion, to be gathered upon the sixth day, *vers. 5.* but the people of themselves did it, being accustomed to keepe the Sabbath, knowing that upon that day, they were to rest, and yet that it was not Gods will they should fast that day, and altogether abstaine from meat. *Piscator.* But this would lay both an imputation of unfaithfulnesse to *Moses*, that he should con|ceale any part of Gods counsell from them, especially in so necessarie a thing, as the observation of the Sabbath was: and of ignorance upon the Rulers of the Congregation, that the common people did better

know what was to be done, than they: and although it was an usuall custome among the people of God, to keepe the Sabbath: yet they were not yet so well instructed, in the manner of the observation thereof: therefore I rather preferre the opinion of *Tostatus* herein, next before alleaged.

QUEST. XXXIII. Of the meaning of the 23. verse, and whether they dressed upon the sixth day, that which was reserved for the seventh.

Vers. 23. *The rest of the holy Sabbath is to morrow.* 1. *Thostatus* in not rightly pointing, or distinguishing this verse, putteth this word *morrow* to the next sentence, reading thus, *Cr•s quodcun{que} operandum est, facite, To morrow, what is to be done, do;* and so much busieth himselfe about the meaning of these words; resolving upon this sense, that, what was to be done the next day about their victuall, because it was the Sabbath, they should doe it now: but, although this indeed be the meaning of the words following, that what they had to seeth and dresse the next day, they should doe it now: yet all this labour might have beene spared, if the word *morrow*, be joyned with the former sentence, as it is here set downe, and as it is in the originall, the *Sabbath is to morrow.* 2. The words following, *Seeth that which yee would seeth,* &c. are two wayes understood, that either they should seeth upon the sixth day, so much as should serve the next also, for upon the Sabbath they were not to busie themselves about their meat. *Iun• Piscator.* Or they should seeth so much, as would serve their turne presently, and reserve the rest till the next day: for if they had sod & dressed that which was reserved till the next day, it had seemed no strange thing, that it was not putrified. *Simler.* But I preferre the former exposition, both because there was much businesse, which belonged to the grinding, dressing of Manna, and making it into cakes, which works they were not to doe upon the Sabbath: and it is like that the Manna, which was reserved upon other dayes, though sodden or baked, yet was corrupted with wormes: and of it selfe, the Manna was not like to putrifie in one day, though it were raw and unsodden, but that the Lord caused it to corrupt, thereby to admonish his people.

QUEST. XXXIV. Whether the observation of the Sabbath were now first instituted.

Vers. 20. *The Lord hath given you the Sabbath.* 1. Some are of opinion, that the Israelites began first now to keepe the Sabbath, and that this precept was but to continue till the coming of the Messiah. *Tostat. quaest.* 12. But this opinion hath no ground, nor good warrant: for *Moses* speaketh of the Sabbath, as of a thing well knowne: *To morrow is the rest of the Sabbath:* and to what end else should the people have beene so readie, to have gathered a double portion upon the sixth day, but to prepare them for the Sabbath, before *Moses* had yet spoken any thing of the rest thereof? 2. Therefore it is more than probable, that the Sabbath of ancient time was kept among the people of God, grounded▪ upon the example of God himselfe, that rested after the creation, finished in six dayes, upon the seventh: which ob|servation was delivered by godly tradition from *Adam* to his posteritie: for seeing, that the Church had from the beginning a publike▪ and externall worship of God, it could not otherwise be, but that they had also a certaine time prefixed, wherein to celebrate the publike worship and service of God; and then what time was more fit, than that which God had sanctified by his owne example? *Simlerus, Oleaster.* This law then of the Sabbath, as belonging rather to the law of nature, than to the law of *Moses*, because it containeth the manner of Gods worship, was to continue even after the abrogating of *Moses* law, *Ferus:* for though we keepe not the very same day, which the Jewes did, yet the Lords day is kept upon the se|venth day: *Dic septima vacare catenus morale & necessarium, quod stat• tempore Domino vacandum sit: Vpon the seventh day to rest is therefore morall and necessarie, because we must upon some set time be vacant for God. Pellican.* 3. Here the reason given of observing the Sabbath, is taken from Gods liberalitie, that had given them upon the sixth day, meat for two dayes: two other reasons are else where yeilded, the one from the end of the creation, *Gen. 2.* the other from the deliverance of the Israelites out of the bondage of Egypt, *Deut. 5.15. Iun.*

QUEST. LV. Of the Feast of the Sabbath.

Vers. 29. *TArrie every one in his place, let no man goe out.* There are three rules here set downe for the observation of the Sabbath: 1. That every one should tarrie in his place, and so being free from other businesse, give himselfe to contemplation: so *Ferus* interpreteth these words: *Maneat apud se: Let him abide with himselfe:* that is, enter to himselfe: *Conscientiam suam scrutetur: Let him examine his conscience:* This indeed may very well be a consequent of that their staying and tarrying within: for being sequestred from other affaires, they were the freer for meditation: but the literall sense of the words is, that they should stay within. 2. Neither were they to goe forth,

that is, with intent to gather Manna, which lay round about the host; or to doe any further businesse: they were not forbidden all kind of walking and going out for their solace and recreation: as the mount Olivet is said to bee a Sabbath dayes journey from Jerusalem, *Act. 1.* that is about a mile: *Thostat. quaest. 13. 3.* They are also comman|ded to keepe the Sabbath rest, to Sabbatize, which is to be exercised in good works, *Ferus:* as *Augustine* saith: *Malè celebrat Sabbatum, qui à bonis operibus cessat: •t•um enim ab iniquitate debet esse, quia bona conscientia non inquietum, * sed tranquillum facit animu•:* He keepeth the Sabbath ill, which ceaseth from good works: for true rest must be from iniquitie; because a good conscience doth make the soule not unquiet, but calme and still: yet although they were commanded to rest the seventh day unto the Lord, *Non oblig•bantur tota di•v•care D•o:* They were not bound all the day to attend upon Gods service, but to cease

Page 207

from all other occupations: Ne imped•rantur, si Deo vacare vell•••: That they should not be hindred, if they were disposed to attend upon God. Tostat. quaest. 12. in Exod.

QUEST. XXXVI. The description of Manna, the quantitie, fashion, colour and taste thereof.

Vers. 31. *IT was like unto Coriander seed*, white &c. The Manna is resembled here and in other places to five severall things: to the hoare frost, *vers. 14.* to Coriander seed, unto wafer cakes made with hony: and *Numb. 11. 7.* to •d•llium▪ and fresh oyle, 1. it is likened to the hoare frost: *Non quia ex•••sum, in modum pr•••a, sed sic multiplicatum:* Not because it was extended (or lay in flakes) as the •oare frost, but it was multiplid in number like unto it: as it is in the Psalme: *He scattereth the hoare frost lik• ashes, Psal. 47.* Oleaster: Iosephus therefore is deceived, who thinketh that it came downe like snowe: fo• he saith, that as *Moses* prayed it fell upon his hands, and he thought it snowed: 2. In quantitie and prop|ortion it was like to Coriander seed, not in colour, for that kinde of seed is blackish. *Vatabl.* And so *vers. 14.* it is said to be a small round thing: the word is *M•cusphas*, which *Hierome* translateth *p•lo con/••s•m*, as wheat that is husked, and brayed with a pestle: and the *Chald. d•c•rticatum*, like unto barked or pilled wood, that is, white: the *Septuag.* translate it, *white*: but the Hebrewes generally interpret here *round*: this word is onely found in this place, and so the signification is the more doubtfull and uncertaine here: but I prefer the usuall reading. 3. For the colour, it is said here to be white: and *Numb. 11. 7.* In colour like unto •dellium, which some take to be white pearle: *Oleaster*; or a kinde of precious stone. *Vatabl.* the *Septuagint* take it sometime for 〈 in non-Latin alphabet 〉, the Carbuncle, sometime for the Crystall: *Numb. 11.* but it is rather the gumme of the tree •dellium, which was transparent and shining like unto pure and tried waxe, *Plin. lib. 12. cap. 9. Iun. Osian.* and *Iosephus* saith, that •dellium was a kinde of drugge, or spice. So then the Manna was not onely white, but it was also of a cleare colour, like unto gumme, * o• to the kernell of a grape: *Pellican.* 4. For the taste, it was like unto wafers made with hony, or unto fresh and sweet oyle, *Numb. 11. 7.* it had a pleasant taste and relish.

QUEST. XXXVII. Whether the Manna had a divers relish according to every ones taste.

BUt further concerning the divers taste of Manna, a question is moved out of those words in the book of Wisdome, *chap. 16. vers. 21. It served to the appetite of him that tooke it, and was meet to that that every man would.* 1. Upon this ground the opinion of some is: that the Manna, though it had actually and positively, but one kinde of taste, like unto wafers made of hony: yet God gave unto it such a gift, that it relished according to every mans desire, and it was turned to the taste and savour of any kinde of meat, which they had mind unto. *Tostat.* And that Manna had this quality onely in their mouths and taste, that were holy men, and thankfull▪ but to the evill and

disobedient, it had not that variety of delightful taste, but was as unsavory in their mouths, for they preferred p•ppons, onyons, leekes and garlike before it. *Lyrans*.

2. *Contra*. 1. If the Manna, actually gave one certaine relish in the mouth, as of hony or oyle, how could it at the same time have any other relish? for divers tastes of contrarie kindes and tempers it could not have at once: and if it were turned to any other taste, then had it not actually the taste of hony or fresh oyle. 2. Besides, by this meanes the Lord should have satisfied every ones wanton appetite, which not being contented with the ordinarie taste of Manna, would have it changed according to his desire. 3. And that Manna had the same relish to all, both good and bad, is evident by *Moses* description, *Numb.* 11.8. *The people went about and gathered it* • &c. so it relished in that manner to the people: if it had tasted so onely to the better sort, to the beleivers and the thankfull, a very few should have had that pri|vilege: for the people wept and murmured in their families, every one in his tent dore. Now in that they preferred the onyons and leekes of Egypt, it shewed their great unthankfulnesse, that made more account of such grosse meat, than of the precious delicate Manna.

3. The meaning then of that place is, that this Manna actually had such variety of delectable tastes, that it pleased every man: not that it changed and turned as every mans fansie led him: but there was no stomake so weake, nor no tooth so daintie, whom Manna might not content: the Manna being yet raw and undressed, had the taste as of mingled hony, or oyle, but after it was prepared and dressed, it gave a mixed and variable taste, as if many sweet and pleasant things were tempered together. *Iun*.

4. The excellencie then of this food commendeth the goodnesse of God, who was not contented to give them ordinary and common food, but fed them with the best. *Ferus*. As it is said, *Wisdom* 16.21. *Thy sustenance declared thy sweetnesse to thy children*. The Grecians write that *Democritus* prolonged his life with eating of hony, *Athan. lib.* 2. *cap.* 3. *Plinie* maketh mention of some that lived of pulse, *lib.* 18. *cap.* 8. The Egyptians boast much of their herbes. *Diodor. lib.* 1. *cap.* 11. But all these must give place to Man|na: never was any people in the world fed with the like food unto Manna. *Pelarg*.

QUEST. XXXVIII. When Moses spake to Aaron concerning the pot of Manna, to be set before the Lord.

Vers. 34. *ANd Aaron laid it up before the Testimonie*. 1. The opinion of some Hebrewes is, that this pot of Manna was laid up in *Moses* Tabernacle, before the great Tabernacle was made. *Lyrans*. But this cannot be: 1. Into that Tabernacle none came but *Moses*, and in his absence *Ioshua*, *chap.* 33.7, 11. Therefore it is like, that *Moses* would rather have there placed it himselfe, than have spoken to *Aaron*. 2. Because *Moses* speaketh to *Aaron* to doe it, it seemeth that *Aaron* was consecrated Priest,

which was not before the second yeare, when the Tabernacle was erected. *Tostat.* 2. Whereas it is said, *vers.* 33. to be set before the Lord, it may also have this sense, *Ante* ◇ ◇ *dictum est, quod sit ipsa devotione offerendi*, &c. *Before the Lord may be said, in respect of the devotion of the offerer, wheresoever it was put*: so *Augustin. quaest.* 61. But these words, before the Testimonie, which is meant of the Arke, doe expound the other: therefore the Arke being not yet made, this here commanded, was not done presently. 3. *Au|gustine* misliking the former solution, resolveth, that this is spoken by way of a *prolepsis*, that is here writ|ten which was afterward done: for in Scripture the order of time is not alwayes observed: *Moses* there|fore to finish at once the whole history concerning Manna, maketh mention also of this reserving of the •ot of Manna, which was done afterward, the Tabernacle being now made, and *Aaron* consecrated Priest. *Tostat. quast.* 14.

So 1 Sam. 17.54. *David* is said to have put *Goliahs* armour in his Tabernacle, which was not then, but long after, when he was established in the Kingdome. *Piscator*. 4. This pot of Manna, which was of gold, *Iunius* thinketh was not placed hard before the Arke, for then it could not have beene seene of the people, as it is said, *vers.* 32. *That they may see the bread &c*, And in the Arke it was not, for within it onely were the two tables of the law, 1 King. 8.11. it was set therefore, in the entrance of the most holy place. *Iun.* But it seemeth rather, that it was placed in the most holy place within the second vaile, by the Apostles description, *Heb.* 9.4. *Simler*. Where also *Aarons* rod was, which was there kept also, for a testimony to the people, *Numb.* 17.11. though it were not continually in their fight.

QUEST. XXXIX. By whom this clause was added of the Israelites eating of Manna fourtie yeares.

Vers. 35 *The children of Israel did eat Manna 40. yeares, untill they came to a land inhabited, &c.* *Augustine* also thinketh, that this is spoken by a *prolepsis*, that is, an anticipation or prevention of the story; but it cannot so properly be said here, because *Moses* lived not to see this, for he died in the 11. moneth of the 40. yeare: and the Manna ceased on the 15. day of the first moneth of the 41. yeare: but a *prolepsis*, or anticipation of the story is, when the same writer setteth downe that before, out of his place, which was done after. *Tostat.* He therefore resolveth that *Moses* did write this, *propheticè* by a propheticall instinct: so also *Iun.* But this may be rather thought to be added by *Ioshua*, or some other of the Prophets afterward; as likewise, the story of *Moses* death and buriall, *Deut.* 34. which is not like to have beene penned by himselfe. *Piscator.*

*2. *Till they came to a land inhabited.* *Augustine* thus expoundeth, *Non quia continuo ut venerunt ad terram habitabilem, &c.* Not because as soone as they came to a land inhabited, they left eating of Manna: Sed quia non ante, But because not before. But what land inhabited it was, is expounded afterward, namely the land of Canaan: for though the Israelites possessed before, the land of the Amorites, on the other side of Jordan, yet the Manna ceased not, till they had passed over Jordan, and were entred into the bounds and borders of Canaan, which was the promised land, that flowed with milke and hony. *Tostat. quast.* 15.

4. Places of Doctrine.

1. *Doct.* Of the excellencie and prerogative of the Lords day.

Vers. 5. *But the sixth day, &c. it shall be twice so much.* *Origen* upon this place, well collecteth the prerogative and excellencie of the Lords day, beyond the Sabbath of the Jewes, proving that the Manna began first to fall upon that day: his words are these: *Si sex diebus continuis (ut scriptura dicit) collectum est, à septima autem die, quae est Sabbati, cessatum est, sine dubio initium ejus à die prima, qua est dies Dominica, fuit: &c.* If the Manna were gathered six dayes together, as the Scripture saith, and it ceased upon the seventh, which is the Sabbath, without doubt it began on the first day, which is the Lords day.

2. *Doct.* That it is lawfull to lay up in store, so it be done without distrust in Gods providence.

Vers. 19. *Let no man reserve thereof till the morning.* Though the Israelites were bound unto this precept, because every day they received Manna from heaven, and so the *Compassions of God* were renewed every morning, as the Prophet *Ieremie* saith, *Lament.* 3.23. yet this taketh not away all store and provision, to be laid up aforehand: for the sluggard is condemned for his sloth and carelesnesse, and is sent by the Wise man to learne of the Ant, which gathereth her meat in summer; *Prov.* Our blessed Saviour also commanded 〈 in non-Latin alphabet 〉, the remainder of the meat to be kept. And the reason is not alike: for then they received Manna every day, and therefore needed not to lay up any thing in store: But now the fruits of the earth are onely gathered in summer: wherefore 〈 in non-Latin alphabet 〉, the letter of this precept is not to be urged, but the 〈 in non-Latin alphabet 〉, the sense and morall equitie bindeth us still, that we

take heed of an immoderate & distrustfull care, in making provision for the time to come, but depend upon Gods fatherly providence. *Pelarg.*

3. *Doct.* How Manna was a type and figure of Christ.

Vers. 31. *They called the name of it Man, &c.* The holy Apostle S. *Paul*, maketh this Manna an evident type of Christ, calling it their spirituall meat, 1 *Cor.* 10.3. And in many things the type and figure agreeth unto the bodie and substance: 1. In the causes of sending this Manna: 2. In the condition and qualities thereof: 3. In the manner of the gathering: 4. In the use thereof. *Ferus.*

First, touching the causes: 1. The Lord had compassion of his people, when they were in want, and almost famished in the wilderness: so Christ was given unto us, that by faith in his bodie and blood, our

hungrie soules should be nourished. *Marbach.* 2. The Lord in sending Manna, shewed his power, his mercie, goodnesse, and love to his people: and in nothing more appeareth the love of God to us, than in sending his onely Sonne into the world to die for us. 3. The Lord by sending Manna, did prove, whether his people would walke in his law or no, *vers.* 4. So the Lord maketh triall of the obedience of the world, in receiving the law of his Sonne Christ, that is, the Gospell. *Ferus.*

Secondly, concerning the qualities and properties of Manna: 1. It was but a small thing, yet had great vertue and Christ, though in the low degree of a servant, was of great power. 2. The Manna was white, and Christ was pure and unspotted. 3. The Manna was ground in the mill, or beaten in a mortar, and Christ was beaten and bruised for us. *Ferus.* 4. The Manna came from heaven: so the Sonne of God descended, and tooke upon him our flesh. *Simler.* 5. The Manna was sweet and pleasant, as hony: so is Christ unto the soule. 6. The Manna fell with the dew: so Christ brought with him abundance of spirit and grace. 7. The Manna fell every day: and Christ hath promised to be with his Church unto the end of the world. 8. The Manna ceased as soone as they came into the land of Canaan: and in the next world, there shall be no use of the Word, or Sacraments. *Ferus.*

Thirdly, in the gathering of Manna, these conditions were observed: 1. It was lawfull and free for all men and children, male and female, young and old, master and servant, to gather the Manna: so there is neither bond nor free, male nor female, but all are one in Christ, *Gal.* 3.28. *Simler.* 2. They were commanded to gather every day: and we must all our life long gather of the heavenly Manna. 3. They were to goe out of their tents to gather it: and wee must depart from our old conversation. *Ferus.* 4. They which gathered much, had not the more, nor they which gathered little, the lesse: so both those which are strong, and they which are weake in faith, are admitted to this Manna. *Marbach.*

Fourthly, for the use: both good and bad did eat of the Manna: so men of all sorts come unto the Word, and Sacraments, but not all to the same end: for as the Manna putrified to those which kept it contrary to *Moses* commandement, so the Word of God, and the Sacraments are the savour of death unto death, to those which unworthily receive them. *Ferus.* But it will here be objected, if this Manna were spirituall and heavenly food to the Israelites, as S. *Paul* saith, how is he reconciled with our Saviour Christ, who saith, *Moses gave you not bread from heaven, but my father giveth you true bread from heaven?* *Ioh.* 6.32. The answer here is ready, that our Saviour speaketh according to their capacity and understanding, with whom he there dealeth: who had a carnall imagination of Manna, and could see therein nothing, but corporall food. *Simler.*

5. Places of Confutation.

1. *Conf.* Against the carnall presence in the Eucharist.

Vers. 5. *The people shall goe out and gather.* *Rupertus* hath upon these words this glosse, applying them to the Eucharist: *Si digne manducare cupimus, ab omni curiositate corporales sensus egrediamur, &c.* If we will worthily eat, let us goe forth from all curiositie of corporall sense, that we doe not thinke to discern by the sight, taste, smell, feeling, whether it be the flesh of Christ indeed, which we take &c. *Paulus Burgens.* likewise in his additions upon this Chapter, maintaining the opinion of some Rabbines against *Lyranus*, that the Manna is called the bread of Angels, because it was made of that incorporeall light, which the Angels are refreshed with, addeth further, thus: *Est valde applicabile, &c.* This is very fit to be applied unto our true Manna, the Sacrament of the Eucharist: *In qua est verum lumen divinum, ex voluntate divino incorporatum, ex quo scilicet lumine divino Angeli in coelo reficiuntur, &c.* Wherein the true divine light, by the will of God is incorporate, out of the which divine light, the Angels in heaven are refreshed, and the faithfull in the wilderness of this life, are fed by the same light, being incorporate.

Contra. First, this is but a weake text, *The people shall goe out and gather*; to prove the carnall presence of Christ in the Eucharist: for an argument cannot be grounded upon an allegorie of Scripture devised: it rather maketh against that grosse opinion: for seeing their Manna was also, as the Apostle saith, a spirituall meat unto them, and signified Christ, as the Eucharist doth unto us: and yet as it was their corporall food also, they tasted it, and it had a sweet relish in their mouths, as of hony or oyle: they were not to goe out of their senses, though under that type spirituall food also were conveyed: so in the Eucharist, the outward symboles are discerned by the senses, while the spirituall food is offered to the faith of the worthy receiver.

And concerning *Burgensis* conceite, it is very new and strange: that not the true bodie of Christ, that which was borne of the Virgin *Marie*, is not incorporate in the Sacrament, which is the opinion of the moderne Papists, but a certaine divine and incorporeall light, such as the Angels are nourished with in heaven. In his assertion then these three notable errors are contained: 1. that the Israelites Manna, and the bodie of Christ in the Eucharist were made of one and the same substance, a certaine divine light incorporate. 2. That Christs bodie in the Eucharist is incorporate, and made of that divine light: and so consequently, Christ shall have another kind of bodie in earth, than that in heaven, which was incarnate of the virgin *Marie*. 3. That the Angels in heaven, and the faithfull in earth, have one and the same food. Thus when men follow their owne fancies, and leave the Scriptures▪ they wind themselves into errors, and finde no way to get out.

2 *Conf.* That there was the same spirituall substance of the old Sacraments and ours.

FURTHER, where the Apostle saith, alluding unto this Manna, they did all eat *The same spirituall meat*, 1 Cor. 10.3. The Romanists, because they cannot away that there was the same spirituall substance of the Sacraments of the old Testament, and of ours, have this shift: that they eat the same meat among themselves, not the same with us, *Rhemist. annot. in 1 Cor. 10.3.* and *Rupertus* hath the same conceit: *That they did all eat the same meat, *Non eandem, quam nos, Not the same which we eat.*

Contra. 1. This answer is contrary to the very sense of the Scripture: for the Apostle sheweth, that Christ was their spirituall meat and drinke, and so is he ours: therefore they had the same spirituall meat with us. 2. Against *Rupertus*, we will oppose *Augustine*, who thus writeth of this

matter: *It had sufficed to have said,* they did eat a spirituall meat, but he saith the same, I cannot finde how I should understand the sense, but the same that we doe eat.*

3. *Conf.* Against the Anabaptisticall communitie.

Vers. 18. *HE that had gathered much, had nothing over, &c.* S. Paul upon this text thus inferreth: *Vpon this condition, your abundance at this time supplieth their lacke▪ that also their abundance may be for your lacke, that there may be equalitie, as it is written. He that gathered much, &c.* 2. Cor. 8. 14. Upon which place the Anabaptists would ground their confused communitie and equalitie: where[as] the Apostle speaketh not of an equalitie in the possession of things, but in the use, and that not all times, but when the necessitie of our brethren requireth it: and so he exhorteth, that like as in the gathering of Manna, one helped another, and that which any gathered over, went to make up his part, that had gathered lesse: so the superfluitie and abundance of the rich, should supplie the necessities and wants of the poore. *Simler.*

4. *Conf.* Against prayer and sacrifices made for the dead.

Vers. 26. *Slx dayes shall yee gather, but in the seventh you shall find none.* *Ferus* hereupon thus noteth •*Septimo die, id est post hanc vitam, non inuenietur quod colligere possumus, &c.* *On the seventh day, that is, after this life, there shall nothing be found for us to gather.* They then which in this world doe not finde remission of sins, shall not finde it in the next: what helpe can prayers, or Masses afford unto those which are departed, if nothing be to be gathered after this life? Here then one of their owne write•• hath made a good argument, against their superstitious and fruitlesse prayers, and sacrifices, which the Romanists use to offer for their dead.

5. *Conf.* Against the keeping of reliques.

Vers. 32. *FILL a gomer, and keepe it for your posteritie.* Here is an holy relique kept by the commandement of God, not to be adored and worshipped, but to put the people in remembrance of this great benefit, in feeding of their forefathers in the wilderness. The popish reliques offend against all these rules: 1. God hath not commanded them to keepe any such thing. 2. They shew them to the people for adoration, not for the commemoration of any benefit. 3. The Manna which putrified, being kept one day against Gods commandement, endured many hundred yeares by his appointment: but popish reliques are not privileged from putrifying, therefore God hath not ordained them so to be kept.

1. *Observ.* The Church of God hath her turnes, of fulnesse, and of want in this world.

Vers. 1. *THEy departed from Elius, and came into the wilderness of Sin.* They remove from a place of pleasure and plentie, where they found 12. fountaines, and 70. Palme trees, to a barren and comfortlesse desert: wherein is set forth unto us the state and condition of Gods Church and children in this world. *Ferus.* Sometime they ebbe, otherwhile they flow: now they have plentie, and ere long, they suffer want, which the Lord doth, to exercise the patience of his servants, that they may be instructed with the Apostle, both *To be full, and to be hungrie, to abound, and to have want, Philip.* 4. 12.

2. *Observ.* Against the unprofitable gathering of riches.

Vers. 20. *SOME reserved of it till the morning, and it was full of wormes.* This sheweth, that they which corruptly gather riches, shall have no profit by them, they both scrape them together in this life without comfort, and heape them up to their punishment afterward, as the Prophet saith to cruell covetous men: *Thou hast consulted shame to thine owne house, by destroying many people, and hast sinned against thine owne soule: for the stone shall crie out of the wall, and the beame out of the timber shall answer it: we unto him that buildeth a towne with bloud, &c.*

3. *Observ.* Worldly and carnall men acknowlege not Gods gifts.

Vers. 15. *THEy wist not what it was.* This is the difference between the godly and the wicked: they thankfully acknowledge the gifts of God, and know from whom they receive them: but the other as brute beasts, use the things present before them, not praising the Author thereof. *Oleaster.* And therefore, men of this world are said to have their bellies filled with hid treasure, *Psal.* 17.14. for it is hid unto them, who it is that feedeth and filleth their bellies: and in this respect, the Prophet maketh the unthankfull and ignorant people worse than the ox, *That knoweth his owner, & than the asse, which knoweth his masters cribbe: but Israel hath not knowne, my people hath not understood, &c. Isay* 1.2.

4. *Observ.* Gods benefits are to be had in remembrance.

Vers. 32. *Fill a gomer, and keepe it for your posteritie, that they may see the bread, &c.* God will not have his worthie and singular benefits, to bee committed to oblivion, but alwayes thankfully re|membred: as for the same cause, Christ commanded the remainder of the broken meat to be kept, which filled 12. baskets, after he had fed the multitude: that that singular miracle might be had in thankfull re|membrance. *Oleaster.*

5. *Observ.* Where ordinary meanes are offered, extraordinary must not be sought.

Vers. 35. *THEy did eat Manna till they came to the borders, &c.* As soone as they came to helpe them|selves sufficiently with the fruits of the earth, the Manna ceased: which sheweth, that ex|traordinary meanes must not be expected, where ordinary are at hand. *Piscat.* For this cause our blessed Saviour repelled the tempter, which would have had him make bread of stones, which was an extraordi|nary and unwonted way for food.

CHAP. XVII.

1. The method and Argument.

T His Chapter treateth of two distresses, which the Israelites fell into, the one of thirst, the other of warre.

In the description of the first, these things are orderly declared. 1. Their penurie and want of water, *vers.* 1. 2. The effects thereof, their murmuring, begun, *vers.* 2. and continued, and confirmed, *vers.* 3. 3. The remedie against this calamitie. 1. Begged and asked of God by *Moses* prayer, *vers.* 4. 2. Promised by the Lord, with a descripti|on of the manner, how *Moses* accompanied with the Elders, should smite the rocke with his rod, *vers.* 5. 3. Effected accordingly, *vers.* 6. 4. A consequent whereof is this, that *Moses* imposeth a name upon the place, to be a memoriall of this miracle.

In the other part these particulars are set downe. 1. The attempt of *Amalek* against Israel, *vers.* 8▪ 2. The manner of resistance, partly by externall meanes, the preparation of *Ioshua* against *Amalek*, *vers.* 9.10. partly by spirituall, the prayer of *Moses*, with his gesture, the lifting up of his hands, the letting downe of his hands, with the divers event thereof, *vers.* 10. and the supporting of his hands, *vers.* 11. 3. The successe of this battell, the discomfiting of *Amalek*. 4. The event, the decree of God against *Amalek*, *vers.* 12. testified by *Moses*, both by his fact in building an Altar, and by his speech, *vers.* 16.

2. The divers readings.

Vers. 1. *According to the appointment of God.* I. or, *word of God.* L.S.P. *commandement, or, precept of God.* V.B.G. *mouth of God.* A.H.

Vers. 3. *To kill me, and my children.* I.V.B.A.P. rather than, *kill us, and our children.* * L.S.G. the word is, *othi, mee,* not *us.*

Vers. 4. *Yet a little, and they will stone me.* I.A.P.L.S. *they are almost readie to stone me.* * B.G.V. They give the sense rather, than the words.

Vers. 7. *He called the place Massa and Meribah.* I.A.V.G. not, *Messah, and Meribath.* B. *he called the place, tentation, and contention.* S.A. he called *the place tentation.* L. Here the other word is wanting, and they are proper names, not common and appellative.

Vers. 8. *Then came Amalek.* B.G. *cum caeter.* the *Amalekites.* * I. but in the originall it is put in the singullar, yet taken for the plurall, as it is usuall in Scripture.

Vers. 14. *From under heaven.* B.G.V.A. rather than, *under heaven.* L. here the preposition signifying *from,* is omitted: or, *lest it be under heaven.* A. or, *from the earth under heaven.* I. or, *from that, which is under heaven.* S. These render the sense rather than the words.

Vers. 15. And he called it, *Iehovah nissi.* G. that is, *the Lord is my banner.* V. or, *my banner is of Iehovah.* * I. better than, *the Lord is my exaltation or lifting up.* A.L. or, *my refuge.* S. or the Lord is he, *that worketh miracles for me.* B.C. for, *ness,* signifieth a streame or banner.

Vers. 16. *The hand is on the seate of God.* B. or, *the hand is on the throne of the Lord.* A.P. better than, * *the Lord hath sworne.* G. or, *lift up his hand to sweare.* V. the sense rather, than the words: or, *with a secret hand the Lord fighteth.* S. or, *because the hand of Amalek, is against the throne of Iah.* I. here *Amalek* is added: or, *the hand is onely of the Lord, solius Domini.* L. Here one word is mistaken for another, *solius* for *solii.*

3. The explanation of doubtfull and difficult questions.

QUEST. I. Why some mansion places are omitted here.

Vers. 1. *They camped in Rephidim.* 1. They came from the wilderness of Sin by divers countries, for betweene Sin and Rephidim, there were two stations beside, here omitted, *Dophka, & Alush,* Numb. 33. 13, 14. *Iun.* 2. *Sinis* here taken for one speciall station, but it is the name in generall of all that

desert unto Sinai: *Gloss. ordin.* 3. These two stations are omitted and many beside: for whereas there are 42. mansion places reckoned in all, *Num.* 33. not above 15. are specially mentioned before in the historie, as it is set forth in this booke and Numbers, because those places are specially noted, wherein any notable accident befell: as in Marah the bitterness of the water, in Elim the Palme trees, in the desert of Sin, the Manna, in Rephidim, the issuing of the water out of the rocke, and some other beside. *Tostat. quast.* 1. 4. There are also more names of places rehearsed in the storie, than are numbred in the Catalogue of their stantions, *Num.* 33. as *Mattanah, Nahaliel, Bamoth,* Numb. 21. but all those were not the names of the mansion places, where they stayed, but such as they passed by. *Tostat. ibid.* 5. They are said to have journeyed at the mouth of God, because they followed the direction of the cloud: for when the cloud was

ta|ken up they journeyed, and where it abode they pitched: this was the commandement of God here spo|ken of, as it is interpreted, *Numb. 9.18. Tostat. Simler.*

QUEST. II. Of penury and want of water which the Israelites here endured.

Vers. 1. *WHere was no water for the people to drinke, &c.* 1. The Rabbines here are deceived, which thinke that the thirst of the people here, was not naturall and necessary, (for Manna was both meate, and being full of moisture, served for drinke, say they) but of wantonnesse rather. The words of the text shew the contrarie, that there was no water for the people to drinke, and therefore it was a violent and necessary, not a wanton and voluntary thirst. *Simler. Calvin.* 2. Their conceit also hath no ground, that thinke some of the people had water, which they brought along with them from Elim, and therefore they are said to tempt God, to shew his power, when there was no such necessitie. *Tostat. quast.* 2. For all the people murmured, as though they were ready to die for thirst, *vers.* 3. 3. The truth is therel|fore, that they were driven to great extremitie for want of water: for drought and thirst is a great triall, and a miserable calamity, as is evident by divers examples in sacred and forren stories: As *Hagar* with her sonne were ready to perish for want of water, *Gen. 21.* And the three Kings, that were to fight against *Moab*, were like all to bee undone for want of water, if the Lord by his Prophet had not relieved their want: The men of *Berhulia*, when the Citie was besieged, fell downe and died for thirst: The *Samari|tanes*, being assaulted by the Romanes, died of thirst: *Thales Milesius*, as *Laertius* writeth, perished through heate and thirst: * *Ioannes Leo* hath a memorable storie of certaine Merchants, that perished by thirst in the desert of *Azoad* in *Africa*: where are to be seene two Sepulchers, the one of a Merchant, the other of a Carrier of wares: who sold unto the other a cup of water for a thousand crownes, and yet, the water not being able to suffice both, they twaine died there: *Lysimachus* yeelded himselfe and his whole host, for want of water, and having drunke, being now become a captive, he uttered these words: *O Dii, inquit, quam brevis voluptatis gratia ex rege me feci servum! O God for how small a pleasure, of a King, have I made my selfe a captive! Pelarg.*

QUEST. III. Why it pleased God to prove his people with thirst.

NOW it pleased God, as before hee tried his people with hunger, so now with thirst, for these causes: 1. Because the people were very oblivious and forgetfull of Gods benefits, God by afflictions would put them in mind of their dutie, that they which in prosperitie did forget him, by want and penurie, might be driven to seeke him, as it is in the Psalme, *When he slew them, they sought him, and returned.* 2. Another cause was in respect of themselves, * because they were a proud and haughtie people, and thought well of themselves: as the rebellious say unto *Moses*, All the Congregation is holy, *Numb. 16.3.* therefore the Lord by this meanes would humble them, and make them know themselves. 3. The Lord being purposed to make the Israelites a peculiar people to himselfe, and purposing to give unto them his lawes, by this meanes would prove and trie them, whether they would keepe his commandements, *Deut. 8.2.* Even as a father nutureth and schooleth his child, whom he purposeth to make his heire; so the Lord saith, *As a man nutureth his sonne, so the Lord thy God nutureth thee. Tostat.* 4. The Lord also brought them into this strait, * that the faithfull thereby should be discerned from the rest: for affliction and temptation, is as a sieve to trie the chaffe from the wheat. *Ferus.*

QUEST. IV. How the people are said to tempt God.

Vers. 2. *WHerefore doe yee tempt the Lord?* 1. Some will have them to tempt God, because there were among the people, that had water, and yet would have God to helpe them, when there was no need: for then to expect or require the divine helpe, when there is no urgent necessitie, is to tempt God. *Tostat.* But it is shewed before, that this want of water was generall, and all the people were in great extremity. 2. They are therefore said to tempt God, either because they doubted of his power, and there|fore would trie whether he could give them water: for the word *nasah*, signifieth properly to make triall, as *David* is said not to have tried or proved before to goe

with armour, 1 *Sam.* 17.39. *Oleaster.* Or they tempted God, doubting of the truth of his promises, as *vers.* 7. *Is God among us or no? Pelarg.* And so they tempted God by their incredulity. *Iun.* Further they doe prescribe and limite God, that unlesse he shew them some signe of his presence and power, they will not beleewe, that it was his will to bring them out of Egypt unto that place. *Marbach.* They doe tempt him also by their impatiencie, they urge *Moses* presently to give them helpe, or else they will stone him, whereas they should patiently have waited upon God. *Simler.* And further, though they are not herein said to tempt God, expecting his helpe, where all humane meanes, & counsell was denied: yet herein they tempted him, because they thought God was bound unto them, to succour them at their need. *Lyran.* Whereas the heathen by the light of nature, could see

and say, *Diis & parentibus non possumus reddere aequalia, Wee cannot recompense the Gods and our parents:* * God is no way indebted unto man. *Tostat. quast. 2.*

QUEST. V. Of Moses feare lest he should be stoned.

Vers. 4. YEt a little while, and they will stone me. 1. *Iosephus* here somewhat altereth, and transposeth the storie: for this taking up of stones to cast at *Moses*, hee placeth before the giving of Man, when they murmured for food in the desert of Sin: But this their violent and audacious enterprise fell out in Rephidim. 2. This was not a carnall, worldly, or distrustfull feare in *Moses*, but a naturall feare, which a right perfect man is subject unto, for so our Saviour saith, *My soule is heavie unto death.* *Tostat.* 3. Yet this feare of *Moses* was not so much, in respect of his present danger, as in regard of the people, lest they, if he should have beene slaine, after his death might have fallen to Idolatrie. *Lyran.* 4. Or he might feare, lest, if they should have killed him, the Lord would have punished them, and revenged his death: as *Ieremie* saith in the like case: *As for me, behold I am in your hand, doe with me as you thinke good: But know for a certaine, if ye put me to death, you shall surely bring innocent blood upon your selues, &c.* *Tostat. quast. 2.* 5. *Moses* objecteth his danger, that he might the sooner obtaine his desire. *Oleaster.*

QUEST. VI. Why Moses is bid to take the Elders with him.

Vers. 5. Take with thee of the Elders of Israel. 1. The vulgar people were not thought worthy, * because of their murmuring, to see the miracle, which God was about to worke for them, and therefore he is bidden to take the Elders. *Simler.* Or because, the Elders might be murmurers also with the rest, they are called to bee eie witnesses of this great worke, that they might see and testifie, that water was brought forth out of the rocke, where there was none before. *Ferus, Tostat. Galas.* 3. That being men of authoritie, they might be able better to instruct and certifie the people. *Iun.* 4. And God hereby would establish an order for government, that Princes should bee assisted with grave counsellors, neither to doe things of their owne head, as *Saul* did. *Ferus.* Nor to despise the counsell of the wise and ancient, and to follow the rash and headstrong, as *Rehoboam* did to his cost.

QUEST. VII. Why Moses is bid to take his rod.

Vers. 5. And the rod, wherewith thou smotest the river. 1. *Rab. Salomon*, to whom subscribeth *Lyranus*, thinketh that *Moses* is bid to take the rod, because some of the Israelites thought, that rod had power onely to bring plagues, as it did upon the Egyptians, and not blessings: but that was no reason, for before this, *Moses* used that rod in dividing the waters of the red sea, to deliver the people of Israel out of the hand of their enemies, which was a great blessing. *Tostat.* 2. Therefore that was not the reason, but because it pleased God to use this organe and instrument at

this time. *Tostat.* And to get *Moses* the greater authority with the people, hee is bid to smite the rock with the rod, whereas God could have brought forth the water, without any such meanes. *Pelarg.* And the Lord did it also to confirme the faith of the Elders, when they saw this rod in the hand of *Moses*, whereby he had wrought great wonders, especially in the waters. *Simler.* 3. By the river and floud, we are not to understand the sea, but the river of Egypt, which is here remembred, because it was first of the Egyptian plagues: and though *Aaron* smote the river, and not *Moses*: yet he is said to doe it, because it was done by his direction. *Iun. Tostat. Aaron percussit autoritate & mandato Mosis: Aaron smote it by the authoritie, and at the commandement of Moses: August. quast. 64. in Exod. so also Lyran.*

QUEST. VIII. Whether it be all one storie of smiting the rock, *Exod. 17.* and *Num. 20.* or divers.

FURther, whereas the like storie of bringing waters out of the rock, is penned by *Moses*, *Numb. 20.* the question is, whether it were one and the same act. 1. Some thinke, that in both places there is a narration of one and the same fact: as *Procopius* upon this place with others: of which opinion these may be the reasons: 1. Because it would seeme strange, if *Moses* had once before done the like, that he would have doubted the second time, as he doth, *Num. 20.* 2. The people there object, *Wherefore hast thou brought us out of Egypt?* Whereas all of that generation were dead before, that came out of Egypt, they onely excepted which were then young. 3. The name which *Moses* giveth to the place in both stories is the same, namely *Meribah*.

Contra. 1. *Moses* might be doubtfull the second time, in respect of the unworthinesse of the people, fearing the Lord would not shew his power, because of their unthankfulnesse, and therefore he saith, the Lord was angrie with him for their sakes, *Deut. 3.26.* 2. the offspring of those which were dead, might so complaine, because if their fathers had not come out of Egypt, they had remained there still. 3. The same name may be given unto divers places: and yet herein there was a difference, for the place in *Rephidim*, was called both *Massah* and *Meribah*, *tentation*, and *contention*: the other *Meribah* onely.

2. Wherefore the sounder opinion is, that these two stories were divers, and that *Moses* smote the rocke two sundrie times, which may appeare to be so by these reasons: 1. The place was divers: this striking of the rocke was done in *Rephidim*, which was the 11. station, *Numb. 33.14.* but the other was in the desert of *Sin*, the 33. station, *Numb. 33.36.* 2. The time was divers: this miracle was done in the first yeare after their departure out of Egypt: the other in the 40. yeare: for in the very next station *Aaron* died in the 5. moneth of the 40. yeare, *Numb. 33.38.* 3. In the other storie *Moses* was somewhat doubtfull, and therein displeased God, and was reprov'd: but here he is found firme and faithfull. 4. Here he onely taketh the Elders with him, but there the Lord biddeth him to gather together the whole congregation.

5. This miracle was wrought by the rod, wherewith *Moses* had wrought wonders in Egypt: the other with *Aarons* rod that budded, and was laid up before the Lord, *Numb. 27.* for *Moses* is said to have taken it from before the Lord, *Numb. 20.9. Iun.* By these reasons, the stories appeare to be divers. *Simler. Osiander.*

QUEST. IX. Of the mount Choreb.

Vers. 6. *I Will stand before thee upon the rocke in Hereb.* 1. Some take Horeb or Choreb to be the top of the mount *Sinai*: but that cannot be, for they were not yet come unto mount *Sinai*, much lesse unto the top of the mount. 2. Some thinke that Choreb and *Sinai* were all one, but this was another place, yet called by the same name. *Lyran. Tostat.* But that this was the same Choreb,

which was called the mount of God, *chap.* 3.1. appeareth in the next *chap. vers.* 5. where it is said, they camped by the mount of God. 3. Some other thinke that Sinai was the name of the whole plaine or desert, wherein there were many hils and mountains, whereof Choreb was one. *Oleaster. in 3. cap. Exod.* But this opinion is con|trouled, *chap.* 19.11. where the very hill it selfe is called mount Sinai. 4. Therefore the more probable opinion is, that all that hillie tract or circuite was called Choreb of the drines of the ground, where Sinai was situate. *Iun.* Or that hillie tract might beare the name of Choreb on the one side toward the West, and the name Sinai toward the East. *Simler.*

QUEST. X. Whether the water out of the rock did still follow the Israelites.

Vers. 6. *THou shalt smite the rocke, and water shall come out of it.* The Apostle saith, that the rocke fol|lowed them, *1 Cor.* 10.4. 1. Some thinke that this is spoken of Christ the spirituall rocke, that did still accompanie them: but the Apostle meaneth that rocke whereof they dranke, which he called spi|rituall, because it signified Christ. 2. Some will have the water of this rocke still to follow the Israelites, to serve thir necessarie use, as *Tertullian* calleth it *Aquam comitem*, the water, that did accompany them: but this cannot be admitted: for afterward *Moses* smote a rocke in another place, *Numb.* 20. and in ano|ther place they digged a well for water, *Numb.* 21.17. which needed not to have beene done, if the water still followed them. 3. Neither yet is it like, that this water did onely satisfie their present necessity, in that place. *Osiander.* For it came forth abundantly▪ and so ran along: and if in that place onely, it had refreshed them, that whole circuite being barren and drie, they should oft soone againe have beene in distresse for want of water. 4. Therefore I condescend to their opinion, that thinke this was not *Vnim di•i beneficium*, a benefit for one day, or place, but that they had use of this water afterward in their jour|neye. *B•za.* 5. But whether this river or streame runneth still to this day, and watereth all that valley, which before was drie, as *Tostatus* thinketh, *quast.* 3. I leave as doubtfull, thinking rather, that it ceased, as the Manna did, being appointed onely for a supplie of their present necessity.

QUEST. XI. What nation the Amalekites were, and how they set upon Israel.

Vers. 8. *Then came Amalek.* 1. The singular number is here put for the plurall, *Amalek* for the Amalekites: for one man could not bid battell to a whole host. *Tostat.* 2. *Amalek* the father of this nation, was the sonne of *Eliphaz* the sonne of *Esau* by his concubine *Timna*, *Gen.* 36.12. Mention is made of the countrie of the Amalekites in *Abrahams* time, *Gen.* 14.7. but that is by a *prolepsis*, the coun|trie is called by that name which it had when *Moses* writ that storie, not when these things were done. *Simler.* 3. Some take these Amalekites to bee the same with the Ismaelites, and Saracens. *Gloss. ordin•r.* They rather belonged to the Idumeans, or Edomites, but dwelled apart from them, in a part of Arabia by themselves. *Tostat.* They inhabited the region *Gobolitis*, and the citie *Para*, *Ioseph. lib. 3. cap. 2.* They are thought to be the same with the Arabians called *Autai*. *Zeigler.* 4. The manner how *Amalek* set upon Israel, is declared, *Deut.* 25.18. how they set upon the hinmost of them, the tayle of the armie, where fol|lowed the women and children, when they were faint and weary; whereas it had beene their part, rather to have met them with bread and water: Like as *Shemei* cast stones at *David*, and railed upon him, being already afflicted and pursued of his wicked sonne: and as the Jewes insulted over Christ hanging in tor|ment upon the crosse, and gave him vineger and gall to drinke. *Marbach.* 5. These Amalekites were the first of all nations that set upon Israel, when they came out of Egypt. And therefore *Balaam* thus prophesieth of them: *Amalek the first of the nations, his latter and shall be destruction*, *Numb.* 24.20. As they were the first that assaulted Israel, so their destruction should not be behind. *Ferus.* 6. Twice did the Amaleki|tes encounter with Israel, once by stealth, striking the hinmost of them, and this was in Rephidim: another time they fell upon them being joyned with the Cananites, while Israel abode in *Cadesh barneah*, *Numb.* 14. *Tostat.* 7. This *Amalek* is not unfitly by some, made a representation and lively image of Satan, who lieth in the way, to hinder all true Israelites in their way to the heavenly Canaan. *Gloss. interlin.*

QUEST. XII. The reasons which moved the Amalekites to set upon the Israelites.

The causes why *Amalek* did thus lie in waite for Israel, were these: 1. Some thinke they did it. *Vt paterne abdicationis ultores essent*, to revenge their father *Esau* quarrell for the losse of the birthright. *Calvin*. But this was no wrong offered to *Esau*, seeing he sold his birthright, and so willingly left it: and this revenge rather belonged to the Edomites (if there had beene any wrong done) which were the right offspring of *Esau*, whereas the Amalekites came by a concubine. *Simler*. 2. Some thinke that the Amalekites did it of envie, to hinder them from the possession of Canaan, their promised inheritance. *Marbach*. But it is not like, that they had any such perswasion, that ever they should conquer Canaan:

Page 215

but yet it is very like, that there remained some envie and hatred in them against the Israelites, as there was in *Esau* toward *Iacob*. 4. Therefore the Amalekites might feare their owne countrie, lest the Israelites should set upon them, and therefore combined themselves with other nations against them, to prevent all danger, *Ioseph*. 5. As also, they not onely enterprised this of a malicious, but of a covetous mind also: as it is the manner of the Arabians, to rob and spoile those that goe by the way, thinking to enrich themselves by the prey, and spoile of the Israelites: these were the causes which moved the Amalekites. 6. But on Gods behalfe the reasons were these, that he might exercise his people with new crosses, lest through ease and idlenesse they might wax wanton. *Pelarg*. That they might have experience of the goodnesse of God, which still added benefits to benefits. *Ferus*. That they might by this meanes be made more expert, and animated against their enemies, whom they should afterward encounter. *Lyran*. *Tostat*. And by this meanes, the Israelites also were furnished, and provided of armour and other necessities, by the spoile of the Amalekites. *Ferus*, *Lyranus*, *Marbach*.

QUEST. XIII. Why Moses goeth not himselfe to battell, but appointeth Ioshua.

Vers. 9. *AND Moses said to Ioshua*. 1. *Moses* goeth not himselfe to battell, *propter senium*, because of his age, he was now 80. yeare old. *Ferus*. 2. And *Quia novit officium suum spirituale magis esse, quàm mundanum, &c.* He knew that his office was spirituall, rather than worldly. *Marbach*. 3. Hee therefore appointeth *Ioshua* in his place, whose courage and faithfulness hee had experience of. *Tostat*. As also, because he was to bring the people into the land of Canaan, and to fight the Lords battels, it was fit that the people should be used and acquainted with his government and command. *Simler*. 5. As also *Moses* stayeth behind, that he might attend unto prayer, and use spirituall meanes, whith he knew would more prevaile than all externall force. *Simler*. 6. Beside, this doth notably shadow forth the excellency and preeminence of the Gospell, before the law: for by this, that *Ioshua*, and not *Moses*, encountereth with *Amalek*, and prevaileth against him, was prefigured, *Quod non lex nos ab hostibus liberaret, sed Iesus Christus, That not the law could deliver us from our enemies, but Iesus Christ*. *Ferus*.

QUEST. XIV. Whether this Hur were the sonne of Caleb.

Vers. 10. *MOses, Aaron and Hur, or Chur, went up*. 1. The opinion of some is, that this *Hur* was the sonne of *Caleb*, and *Miriam*, *Moses* and *Aaron*sister, who, they say, was also called *Ephrata*, whom *Caleb* married after his wife *Azuba*, 1 *Chron*. 2.20. *Contra*. But this cannot be for divers reasons: 1. *Miriam* was elder than *Moses* by 13. or 14. yeares: being then a maid of discretion, when *Moses* was an infant, exposed in the river, who stood by to see what became of the child, and went and called *Moses* mother to be his nurse: *Moses* then being at this time 80. yeares old, *Miriam* could not be under 90. at the least, and then was *Caleb* but 40. when he was sent to search the land, *Iosh*. 14.7. therefore it is not like that these two were married together, especially

considering that *Caleb* had another wife before. 2. Again, this *Hur* was now a grave man, and fit for government: for to him and *Aaron*, *Moses* committed the affaires of the Common-wealth, when he went up into the mount, *Exod.* 24 14. how then could he be the sonne of *Caleb*, who was but 40. yeare old? 3. That *Ephrath*, which was *Caleb*'s second wife, gave that name unto *Bethlehem*, of whom it was called *Bethlehem Ephrata*: but *Miriam* dying in the wilderness, never came into the land of Canaan, and therefore of her could no place be named there: she was not then that *Ephrath*, that was *Caleb*'s wife. 4. Now whereas *Hur* is there said to be the sonne of this *Ephrath*, it might be another of that name: for in the Scriptures we finde, that divers have had the same name. *Sic Lyran. Tostat.*

2. *Iosephus* opinion then is more probable, that this *Hur* was rather the husband of *Miriam Moses* sister, and so he was allied unto *Moses* and *Aaron*. So *Procopius*.

QUEST. XV. Whether *Moses* lifted up his hands in prayer.

Vers. 11. *And when Moses held up his hand.* 1. Some thinke that *Moses* held up his hand by course: when the one hand was weary, then he held up the other with a staffe in manner of an ensigne, or banner: *Iun.* But I rather subscribe here to *Oleaster*, that *hand* is put in the singular, for *hands*: for it followeth afterward, vers. 12. that *Aaron & Hur* held up his hands on both sides, not by turnes, but at once. 2. *Iunius* also, with whom consenteth *Piscator*; thinketh, that *Moses* did not lift up his hand, as shewing the gesture of one that prayed, but he lift up the staffe with his hand, as a triumphant banner. But against this opinion *Tostatus* objecteth: 1. That had beene to no purpose, for *Moses* to hold up the staffe as a signe of victory to the host, because the backes of the Israelites were toward him, seeing the Amalekites from the South, set upon the hindermost part of the campe: and then they could not turne them to see the staffe, without giving advantage to their enemies. 2. There had beene no force in the lifting up the staffe to get the victory, therefore the efficacie was in *Moses* prayers: to the which end he lift up his hands: as the Apostle exhorteth men to lift up pure hands, 1 *Tim.* 2.8. 3. But both these opinions are better joyned in one, that both *Moses* prayed unto God, *Et manuum elavatio symbolum fuit additum precibus, And the lifting up of his hands was a signe added to his prayers. Simler.* And the Chalde Interpreter expresseth the same sense, that his hands were stretched out to prayer. *Vatab.* As also the holding up of the staffe betweene his hands, was a signe of the victory. *Moses àux & belli quidam signifer foelicem eventum ipse spondebat baculi vexil*••, *interim prophetiae munere functus: Moses the Captaine of the warre, & as it were the ensigne bearer, did assure them of good successe by the banner of the staffe, not neglecting in the meane time his propheticall office. Pelarg.* 4. And as for the former of *Tostatus* reasons, it cannot certainly be gathered, which way the host of Israel was pitched: it is no other like, but that *Moses* staffe, which he held up, was in the sight of the Israelites:

and to that end he went up to the top of the hill: * and to this purpose *Procopius* maketh this fit allusion: *Populus si cernit manus legislatoris supinas, vincit, &c. If the people see the hands of the Lawgiuer aloft, they overcome: but if they see them hang downe they are overcome: so if one understand the law spiritually, he obtaineth victorie, but the contrarie falleth out, if one follow the literall sense.* 5. But whereas some make this gesture of *Moses*, holding his hands aloft with the staffe betweene them, to be a representation of the signe of the crosse: I say with *Simlerus*. *Non valde huic sententia innit*•r, *ut dubia, I doe not much rest upon this sentence, as doubtfull.*

QUEST. XVI. How *Moses* hands were heavie.

Vers. 12. *Moses hands were heavie*. 1. The peoples sins did not presse downe *Moses hands*, as *Lyranus*, for then he should not have lift them up at all, which is *Tostatus* reason: 2. Neither were his hands feeble through age: for 40. yeare after this, when *Moses* was an 120. yeare old, *Moses* was of such a perfect constitution, that it is said, his naturall strength or vigor, was not abated, *Deut. 34.7*. 3. Neither yet is this to be imputed to *Moses* infirmitie of mind, as our Saviour saith, *The spirit is readie, but the flesh is weake*, as though *Moses* waxed cold in prayer. *Ferus*. 4. Nor yet doe I consent to them, that thinke *Moses* still continued his prayers, but that this remission was onely in his strength: *Continuatus labor ab eo perferri non potuit, Continuall labour, in lifting up of his hands hee could not endure*. And yet God would have the victorie to follow the lifting up, or falling of *Moses hands*, to testifie unto the people, that the victorie was onely from God, to whom *Moses* did elevate his hands. *Simler*. For if *Moses* inward strength and zeale had continued all one, it is like the same effect would have followed 5. Wherefore, I thinke rather with *Calvin*: *Iste defectus ex singulari zeli vehementia natus est: This defect in Moses proceeded not* (of any tepiditie or coldnesse in *Moses*) *but from the vehemencie of his zeale*: for while he lift up his hands, *Intentissime orabat, & magna animi contentione, He prayed vehemently, and with great earnestnesse of mind*. *Vatab*. The remitting of his hands then shewed an inward abating of his zeale and fervencie, which may befall the most perfect men: for the gesture of them that pray, hath a reciprocall worke upon the affections, which first doe bring forth the humble gesture of the bodie, and by the same, they are againe kindled and inflamed: as *Augustine* hath this excellent saying, *Gestu corporis, ut flexione genarum, extensione manuum seipsum magis excitat homo ad orandum, &c.* By the gesture of the bodie, as the bowing of the knee, the stretching out of the hands, a man doth stirre himselfe up the rather to prayer: and these being visibly done, the invisible affection of the soule is increased: and by this meanes, *Affectus cordis, qui ut ista fierent praecessit, quum facta sunt, crescit: The affection of the heart which went before these were done, is increased, when they are done*. So then, *Moses hands* became steadie afterwards being supported; and so, the constancie of the gesture of the bodie, did rebound upon the affection of the soule, which in like manner continued constant and fervent. 6. *Rupertus* mysticall application is not here to be rejected: *Moses manus graves erant, Moses hands were heavie, because the law could bring nothing to perfection*.

QUEST. XVII. Of the supporting and bearing up of *Moses hands*.

Vers. 12. *And they tooke a stone, and put it under him, &c.* 1. *Moses* was both wayes wearied, both in standing so long, and in holding up his hands all that while, therefore they provide both wayes for his infirmitie and weaknesse: they put under a stone for him to sit upon, and of each side held up his hands. *Tostat*. 2. As they supported and bare up his hands; so no doubt they joyned with him in their earnest prayers and desires unto God: *Quum manus ejus attollerent, mentes etiam habebant ad Deum erectas. As they lift up his hands, so also they had their minds erected unto God*. *Calvin*. 3. His hands are said to be steadie to the going downe of the sunne, not that then they began to be faint, but then the battell being ended, and the victorie obtained, there was no need for him any longer to hold up his hands. 4. Divers allegories are made of this place: as that *Moses hands*, that is, the precepts of the law are heavie, but that by *Aaron*, who signifieth Christ, and *Hur*; that is, the holy Ghost, they are made easie and light. *Ferus*. Some by *Moses* and *Hur*, understand the two Testaments: upon the which our prayer must relie. Some againe thus allegorize: *Aarrn*, they say, signifieth *montanus*, hillie, and *Hur*, fire, so two things support our prayer, high and heavenly meditation, and fervent charitie. *Lyran*. But *Chur* signifieth white, V. light or fire: and beside the false etymologie, these allegories are too curious, and somewhat farre fetcht. 5. But *Rupertus* mysticall application may be received: who by this stone understandeth the grace of the Gospell, *In quasederet Moses, id est, lex adimpleretur: whereon Moses sate, that is, the law was fulfilled*. And this morall accommodation also is very fit: that by *Aaron* and *Hur*, all godly Ministers may learne, *Quomodo se mutuò animare debeant, & incitare ad preces: How they ought to animate and stirre up one another unto prayer*. *Marbach*.

Vers. 13. *Ioshua discomfited Amalek and his people.* 1. *Strabo* hath this opinion, that this *Amalek*, the father of the Amalekites, should bee descended of *Ismael*. *Lyranus* and *Tostatus* would convince him of error herein, because the young man, which came running to *David* and confessed that hee had killed *Saul*, said he was an Amalekite, and yet he is generally held to have beene the sonne of *Doeg*, that was an Edomite: But this were to prove a thing more certaine, by that which is uncertaine: for it is evident and certaine out of the Scripture, that *Amalek* the sonne of *Eliphaz* came of *Esau*, *Gen.* 36. and whether that young man were the sonne of *Doeg*, is uncertaine. 2. Where it is said, *Amalek and his people*: *Tostatus* doth much busie himselfe to shew, that this could not be *Amalek* the sonne of *Eliphaz*,

for then he must have beene above 260. yeare old: for the time of the sojourning of Israel in Egypt, was 215. yeare, and when *Iacob* descended thither, he was an 130. yeare old, about whose 80. yeare *Amalek* might be borne: and so he resolveth that this was not that *Amalek*, but another of that name, descended of that race. *Tostat. quast. 7. in Exod.* But all this labour might have beene well spared, for by *Amalek*, not any one person, but the whole nation of the Amalekites is understood: as *Israel* is usually in Scripture taken for the Israelites: and his people were those, which ayded and assisted them. *Vatab.** As *Iosephus* sheweth, how the King of Amalek sent unto other nations, and that they combined themselves together against Israel. 3. Thus we see how this victorie was atchieved: First and principally by God the Author, and cause thereof, then the meanes were of two sorts, partly spirituall by the earnest prayer of *Moses*, partly externall by *Ioshuas* sword. *Simler.* And here began the prophecie to take place, concerning *Iacob* and *Esau*, *The elder shall serve the younger. Borrh.*

QUEST. XIX. What booke this was wherein Moses is commanded to write this storie.


Vers. 14. *Write this for a remembrance in the booke.* 1. *Tostatus* thinketh, that this was some speciall booke beside this present storie, and namely that, which is called the booke of *Iashar*, or the Righteous, which is mentioned, *Iosh.* 10. and that many things were written in that booke by way of prophecie, which booke was written by *Moses*, but is now lost, because when that Heretikes had corrupted this booke, the ancient Church neglected it, and had no care of it, lest in receiving the *Verities* in that booke, they should together have received their *Falsities* and *Heresies*. *Tostat. quast. 7. in Exod. Contra.* 1. That this booke of *Iashar* was written by *Moses*, it is not like: seeing mention is made thereof in *Dauids* time, *2 Sam.* 1.18. for if all those stories had beene prophetically set downe in that booke aforehand, what needed those severall historicall books of Scripture to have beene written afterward? 2. Neither had that beene a good reason, to reject that booke, because it had beene corrupted: for so some bookes of canonicall Scripture also, should have beene laid aside, which some Heretikes corrupt fingers have beene meddling with. 3. This booke of *Iashar* therefore was none other than a Chronicle of the acts and gestes of the people of God, which booke is now lost, as divers other historicall books. *Iun.* 4. *Tostatus* addeth further, that this booke of *Iashar* was the same booke, which is called the booke of the battels of the Lord, *Numb.* 21.14. which was not that booke of Numbers: for there is a confirmation of those things, then presently done by a former book, which prophetically described those warres: But it is no good argument, thus to reason: the booke of the battels of the Lord is not the booke of Numbers, therefore it is that other booke of *Iashar*: some thinke it was the booke of Judges. *Genevens.* Some a booke now missing, the Scriptures now extant being sufficient. *Osiander.* The best answer is, that the word *sepher*, signifieth as well a rehearsall, as a booke, as it is taken, *Matth.* 1.1. *The booke of the generation of Iesus Christ.* The meaning then is, that when the battels of the Lord are rehearsed, these also shall be spoken of, which by Gods

providence the Amorites made against *Moab*, preparing an inheritance for the children of Israel, who were forbidden to deale directly against *Moab*. *Iun. Numb. 21. annot. 8. 5.* Wherefore the booke, wherein *Moses* did make a memoriall of this thing▪ was no other than this present historie of *Exodus*, and other his historicall commentaries, which are likewise mentioned, *chap. 34.17. Deut. 31.9.22. Iun. Calvin. Simler.* This same charge is likewise registred by *Moses, Deut. 25.17. Galas. 6.* This the Lord would have committed to writing for these causes: 1. That a thankfull memorie should still be retained in time to come, of this great deliverance. 2. That the people of God should know the sentence denounced against *Amalek*, which should be executed in due time. *Simler.* 3. And that *Saul*, who was to performe this service, should with better courage and boldnesse, set upon that enterprise. *Ferus.*

QUEST. XX. Why Moses is commanded to rehearse it to *Ioshua*

Vers. 14. *REhearse it*, or as the Hebrew is, *put in the cares of Ioshua*. 1. *Moses* is bidden to intimate this to *Ioshua*, because he was to be his successor. *Iun. 2.* Some thinke, that this was the thing, which he should rehearse to *Ioshua*, how *Moses* by his prayer, and the lifting up of his hands, obtained the victorie, which *Ioshua* was not present to see. *Pellican.* But it followeth in the next words, what it was, namely the sentence of God, for the utter extirpation of *Amalek*. 3. That both it might be an incourage|ment to *Ioshua* against the rest of Gods enemies, seeing, that they, which made the first attempt, are thus judged of God. *Simler.* As also to be a caveat unto *Ioshua*, and the Israelites, that they should make no league or peace with this nation, which before the Lord stood accursed. *Tostat.* 4. In like manner, God will have it written in every faithfull mans heart, that he hath ordained the Devill and his Angels, and all our spirituall enemies, that wee should be at perpetuall defiance with them: *Ferus, Rupert.* 5. Neither was this charge given to *Ioshua*, that they should beare still in mind this injurie, which was offered them by the Amalekites: but that they should thinke of the judgements of God against them: it is one thing to remember private wrongs, another to beare in mind the judgements of God given in charge.

QUEST. XXI. Whether Amalek were wholly destroyed by Saul.

Vers. 14. *I Will utterly put out the remembrance of Amalek, &c.* *Tostatus* here affirmeth thus, *Nomen Amalechitarum totaliter perit tempore Saulis, That the name of the Amalekites did wholly perish in the time of Saul, quast. 7. in Exod.* But this appeareth to bee otherwise: for after that time, when *Saul* was sent against *Amalek*, 1 *Sam. 15.* (and after that, *Tostatus* saith, *Non fuit populus Amalechitarum, &c. There was*  *more people of the Amalekites*) wee find that the Amalekites burnt *Zildag Davids Citie*, 1 *Sam. 30.2.* Some therefore thinke, that the meaning is, that the Lord would overthrow and destroy,

statum & dominium, the state, Kingdome and dominion of that nation. *Pellican.* But the words are more generall, hee would put out the remembrance, or memorie of *Amalek*. 3. The truth then is this, that God gave indeed a charge unto *Saul*, utterly to destroy *Amalek*: and if *Saul* had done his faithfull ende|vour at that time, there had not beene any left: But *Saul* being negligent to execute the Lords comman|dement, onely the destroying those Amalekites, that were nearest, and made resistance, letting them alone which were farther off; *Iun. 1 Sam. 15. Martyr. 1 Sam. 27.8.* *David* afterward perfected what *Saul* had omitted, & did smite *Amalek*, 1 *Sam. 27.8.* & afterward he put to the sword the whole host of the Amale|kites, letting none to escape, saving 400. which rode away upon camels, 1 *Sam. 30.17.* And after this, we find no great exploit done by that nation: but by little and little they were rooted out, according to the sentence of God here decreed against them.

QUEST. XXII. Of the building of the Altar, and the name thereof.

Vers. 15. *And Moses built an Altar, and called it Jehovah nissi.* 1. *Moses* by the example of the godly Patriarkes built an Altar, whereon to offer sacrifice unto God, and to shew his thankfulness for this great victorie. *Simler.* 2. There was yet no settled Priesthood ordained, but the right of sacrific|ing belonged unto the first borne, as mention is made afterward of certaine young men of the children of Israel, which were sent to offer sacrifice, *chap.24.8.* Now *Moses*, though he were not the first borne (*Aaron* being elder than he) yet he was extraordinarily consecrated of God both Prince and Priest, to offer sacrific|ice, who consecrated *Aaron* afterward for the Priesthood. *Tostat.3.* The name given unto this Altar, signifieth, *Jehovah is my banner:* which name some thinke was not given to the Altar, but is referred to the sacrifices there offered. *Calvin.* And so the Chalde interpreteth, that hee worshipped God upon that Altar. *Tostatus* saith, that the name of God is incommunicable, and cannot be given unto the creatures, but *complexè* with some other addition, as *Gen. 22. Abraham* calleth the mountaine, *The Lord will be seene:* but this observation is not alwayes true: for *Iakob* called the Altar which he set up in Sechem, *The mightie God of Israel*, without any other addition: where notwithstanding the word *Altar* must be supplied: *The Altar of the mightie God of Israel. Iun.* As we use commonly to say, *We will goe to S. Andrewes*, meaning the Church so called. *Oleaster.* So the word *Altar* is to be supplied here, *The Altar of Jehovah my banner. Simler.*

QUEST. XXIII. Of the meaning of these words, The hand is upon the throne of Iah.

Vers. 16. *The hand is on the throne of Iah.* 1. Here the Latine translator readeth very corruptly, *manus solius Domini, the hand, is of the Lord onely,* for, *manus super solium Domini, the hand is on the throne of God:* and the Interlineary glosse giveth this note upon it: *Omnia opera nostra operatur in nobis, He worketh all our works in us,* which is a true note, but upon a wrong text. 2. *Iunius* in his last edition, doth understand it of *Amalek*, reading thus, *Because the hand of Amalek was against the throne of Iah*, that is, against his people: But here, *Amalek* is thrust into the text: and *Iunius* himselfe hath reversed that in|terpretation, in his *Analysis*, inclining to their opinion, that take this to be the forme of an oath, which the Lord taketh for the assurance of this sentence against *Amalek.* 3. Some by the throne of God under|stand the heavens, and make this the meaning, that as the covenant with the heavens is sure, so this decree against *Amalek.* *Ex Simler.* 4. Others by the hand upon the throne, understand the power and majesty of God, which with an outstretched hand shall bee revenged of *Amalek.* *Iunius* in his first edition, *Tostat. Lyrans. Galas.* 5. Some by throne interpret the Church of God, which is as Gods seate and resting place, which hee will defend against all the adversaries thereof. *Ex Calvin.* 6. But the fittest interpretation of all is this, that God as by the lifting up his hand to heaven, and laying it upon his throne, doth sweare that he will have continuall warre with *Amalek:* for as men use to lift up their hand, when they take an oath, as *Abraham, Gen. 14.22.* so the like phrase is used of God, as *Deut. 32.40. I lift up mine hand to heaven, and say I live for ever, Iun. Analys. Borrh. Pellican.* For divers formes are set forth in the Scrip|ture of the Lords oath: sometime hee sweareth by himselfe, *Gen. 22.16.* sometime by his excellencie, *Amos 8.7.* sometime by his life, *Ezech. 18.3. As I live, saith the Lord:* and by lifting up his hand to heaven, *Deut. 32.40.* and by his throne, as in this place. *Oleaster.7.* So by this oath, the Lord con|firmeth his sentence against *Amalek*, that hee will have warre against him, from generation to genera|tion, that is, continually, till hee have made an end of him, which was fulfilled partly under the Judges, and under the Kings, specially *Saul* and *David:* and under the Persian government, for *Ha|mon* who was subdued by *Ester*, was an Agagite, that is, an Amalekite of the posteritie of *Agag. Simler. Iunius.*

4. Places of Doctrine.

1. *Doct.* Christ is the rocke, whereout issueth the waters of life.

Vers. 6. *THou shalt smite the rocke, and water shall runne out of it.* This rocke is interpreted to be Christ, by the Apostle, 1 Cor. 10.4. *The rocke was Christ:* Christ is diversly said to bee a rocke: he is a most sure rocke, against the which the gates of hell shall not prevaile, *Matth.* 16.18. hee is a rocke of offence to the wicked and unbeleevvers, *Rom.* 9.22. *Behold, I lay in Sion a stumbling blocke, and a rocke to make men fall:* hee is a rocke, upon the which the faithfull doe relie, 1 Pet. 2.6. *Behold I put in Sion a chiefe corner stone, elect and precious, and he that beleeveth therein, shall not bee ashamed:* hee is a rocke or

stone of judgement, that *upon whom it falleth, it grindeth them to powder,* *Matth.* 21.44. This rocke giveth us water of life: First, his most precious blood, which issued out of his side, whereby we are cleansed. Secondly, the Spirit of grace, which is the water of life, as it is interpreted, *Ioh.* 8.38. *He that beleeveth in me, out of his bellie shall flow rivers of waters of life: this spake he of the Spirit, which they that beleeve in him should receive, &c.* The people asked this water of *Moses*, but he could not give it them: they receive it out of the rocke. *Ferus.*

2. *Doct.* It is lawfull for Christians to defend themselves by warre.

Vers. 9. *MOses said to Ioshua, chuse us out men and goe fight.* Hence is proved the lawfulness of warre against the Anabaptists, which denie the use of armour and weapons unto Christians. *Pe/larg.* It is lawfull for the people of God to defend themselves with weapons, against their enemies. *Piscat.* For *Moses* doth here nothing of himselfe, but by Gods direction.

3. *Doct.* Reverent outward gesture to be used in prayer.

Vers. 11. *AND when Moses lift up his hands, &c.* A comely reverent gesture is to be used in prayer, to stir up the devotion of the minde: as *Moses* lift up his hands, *Salomon* bowed the knee: our blessed Saviour fell upon his face. *Ferus.*

5. Places of confutation.

1. *Conf.* Against the doctrine of merits.

Vers. 3. *AND the people murmured, &c.* Upon these words *Rupertus* hath this good note: * *Non ergo ille populus gloriatur, quod pro suis meritis magnificaverit cum Dominus, &c. Let not therefore that people baast, that God hath magnified them for their merits:* Neither did the Lord looke upon the Gentiles, in making them his people, for any worthinesse in them, but for his owne mercie sake hath he called us to the knowledge of his truth, for otherwise, what we are in our selves, the Apostle sheweth in the Psalme: *They have all gone out of the way, &c. there is none that doth good, no not one,* *Rom.* 3.12.

2. *Conf.* That signes and ceremonies doe not actually conferre grace.

Vers. 6. *BEhold I will stand there in the rocke before thee.* Otherwise, if God had not concurred with that outward act and ceremonie, in smiting the rocke with the rod, and given force and efficacie unto it, *Irrita fuisset & lusoria rupis percussio. The smiting of the rocke had beene in vaine and trifling.* *Calvin.* We see then, that ceremonies have no efficacie or activitie of themselves: they cannot conferre and give grace, as the Romanists teach, but the Spirit and word of God concurring, giveth operation unto the externall signes: as here by Gods standing upon the rocke, not by *Moses* striking of the rocke, the waters gushed out: so wee are cleansed by the washing of water, as the Apostle saith, but yet *through the Word,* *Ephes.* 5.26.

3. *Conf.* That the wicked cannot eat or drinke the bodie and bloud of Christ in the Eucharist.

Vers. 6. *THat the people may drinke.* *Osiander* holding with the rest of the Lutherans, the carnall presence of Christ in the Eucharist, upon these words giveth this corrupt glosse: *Sicut inter Israelitas multi erant impii, &c. As among the Israelites there were many wicked men, which did draw water out of the rocke, which notwithstanding entred not into the land of Canaan, but fell in the wilderness, 1 Cor. 10. So among Christians, many doe drinke and eat the bodie and bloud of Christ, which for their unbeleefe shall not enter into life eternall.* His position here with the rest of the Consubstantialists, is (therein agreeing with the Romanists) that the wicked and unbelievers, doe eat and drinke the very bodie and bloud of Christ. *Contra.* 1. But first he should have proved out of this place, that there is a carnall and corporall presence of Christs body and bloud in the Eucharist, before the other assertion can have any place, that the wicked are partakers of it. But this text maketh directly against that carnall and grosse conceit: for as Christ saith of the bread, which hee brake to his disciples, *This is my body*, which is the chiefe text they have, whereupon to ground that fansie: so *S. Paul* saith, this rocke was Christ: like as then, neither the rocke was verily Christs body, nor the water thereout issuing his bloud, but onely in signification, and representation: so the bread and wine are lively, demonstrative, and exhibiting signes of the body and bloud of Christ, to the faith of the receiver, and no otherwise. 2. The other position is directly opposite to the Scripture, *Whosoever eateth my flesh, and drinketh my bloud, hath eternall life, Ioh. 6.54. Hee that eateth my flesh and drinketh my bloud, dwelleth in mee, and I in him, vers. 56. Hee that eateth mee, even hee shall live by me.* But the wicked and unbelievers, neither have eternall life, neither doe they dwell in Christ, or Christ in them, neither doe they live by Christ: which life is by faith, as the Apostle saith, *I live by the faith in the Sonne of God, Galath. 2.20.* therefore they cannot eat or drinke the body and bloud of Christ.

6. Places of Morall Observations.

1. *Observ.* That one affliction followeth another, as long as we are in this life.

Vers. 1. *Where was no water for the people to drinke.* God doth divers wayes exercise his children, and trie their faith, as before with want of food, so now with penury of water and presently after with warre. *Piscator.* And thus it falleth out in the desert and wilderness of this life, that one temptation followeth another, till we come to the celestiall Canaan, and so as the Scripture saith, *We must through many afflictions enter into the Kingdome of heaven, Act. 14.22.*

2. *Observ.* Ministers must not intermit their dutie, though it be evill accepted.

Vers. 4. *ANd Moses cried to the Lord.* *Moses* is not discouraged by the ingratitude and murmuring of the people, to forsake his calling: hee intermitteth not his dutie, nor ceaseth to pray for them: whereby the Ministers of Jesus Christ are taught, that notwithstanding the evill acceptance with the world of their painfull, and godly labours, they should persevere and continue still in discharging their dutie. *Marbach.* As *Samuelsaith, God forbid that I should sinne against the Lord, and cease praying for you, Sam. 12.23.*

3. *Observ.* We must still goe forward and hold out to the end.

Vers. 1. *They departed by their journey.* As the Israelites stayed not in one place, but still went forward, approaching still nearer to the promised land: so we must still goe forward in the pilgrimage of this life; and hold out to the end of our journey, till we have attained to our celestiall inheritance, as the Apostle saith, *Let us studie to enter into that rest, lest any man fall away after the same example of disobedience, Heb. 4.11. Ferus.*

4. *Observ.* Prayer is not effectually, unless it be fervent.

Vers. 11. *When he let his hands downe, Amalek prevailed.* While *Moses* prayer was fervent, it was effectually: but when his zeale abated, which is signified by the letting downe of his hands, he failed of the effect: which teacheth us, that so long as we lift up hearts and hands unto God by a lively faith, we overcome our spirituall enemies, but when our zeale waxeth cold, and our faith faint, they are superiour. *Piscator.* Therefore the Apostle having said, *The prayer of a righteous man availeth much, addeth, if it be fervent, Iames 5.16.*

5. *Observ.* The punishment of the wicked though it be deferred, will most certainly come.

Vers. 14. *I Will utterly put out the remembrance of Amalek.* This was not presently accomplished: but the judgements of God were suspended above 400. yeares, untill the reigne of *Saul*: which sheweth that the judgements of God, though they be deferred a long time, yet in the end will most certainly come. *Marbach.* As the Apostle saith, *Whose judgement long agoe is not farre off, and their damnation sleepeth not, 2. Pet. 23.*

CHAP. XVIII.

1. The method and Argument.

THe summe of this Chapter is to shew the politike order of government instituted in Israel. 1. By whom it was brought in. 2. By what occasion. 3. And the manner thereof.

First, as touching the Author and adviser, it was *Iethro*, *Moses* father in law: of whom three things are declared. 1. His coming unto *Moses*, both upon what occasion, *vers. 1.* whom he bringeth with him, *Moses* wife and his two sons, who are described by their names, *vers. 3.4.* whether he cometh, *vers. 5.* 2. His manner of entertainment, when shee was come, where these things are expressed: 1. His message to *Moses.* 2. *Moses* greeting, *vers. 7.* and narration of such things, as the Lord had done for them, *vers. 8.* 3. *Iethro* his congratulation, *vers. 9.10.* and confession of God, *vers. 11.* 4. His solemne admittance and joyning to the people of God, *vers. 12.*

Secondly, the occasion followeth: wherein is shewed the fact, *vers. 13.* and thereupon the conference betweene *Iethro* and *Moses*, consisting of his demand, *vers. 14.* and *Moses* answer, *vers. 15.16.*

Thirdly, in the manner and matter of this forme of government: 1. There is *Iethro* his reprehension of *Moses* order, with his reasons, *vers. 17.18.* 2. His advice and counsell is propounded, what course should be taken in the greater and weightier causes, which hee would have reserved to *Moses* owne healing, *vers. 19.20.* what provision should be made in chusing officers, and governours for the rest, *vers. 21.22.* with the reasons of his counsell, *vers. 23.* 3. Then followeth the putting in practice of this counsell, first by *Moses*, *vers. 24.25.* in chusing of such officers, as *Iethro* prescribed: then by the officers and Judges themselves, *vers. 26.* And so *Iethro* is dismissed, *vers. 27.*

2. The divers readings.

Vers. 1. *The Prince of Midian.* I. C. rather than, *Priest.* * B. G. *cum cater. cohendoth* not onely signifie a Priest, but *Prince* • as *David's* sonnes are called *cohanim*, not Priests, but chiefe rulers: for they being of the tribe of *Iudah*, could not be Priests. *Tostatus, Oleaster.*

Vers. 1. *The father in law.* I. V. *cum caeter. cognatur the kinsman.* * L. but *chothen* signifieth rather a father in law: as it is taken, *Exod* 3.1.

Vers. 2. *Then Iethro Moses father in law tooke.* I.B.G. *cum caeter. then he tooke.* L. here the former part of the clause is clipped off.

Vers. 11. *For in that thing, wherein they were proud, he is above them, that is, superiour unto them.* *Iun.* Better than, *because they dealt proudly against them.* L.S.P. for here these words, *in the thing which;* are omitted, or, *wherein he dealt proudly against them,* did they perish. V. or were destroyed themselves B. or were recompensed. G. All these words are added by way of explanation. But after the first reading▪ *ghalehem,* is better translated, *above them,* than, *against them:* and it is referred rather to the Lord, than to the Egyptians, and so the sense is full, without any addition.

Vers. 23. *If thou doe this thing, and God commande thee, both thou shalt be able to endure.* * G.I.B.A.P. better than, *in these things, which God commandeth thee, thou mayst stand.* V. Here *these things,* is added; or, *if thou doe this thing, thou shalt fulfill the commandment of God.* L. *fulfill,* is added; or, *God shall strengthen thee.* S. But the word *tsavah,* signifieth to command. See the meaning of these words after|ward, *quest.* 23.

3. The Explanation of doubtfull and difficult questions.

QUEST. I. Whether Iethro and Rohuel, or R•ghuel were the same man.

Vers. 1. *When Iethro the Priest, or Prince of Midian.* 1. Some thinke, that *Reguel* mentioned, *Exod.* 2. *Iethro* here named, and *chap.* 3.1. and *Hobab, Numb.* 10. were all one. *Sic Lyran.* *Tostat. Pelarg.* So also the Latine translator readeth, *Exod.* 2. for *Reguel, Iethro:* *Lyranus* from the Hebrewes giveth this reason, from the notation of the name *Iethro,* and *Hobab:* the first signifieth *adj•ciens,* adding; for he added unto other ordinances of *Moses,* that of appointing officers; and the other word, signifieth *diligens,* loving, because hee loved the law of God, and was converted to Judaisme. But that *Hobab, Iethro* and *Reguel,* are not the same, is evident, * *Numb.* 10.29. where *Hobab* is said to be the sonne of *Reguel.* 2. *Oleaster* thinketh *Iethro* and *Reguel* to be the same, (so also *Iosephus*) and that *Hobab,* or *Chobab,* was the sonne of *Iethro* and *Reguel,* and brother to *Zipporah:* And his reason, that *Iethro* and *Reguel* are all one, is, because the same title is given to them both: *Iethro* is said to be the Prince of Midian, *Exod.* 3.1. and so is *Reguel, Exod.* 2. *Contra.* 1. The reason why in one place the father is called the Prince, in another the sonne, is, because the sonnes succeeded the fathers in the principallitie and Priest|hood, among the Gentiles, as they did among the Jewes. *Lipoman. in 2. Exod.* Which thing was usuall in the primitive Church, as *Polycrates* Bishop of Ephesus, writing to *Victor* Bishop of Rome, there sheweth, that seven of his ancestors had beene Bishops in that place before him, and he was the eighth, *Euseb. lib.* 5. *cap.* 22. *Pellican.* 2. *Hobab* could not be brother unto *Zipporah,* for *Numb.* 10.29. hee is called *chothen,* the father in law of *Moses:* which word, though *Oleaster* contend to signifie a kinsman: yet seeing *Iethro* is called by the same word *chothen, Exod.* 3.1. it seemeth in the same sense also, to be given unto *Hobab.* 3. Therefore the truer opinion is, that *Iethro* and *Hobab* were all one, and *Reguel* was father unto *Iethro,* and grandfather to *Zipporah* *Moses* wife. *Iun. Pellican.* as is before shewed, *cap.* 2. *quaest.* 26. 4. Some thinke, that *Iethro* was a common name, both to the father, which was *Reghuel,* and to the sonne, which was *Hobab.* *Galas. Exod.* 3.1. But that is not like, for *Iethro* onely hath this addition, *Moses father in law,* as it is ten times repeated in this Chapter: But *Reghuel* is not so called, *Exod.* 2. whose daughter *Zipporah* is said to be, because the grandfathers with the Hebrewes are so called by the name of fathers. I rest therefore in the former opinion, as most probable. 5. Concerning the word *cohen*▪ which signifieth both Prince and Priest, and whether *Iethro* were Prince or Priest, or rather both, see before, *cap.* 2. *quaest.* 27. It was an ancient custome, that they which were Rulers and Magistrates, to defend the people, did execute also the Priests office, by sacrifices and prayer, to protect and direct them: such an one was *Melchisedeck,* and *Iethro* here. *Lippoman.* 6. Likewise,

whether *Iethro* were the worshipper of the true God, is handled before, *chap. 2. quest. 28.* where it is resolved, that he was a worshipper of the true God, though not purely, as *Calvin* saith, *Mihi videtur vitiatum fuisse aliqua ex parte illius sacerdotium: It seemeth to me, that his Priesthood had some blemish, and was stained with superstition:* But it is not like that he sacrificed to Idols, for *Moses* in all likelihood, would not have married his daughter then, or conversed with him so long. *Pro/copius* saith, that they worshipped the most high God, as *Melchisedeck* did: *Nec tamen interim abstineb•nt ab idolatria, But yet they abstained not from idolatrie.* But as *Calvin* saith, there is difference betweene *Idollatrie, Et impurum Dei cultum & degenerem in unae parte, And the impure worship of God, degenerating in some one part.* The religion then, which *Iethro* professed, was principally the worship of the true God, yet intermingled with some superstitions of the idolatrous heathen: though hee was not a professed Idolater.

QUEST. II. How *Iethro* heard what the Lord had done for *Moses* and *Israel*.

When he heard all that God had done. 1. Some thinke, that *Moses* sent his wife out of the desert, unto her father in law, and that by this meanes, *Iethro* had intelligence of *Moses* affaires. *Calvin.* But this to be unlikely, shall be shewed afterward: seeing it is very probable, that *Moses* had sent backe his wife from the place, where the child was circumcised by the way, *Exod. 4. 2.* Some thinke, that *Moses* had sent some message unto *Iethro*, and so signified unto him what had happened. *Simler.* But the manner of speech, *When he heard*, giveth rather, that he was led by some common fame and rumor; though it is most like, that *Moses* being now not farre from *Midian*, would have sent to his father in law, to his wife and children, which were deare unto him, if *Iethro* had not prevented him. 3. Therefore the common fame and rumor, which was spread among the nations, moved *Iethro* to come. *Galas.* Especially seeing *Midian* was not far from *Egypt*, bordering upon the red sea. *Simler.* And now *Moses* was not far from *Midian*, being about mount *Sinai*, where he had beene before time accustomed to keepe his fathers sheepe. *Tostat.* From whence the report and rumour of the *Israelites*, and their acts, as the late victorie obtained against *Amalek*, might easily be brought.

QUEST. III. The causes which moved *Iethro* to come unto *Moses*.

Vers. 2. Then Iethro tooke Zipporah, &c. The causes which moved *Iethro* to take this journey, were these: 1. That he might congratulate and rejoyce for those great mercies and benefits, which the Lord had vouchsafed unto *Moses* and all *Israel*. *Simler.* Which his joy is expressed afterward, *vers. 9.* Some of those benefits concerned *Moses*, and the people in generall, as the deliverance out of *Egypt*, their passing thorow the red Sea, the giving of *Manna*: but some specially belonged unto *Moses*: as that the Lord had made him the Captaine and guide of his people, and had given him power to worke great miracles. *Tostat.* Therefore both these are put together in the text: *When he had heard, what the Lord had done for Moses, and for Israel his people.* *Iethro* therefore came, to shew and expresse his joy in both these respects. 2. Beside, another end of his comming was, to bring unto *Moses* his wife and children. *Simler.* For he was not now farre off from the host of *Israel*, the Citie of *Midian* being held to be but 16. miles distant from *Rephidim*, where they had pitched last. *Pelarg.* 3. Further, though *Iethro* doubted not of the truth of those things, which he had heard, yet he is desirous to come to be an eye witnesse, and present beholder of those great works, which the Lord had done for them, as of the cloudie and fierie pillar, of the *Manna*, that fell dayly, and the water that issued out of the rocke. *Simler.* 4. Yea he came to glorifie God, to whom he offered sacrifice, *vers. 12. Pellican.* and to joyne himselfe to the people of God: wherein appeared Gods providence, both toward *Moses* and *Iethro*: that as he was a comfort and reliefe to *Mose* in his exile, for outward things; so *Moses* should be a meanes for his spirituall good, to bring him to the knowledge of God. *Ferus.*

Vers. 2. *After the sending her away.* 1. Some read, after the *sending*, that is, of gifts, either of *Moses* to his father in law: *Simler.* or, of *Iethro* with his daughter. *Ex Lippoman.* But the pronoun *ha*, is of the feminine gender, and cannot agree to either of them: some therefore understand it of gifts, which *Zipporah* sent to *Moses*: but it is more like, she would first come her selfe, as she doth, *Moses* being so neere, then send unto him. 2. It is better therefore referred to *Moses* sending away of *Zipporah*, to her fathers house: which some thinke *Moses* did, after he was come into the desert, to see her father, and rejoyce with him: for (say they) it is not like but that *Moses* had his wife and children with him into Egypt, that they might bee partakers of that great deliverance, which the Lord was to worke for them. *Calvin.* But the manner of the description of this storie, how *Iethro*, when he had heard. &c. tooke *Zipporah*, and her two sonnes, sheweth, that *Iethro* was moved to take this journey, by the fame, which hee heard, and not by any report or information by *Zipporah*, which should be sent unto him. And though they went not downe into Egypt with *Moses*, yet were they partakers of that deliverance: even as they were, which were afterward borne in the desert: specially seeing *Moses* two sonnes, were by circumcision graft into the people of God. *Simler.* 3. Therefore the most probable opinion is, that *Moses* had sent *Zipporah* with her sonnes, backe unto her father, at such time as the child was circumcised by the way in the Inne. Some thinke that she fell into a disease, by seeing that bloudie spectacle of the circumcision of her sonne, and so could goe no further. *Vatab.* Some, that *Noluit cum, amplius sequi*, that she refused to follow *Moses* any further. *Ferus.* Some, that *Moses* would not have her with him, because she was not able to goe thorow such difficulties in Egypt: *Abraham* and *Iacob* went downe into Egypt, because they were strong: *Non potuit descendere in Aegyptum & subire agones Aegyptiorum, nisi athleta probabili.* None could goe downe into Egypt, and undergoe the agonies of the Egyptians, but a strong champion. *Glass. ordinar.* *Ex Origen.* But the truth is, that *Zipporah* her selfe, was offended with the circumcision of her child, and so willing to returne, and that *Moses* also gave his consent therewithall: *Dicendum, quòd <◇> de voluntate Moses, &c.* Wee must say it was with the will of *Moses*, for hee perceived that his wife and children would bee but a burden unto him, in that businesse, which hee went about. *Lyran. Iun. Galas. Pellican. Tostat.*

Vers. 3. *And her two sonnes, &c.* 1. We see that the Israelites did not abhorre or decline the mariage of strange women, so that they were instructed in the faith, and vertuously given: as *Ioseph* married *Potiphars* daughter, *Booz*, *Ruth* and here *Moses* *Zipporah*. 2. Mention is made onely of his sonnes: the holy Fathers and Patriarks are found to have had more sonnes, than daughters; or it is, because they use not to be counted in the catalogue and genealogie. 3. *Moses* in giving names to his sonnes, which did put him in minde of Gods mercies and benefits toward him, doth teach us what names to impose upon our children: such as may both stir us and them up to a thankfull remembrance of the benefits, which we receive. *Lippo♦♦. Pellican.*

Delivered me from the sword of Pharaoh. 1. Some doe here give credit unto that unwritten relation, that *Moses* escaped *Pharaohs* sword in this manner: He being convented before *Pharaoh*, and asked why hee killed the Egyptian, boldly made answer, that he had done it justly: thereupon *Pharaoh* com|manding him to be killed; the executioner was smitten with blindnesse, that seeing every one beside, he could not see *Moses*: and *Pharaoh* was taken with such stupiditie, that seeing *Moses* to escape, hee had no power to bid any to lay hands of him to stay him. *Tostat.* 2 But wee need not run to any such del|vised tale, nor faine miracles, where no

necessitie is: *Moses* is said to *bee delivered*, &c. because hee escaped by flight, *Ne Pharaoh de illo supplicium sumeret*, *That Pharaoh should take no punishment of him. Osiander.*

QUEST. VII. At what time *Iethro* came to *Moses* before the law given in mount Sinai, or after.

Vers. 5. *ANd Iethro Moses father in law came*, &c. 1. Some thinke, that *Iethro* came unto *Moses*, in the end of the first yeare of their departure out of Egypt, or in the beginning of the second, after they had received the law in mount Sinai, and that the historie is transposed. *Tostat. Cajetan. Simle/rus* also holdeth, that he came about the fourteenth moneth after their comming out of Egypt. The argu|ments brought to confirme this opinion are these.

1. Because it is like that before *Iethro* set forth, hee heard certainly where the Israelites encamped, namely by mount Sinai: for hee would not take an uncertaine journey, to wander up and downe in the wilderness: now he could not come to mount Sinai, within lesse than two or three dayes journey, from that part of Midian, where *Iethro* remained: for when *Moses* went from *Iethro* with his wife and chil|dren, he lodged by the way, where that heavy chaunce befell touching the circumcision of his child, and after that hee went forward, and met with *Aaron* in the mount of God, *Exod. 4.27*. It seemeth then that this mount of God, which was Sinai, was two or three dayes journey from *Iethros* place: Then could not *Iethro* come before the law was given, for the third day after they pitched in the wilderness of Sinai the law was given, *chap. 19.11*. And if it were graunted, that *Iethro* came to mount Sinai, before the Israe|lites encamped there: yet this here described could not be done before the law was given: for this storie of *Iethros* entertainment one day, of viewing and seeing *Moses* order in judging the people, which was upon the next, and of chusing and appointing of officers and Judges, upon the third, all which required three dayes, could not be done in the three first dayes, after their encamping by mount Sinai: for the first day God spake unto *Moses*, to sanctifie the people the next, which was no fit time to heare suites and controversies, and the third day when the Lord gave the law, they could not intend to chuse officers. So *Tostat.*

Contra. All this long discourse may bee answered in one word, that herein is their errour: they take the mount of God here spoken of, for Sinai, whereas it was mount Choreb, *chap. 18.6* from whence the Israelites were not yet departed; which is called the mount of God, *chap. 3.1*. because of the vision of the bush, which *Moses* saw there. *Iun. Genevens.* Which Choreb was the generall name of all that hillie tract or circuite, in the which was situate more toward the East the mount Sinai: wherefore all this here men|tioned in this Chapter, was done before the Israelites encamped by mount Sinai, and so all the former dif|ficulties are removed, *Iosephus* therefore is deceived, that thinketh that *Iethro* came in the third moneth to mount Sinai; for by this meanes should all this businesse fall into that very time, when the people were preparing themselves to receive the law.

2. Neither is it like, that *Iethro* came immediately after the giving of the law, for *Moses* stayed 40. dayes with God in the mount, and then comming downe, he judged the people for their Idolatrie; which was no time to give entertainment to *Iethro*, all the host being in heavinesse: and after that, *Moses* stayed 40. dayes more: so that it was toward the end of the first yeare, or the beginning of the second, when *Iethro* came. This is *Tostatus* second reason.

Contra. All this is easily granted, and admitted, that *Iethro* came not immediately after the law was gi|ven: but this sheweth not, that he came not before the giving of the law, as is before declared.

3. Againe, seeing *Iethro* returned into his Countrie in the second yeare, the second moneth, when they were about to remove their campe from mount Sinai, *Numb. 10.30*. it is not like that hee would stay a whole yeare with *Moses*, out of his owne Countrie. *Tostat.*

Contra. That storie concerning *Hobabs* departure, who also is *Iethro*, is transposed: and that communication, which *Moses* there hath with his father in law, was had before that time; which storie is here all|eaged, because it was there more fully to bee handled. *Iun.* Seeing therefore, that one of the stories must

of necessitie be transposed, and set out of his place: it is for many reasons more agreeable to the order of the things which were done, to referre that storie, *Numb.* 10. to this place, than to joyne this unto that: for immediately after that storie there inserted, of *Hobabs* departure, followeth in the next Chapter, *Num.* 11▪ the constitution of the 70. Elders, which was a divers ordinance from *Iethros* device, of constituting Captaines over thousands, hundreds and fiftie, and like not to have followed immediately upon the other: because *Moses* having made so many coadjutors so lately, by the advice of his father in law, which did helpe to beare the burden with him, would not so soone have complained, till he had had full triall and ex|•ience of that forme of government, that he was not able to beare the people alone, as he doth complaine, *Numb.* 11.14.

4. Further it is objected, that at *Iethro* his comming hee gave that advice, for the appointing of un|der officers and Judges; but this was done in the second yeare, what time they were to remove from mount Sinai, as *Moses* himselfe sheweth, that it was about the same time, when the Lord spake unto him to depart from Choreb, *Deut.* 1.6, 9. *Tostat.*

Contra. *Moses* indeed saith, *I spake unto you the same time, saying, I am not able to beare you my selfe alone:* but these words, The same time, must not be restrained to the time of the Lords speaking unto them, to remove from Choreb: for how could that choice of officers be made in the instant of their removing? but it must be understood generally of the time of their stay and abode by the mount Choreb. *Iun.*

2. Wherefore the more probable opinion is, that *Iethro* came unto *Moses*, while they encamped about Choreb, before they removed to the wilderness of Sinai, and there received the law, in that order, as it is here set downe by *Moses*.

1. Because no anticipation of time, or transposing of the storie, is to be admitted in Scripture, where no necessity of the sense enforceth it, now here is no such necessity to urge us to thinke this storie to be set out of the place, neither any inconvenience need to be feared, in admitting the same to be done in this or|der, as *Moses* hath penned it, as is before shewed in the particular answer to the severall objections.

2. The nearenesse of that place doth perswade as much: that seeing Midian was not far off from Cho|reb, where *Moses* had used to keepe his father in lawes sheepe, it is like that *Iethro* invited by the neare|nesse and opportunity of the place, tooke this journey. *Lyranus.* And though *Moses*, when he departed with his wife and children, lodged by the way, that might be because the children were young and tender, and so he tooke easie journeyes, or the day might bee farre spent, when he tooke his leave of his father in law: as when in the like case the Levite departed from his wives father, *Iud* 19.

3. Neither is it like, *Moses* with the host of Israel lying so neare unto Midian, so long together, well nie a yeare: that *Iethro* would deferre so long, to bring *Moses* wife and children unto him, or that *Mos*•• would all that while endure their absence from him. *Lyranus.*

4. The text sheweth, that the report of those things, which the Lord had done for *Moses* and Israel, brought him thither: it seemeth then, that as soone as he had heard of the same of the late

victory of the Amalekites, *Iethro* dispatched presently to goe unto *Moses*: *Iosephus*.

QUEST. VIII. Wherefore *Iethro* sent before to *Moses*.

Vers. 6. *AND he said to Moses.* 1. *Iethro* said thus by some messengers, which he sent before to *Moses*, which both shewes his humanity, he would not presse upon *Moses* unawares though he were his father in law. *Simler.* And he did it, *Vt honestius reciparentur; That they might be received in better manner, for Moses honour.* *Lyran.* *Tostat.* It is like also, that *Iethro* came with some troupe and company, and therefore could have no safe passage or entrance, without some safe conduct from *Moses*: for the Israelites did stand upon their watch and guard, because of their enemies which were round about them. *Simler.* It might be also, that *Iethro* did this in humility, not presuming to joyne himselfe to the people of God, before he had made *Moses acquainted.* *Ferus.*

QUEST. IX. Of the manner of *Moses* entertainment.

Vers. 7. *AND Moses went out to meet &c.* 1. *Moses* humility joyned with humanity, appeareth in going forth to meet his father in law: whom hee reverenceth as his elder and his father in law: though in other respects, *Moses* being the Ruler of such a great people, and endued with such an excellent gift, in the power of miracles, were the more honourable person. *Tostat.* 2. Then *Moses* sheweth his love in kissing him, which was used then, and is yet in some Countries, as a signe and testimonie of love. *Marbach.* 3. Then his courtesie appeareth, each in asking the other of their welfare and health. *Pelarg.* 4. His beneficence and hospitality is declared, in bringing him into his Tent. *Pelarg.* that they might bett^r commune within of their affaires, than abroad. *Lyran.* This was *Moses* peculiar Tabernacle, which he pitched without the host, *chap.* 33.7. and whereupon the cloud used to rest, before the great Tabernacle was set up. *Tostat.* It was not that great Tabernacle, where the Arke afterwards was put: for it was not lawfull for any Gentile to enter therein: *Hugo de Sanct. Victor.* neither was yet that Tabernacle spoken of.

QUEST. X. Why *Moses* declareth all these things unto *Iethro*.

Vers. 8. *THEN Moses told his father in law, &c.* 1. Three things *Moses* declareth to his father in law: First the plagues and judgements, which fell upon *Pharaoh* and the Egyptians, for Israels sake, that is, to the intent that they should let the people of God goe. Secondly, the travell and labours which they indured, by famine, thirst and warre. Thirdly, how they were relieved in all these necessities, and delivered from all their dangers. *Tostat.* 2. Now *Moses* declared these things to *Hobab*, to satisfie his desire:

for he was desirous to heare more certainly of all these things. *Simler.* Likewise, he doth it that *Iethro* might rejoyce together with them, for all the mercies of God received. *Tostat. quast.* 3. And beside, *Moses* hereby would draw him to the true knowledge of God, and further instruct him therein. And so *Moses cibare studuit socerum primo spiritualiter; Moses* first of all seeketh to give spirituall food to his father in law. *Ferus.*

QUEST. XI. Of *Iethro* his joy and rejoycing.

Vers. 9. *AND Iethro rejoiced.* 1. *Iethro* dealeth far otherwise than *Amalek*: for they envied the prosper^rity of Israel, and sought to doe them hurt: But *Iethro* rejoiced, and was glad: therefore afterward *Saul* was sent to take revenge of *Amalek*, but he spared the Kenites, which were the posteritie of *Iethro*, because they shewed mercy to the Israelites, 1 *Sam.* 15.6. *Borrh.* 2. *Iethro* expresseth his joy in three degrees: first hee rejoyceth inwardly in heart, then hee testifieth and

confesseth the same with his mouth, *vers.* 10. and further expresseth the same in act, in offering of sacrifices unto God. *Tostat. Non solum confessus est fidem suam ore, sed etiam opere, He confessed his faith, not onely with his mouth, but in d^od. Lyran.* 3. And for very joy of heart, he repeateth the same thing twice, that God had delivered them out of the hand of the Egyptians, as men in passion doe use to double and treble their words. *Tostat.* Or the first delivering may signifie their saving from the sword of the Egyptians, which pursued them, the other from their thraldome and servitude. *Cajetan.*

QUEST. XII. Whether Iethro had before this the knowledge of the true God.

Vers. 11. *Now I know that Iehovah is greater than all gods.* 1. Neither was *Iethro* before this, altogether ignorant of the true God, or was before a worshipper of Idols: as *Tostat.* For *Moses* would not have married a meere Idolaters daughter: and where he saith, *Now I know*, that sheweth not, that he knew not God before, as *Tostatus* concludeth, but it is meant of his experimentall knowledge, that he was now by these wonderfull works, and judgements of God, more confirmed in his faith. *Calvin.* 2. Neither yet was *Iethro* a perfect worshipper of God, and so circumcised, as the people of Israel were: for if he had beene circumcised, hee had beene bound to keepe the whole law, as the Apostle reasoneth, *Gal.* 5.2. as all the festivities and other ordinances of Israel: and then he being incorporated by circumci|sion into the people of God, and so become a proselyte, would not have desired to returne to his people, as he doth, *Numb.* 10. *Tostat. quast.* 4. 3. Therefore, though before this *Iethro* had the true knowledge of God, which was a long time preserved in *Abrahams* line, among those which were not of Israel, as appeareth in *Iob*, and his friends; yet, *Non tam pure & sinceriter, & clare cognoscebant Deum, ut Israeli te, &c. Yet they knew not God so purely and sincerely, and clearely, as the Israelites. Lippoman.* And this speech in preferring *Iehovah* before other gods, may proceed from his errour, who had an opinion before of the multiplicite of gods, as other of the heathen. *Simler.* Yet in another sense is this speech used by *Moses*, *chap.* 15.11. *Who is like unto thee O Lord among the gods?* that is, Angels, or any other power whatsoever. *Calvin.*

QUEST. XIII. Of the meaning, and true reading of the 11. vers.

Vers. 11. *IN that thing, wherein they dealt proudly, hee is above them.* 1. The Latine translator readeth, *Because they dealt proudly against them:* but here the words *bedabhar asher, in the thing which*, are omitted: in this sense a reason is given in generall, of the destruction of the Egyptians, because they were proud and insolent against the people of God. *Tostat.* 2. Others supplie this word, *indicavit*, hee hath judged them, *Simler.* or *perierunt*, they have perished, in that thing, wherein they were insolent against them: which some referre to their destruction in the red sea, that as they had drowned the Hebrewes children in the red sea, so they perished there. *Vatab.* But as *Calvin* saith, *Videtur nimis esse restrictum, This seemeth to be too much restrained:* therefore in generall, rather the equitie of Gods judgements appeareth, that had measured unto them, as they had done to the Israelites. *Galas. Borrh.* 3. But the third reading is to be preferred: that the preposition *ghal*, here signifieth, not *against*, but *above*, and *them* must not bee referred to the Israelites, but to the Egyptians: that God was superiour unto them, in that, wherein they boast, that is, in their great power, and glory. *Iun.* As they vaunted, when they pursued Israel: *I will overtake them, I will divide the spoile, my lust shall be satisfied upon them, chap.* 15.9.

QUEST. XIV. Whether Iethro offered himselfe burnt offerings.

Vers. 12. *Then Iethro tooke burnt offerings, &c.* 1. *Tostatus* hereupon gathereth, because *Iethro* obser|veth the difference of sacrifices instituted in the law, betweene burnt offerings, wherein all was consumed upon the Altar, and other sacrifices wherein part was reserved: that he came to *Moses*, af|ter the law was given: *quaest.* 4. But this is no necessary collection: for even among the Gentiles, some sa|crifices they offered whole, of some they reserved part for their sacred feasts: especially among them, which came of *Abrahams* line, where some seeds of *Abrahams*

faith were still preserved. *Simler*. 2. This rather may serve as an argument against that opinion: that the law of sacrifices, and of the Priesthood of *Aaron* was not yet instituted, because *Iethro* a strange Priest was permitted to sacrifice: & therefore it is like that as yet the Priesthood was not instituted. *Simler*. *Cajetan*. 3. Some thinke that *Iethro* onely tooke part of the sacrifices which were offered, and sacrificed not. *Lippoman*. But the phrase, *He tooke them unto God*, sheweth, that he tooke them to offer unto God. *Iun*. 4. *Oleaster* thinketh, that he offered by the ministry of *Moses*. But as *Augustine* well collecteth, *Moses* is not yet read to have sacrificed at all. 5. This is like to

have beene *Primum ejus sincerum, & legitimum sacrificium*: *Iethros first sincere and legitimate sacrifice*. *Calvin*. For although he had some knowledge of God before, yet he knew him not purely and perfectlie before now.

QUEST. XV. In what sense they are said to eat bread before the Lord.

They came to eat bread with Moses father in law, before God. 1. They did either eat Manna, that *Ie/thro* might see the bread, which God gave them from heaven: or such bread as hee might bring from Midian: beside bread, they did also eat of the remainder of the peace offerings. *Tostat*. 2. *Before God*, *Oleaster* expoundeth, before the Tabernacle, but as yet the Tabernacle was not built, as is shewed before, *quast*. 7. nor *Aarons* Priesthood instituted: as *Cajetan* well noteth here, *Non interfuit Aaron ut sacrificaret, sed ut conviva, Aaron was not present as a sacrificer, but as a ghest*. 3. Others doe expound, *before God*, *In gloriam & honorem Dei, to the honour and glory of God*. *Simler*. *Calvin*. So also *Origen*, *Omnia, quæ Sancti faciunt, in conspectu Dei faciunt, All that the Saints doe, they doe in the sight of God*: as the Apostle saith, *Whether you eat or drinke, &c. doe all to the glory of God*. 4. But somewhat more is insinuated here: that as after the Tabernacle was built, *before the Arke*, was said to be in the presence of God, so now, because they were assembled in *Moses* Tabernacle, where the cloudy pillar rested, they are said to eat before the Lord, who manifested himselfe in that pillar. *Tostat. quaest. 4. in cap. 18.*

QUEST. XVI. How the people came to Moses to aske of God.

Vers. 15. The people come unto me to seeke God, &c. and I declare the ordinances of God and his lawes. 1. Some expound it, that they enquired of God by *Moses*. *Oleaster*. But it is not like, that in every small matter, *Moses* consulted with God for them: for although the Lord cannot be wearied, and he is ignorant of nothing, yet for reverence of the divine Majesty, they were to forbear in small mat|ters. * *Tostat*. So also *Augustine*, *Nunquid per singula credendum est eum consulere solere Deum: It is to be thought, that for every thing he used to consult with God?* 2. Some interprete, because the sentence of *Moses*, being their lawfull Judge, was the sentence of God, in asking of *Moses*, they asked of God. *Cajetan*. And to the same purpose, *Augustine* moving the question, how *Moses* maketh mention here of the lawes of God, seeing there were none as yet written, maketh this answer, *Nisi praesidentem menti suae Do/minum consuleret, &c. Vnlesse he had consulted with God the president of his mind*, he could not have judged justly. *Moses* therefore, was the interpreter of the will and sentence of God, revealed unto him, & so judged according to his lawes. 3. But this phrase *to seeke God*, insinuateth a further matter: that when they had any weightie businesse, which either concerned God, or the state of the common-wealth, then they went to *seeke an answer of God*, as the phrase is used, *1 Sam. 9.9. Iun*. So then here is a distinction of cause• noted: in the greater and weightie affaires, they consulted with God by *Moses*, as *Iethro* saith after|ward, *vers. 19. Be thou unto the people to*

Godward, and report their causes unto God: but the smaller matters Moses judgeth himselfe, which were afterward by the advice of *Iethro* transmitted over to the inferiour officers.

QUEST. XVII. Why the Lord would have Moses to take his direction from *Iethro*.

Vers. 19. *HE*are now my voyce. *Augustine* here moveth a question, why the Lord would have his servant *Moses*,* to whom he so often spake, to take this direction from a stranger: to the which he maketh this answer: that God hereby would teach us: 1. *Per quemlibet hominem detur consilium ve|ritatis, non debere contemni: That by whomsoever any true counsell is given, it should not bee contemned.* 2. Againe, God would haue *Moses* thus admonished, *Ne eum tentet superbia, &c.* lest that sitting in that high seate of judgement, *Moses* might have beene somewhat lifted up: and therefore this was done to humble him. 3. *Rupertus* goeth yet further, and sheweth, that this fact of *Iethro* was answerable to that saying in the Gospell,* *That the children of this world are wiser in their generation, than the children of light.* So *Iethro* for civill government, and worldly affaires, was wiser than *Moses*: but in things belonging unto God, *Moses* went beyond him. *Ferus* addeth, that hereby *Moses* was humbled, *Videns se non omnia scire, seeing that he knew not all things:* but was advised by a stranger to take a better course, in politike administration, than he himselfe could thinke of.

QUEST. XVIII. What causes *Iethro* would have reserved to *Moses*.

BE thou for the people to Godward. 1. Some thinke that here is a distinction made by *Iethro* of the spiri|tuall, and temporall power: the first he would have still reside and rest in *Moses*, as best exercised in spirituall things, the other to bee passed over to others. *Ferus.* But the chiefe temporall power remained in *Moses* still, after the choice made of the inferiour officers, hee was the chiefe Prince and Magistrate notwithstanding: nay rather hee resigned afterward his ordinarie spirituall power unto *Aaron*: retain|ning the temporall still. 2. Others thinke, that whereas *Moses* was both a Lawgiver to the people, and a Judge also: that the first power he reserved still, but the other part, of executing judgement in parti|cular cases, according to those lawes, he transmitted over to the officers. *Ex Simler.* But this is not true neither: for *Moses* gave the sentence against the blasphemer, *Numb.* 24. and against him that violated the Sabbath, *Num.* 5. 3. Wherefore the distinction here made, is neither of divers kinds of offices, as the spi|rituall and temporall, nor yet of divers parts and functions of the same office, as in making, and execut|ing of lawes: but the difference was of causes small and great: the one to bee reserved to *Moses* heal|ring, the other to be committed to the officers to be chosen: And so afterward they came to *Moses*, when

any difficult and hard matter fell out: as when one blasphemed God in the host, *Levit.* 24. they brought him to *Moses*: likewise when they found one gathering of sticks upon the Sabbath, they referred the matter to *Moses*, *Numb.* 15.33. In the cause also of *Zelo|pechads* daughters, they resorted to *Moses*, *Numb.* 37. 4. And in those weightie matters, two things were required of *Moses*, first that hee should consult with God, and then declare unto the people the will of God, and shew them the ordinances and lawes of God, *vers.* 20. the ordinances or as the Latine Interpreter readeth, *ceremonies*, did onely apper|taine unto God: the lawes were of two sorts, either such as concerned both God, and man, as the morall commandements, the first table whereof, commandeth our dutie toward God; the second, our dutie to our neighbour: or such, which onely concerned the affaires and controversies among men, as the Judi|cials. *Tostat. quæst.* 5. 5. Herein then consisted *Moses* office: 1. That he should report unto God, the requests and demands of the people, and so pray for them. 2. To report unto the people the will and pleasure of God: both *Quantum ad cultum Dei*, what hee required concern|ing his service: and to

shew them the way, which they should walke, *Quantum ad credenda*, What they were to beleeeve: and the worke which they should doe, *Quantum ad agenda*, that is, what things they were to doe. *Ferus*.

QUEST. XIX. Of the qualities and properties required in good Magistrates.

Vers. 21. *PRovide men of courage.* The first propertie required in a Magistrate, is, that he be valiant, *chaijl*, which signifieth not onely valour or strength of the bodie, but the industry of mind: as *Pharaoh* would have *Ioseph* set over his cattell, such of his brethren as were valiant, that is, industrious and well practised and experienced among cattell.

In this first qualitie or vertue then, these things are required. 1. That they must be industrious, able to dispatch and expedite causes. *Simler. Valentes ingenio*, men of good dexteritie and wit. *Cajetan*. There must be *verus intellectus*, a good conceit and understanding. *Tostat*. 2. Constancie and strength is required: *Ne metu potentiorum deserat causam justam*, That he doe not leave a good cause for feare of mightie men. *Simler*. As *Ecclesiasticus* saith, *Noli fieri Iudex, &c. Seeke not to be made a Iudge*,^{*} lest thou bee not able to take away iniquitie, and lest thou fearing the person of the mightie, shouldest commit an offence against thine uprightness. 3. Also it is fit they should be of greater power in riches, or by birth, and estimation in the world: for if they be base and poore, though upright, they are sooner contemned: so *Deut. 1.15.* they must be *jedughim*, knowne and famous men: if other vertues doe concurre withall. *Tostat*. Among the *Lalcedemonians*, one *Demosthenes*, an obscure and base fellow, gave wise and prudent counsell, which the *Ephori*, which were the counsellors of state, willed to be propounded by another man of fame and estima|tion, lest it might have beene contemned, because of the first author. *Simler*.

2. *They must bee men fearing God.* For the feare of God is the foundation of all vertues: and where that is not, *Non sunt ver• virtutes, sed umbrae*, They are not true vertues, but shadowes of vertues. *Simler*. And if men of might should not feare God, *Cum ex potentia sua homines non timeant, &c. When in regard of their great power, they feare not men*, they will be readie to commit many wrongs. *Tostat. qu•st. 6. Oportet jus dicentem aliis, rationem habere superioris Iudicis, &c. It behoveth him, that judgeth others, to have respect unto his superiour Iudge*, to whom he must give account of all his acts. *Cajetan. Deum spectent, cujus vi|cem obtineant: Let them looke unto God, in whose stead they are. Borrh.* They must execute his will, whose place and person they sustaine: for where no feare of God is, there justice is soone declined, as is evident in *Pilate. Ferus*.

3. *They must be men of truth.* Both understanding the truth, that they may be able to distinguish right from wrong: as also following the truth in their will and practice: for there is a speculative truth in dis|cerning and judging, and a *practicall* truth, in following a right judgement. *Tostat*. There is *veritas vitae, truth of life*, when a mans conversation is framed according to the rule of truth: *veritas justitiae*, in giving unto every man his right: and *veritas doctrinae*, in discerning the truth from errour, and right from wrong: *Lyrans*. This love of the truth containeth these two things, both that in others he should give way to the truth, that he should seeke out the truth by witnesses, writings, evidences: and in himselfe having found out the truth, give judgement accordingly. *Simler. Vt sit vera tum dicendo tum faciendo*: to be true in word and in deed, both to speake the truth and practise it. *Cajetan. Veritas non tantum fraudibus & crassis men|daciis, sed ambitioni, &c. The truth is not opposed onely to fraud and grosse lies, but to ambition, flattery and such like, and what other cunning soever may be used to corrupt judgement. Calvin. Stabiles sint in sententiis, non mutabiles, They must be stable in their sentences, not changeable. Oleaster*.

4. *They must hate covetousnesse.* *Quantumvis sufficiat homini non esse avarum, &c. Although it be sufficient for a private man not to be a covetous*: yet a Judge must be so far from covetousnesse, that he abhorre and hate it: *Cajetan*. Some thinke, that the Hebrew word *batzah* signifieth, to fill: a Judge then must not desire to be filled with riches, for a covetous man will

never be full, but to be content with things necessary, and convenient for his place. *Oleaster. For gifts blind the eyes of the wise, and pervert the words of the just.*

Beside these properties here required, there be other also elsewhere set downe, * as *Deut.* 1.13. they must be men of wisdom and understanding. The first of these belongeth to the speculative and intellectuall part: he must be wise, both in the knowledge of God, for true religion maketh wise: and in humane affairs, there is a particular wisdom, as of every artificer in his trade; but this must be a generall wisdom, how to rule and governe all sorts of men.

The other, which is called *binah*, understanding, belongeth rather to practise, than speculation: for hee that hath knowledge onely in generall, and knoweth not how wisely to applie it to every particular occasion, is not fit to be a ruler or governour. *Ioseph* was wise in the unfolding and interpreting of *Pharaohs*

Page 228

dreame, hee was also prudent, and a man of understanding, in giving advice afterward, how to provide against the famine.

Further, they must not be of base and obscure condition, but such as are famous and well knowne: as no man will commit his money to an unknowne Banker, nor his bodie to an unexperienced Physitian: so neither should men of unknowne conditions be trusted with the common-wealth.

Lastly, their age must be respected, as *Numb.* 11.16. *Moses* is bid to take such as he knew to be Elders of the people, not onely in yeares, but in manners: for age bringeth experience, and experience maketh wise. Yet young men, which are endued with the wisdom of the ancient, are not to be rejected from government: as *David* and *Iosias* were but young, when they came to the Kingdome. *Simler.*

QUEST. XX. How that Rulers over thousands, hundreds, &c. are to be counted.

Vers. 21. *Rulers over thousands, &c.* 1. Some of the Hebrewes thinke, that this distribution was onely of the under Officers, and Ministers to the Judges: that some of them had 10. some an 100. some 1000. apparitors under them, for the execution of their sentence. *Ex Simler.* But this would have bred a great confusion, that one Judge should have had so many ministers, neither should their causes have beene dispatched, so many being brought to one Judge. 2. Others thinke that this division was of the Judges themselves, that one session was of ten, another court above that, of 100. and a superiour to that of 1000. *Simler.* But beside that it was inconvenient to have a Court consisting of so many, which would have tended rather to confusion, than settling of order, the text saith, that all these were heads of the people, some were made rulers of 1000. some of 100. some of 50. &c. vers. 25. These divers names of rulers then, have not relation to the number of the Judges, but to the divisions of the people, over whom they were set. 3. The most usuall and received opinion is, that this distribution of Officers was made according to the computation of those in the campe, which were fit for warre, who from 20. yeare to 60. were numbred to 600000. and above, *Numb.* 1. *Lyran. Iun.* But this is not like: for whereas these officers were appointed, not for military discipline, but for the deciding of controversies and questions, which might grow among them; by this account all under 30. yeare, and above 60. which were not meet for warre, should be excluded: whereas questions might arise among both the younger, but especially the elder sort, as well as among the rest. *Tostat.* 4. Some thinke that this division was not in respect onely of the limits of the Judges, but to reduce the people into order, and to distribute them into their severall ranks, and divisions: because it is not like, that such a multitude of suits should

arise among them, as that they needed so many officers: for the rulers over tens, in 600000. would come to 60000▪ *Simler*. But it appeareth by *Iethros* motion, that in this division he onely intended the peace and quietnesse of the people, and *Moses*•ase, that they might without any great travell, have their controversies ended: neither is it like there were so many officers: for not over every ten persons or polle•, was an officer set, but over every ten fa|milies, as now shall be shewed. 5. Wherefore, this account of thousands, hundreds, &c. might be made three wayes: either reckoning those onely, which were fit for warre, which kind of account is before re|moved: or by every single person, and poll, as they counted for the eating of the paschall Lambe, *chap.* 12. and for the gathering of Manna, *chap.* 16. But neither was this account here followed, for then women and children should bee here reckoned: whereas the one were under their parents, and the other under their husbands government, and their controversies might be ended at home, and need not bee brought before the Judges. The third way remaineth, that this computation was made according to the families: that over every ten families an officer should bee set. *Tostat*. So by this meanes a goodly order was established, that every Tribune or millenary officer, had under him ten Centurians, that i•, officers over hundreds: and every Centurian had under him two rulers over fifties: and every ruler over fiftie, had un|der him five, which were set over ten. *Ferus*. *Iosephus* saith further, that there were bands appointed of thirties, and twenties: but there is no such thing in the text.

QUEST. XXI. Of the number of these officers, and of their continuance and succession.

Vers. 22. LEt them judge the people at all seasons. 1. Concerning the number of these officers, it is un|certaine. *Lyranus* thinketh there were six hundred Tribunes or millenarie officers, and six thousand Centurians, and three score thousand set over tennes: which number is rightly taken according to the summe of six hundred thousand. But it is shewed before, that in that number, containing the summe onely of those which were fit for warre, divers are not comprehended, over whom the Judges were set, for compounding of their controversies: and therefore by that proportion the summe and number of the Judges cannot be taken. And so it cannot certainly be defined, the number of the families being not knowne, over the which these officers were appointed, how many these Rulers were in all: *Tostat*. 2. In that they are said to judge at all seasons, both the time of continuance in their office is signi|fied, which was during their life, untill they were made unfit by reason of their age: for then it is like they gave over their government, as the Levites were freed at fiftie yeares from the service of the Taber|nacle: As also their diligence and attendance upon their office is noted: that dayly and continually, un|lesse upon solemne and festivall dayes, they attended the causes of the people. 3. It is also evident, that this Magistracie did not descend by succession from the father to the sonne, but was conferred by election: for whereas it is required, that they should be good men fearing God, and endued with other vertues; this could not be perpetually observed, if the sonnes had succeeded their fathers, for a good father may some|time have a bad sonne, as *Hezekiah* had *Manasseh*: and an evill father may have a good sonne, as *A•/mo•* begat *Iosias*. *Ex Tostat*.

QUEST. XXII. The difference betweene Moses office, and the rest.

Vers. 22. BVt every great matter let them bring to thee. 1. There were two reasons why the great causes were reserved unto *Moses* hearing, both because he was a Prophet, and so consulted with the oracle of God: and beside he was the chiefe Magistrate: as in all Common-wealths appeale is made un|to the Prince. *Simler*. 2. The greater matters were of two sorts, either such as were of a divers kinde, which concerned the worship of God, and ceremonies of religion, which wholly belonged unto *Moses*, and the other Officers were not to meddle with them: or else they were of the same kinde, wherein the other used to deale: but difficult and hard matters, wherein they were

to require *Moses* judgement, as they did about the punishment of the blasphemers, *Levit.* 24. and the violater of the Sabbath, *Numb.* 15. *Tostat.* 2. The smaller causes which were referred to the under Officers, were pecuniary and civill causes, the greater as capitall were reserved for *Moses* hearing: for in these causes, if there were any aggrievance the sentence might be reversed: but when the sentence of death was inflicted, it could not bee revoked: therefore it is like that none was put to death without *Moses* consent and direction. 3. In giving this advice *Iethro* intendeth two things, both the case of *Moses*, in dividing the burthen with others, and the profit of the people, that should not be wearied by this meanes by long attendance. *Tostat. qu.* 8.

QUEST. XXIII. Of the meaning of these words, And God commmand thee.

Vers. 23. *IF thou doe this thing, (and God so command thee.)* 1. The Latine Translator readeth thus: If thou doe this, *implebis imperium Dei* • thou shalt fulfill the commandement of God; whereof there may bee two senses given: first that *Iethro* doth insinuate that this device and counsell is of God: the other, that by this meanes he shall be able to discharge his office in governing, and taking care for the people, which thing God had commanded him: *Tostat.* But this translation differing from the originall, which hath, *and God command thee*, neither of these interpretations can stand. 2. Some make this the sense: *if thou doe as I counsell thee; poteris a•dire pracepta Dei*, thou shalt have time to heare what God comman|deth thee, that is, to consult with God, which his leisure would not now permit him to doe: *Oleast. Osi|and.* 3. But this clause seemeth to depend of the first word (•m, if) so that the meaning rather is this, if God doe approve this my counsell: *Iun.* Wherein appeareth the piety of *Iethro*, that would not obtrude his counsell upon *Moses*, no otherwise than it should have the divine approbation. *Simler. Calvin.*

QUEST. XXIV. In what sense the people are said to goe quietly to their place.

And all this people shal• goe quietly to their place. 1. Some take this to be the meaning: that this order devised by *Iethro*, was but to serve during the time of their travell: but when they were come to their place, that is, to the land of Canaan, then they should have Officers and Judges set in their Cities. *Ex Siml.* But *Iethro* in these words sheweth the present benefit which should redound unto them, by this order, both *Moses* should be eased of much labour, and the people of their attendance. 2. In these words there|fore, *Iethro* doth insinuate two things, both that the people should dispatch their businesse, whereas they were constrained before to goe home, their controversies undecided, because *Moses* was not at leasure to heare all, and so they should goe home quietly. *Simler.* And againe, they should not need to hang so long, and give such attendance, as they did. *Iun.* For *Moses* should bee able to dispatch their greater causes, which they brought unto him in time, and their smaller controversies should be taken up at home. *Tostat. quast.* 8.

QUEST. XXV. Whether these Officers were chosen by *Moses*.

Vers. 25. *And Moses chose men.* 1. These Officers and Magistrates, were taken out from the rest of the people by election: so that the government of Israel was in respect of *Moses*, *Monarchicall*: for the supreme authority still remained in him: but in respect of these inferiour Magistrates, it was *Aristocraticall*: which forme of government is so called, because the best and most worthy are elected to rule and governe. 2. *Moses* is said to have chosen them, because he cōfirmed the peoples choice, and admit|ted those, whom they presented: for so hee said unto the people: *Bring you men of wisdom, &c. and I will make them Rulers over you, Deut.* 1.13. For it was the safest way for the people to make choice of them, because they were better knowne unto them, and they would the more willingly obey them. *To|stat. quast.* 9. 3. Further, whereas *Moses* saith, *Deut.* 1.8. *I am not able to beare you my selfe alone*: as though *Moses* himselfe first thought of this device, it must be understood, that after *Iethro* had given this counsell unto *Moses*, then he propounded it unto the people. *Genevens.*

QUEST. XXVI. Whether these Officers were of equall authority, or one subordinate to another.

Vers. 25. *ANd make them heads over the people.* 1. It is not like, that these Officers, whereof some were set over thousands, some over hundreds, some over fifties, some over tennes; that they had their severall distinct regiments, so that they which were not under one Officer, as under the Ruler over ten, were not also under his superiour Officer, that was set over fifty: for then, if they had beene all of equall authority, this distinction needed not to have beene, that some were Rulers of thousands, some of hundreds, &c. But it had beene better for them, all to have beene of one sort, as all over hundreds, or tens: and againe, if these Officers had not beene subordinate one under another, that inconvenience

should not have beene prevented, which *Iethro* intended, to deliver *Moses* of trouble: for by these meanes, if the people might not appeale from one Judge to a superiour; a multitude of causes still should have beene devolved to *Moses*. 2. Therefore it is resolved, that these Officers were one under another: the Ruler of ten under the Ruler of fifty, and he under the Centurion, and this also under the tribune or millenary Officer: so that there was none of the people, which was not subject, to a Ruler of ten, or tithing man, to a Ruler of fifty, a Ruler of an hundred, and a Ruler over a thousand. And this subordi|nation served to two purposes: both for the Officers themselves, that if any controversie fell out among them, it might bee ordered by the superiour Judge: and if the people found themselves agreeed with their tithing men, and inferiour Officers, they might appeale for redresse to their superiour Judges. And so the appeale ascended, from the Ruler of ten, to the Ruler of fifty, from the Ruler of fifty to the Cen|turion, and from him to the millenary Judge or Tribune: and thus their causes were decided, before they came at *Moses*; only the hardest and most difficult matters were reserved for his hearing, and from him there was no further appeale. *Tostat. quaest.* 11.

QUEST. XXVII. Of the difference betweene these Officers, and the 70. Elders, Num. 10.

FURther, it is here to be considered, that this institution of Officers, which was brought in by the coun|cell and advice of *Iethro*, was divers from that order of 70. Elders, which was instituted afterward by the Lord, *Numb.* 10. For they differ both in order of time: these were appointed before they came to Si|nai, the other after they removed thence; and in number, these were many, no doubt divers thousands, the other onely 70. *Iethro* gave the advice for the choice of the first; but the Lord himselfe of the other: Their office also and administration was divers; the seventy were the Councell of State, which consulted only of the publike affaires of the Kingdome: the other attended upon the private causes and suits of the people. This difference betweene the Senators, and Counsellors of State, and inferiour Judges was observed in all well ordered Common-wealths, among the Athenians, Lacedemonians, Romans, and is to be seene in our State. This was the 〈 in non-Latin alphabet 〉 or Senate of the Jewes, which at the first consisted indifferently of men taken out of all the tribes, six out of each of the eleven tribes, the Levites excepted, and the other foure to make up 70. were supplied by Levites and Priests to direct the rest. This indifferent choice out of all the tribes, continued untill the time of the Kings, when the choice of these Elders was overruled by their authority: then after the captivity, because of the prerogative of the tribe of *Iudah*, to whom the principality of right appertained, most of the Elders were taken out of that tribe, and so it continued, till *Herod* dissolved that honourable and grave Senate of the Elders, making havocke of them, and putting most of them to death. *Iun. ex Ioseph. Analys. in Num. cap.* 11.

QUEST. XXVIII. At what time *Iethro* tooke his leave of *Moses*.

Vers. 27. *AFterward Moses let his father in law depart, &c.* 1. Some thinke, that *Iethro* neither came unto *Moses* in this order, or at this time, as the story is set downe, that is, before the giving

of the Law, but that hee came in the end of the first yeere, or in the beginning of the second, and stayed with him about two moneths, till the campe removed, which was the 20. day of the second moneth, *Numb. 10. Tostat. Contra.* But this opinion is before refuted, *quaest. 7.* For it is not like, that the campe of Israel lying almost a yeere, from the first day of the third moneth in the first yeere, *chap. 19.1.* to the 20. day of the second moneth in the second yeere, *Numb. 10, 11.* that either *Iethro* would stay so long from visiting *Moses*, or *Moses* all that while not desire to see his wife and children: and seeing the same and report of the great workes, which God had done for Israel, and of that late victory against *Amalek*, brought *Iethro* thither, it is no doubt, but that as soone as this same came to his eares, that hee hastened his journey.

2. Some are of opinion, that *Iethro* *Moses* father in law went away at this time, but he left *Hobab* his sonne, and brother to *Zipporah* with *Moses* still, who also departed, when the campe removed from *Sinai*, *Numb. 10. Oleaster, Simlerus, Osiander. Contra.* But it is proved before, that this *Hobab* and *Iethro* were all one man, *quaest. 1.* for there is no mention made of any kinsman that *Moses* had by his wife, but his father in law, and her grandfather *Reghuel*: and that speech of *Moses*, *Thou mayest bee as eyes unto us*, that is, our guide, best agreeth unto his father in law, a man of age and experience, and if *Reghuel* had any sonne, it is like, where hee is said to have had seven daughters, *Exod. 2.16.* mention would have beene made of his sonne: seeing the Scripture useth rather to note the genealogy of the males, than of the other sex.

3. Some other thinke, that *Iethro* came at this time in the first yeere, and stayed a whole yeere, that hee might be full instructed in the faith and religion of Gods people. *Lyran.* But it is not like, that he being so neere his countrey, not above a dayes journey or two, would so long be absent from thence: being so desirous to returne thither. *Tostat.*

4. Nor yet is it probable, that *Iethro* went away so soone, before the Law was given: for it is like, that before hee went, *Moses* put his counsell in practice, which could not bee done in so short a time: *Pellican.* for the people were first to bee numbred before the Officers could bee set over thousands and hundreds, &c. Now there were but fiftene dayes from their first comming to the wilderness of *Sin*, *chap. 16.1.* and their removing to the wilderness of *Sinai*, *chap. 19.1.* In which time Manna was given them, and the water out of the Rock, and they fought with *Amalek*: so that they could have no time to number the people.

Page 231

5. Wherefore this may be safely held, that *Iethro* came at this time, while they camped in *Rephidim*: but neither went away so soone, staying but only a few dayes; nor yet remained so long, as a whole yeere: but seeing that *Moses* presently went up to the mount, and stayed twice forty dayes: it is like that *Iethro* waited his comming downe, and presently *Moses* set cunning men aworke to make the Tabernacle, at what time the people were numbred, *Exod. 38.25.* when they contributed silver, gold and brasse toward that holy worke. Then it being like that *Iethro* stayed to see his counsell put in practice, which could not be done without the numbring of the people, and they were not numbred untill the Tabernacle began to be made, which might be some foure moneths after his comming: so long it is probable, that *Iethro* stayed; how long after it is uncertaine. That story then of *Hobab's* departure, *Numb. 10.* is transposed; but it belongeth not all to this place, as *Iunius* thinketh, for the reasons before alleaged; yet it is evident that it fell not out in that very time and order there set downe: for before *Moses* is there mentioned to have spoken to *Hobab*, the cloud was lifted up from the Tabernacle, and the host began to march forward according to their armies: So I here subscribe unto the opinion of *Galasius*, upon this place: *Non intelligit Iethronem statim abiisse, &c. Hee understandeth not that Iethro presently went away, but that he stayed not with the Israelites, and at length returned into his countrey.*

1. *Doctr.* No mans actions are perfect in this life.

Vers. 17. *THis thing, which thou doest, is not well.* Moses though an excellent man, yet in this action of judging the people, tooke not a good course, neither for his owne case, nor the peoples good: which sheweth, that in the best mens actions, there are imperfections. And if all *Moses* acts were not perfect, what are ours? *Simler.* So the Apostle confesseth of himselfe, *Not as though I had already attained unto it, or were already perfect, Philip.* 3.12.

2. *Doctr.* The Prophets had not an habit of prophesying, but an actuall and present illumination.

FURther, in that *Iethro* as a prudent man, seeth more for the politike government than *Moses*, who was a great Prophet: it sheweth, that the Prophets had not an habituall knowledge or propheticall instinct alwayes remaining with them; for then they should not be ignorant of any thing: but they prophesied, *Ex actuali quadam illuminatione: By an actuall illumination for the time:* which as soone as it cea|seth, *Redeunt ad seipsos: They returne to themselves*, and see no more than they did before; as here *Mo/ses*, though a Prophet, because hee had no present revelation, seeth no more than another in this matter, nay, he seeth not so much as *Iethro*, who was no Prophet. *Tostat. quaest.* 8. So *Ieremy*, after hee had talked with the King, was advised by him what answer hee should make to the Princes, and followed his dire|ction accordingly, *Ierem.* 38.28.

3. *Doctr.* The wise sayings of the Heathen not to be rejected.

Vers. 24. *SO Moses obeyed the voice.* Upon this example of *Moses* harkening to the voice of *Iethro*, who was a stranger from Israel, *Origen* thus collecteth, *Vnde & nos, si forte invenimus aliquid sapienter à Gentilibus dictum, &c.* Whereupon wee also learne, that if wee finde any thing well spoken of the Gentiles, we must not presently reject it with the Author. *Ex Lippoman.* As those profitable inventions of the liberall sciences, which were found out by the Heathen, are still commendably retained among Christians, and are made to attend as handmaids upon religion, as the Egyptian Jewels served to adorne the Israelites: So Saint *Paul* useth the testimony of *Aratus, Act.* 17.28. of *Menander, 1. Cor.* 15.33. and *Epimenides, Tit.* 1.12.

4. *Doct.* Princes may have Officers and Ministers under them.

Vers. 25. *MAde them heads over the people.* It is fit therefore that Princes should not thrust them|selves upon all causes, but make choice of grave and vertuous men to governe under them: and yet they must have their owne eares open also to the complaints of their subjects, as here *Moses* hath. By this councill of *Iethro* approved of God, and accepted by *Moses*, wee see it both lawfull, and necessary for Princes and chiefe Magistrates, to have their inferiour and helping Ministers of the Kingdome. *Olea/ster.* And that we are bound to yeeld obedience both unto the King, *As to the superiour, and unto gover/nours, as those which are sent of him, for the punishment of evill doers, and for the praise of them that doe well* 1. *Pet.* 2.13, 14.

5. Places of Confutation.

1. *Confut.* That wife and children are no impediment to the calling of Ministers.

Vers. 2. *THen Iethro tooke Zipporah Moses wife.* Some hereupon give this note, *Quòd Moses ex illo tempore, quo prophetare incepit, uxorem concubitu non cognovit: That Moses from that time, when he began to prophesie▪ did not know his wife carnally.* *Lippoman. ex Epiphan.* And another saith, *Moses non ac|cedebat*

ad uxorem propter frequens colloquium Dei; That Moses came not to his wife, because he often talked with God. Tostat. quast. 2. in margine. Oleaster also doth collect thus, Quam onerosum sit murrimonium, h•c ostenditur; &c. Here it is shewed how burdensome marriage is, seeing Moses after he had sent his wife away, had no great care to fetch her againe.

* *Contra. 1. Against Epiphanius, may bee opposed the judgement of Chrysostome, who concludeth the contrary upon this example of Moses: Vis cognoscere, quod nihil nocet uxorem habere & pueros? Moses nonne uxorem habuit & liberos? Wilt thou know, that it hindereth not to have wife and children? Moses had both wife and children. And then he maketh an eloquent comparison, betweene married Moses, and un|married Elias: Moses brought Manna from heaven, Elias fire: Moses divided the sea, and Elias was taken up by a fiery chariot into heaven: Vidisti Heliam aurigam in aëre, vidisti Mosen in mari viatorem: Thou hast seene Elias a chariot man in the aire, and thou hast seene Moses making a way in the sea: did virginity hurt the one, or wife and children hinder the other? He addeth further, Vides, quòd & Petrus uxorem habuit, ne incuses nuptias: You see that Peter had a wife (because mention is made of his wives mother in the Gospell) then blame not marriage. By this testimony it plentifully appeareth, that Moses after hee was entred into his propheticall office, found no impediment by having wife and children, and therefore did not abandon their company.*

2. Concerning *Tostatus* assertion, I answer him out of his owne words; for though his marginall note be generally and at large set downe, *That Moses came not to his wife*, that is, at all: yet it is qualified in his text: *Rarissimè accedebat ad uxorem: Hee very seldome came to his wife*: he did not utterly then forsake her company. And that instance which hee giveth of the exception, that *Aaron and Miriam* tooke against *Moses*, because of his wife, maketh flat against him, *Num. 12.* For if *Moses* had not used her still as his wife, they could not have pretended nor taken any such occasion to quarrell.

3. *Oleaster* may be answered out of his owne words: for in the same place, upon *Iethros* bringing of *Moses* wife he giveth this note: *Vbi simul dicemur, non esse permittendam uxorem sine viro suo esse: Where we are also taught, that a wife is not to be permitted to be without her husband.* But to what end is the cohabitation of the husband and wife else required, then that they should the one enjoy the other? for other|wise it is all one, as if they were apart, or asunder.

4. Only this example of *Moses*, in sending backe his wife before, upon her discontent, and absenting himselfe from her for a while, sheweth, that it is the duty of all that are called, *To remove from them in a lawfull sort those hinderers, preferring the Lords worke before their affection. B. Babington.* As *Moses* did but for a time leave his wife, while he was employed in that waighty embassage to *Pharaoh* in Egypt: which kinde of sequestration for a time, for holy workes, the Apostle alloweth, not a finall separation; but wil|leth that they come together againe: * *Defraud not one another (saith the Apostle) except it be with consent for a time, that you may give your selves to fasting and prayer; and againe come together; that Satan tempt you not, for your incontineny.* Likewise this example sheweth, *That it is a grievous offence*, for either wives or others, to be an hinderance to men in their duties enjoyed them by God. *B. Babington.*

2. *Confut.* Against the heresie of the Manichees, of two contrary natures.

Vers. 19. *HEare now my voyce, and I will give thee counsell, &c.* By this example, *Hierome* confuteth that heresie and wicked opinion of the Manichees, that did hold there were two natures contrary the one to the other, the good and bad: If a good tree, saith he, never bringeth forth evill fruit, *Quomodo Moses arbor bona peccaverit ad aquam contradictionis? How did Moses a good tree, sinne at the waters of strife?* * *Aut qua consequentia Iethro socer Moses arbor mala. &c. dederit Mosi consilium borum? Or what consequence is there, that Iethro Moses father in law, being an evill tree, who beleevd not in the God of Israel, gave unto Moses good counsell?*


Hieromes argument standeth thus: the nature of a thing cannot be changed; but a good man may be changed to evill, and an evill tree to be good; therefore it is not of their nature that they are evill, that is, as their nature was created of God: wherefore that a man is evill, it is not by his *created* nature, but his *corrupted* nature; that he is good, it is not by his corrupted, but his *corrected* nature.

3. *Confut.* Of Cajetane that condemneth the regiment of women.

Vers. 21. *PRovide men of courage, &c.* Cajetane here giveth this corrupt note: *Viros, inquit, non mulieres, quia regimen mulierum pessimum est: Men, saith he, not women, because their government is worst of all: so that to speake according to the common course of nature, no vertue is said to be in women, sep/tim. Ethicor. Contra.* 1. This is but a bad consequent, Women are not to bee elected or chosen to govern|ment, therefore their government is bad: for though women come not by election to the place of govern|ment, yet either it may fall to them by succession, as *Zelophechuds* inheritance descended to his daughters, *Numb.* 27. or they may be extraordinarily designed and appointed to be governours, as *Deborah*, *Iud.* 5. and directers, as *Huldah* the Prophetesse under *Iosias*. 2. Neither doth it follow, Women are not fit to be chosen Judges and Officers of a Kingdome, therefore they may not be Queenes and Princes: these here chosen, were elected to be Officers of ministry, not of regality, and principality. 3. As for that heathenish conceit of the Philosopher, that vertue is not properly said to be in women, it is contrary to that position of the Apostle: that in *Christ there is neither male nor female, Galath.* 3.28. the spirit of God can plant grace and vertue in the hearts of women, as well as of men: nay often the Lord chuseth the weake things of this world to confound the mighty things, *1. Cor.* 1.27. And the examples of so many vertuous and

good women in the Scriptures, of *Sara, Rebecca, Anna*, the Shunamite, and the rest in the old: of *Marie, Anna, Martha, Lydia, Dorcas*, and many other in the new Testament, doe evidently confute that prophane paradox of the Philosopher. 4. And to deliver the regiment of women, from the Cardinals vile and impure slander; this country and nation of ours, as is hath found the government of a woman the worst, in the late *Marian* persecutions, when more good men and women, Saints of God, were put to death, than in any three Kings reigne beside: so have we seene it in the next change, the best of all other Princes reignes that went before: famous Queene *Elizabeths* government, as for flourishing peace,* honourable fame and name, enriching of the Land, subduing of forraine enemies, enacting of good lawes, may be com|pared with the reigne of any former Kings. So for the advancing of true religion, increasing of learning, propagating the Gospell, none of her predecessors came neere her: That as the refining of coine, being reduced from base money to pure silver and gold, was her honour in the Civill State: so the purging of religion, according to the purity of the word of God, in the Church shall bee her everlasting fame in the world, and is her eternall reward with God.

4. *Confut.* That Christ shall have no Iudges under him at the latter day, but shall be the only Iudge himselfe.

Vers. 22. *LEt them judge all small causes.* *Origen* upon these words hath this private conceit: *Hanc s^o/guram Iudicum non solum in hoc seculo, sed etiam in futuro servandam, &c.*  this forme of Iudges shall be observed, not only in this world, but in the next. And then he alleageth that text, *Matth.* 18.28. *That when the Sonne of man shall sit in the throne of Majesty, yee which have followed me in the regeneration, shall sit upon twelve seats, and judge the twelve tribes of Israel:* Whereupon he inferreth, that Christ at the day of judgement shall appoint other Judges beside himselfe, *Qui iudicent populum de mineribus causi^o*▪ &c. *Which shall judge the people in*

smaller causes, referring the greater to him. The Rhemisnists, and Romanists, (whose manner is to scrape all the refuse of the Fathers) affirme likewise, *That the faithfull shall judge and give sentence with Christ at the latter day,* wresting the same text in *Matthew*, to the same purpose.

Contra. 1. The Apostles and Saints, are said indeed to judge the world, but not in that sense, as Christ is said to be the Judge of the world: but as he saith, his Word shall judge them at the latter day, *Ioh.* 12.48. that is, be a witness against them: so the Word preached by the Saints in their life, and their conversation following the same, shall be a witness against the world, and so their condemnation: like as in the processe of judgement here in earth, the evidence that is brought in, and the witnesses produced, are said to condemne the guilty partie, and to judge them, though the Judge only give sentence. Thus *Ambrose* fitly expoundeth this phrase: *Iudicabunt Sancti hunc mundum, quia exemplo fidei illorum perfidia mundi damnabitur; The Saints shall judge the world, because by example of their faith, their perfidiousnesse shall be condemned.* 2. For otherwise if Christ should observe the same forme, which *Moses* did, to appoint coadjutors, because he alone sufficed not, this were to derogate from his all sufficient power, who needeth not as man, any assistants or fellow helpers.

Vers. 22. *Every great matter let them bring to thee.* Upon this president, the Romanists would ground the papall reservation of cases, from whom no appeale, say they, is to be made, as there was not from *Moses*. *Tostat. quaest.* 11. in 18. cap. *Exod.*

Contra. 1. There is great difference betweene the reservation of matters to *Moses*, and of certaine cases to the Pope: for *Moses* was set over but one nation, which at this time encamped together, within the compasse of not many miles, and so they might with ease bring the weighty causes to him. But the Pope challengeth to be the supreme Judge over all the world: and so without infinite trouble, the greater causes cannot be brought unto him. 2. *Moses* judgement was sought for, because hee could not erre, having often conference with God, to direct him, as the Pope hath not: and this *Testatus* confesseth; *Romanus pontifex, &c. The Roman Bishop, though he have great power, sometime is not a man very vertuous, and though he be, because he hath not God present to answer unto all his demands, facilius errare potest, he may more easily erre:* therefore that is but a foppish and fawning conclusion of the Canonists: that the Pope hath *Omnia jura in scrinio pectoris: All lawes in his breast.* 3. Whereas *Iethro* intended in this device the peoples ease, not to goe farre for their causes, and *Moses* ability to performe his office: neither of these inconveniences is helped in making appeales to Rome: for neither is the Pope able to amend all such causes, and the people would be infinitely molested to be hurried to Rome. 4. And if it were not for the advantage of the Court and Consistory of Rome, they would desire to bee eased rather of, than cumbred with such appeales: But *Moses* herein only sought the profit of Gods people, not his owne. *Simler.*

6. Morall Observations.

1. *Obs.* To take heed of idle and vaine talke.

Vers. 8. Then *Moses* told his father in law, &c. *Moses did conferre with Iethro about the wondrous workes of God, which the Lord had wrought for them:* Vnde arguuntur hi, qui vanis colloquiis delectantur: They then are reprov'd, which are delighted with vaine talke. *Ferus.* Which may serve as a good motive in our dayes, to cut off idle, if not very prophane conference when wee meet; remembring ever, that of idle words we must give an account. B. Babington.

2. *Observ.* Workes must be joynd with faith.

Vers. 12. *Then Iethro tooke burnt offerings, &c.* Having beene thankfull in words, now he addeth deeds: for S. *Iames* calleth that a dead faith, where workes want; if we joyne both these together, as *Iethro* did, we shall fully give assurance both to others, and to our selves of our true faith, *B. Babington.*

3. *Obs.* That we should doe all our workes as in Gods sight.

Vers. 12. THEY came to eat bread with Moses father in law before God. *Hereupon Origen well noteth:* Sancti manducant & bibunt in conspectu Dei, &c. The Saints doe eat and drinke in the sight of God, and all that they doe, they doe in his sight: *And so the Apostle saith,* Whether ye eat or drinke, or whatso|ever ye doe, doe all to the glory of God: *1. Cor. 10.31.*

4. *Obs.* Diligence is required in a Magistrate.

Vers. 13. *The people stood about Moses, from morning to even.* Mosessingular diligence and paines is here set forth, in attending upon the causes of the people: *Audiant hoc delicusi Indices no|stri, qui vix ad horam, &c.* Let our delicate Iudges heare this, which scarce indure an houre to heare their suiters causes. Diligence in the charge committed to us, is sweet unto God, and good to our selves: *Come thou good and faithfull servant,* will God say to the Magistrate, as well as to the Minister, *Enter into thy Lords joy, B. Babington.*

5. *Obs.* Iudges and Magistrates specially must be men fearing God.

Vers. 21. *FEaring God, &c.* The feare of God is a vertue most necessary in Judges, for hereupon hang all vertues: *Abraham* thinking that the feare of God was not in *Gerar*, despaired of any other vertue there to be found, *Gen.20. B. Babington.*

6. *Obs.* Good counsell is to be received at any hand.

Vers. 24. SO Moses obeyed, &c. In quo mite & modestum ingenium declarat, &c. Wherein Moses sheweth a milde and modest disposition, not to refuse to receive wholesome counsell at any mans hand, *Mar|bach.* *As the Apostle saith,* Set up them which are least esteemed in the Church, *1. Cor. 6.4. Good counsell proceeding even from simple and meane people, is not to be despised.*

The end of the first booke.

Page [unnumbered]

THE SECOND PART OF THIS BOOKE OF EXODVS: Containing THE HISTORIE OF THE Constitution and setling of the people of Israel, after their deliverance out of Egypt, in their state Ecclesiasticall and Civill, by Lawes morall, ceremoniall, politicall;

WITH THE OBEDIENCE AND disobedience of the people thereunto: divided into two Bookes:

THE FIRST SHEWING THE PRESCRIPTION of those Lawes, to *chap. 30.* The second, the practice and execution thereof, unto the end of Exodus.

THE FIRST BOOKE SHEWING THE PRESCRIPTION and promulgation of the foresaid Lawes.

[illustration]

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Page [unnumbered]

Page 237

TO THE RIGHT HONORABLE HIS SINGVLAR GOOD LORD, SIR THOMAS EGERTON, Lord
Ellesmere, Lord Chancellor of England, and of his Majesties most honourable privie Councill.

Right Honourable, there is a saying, ** That nothing so soone w^oeth old, as thanks* for a benefit received: This imputation of unthankfull oblivion might justly fall upon mee, if having occasion to use my penne, I should in silence passe over your Honour: I cannot therefore forget your Honourable favour and bounty, which I have some yeeres past felt and found. The eye better seeth the object removed in equall distance from it, than when it is put close unto it: so a thankfull heart will as well consider of a benefit after, as at the first time when it is received. I hate flattery, neither have I used to fawne upon great men, in praising above desert, or blazing their names, whom their vertues commend not: yet I hold it as great a wrong not to ascribe praise where it is deserved, as it is follie to give it where it is not due. It is a good saying, ** It is seemely to give incense unto God, and praises unto good men:* for the praise of the instrument redoundeth to him that handleth it, and the industry of the Minister commendeth the skill of the chiefe worker: and the acknowledging of the gifts and graces of men, setteth forth the praise of God that giveth them.

This therefore I cannot conceale, that I have found your Honour the greatest respecer, and only rewarder of my poore travels and labours. This I speake not, as though wee which by preaching and writing keepe the watch-tower against the enemy, ought to make the reward of the world the end and scope of our paines taken in the world: I hold it Pharisaicall to doe any thing, *** for the praise or recompence of men. This is sufficient for the servants of Christ, that their Lord hath promised; *Thou shalt be recompenced at the resurrection of the just.* *** I am of his minde, that when one had said, *It is an excellent thing for a man to obtaine all that he desires:* made this answer: *Multò majus est non desiderare e^o, quib^o nihil indiges:* But it is a greater matter, not to desire at all the things which thou needest not. But this I have mentioned, to note by the way the strange humour of this age, that of all presents, least esteemeth bookes, and vilipendeth no gift, as it doth the fruits of Scholars studies. I have read that the women among the people called

Page 238

Iberi, *** did use every yeere to shew publicly their spinning worke, and that she was most honoured, which in the judgement of the men had laboured most. If the Spinsters of these times, *** which spinne and weave garments, not with *Dor/cas* to cloathe the body, but with *Paul* to adorne the soule, were had in such regard, we should have more spinners, and better worke. Such bookes I confesse, as feede mens fancies, and breed wanton delight, are had of some in price, when graver treatises are set light by: *** as one of *Terentius* Comedies, called *Eunuchus*, was valued at eight thousand peeces of money, which make two hundred crownes: more than all *Tullies* Orations, and other his learned workes were esteemed at. But the choice of bookes should bee as the choice of Physicians: *Medicus non jucundior, sed utilior eligitur:*

A man will have a Physician rather profitable, that can doe him good, than pleasant to feede him with words. Such difference there is in bookes: they which please the eare doe flourish with leaves, but such as instruct the minde doe yeeld the fruit: the one as a song of Mu|sicke, that endeth with the sound, the other as wholesome physicke, that worketh after it is gone: * the bookes of the one are 〈 in non-Latin alphabet 〉, Commentaries to instruct, the other are 〈 in non-Latin alphabet 〉, Commemoratives of mens folly. Now what should be the reason, why bookes of Divinity are so much at many hands contemned, and treatises of vanity so highly commended, may easily be conjectured: for as *Dio|genes* being asked, why men used to give unto the blind and lame, but not unto Philosophers, made this answer, *Because they may thinke they may one day become blind and lame themselves, but never hope to be Philosophers*: So mens affections being blind and lame, and their phantasies vainly bent, must needs delight in vaine and lame pamphlets which feede their humours, and cannot brooke that which would purge them. But leaving to complaine of that which I cannot helpe, I cannot but commend that which I heare, and have my selfe found: that your Lordships respective care in preferring freely men of desert, (a rare presi|dent in these corrupt times) and protecting and patronizing their labours, is not the meanest flower in your garland, nor the smallest pearle among your jewels, nor of the least grace among your vertues. * But as *Plutarke* saith, *The Moone ne|ver sheweth fairer, than when it is at the full*: so your beneficence and favour to|ward such, sheweth your fulnesse, which with all other honourable parts I wish may still increase with you as the Moone, and never decrease as the Sunne.

Now in one word I will touch the occasion of my writing. As before I handled, in my Commentary upon Genesis, the holy histories of *Abraham, Izhak, Iakob, Ioseph*: So observing the same method, I have entred into the hi|story of *Moses* life and acts. I have chiefly handled the obscurer questions, which fall out in this booke of Exodus, not to bee inferiour (in mine opinion) either in depth of knowledge, or weight and pithinesse of argument or variety of de|light, to any in all the Scripture: Neither have I omitted the plainer observations (of most speciall note) fit for edifying: for, as *Augustine* well saith, *In omni copia scripturarum sanctarum, pascimur apertis, exercemur obscuris: illie fa|mes pellitur, hic fastidium*: *In the great plenty of the sacred Scriptures wee are nou|rished with the plaine places, and exercised with the obscure; that ariveth away hun|ger, and this satiety*. Of *Moses* therefore the Writer of the Law, I thought good to write to a *Moses* in our times, a most honourable Professor and Iudge of the

Law. Three things in *Moses* are worthy of all eminent persons to be imitated: his beginning without ambition, his proceeding without corruption, his ending with glory.

For the first, *Moses* presumptuously aspired not to that high calling, to be the deliverer and Iudge of the Lords people, but by all meanes would have declined it. And as the Apostle noteth of *Aaron*, *that no man taketh this honour to himselfe*, * *but he that was called of God, as Aaron*: So was it true of *Moses*: and therefore as *Hierome* saith; *Indignum se judicans ministerio Dei, major effectus est: While hee counted himselfe unworthy of the service of God, he became greater*.

Secondly, in the execution of his office, *Moses* was most faithfull: as the Scrip|ture giveth testimony of him, that he was faithfull in all his house, *Heb.* 3.2. Hee ^adelivered the oppressed, delayed not ^bthe right of the poore, ^creceived no gifts, ^dcorrupted not judgement, sought not himselfe. The people waited upon *Mo|ses*, but from morning to even, *Exodus* 18.14. which *Iethro* his father in law thought to bee too much, that the people should stay so long for judgement, and therefore adviseth him to take a more speedy course for expedition. * It was ad|mirable that *Moses* having six hundred thousand people to attend upon him for their causes, held them no longer, than from morning to even. Herein your Honour, with other of your honourable place, shall doe well (as your Honour hath well shewed heretofore your care

that way) to imitate *Moses*, in abridging the tediousnesse and length of suits, and in taking care that poore suters bee not wearied with long attendance. But this is more to bee wondred at, that *Moses* having two sonnes, *Gershon* and *Eleazar*; sought not their advancement, nor to make them great, seeing he consecrated *Aaron* and his sonnes for the Priesthood, and ordained *Ioshua* his minister and servant, to succede him in the govern|ment, making no mention at all, nor commending his sonnes unto God for ei|ther place. Wherein hee well declared, that hee affected not the greatnesse of his owne house, but studied wholly for the welfare of the people of God. And here|in *Ioshuah* followed his masters steps, who divided the land of Canaan among the tribes, and left nothing for himselfe, but that the people last of all cast him out a part, and that but a meane one in the barren mountaines: * as *Hieromeno*|teth, writing of that Christian Matron *Paula*, how shee visited the sepulchre of *Ioshuah*: *Satisque mirata est, quod distributer possessionem sibi montana & aspera dellegasset: And marvelled very much, that the divider of the possessions chose the hilly and craggie places for himselfe:* and he addeth further: *Imo Iosua nihil sibi reliquit, sed portio ab Israelitis illi concessa: Ioshua left nothing for himselfe, but a portion was given him by the Israelites:* as is evident *Iosh. 19.49.* Whence it cannot be infer|red, that it is unlawfull for Governors to provide for their kindred and posterity: for *Ioseph* being in authority nourished his father and brethren: but hereby it ap|peareth, that the chiefest care of Magistrates, who are Fathers of the Common-wealth, should be for the publike weale, more than for their private wealth: As the Apostle saith, *I seeke not yours but you,* * *for the children ought not to lay up for the fathers, but the fathers for the children.* And *Bernard* saith well: *Praees,* * *nunquid ut de subditis crescas? nequaquam; sed ut ipsi de te: Thou art set over others, not that thou shouldest increase by them, but that they be increased by thee.*

As *Moses* was faithfull and sincere in his office, so his end was glorious: who ever had a more honourable end than *Moses*, whom the Lord is said to have bu|ried? * whereof *Ambrose* thus writeth: *Quis in terrenis ejus potuit deprehendere reliquias, quem secum esse Dei filius in Evangelio demonstravit? Who could thinke to finde his reliques (that is, his body) in the earth, whom the Sonne of God shewed in the Gospell to bee with him?* Such an honourable end God will send to all Chri|stian Magistrates that walke in *Moses* steppes: whose excellent vertues of humi|lity, sincerity, piety, while your Honour setteth before your eyes, *Moses* reward of immortall glory shall assuredly follow, through the abundant mercies of God, and the infinite merits of Iesus Christ our blessed Saviour, to whom bee praise for ever.

Your Honours ready to be commanded in the Lord, *ANDREW WILLET.*

THE SECOND PART OF THIS BOOKE OF EXODVS, OF THE CONSTITUTION AND SET|ling of both the Ecclesiasticall and civill State of Israel, by most just and godly Lawes.

THE first part of this booke concerneth the deliverance and redemption of the people, both from the cruell bondage of the Egyptians, and from other dangers, which befell them in the desart. Now foll|loweth the other generall part, of the constitution and setling of their State, by wholesome and good Lawes, both morall, judiciall, and ceremoniall, to chap. 30. with the execution and practice of the people, to the end of the booke.

CHAP. XIX.

1. The Method and Argument.

T His Chapter containeth a description of the preparation of the people, to receive the Lawes afterward given them: which preparation is both generall to *vers.* 9. then particular to the end of the Chapter.

In the generall preparation, first the circumstances are set downe, both of time, place, and persons, when they removed, from whence and whither, and who, the whole host of Israel, *vers.* 1, 2.

Secondly, the generall preparation followeth. 1. Here is set downe the Lords loving invitation of Israel to be his people, propounded to *Moses*, consisting both of a rehearsall of the benefits, which the Lord had done for them, *vers.* 4. of the condition of their obedience required, *vers.* 5. of a most ample promise, to make them his peculiar people above all the earth, *vers.* 6. 2. Then is shewed the acceptance by the people of this gracious offer, propounded unto them by *Moses*, *vers.* 7. thankfully received by the people, *vers.* 8.

The particular preparation sheweth partly what was done the two dayes before the Law was given, to *vers.* 16. and what upon the third, to *vers.* 25.

In the first, there is: 1. The Lords prescription to *Moses*, both how he will talke and commune with him, *vers.* 9. the that he should sanctifie the people, *vers.* 10. with the end thereof, *vers.* 11. that they may be ready: thirdly, the interdict followeth, of not comming neere the mountaine, *vers.* 12. with the perill and danger thereof, *vers.* 13.

2. The obedience of *Moses*, and the people to the Lords commandement, *vers.* 14, 15. Upon the third day are declared, 1. the manner of the Lords appearing in mount Sinai, with thunder and lightning, *vers.* 16. 18. 2. The placing and disposing of the people, *vers.* 17. 3. The communication of the Lord with *Moses*, First in generall, *vers.* 19, 20. Then in particular: which containeth the Lords charge to *Moses*, concerning the people and Priests, *vers.* 21, 22. The exception of *Moses* and *Aaron*, *vers.* 24. interposed by occasion of *Moses* answer, *vers.* 24. Then the execution hereof by *Moses*, *vers.* 25.

2. The divers readings.

Vers. 1. *In the third new moneth.* I. better than, *in the third moneth. caeter.* for he saith afterward,* in the same day, that is, when the new moneth began.

Vers. 6. *A kingdome of Priests.* B. G. A. that is, *a Priestly kingdome.* V. L. P. that is, a sacred and holy kingdome: not, *a royall Priesthood.* for the latter substantive is put for the adjective, not the first.*

Vers. 7. *Proposed all these words.* B.V. *cum caeter. all these things.* G. *debharim*, words.*

**Vers.* 9. *After Moses had reported, &c.* or, *for Moses had reported* G. better than, *and Moses reported.* V. A.P. or, *Moses therefore reported.* L. or, *but Moses reported.* S. It is better read in the *preterpluperfect tense*: for *Moses* had reported their words before, *vers.* 8.

**Vers.* 19. *God answered him by voice.* B.G. *cum caeter. God answered him.* L. Here these words, *by voice*, are omitted.

Vers. 25. *Lest he breake in upon them.* V.I. or, *make a breach upon them.* A.P. better than, *lest hee destroy them.* B.G.L. or, *destroy of them.* S. *bam*, signifieth in or upon them.

3. The explanation of doubtfull and difficult questions.

QUEST. I. Of what yeere this was the third moneth.

Vers. 1. *IN the third moneth, &c.* 1. It is not expressed here, of what yeere this was the third moneth. But it is easily gathered, that it was in the first yeere of the departure of the children of Israel out of Egypt: for although the Scripture usually in the computation of time, doth expresse the yeere, as well as the moneth: yet sometime the yeere is omitted: when either by the circumstance and under of the story, it may be gathered, as *Numb. 20. vers. 1.* The first moneth is named, but the yeere is omitted, which was the 40. yeere, because the order of the story, and course of time will leade us to that yeere: or else, when as by conference with other places, the yeere may be found out, as seeing *Numb. 10. 11.* they departed from Sinai in the second yeere, and second moneth; it must needs be, that they came thither in the third moneth of the first yeere. *Tostat. 2.* For in this place were all those things done, which are described by *Moses*, in the rest of this booke of Exodus, and in the booke following of *Leviticus. Hierom.* Which things could not bee done in a short time: therefore they here encamped almost a whole yeere, before they removed.

QUEST. II. What day of the moneth the same day was.

The same day. 1. Some thinke, the same day is named, wherein they came from Rephidim: because they tooke a longer journey than usuall upon that day, even from Rephidim to Sinai. *Lippe. Vatab.* 2. Some, because upon that day the three moneths were expired, after their departure out of Egypt. *Oleaster.* But there were only two moneths expired, and the third now begun. 3. On the same day, that is, the third day, as it was the third moneth. *Hugo de S. Victor.* But upon the third day of the moneth was the law given, against which day the people are warned to prepare themselves, *vers. 11.* 4. *The same day* then hath relation to the words before, the third moneth, or rather the *third new moone*, when the moneth began: for *ch•desh* doth as well signifie the new moone, as the moneth, as 1. *Sam. 20. 5.* to morrow is *ch•desh* the new moone, which is the first day of the moneth: *The same day*, when it was new moone, when the third moneth began. *Iun.* For of no other day hath the moneth the denomination but of the first. *Tostat.* And because the day is certainly expressed, as is usuall in Scripture, it must needs have reference to the third *new moone*, rather than moneth before spoken of, *Piscator. 5.* *Moses* is so diligent to describe the moneth and day, when they came to Sinai, because this was the place to the which the Lord called them, and wherein the Law was given, and the Tabernacle erected; and where the Lord entred into a league, and covenant with his people. *Ferus.*

QUEST. III. Whether this first day of the third moneth, were the 47. day from the passeover.

NOW how many dayes this was from the pasch, there are divers opinions: 1. *Cajetane* thinketh it was the 45. day, counting together 15. dayes remaining of the first moneth from the passeover, and 29. of the second, and so the first day of the third moneth maketh 45. But beside, that the Hebrewes counted 30. dayes to a moneth: by this account, the day of giving the Law, which followed the fourth day after at the furthest, should not be the Pentecost, that is, the 50. day. 2. The most received opinion is, that this was the 47. day from the passeover, accounted thus, 16. dayes remaining of the first moneth, 30. of the second, and the first of the third, which make 47. *Iun. Simler. Rupertus.* But by this reckoning, the day wherein the Law was given, which was the third day after, as some held, as *Tostatus*, should be but the 49. day: which is generally held of all to be the 50. which is called Pentecost, upon which day the holy Ghost came downe upon the Apostles, that the type and shadow may agree with the substance. To remove this doubt: 1. Some say, that the Law was given on the 49. day; but the tables of stone were delivered upon the 50. *Rupertus l. 3. in Exod. c. 23.* 2. Some that 49. is counted for 50. *Simler.* Or that the Law was

given, not upon the third day, but the fourth day of the moneth: or that 31. dayes must bee reckoned to the second moneth. *Simler*. But the best answer of these is, that the Law was not given before the fourth day of the moneth, which was the third day from the time that the Lord spake to *Moses*, to sanctifie the people, *vers.* 10. as shall be further shewed, *quest.* 16, following. 3. *Augustines* computation is, that wee must take 17. dayes of the first moneth,* because they eat the Passeeover upon the 14. day at even, and 30. of the second moneth, and three of the third, and so have we full 50. dayes: So account also *Gloss. ordinar. Ferus*. Saving that they make this first day of the third moneth, but the 47. day, which is this last account must bee the 48. for 17. of the first, and 30. of the second moneth, make 47. dayes, and then the first day of the third should be the 48. But there remained not 17. dayes of the first moneth to be counted, as shall be further declared, *quest.* 16.

QUEST. IV. Of the place where they encamped.

Vers. 2. They came to the desert of Sinai, and encamped, &c. 1. It is not said as before, they came by their journeyes to Rephidim, *chap.* 17. 1. because they had other stations before, there omitted, as *Dopke* and *Alush*: but here they came without any stay, from Rephidim to the desert of Sinai. *Tostat.* 2. This was the 12. station which the Israelites had after they came out of Egypt. *Hiero*•. This place was distant from the red sea about 90. miles, so that the Israelites might march some 8. miles a day: which considering their carriages, and their little ones, which went with them, was sufficient for a dayes journey. *Simler.* 3. There was both the mount Sinai, and the desert of Sinai, which was the region, which lay about Sinai, so called of the mountaine. *Lippoman.* 4. Whereas they are twice said to have encamped, which the Latine interpreteth by two words, *castrametari, to encampe*, and *tentoria figere, to pitch their tents*, though the same word *chanah*, be repeated in the originall. Some make this difference: that the first encamping was the appointing unto every one his standing places by certaine Officers: and then, according to this designement, they pitched their tents, *Tostat. Lyran.* But this is more curious than needeth, the reason of this repetition is, because, first the place in generall is described, where they camped, namely, in the wilderness, secondly, the particular place is designed, they camped before the mount.

QUEST. V. Whether the Israelites encamped on the East side of the mount Sinai.

Vers. 2. They encamped before the mount. 1. *Lyranus* thinketh that the Israelites pitched on the East side of the mount: so that the mount it selfe lay Westward from them, that they might bee ready to worship the Lord, descending upon the mount: for the Jewes used to worship toward the West: the Tabernacle being so placed, that the doore was Eastward, and the most holy place toward the West: and the starres in the heavens take their course from the East toward the West, as *Nehemiah* saith, *All the host of heaven worshipped thee, Nehem.* 9.6.

But this opinion of *Lyranus* is confuted by *Burgens.* and *Tostatus*: their reasons are these: 1. The people when they came to mount Sinai, did not know, whether the Lord would appeare in any such visible manner as he did; and therefore it is not like, they did so dispose themselves, or to such an end. *Tostat.* 2. The Israelites indeed did worship toward the West, when they were in the Tabernacle; but when they were out of the Tabernacle, which was pitched in the midst of the campe, then they all worshipped toward the Tabernacle, whether it were East or West, otherwise some should have turned their backs upon it. So before the Tabernacle was set up, when *Moses* went unto his Tabernacle, all the people worshipped at their tent doores, *Exod.* 33.10. but all their tent doores could not open one way toward the West. *Tostat.* 3. The Israelites in captivity worshipped toward Jerusalem, as *Daniel* opened his window that way, which was Southward from Babylon, and Babylon lay North from Jerusalem. *Tostat.* And wheresoever the Jewes are at

this day thorow Europe, they worship toward Jerusalem. *Burgens.* And *Sa/lomon* prayeth, that when the people went to battell, and prayed toward the house of God, that the Lord would heare them, 1. *King.* 8.44. But being abroad in battell, the Temple could not be alwayes West|ward from them. 4. Beside, though at other times they prayed toward the West, yet wheresoever they saw any visible presence of Cod, they were notwithstanding their usuall custome, to turne themselves that way. *Tostatus.*

2. *Tostatus* opinion then is, that they pitched on the South side of mount Sinai, because they came from Egypt, which lay Southward from mount Sinai. 3. But the more probable opinion is, that they lay in circuit and compasse about the mount, as *Paul. Burgens.* That they might the better heare and see what was done: as the Lord saith to *Moses*, *That the people may heare, while I talke with thee*, vers. 9. And *Moses* is commanded to set markes for the people round about the hill, vers. 12. so that it seemeth the campe of Israel compassed the mountaine, though not round about, yet on more sides than one. But here *Mathias Thoring* the Replier against *Burgensis*, taketh this exception, that the host of Israel could not lye about mount Sinai: because on the one end toward Egypt, the hill is continued, and *Iosephus* maketh Horeb a part of it; and on the other side some thinke, that mount Sinai is extended even unto the Land of promise, because of the Apostles words: *Sinai mons est in Arabia, & conjunctus est ei, qua nunc est Ierusalem: Sinai is a mountaine in Arabia, and is joyned unto that which is now Ierusalem: Galath.* 4.25. So the Replier, *Repl. in 19. cap. Exod.*

Contra. 1. We grant that the hilly tract, where Sinai is situate, reacheth a long way toward Egypt, and is called Horeb: but Sinai was an high hill over all the rest, of such an height, as that they could scarce see to the top of it, as *Iosephus* writeth, *lib. 3. cap 4.* This need bee no let, but that some part of the host might incampe on that side toward Egypt, though it were somewhat hilly: and admit they did not; this maketh only against *Tostatus* opinion, that thinketh they incamped all on the South side toward Egypt: they might lye round about on the other sides, the South side only excepted. 2. That Sinai is not continued unto the land of Canaan, it is evident by all mappes and descriptions of that country: the word 〈 in non-Latin alphabet 〉 ▪ which the Apostle useth, signifieth the answering or correspondencie of Sinai, unto the earthly Jerusa|lem, in that allegory, which the Apostle maketh, not any conjunction, in situation. And so the Replier is answered.

QUEST. VI. How *Moses* is said to goe up unto God.

Vers. 3. *MOses went up unto God, &c.* 1. Some thinke that *Moses* went aside to give himselfe to prayer and meditation, as he was wont. *Calvin.* But this phrase of *going up unto God*, sheweth, that this was some extraordinary calling of *Moses* unto that place. 2. Others thinke that *Moses* went up

into this mount uncalled, because there the Lord sometime appeared before in the fiery bush, and had ap|pointed that to be the place, where they should sacrifice unto him: and therefore *Moses* went up to the mountaine, but not to the top of the mountaine, remembring that hee was before reproved for appro|ching so neare. *Lryan. Tostat.* 3. But it is more likely, that *Moses* for the same reason went not up into the mount, till the Lord called him, because of the reverence of the place; and so the words are to be read. *For the Lord had called him. Simler. Genevens.* So also *Oleaster.* And then, hee is said to goe up to God: not because it was the mountaine where God had appeared. *Vatab.* Or because there was the cloud, or some visible signe of Gods presence. *Simler.* But for that he heard Gods voice calling unto him from the top of the hill: *Quamvis nulla species sensibilis scribatur apparens in monte, ipsa tamen vocatio, &c. Although no sensible shew is*

written to have appeared in the mountaine, yet the very calling of God put Moses in hope there to find God. *Cajetan*.

QUEST. VII. Why both these names of Iacob and Israel are joyned together.

Vers. 3. *THou shalt thus say to the house of Iacob, and tell the children of Israel, &c.* 1. Hee calleth them the house or family of *Iacob*, because as one house is to the master and father of the house, so all that people were in respect of *Iacob*. *Tostat.* They had all their beginning out of that family. 2. He callleth them the house of *Iacob*, rather than of *Abraham*, or *Izak*. because they had each of them but two sonnes, nay in effect but one sonne a piece, because the other were not counted their seede: which were not sufficient to make a family, but *Iacob* had 12. sonnes. *Oleaster.* 3. Both these names are joyned together, *Iacob*, and *Israel*: to shew, that as the first was *Iacobs* naturall and originall name, the other was gi|ven him by grace, so there were two sorts of Israelites, those, which were such only after the flesh, others that were true Israelites according to promise. *Simler.* And that as *Iacob* had that name of supplanting, and *Israel* for prevailing with God, so they should seeke to be answerable to both these names in supplan|ting of vice, and being strong with God. *Ferus.* And as *Israel* was a name given of God, so they bearing this name, should assure themselves, they were the people of God.

QUEST. VII. How the Lord is said to carry them upon Eagles wings.

Vers. 4. *I Carried you upon Eagles wings, &c.* 1. Some by these two wings understand *Moses* and *Aaron*, by whom the people were led: *Gloss. interlinear.* but *Moses* and *Aaron* themselves were carried upon these Eagles wings. 2. Some understand the two Testaments: *Gloss. ordinar.* but they as yet had received neither of the Testaments. 3. Therefore hereby is metaphorically described, the singular protection of this people, and their mighty defence: and in divers respects: 1. In respect of their speedy del|iverance, that all of them in one day, being such a great multitude, came out of Egypt, which was an ad|mirable thing. *Cajetan.* 2. In that they passed many difficulties, in going thorow the red Sea, in travelling thorow the wilderness: they went thorow all these hazards and difficulties, as though they had beene carried upon Eagles wings: *Tostat.* 3. The Hebrewes here write, that the Eagle taketh her young ones, and carrieth them upon her backe, whereas other birds carry them in their talants, whereby the Lord shewed his love: *Genevens.* and their safe and secure defence: that they were *extra omnem teli jactum*, without the compasse of all danger. *Tostat. Lippom.* But this conjecture of the Eagles carrying her young ones upon her shoulders, *frivolum videtur*, seemeth to be of no great credit; *Calvin: fictitium &c.* it may be thought to be fained: *Oleaster.* The Eagle is said to beare them on her wings, because, when the young ones begin to fly, shee doth support them with her wings, lest they should fall: *Oleaster.* and she soareth with them aloft, using them to flie against the Sunne. *Calvin.* And so the meaning is, that as the Eagle supporteth and protecteth her young ones, while they flie aloft, that no danger can come neere them: so the Lord protected his people. 4. And as the Eagle stirreth her nest, and provoketh the young to fly, and defendeth them in flying, when she changeth her place and nest: so the Lord transported and removed his people, stirred them out of their uncleane nest in Egypt, to bring them to Canaan. *Oleaster.* As *Mosesset|teth* forth this similitude at large, *Deut. 32.11.* As an Eagle stirreth up her nest, fluttereth over her birds, stretcheth out her wings, taketh them and beareth them on her wings. 5. And as the Eagle taketh her young ones aloft: *sic Deus eduxit eos elevatos in filios Dei: So God tooke them, advanced or lifted up to bee the sonnes of God:* and as the Eagle from aloft defendeth her young ones, so God *de superna nube pugnavit pro eis: did from the cloud above fight for his people.* *Cajetan.*

QUEST. VIII. How they are said to be the Lords chiefe treasure.

Vers. 4. *YE shall be my chiefe treasure, &c.* 1. The word is *segulah*, which signifieth a speciall and pecu|liar treasure above the rest: as that is called *peculium* which the sonne and heire of the house hath of his owne, beside the right of his fathers inheritance, which he may dispose of as he

thinketh good: so the meaning is this, that although the whole earth be the Lords by the right of creation, yet this people should have a speciall interest in God before all other. *Tostat.* 2. Beside, the Lord had given unto them his law, as to no other people in the world, which he had committed unto them as a chiefe and principall treasure. *Vatab.* 3. And herein as the Lord sheweth what prerogative they had over other people: so thereby is signified how deare and precious they were in the sight of God: *Vos veluti populum quendam eximium mihi consecravi: I have consecrated you to my selfe as an excellent people. Theodoret.*

QUEST. IX. How they are said to be a kingdome of Priests.

Vers. 5. *YE shall be unto me a kingdome of Priests.* 1. That as the Levites and Priests were chosen out of all the tribes of Israel, to bee peculiar unto the Lord for his service: so the Lord had chosen the seede of *Abraham* out of all the nations of the world. *Theodoret.* 2. Or as the Priests did specially attend the service of God, so the people of Israel should all be as Priests, in respect of other nations, addicted to the worship of the true God. *Tostat.* So that all other kingdomes were but profane in respect of them. 3. Hereby also is signified their principality above other nations, as Priests were revered and honoured of all; and the speciall care which God had of them, as they themselves had seene in Egypt, how the Priests were revered of all, and maintained out of the common Treasury. *Cajetan.* 4. The Chalde readeth, *yee shall be Kings and Priests*, that is, they should under the regiment and kingdome of God, be as Kings: *Quia nullum optabilius, & felicius regnum, quam nos Deo subicere: Because there is no more happy kingdome, than to subject our selves unto God. Calv.* for God was their King, as the Lord saith to *Samuel*, *They have not cast thee off, but cast me off, that I should not reigne over them. Cajet.* 5. They are also said to be a kingdome of Priests, because Christ was to bee borne of that nation both King and Priest: **Ferus*; which his spirituall kingdome and priesthood by faith is communicated to his members: whom he hath made Kings in subduing sinne and Satan, and Priests in offering spirituall sacrifices unto God: as *S. Peter* expoundeth, and applieth this place, 1. *Pet.* 2. *Cajetan. Lippoman.* 6. *Oleaster* bringeth foure interpretations of these words: 1. That they should be a kingdome governed by Priests: for the Lord was angry that the people had cast off the government of *Samuel*. But it was never the Lords meaning, that *Levi* should have the civill government of his people, though some of *Levi* were extraordinarily raised up, as *Moses*, *Samuel*, to judge his people, because the scepter was promised to *Iudah*, *Gen.* 49.10. 2. The word *cohanim* may be translated, Princes, as well as Priests, and then the meaning is, they should all bee as Princes, that is, subject to none but unto God▪ But it is not like that two words of like signification should be put together, as *Kingdome* and *Princes*: therefore the other sense, of *Priests* is here more fit. 3. They should be a kingdome of Priests, that is, all of them addicted and devoted to the service of God, as if they were all Priests. 4. Or they should be an holy people in respect of other nations: and in comparison of them as Priests. These two last senses are most fit, and agreeable to the rest before alleaged.

QUEST. X. By what reasons the Lord perswadeth the people and why.

Vers. 8. *AND the people answered.* 1. Thus by these perswasions before propounded, the Lord thought good to winne the obedience and hearts of the people: for seeing the Lord was to impose upon them a law: & *lex est quoddam onus*, and the law is a certaine burthen: for where a law is set, the will of man is limited, which man naturally desireth to be left free: and therefore it was requisite that the people should be thus prepared to obedience: *Tostat. quæst.* 2. 2. The Lord perswadeth them partly with the commemoration of benefits past, their deliverance out of Egypt, and their protection in the wilderness, which is set forth by an elegant similitude taken from the Eagle, which supporteth her young ones with her wings: partly with the promise of future

blessings, that they should be a peculiar people to him|selfe. *Simler*. 3. Then whereas men naturally *partim fastu & altitudine turgent, partim securitate torpent: partly doe swell with pride and haughtinesse, partly grow slothfull by security: Calvin*. These perswasions as soveraigne medicines doe meet with both these inconveniences: the remembrance of Gods benefits doth serve to abate their pride, that they should not ascribe their deliverance to themselves: the promise of further blessings would provoke them not to bee idle. 4. If the remembrance of these temporall benefits was so effectuall toward them; how much more ought wee to remember, *Quod nos abundantiore gratia liberatos à peccatis nostris, portavit Deus, homo factus, &c. That God made man hath deliverd us by more abundant grace from our sinnes, and carried us unto mount Sion to the celestially Ierusalem? &c. Rupertus*.

QUEST. XI. Whether the people unfainedly here promise obedience.

Vers. 8. *All that the Lord hath commanded, will wee doe*. 1. It seemeth, that at this present, the people had a good desire and full intent to keepe all the commandements of God: for otherwise the Lord would not have commended them: thus saying, *Deut. 5.28. I have heard the voice of the words of this people, which they have spoken unto thee: they have well said, all that they have spoken: O that there were such an heart in them to feare me, and keepe my commandements alway*. The Lord would not both for the present have approved their saying, and wished a continuance of their disposition, if it had not proceeded from a good affection. *Tostat. quaest. 3. Nec eos quicquam simulasse credibile est: It is not credible or like, that they dissembled at this time. Calvin*. 2. But although this their readinesse to obey, were not without the motion of the spirit of God: *in plaeris{que} tamen temporariam fuisse promptitudinem, &c. yet that it was but a temporary promptitude, a willingnesse for a time in the most of them, their doings, which followed, declare. Simler*. So their first fault here committed is their frailty and inconstancy: *Propensus est populus, sed fragilis & inconstans: The people seeme to bee ready, yet fraile and inconstant: Pellican. Caro solet multa promittere, nihil praestare: The flesh useth to promise much, and performe nothing. Ferus*. So that herein appeareth their temerity and rashnesse, that promise great things as *Peter* did: *Sic faciunt, qui propriis confidunt viribus: As all they doe, which trust in their owne strength. Lippoman*. 3. And seeing the people doe of themselves vow obedience to the law: they afterward are most justly punished for the transgression of the law, *quasi voti rei*, as breakers of their vow and promise made unto God. *Gloss. ordinar*.

QUEST. XII. How the Lord is said to come in the thicke cloud, when, and in what thicke cloud it was.

Vers. 9. *LOe I come unto thee in a thicke cloud*. 1. Before the Lord came and appeared in the cloud, but not to this end, to speake to *Moses* in the hearing of the people, and to give them a law: for before the people had promised their obedience the Lord would thrust upon them a law, against their willes. *Tostat*. 2. Some thinke that presently the Lord came to *Moses* in a thicke cloud: *Intelligend• absque omni haesitatione est: It must be understood without any deferring. Cajetan*. But the cloud came not presently: for the Lord thus spake to *Moses* upon the first or second day: the cloud came not before the third day, *vers. 16. Tostat*. And when the cloud appeared, the Lord talked with *Moses* out of the cloud: but that was not before the third day. 3. Neither is it like that this thicke cloud was the cloudy piller, which used to goe before the host: as the Septuagint reade, *〈 in non-Latin alphabet 〉*, in the piller of the cloud: and so the Chalde also: for this cloud was *major & densior*, both greater and thicker, for it covered all the moun• and by way of distinction it is called a *thicke cloud. Lippoman*. 4. In that he calleth it a thicke cloud, *quod drat patefactionibus veteris testamenti, &c. it agreeth to the revelations of the old Testament. Simler. Tunc cum Deus in caligine apparuit, id est, in umbrae & figuri: For then the Lord appeared in a darke cloud, that is, in shadowes and figures. Ferus*. 5. Beside hereby is shewed, *quod in praesenti non habemus nisi cognitionem anigmaticam in divinis: That in this present*

world wee have but a darke knowledge in divine things: as the Apostle saith, *Now wee see thorow a glasse darkly*, 1. Cor. 13.12. *Lyran*. 6. But God is said in Scripture to come, metaphorically: *Sicut sol dicitur intrare domum, vel exire: As the sunne is said to come into the house, or goe out*, when his beames only enter: so God is said to come, *per influentiam bonitatis*, by the influence of his goodnesse, and by illuminating the minde: as here he commeth to *Moses*. *Lippom. ex Thoma*.

QUEST. XIII. Why the Lord talketh with Moses in the hearing of the people.

THat the people may heare while I talke with thee. 1. The Lord then spake not to the people out of the mount, but he spake to *Moses* in the hearing of the people, as *vers*. 19. it is said, *Moses spake, and God answered him by voice*: for God spake to *Moses* to this end, that hee might get him credit and authority with the people, which could not have beene, if the Lord had spoken to all the people. *Tostat*. 2. Beside, here is a difference made betweene the Lords speaking to *Moses* now, and afore time: for then hee spake unto him secretly, but now in the audience of the people. *Lippo*. 3. And whereas before God had confir|med *Moses* authority with miracles, so now hee would by a more certaine way give him authority in speaking to him by his owne voice in the hearing of others: for there may bee false miracles, as it is said, Antichrist shall come with lying signes, 2. *Thes*. 2. But when God himselfe speaketh there can be no errour, or doubt: *Tostat*. 4. The makers of lawes among the Heathen to winne credit to their lawes, have imagi|ned the Gods to be the authors of them: as *Minos* ascribed the Cretensian lawes to *Iupiter*: *Lycurgus* the Lacedemonian lawes to *Apollo*: *Zoroastres* the Bactrian lawes to *Cramaeses*: *Zamulxis* the Scythian lawes to *Vesta*. But those were onely devices. This Law-giver *Moses*, most certainly received his lawes from *Iehovah*: *Borrh*. 5. And in that it is said, *that they may beleeeve thee for ever*, God would not, *ad breve tempus fidem servo suo Mosi adstruere*, &c. *God would not for a short time only get credit unto Moses*: but that they might also beleeeve him being dead: *Calvin*.

QUEST. XIV. Why Moses is said twice to have reported the peoples words unto God.

Vers. 9. *FOr Moses had told the words of the people to the Lord*. Whereas it is said also before, *That Mo|ses reported the words of the people to the Lord*, *vers*. 8. 1. Some thinke this to be a repetition of the same thing, which is usual in Scripture. *Tostat*. But the Scripture useth no needlesse repetitions, such as this should seeme to be, if it were a bare iteration of the same thing. 2. Some thinke the sentence is trans|posed, and that both these clauses should be put together: *Moses told the words of the people to the Lord: And when Moses had reported the words of the people, &c*. *Hug. de S. Victor*. But this were to teach the spi|rit of God to speake. 3. *Cajetan* will have the first not to be *Moses* relation, but onely *Moses* returning or intendment to report unto God the words of the people: but that, *Moses* was *Praeoccupatus à Deo, ante|quam relationem faceret*: *Moses* was prevented of God, before he made relation. But the words of the text are against this exposition, for in the first place it is said, that *Moses* did report their words, as it is expres|sed afterward. 4. Therefore the last clause is better thus read, in the *pleterpluperfect* tense: for *Moses had reported*. *Simler. Genevens*. Or, *after Moses had reported*: so that this is the meaning: that when *Moses* had related their words unto God, then the Lord thus spake to *Moses*. 5. And *Moses* declareth the peo|ples words unto God, not as though the Lord was ignorant: *Sed ut bona voluntas populi tanquam Deo pla|cita praesentetur*: But that the good mind of the people should bee presented unto God, as pleasing unto him. *Lyran*. And herein *Moses* shewed his good affection, *Gaudet de profectu populi, &c*. As a good Prince hee rejoyced to see the people profit. *Ferus*.

QUEST. XV. Why they are bidden to wash their garments.

Vers. 10. *Sanctifie them, and let them wash their cloathes*. 1. This washing of the garments, though in it selfe it was of no force to sanctification, yet it had a double profitable use: *pertinuit ad disciplinam, &c*. it belonged to the externall discipline, to shew their reverence in the

presence of God. *Siml.* As it is noted for a contempt, to come with filthy garments before a great man. *Tostat.* Beside, it was *Symbolum interna sanctificationis*, it was *A symbole of their inward sanctification.* *Simler.* *Ex his enim intelligere*

poterant multo magis mentem expurgari debere, &c. For hereby they might understand, that their minde was much more to be purged. *Theodoret.* 2. Beside, *admonendi erant suae impuritatis:* *They were to be admonished of their impurity.* *Simler.* That they should remember how they had beene defiled and polluted with the idolatry, and other corruptions of Egypt: As *Iacob*, being to go up to build an Altar in Bethel, doth purge his family, and biddeth them cast away their strange Gods, and change their garments. *Tostat. quaest.* 5. 3. But why they are not bid to change their garments, as *Iacob* spake to his houshold, but onely to wash them, these two reasons may be yeelded: because in *Iacobs* family there were not many, and he was rich, and his servants might have change of rayment: but the Israelites were many, and among them divers poore, that had not double rayment. *Tostat. quaest.* 6. Beside, the Israelites garments did not wax old all the time of their travell in the wilderness: therefore the Lord would not have these garments changed, that therein they might have experience of the power and providence of God, that watched over them. *Lyran. quaest.* 8.

QUEST. XVI. Whether this were the third day of the moneth when the law was given.

Vers. 11. *LEt them bee ready on the third day, &c.* 1. The opinion of some of the Rabbines is, that this was not the 3. day of the moneth, but the 6. day: and the third from that time, when the Lord thus spake to *Moses*: for they say that upon the first day of the moneth, *Moses* went up to God, and relceived that message to bee delivered to the people, and came downe the same day and stayed the next and reported not the answer of the people untill the 3. day. *R. Salom. Lyran.* *Cajetanus* is of the same opinion, that the first day of the moneth, was but the 45. day after their departure out of Egypt, and that the Lord upon the 48. day, bid the people to bee ready against the third day after. *Contra.* But this is not like, for this would have shewed great negligence in *Moses*, if he should have stayed so long, before hee delivered the peoples minde to the Lord, seeing mount Sinai was so neere unto the host. 2. Some thinke that it was the third of the moneth, and that it hath relation to the first day mentioned, vers. 1. *Tostat. quaest.* 10. *Gloss. ordin. Ferus.* But this cannot stand neither: for both *Ferus*, and *Gloss. interlin.* doe make the first day of the moneth but the 47. day: then the third day wherein the law was given, was but the 49. day: but the day wherein the law was given, is held of all to bee the Pentecost, the 50. day. Some to take away this doubt, would borrow 17. dayes of the first moneth, and 30. of the next, and 3. of the third: and so the publishing of the law shall fall out upon the 50. day: So *Augustine, Gloss. ordin.* But there remained onlly 16. dayes of the first moneth to be counted, the Passeover being kept upon the 14. day at even: there|fore they cannot make their reckoning of 17. dayes remaining in that moneth: and to account 31. dayes unto the next moneth, as some doe, it was against the custome of the Hebrewes. 3. Therefore it must thus be, that on the first day of the moneth, when the host was come into the wilderness o• Sinai, *Moses* went up to the Lord, and came downe with the message to the people: and then the next day went up with the peoples answer unto God: for it is not like that all the host came thither, and *Moses* went up, and came downe, and propounded the Lords words to the Elders, and they to the people, and received their answer, and returned the same, all upon one day. And *Cajetanes* conceit herein is not to be refused: that, because the Lord saith, *To day and to morrow sanctifie them, Insinuatur, quod haec dicta fuerint man•:* *It is insinuated, that this was said in the morning.* This then was spoken upon the second day in the morning▪ and the third day from thence was the law given, which was not the third, but the fourth day of the moneth. *Iun. Simler. Rupertus* also agreeth, that the first day of the third moneth was the 47. day after the Passeover, and that the fourth day after, which was the 50. day,

Moses received the tables of the law: but herein he differeth, that the thicke cloud, with the thunder and the lightning, were seene and heard the day before, which was the 49. But it is evident by the text, that upon the third day was the voice of the Lord heard talking with *Moses*, vers. 19.

QUEST. XVII. Whether the 15. day of the moneth were one of the fifty which went before the giving of the Law.

BUT here ariseth another doubt, whether in the computation of these 50. dayes after the Passeeover, the next day after they had eaten the paschall lambe, be included in that number, or that there were fifty dayes beside. 1. Some doe hold that the 15. day, being the morrow after the Pasch, must bee excluded, because afterward in the law of the Pentecost, they began the account of seven weekes upon the 16. day, the morrow after the Sabbath, or first solemne day of the Passeeover: as is further to be seene, *Lev.* 23.11. and then after seven weekes complete, the which make 49. dayes, the next day which was the 50. was the day of Pentecost. *Cajetan*. But it is not necessary, that this first 50. day should be accounted after that rule, excluding the morrow after the Passeeover: as it may appeare partly by the text: *When yee bee come into the land which I shall give you, vers.* 10. that law is made to bee kept after they were come to Canaan: and the reason of this alteration was, because they were to begin the account of the seven weekes from that day, wherein they first put the sickle into the corne, whereof they should bring a sheafe to shake before the Lord, *Deut.* 16.9. which could not be done upon the first day of unleavened bread, it being a solemne day, and of the nature of a Sabbath, wherein they were to doe no servile worke. *Levit.* 23.7. *Rupertus* here agreeth, that the Pentecost was not yeerely kept the just fiftith day after the Passeeover, as the law was gi|ven the fiftith day after the Passeeover. But herein he is deceived, that upon what day soever the Passeeover fell in the weeke, they did expect the morrow after the next Sabbath, when they were to bring in their sheafe, and then beginne to count their seven weekes: for herein is his errour, he taketh the Sabbath there spoken of, *Levit.* 23.10. for the seventh day of rest, where it is understood to be the first day of unleavened

bread,* which was a solemne day of rest, as the Sabbath was, *Iun. Borrh.* And by the way, *Rupertus* in the same place slippeth in another point, *Prima dies azymorum Iudaeis in quintam feriam illo anno evenit: The first day of unleavened happened to the Iewes that yeere, upon the fifth day of the weeke.* For true it is, that our blessed Saviour did eat the Passeeover according to the law, upon the 14. day, which was as our Thurs|day at even: but the Jewes following a tradition of their owne, to avoid the concurrence of two Sab|bath dayes,* did put off the eating of the Passeeover, untill the 15. day of the moneth at even, which was the sixth day of the weeke, because the next day was the Sabbath: for if they had eat the Passeeover, when Christ did eat it with his Disciples, then the next day should have beene kept holy, neither were they to doe any worke therein: but upon that day they put Christ to death, which could not be done without more than servile labour in carrying the crosse, and nailing Christ unto it, and such like: beside, the text saith, they would not put Christ to death upon the feast day, lest there should bee some tumult among the people,* *Mark.* 14.2. But this point is elsewhere handled more at large, whither I referre the Reader.

2. Some againe, as *Cajetane* before excludeth the 15. day of the moneth, out of the number of the 50. dayes: so they include and take in, both the 14. and 15. dayes; borrowing 17. dayes of the first moneth, to make up the summe of 50. *Augustine, Ferus, Gloss. ordinar.* as is shewed before, *quest.* 16. But this ac|count cannot bee admitted: for thus should they begin the 50. dayes both before the Passeeover was ea|ten, which was upon the 14. day at even, whereas they must be accounted from the Passeeover; and before they were delivered and went out of Egypt, whereas

the Pentecost was kept in remembrance of their deliverance out of the servitude, and hard bondage of Egypt, as the reason of the institution thereof is yeelded, *Deut. 16.12. Thou shalt remember, that thou wast a servant in Egypt, therefore thou shalt observe and doe these ordinances.*

3. Wherefore this remaineth, as the most probable, that the 15. day of the moneth, the next day after they had eaten the pasch, was the first day of the fifty, howsoever in the anniversary Pentecost, afterward there were some innovation. *Iun. Piscat. Simler.* And that for these reasons:

1. Because this was the day of their deliverance, and going out of Egypt, from the which they count their moneths and dayes, *chap. 16.1.* 2. And againe, this first day of unleavened bread, was not in respect of the present necessity and occasion, of their sudden departure out of Egypt, kept a solemne festivall day, as afterward, wherein they were to doe no servile worke. This being then the first day of the fifty, there are to bee accounted 16. dayes of the first moneth, and 30. of the second; so the first of the third moneth falleth out to bee the 47. and the 50. day was the fourth of the moneth.

4. I cannot here omit the mysticall application of *Rupertus*, of these three dayes of sanctification and preparation prescribed to the people, which he wil have to signifie, that sanctification of Christ in his death and passion, and buriall, *Quam consummavit die tertia: Which he finished upon the third day:* of the which sanctification our Saviour speaketh, * when he saith, *Fer their sakes doe I sanctifie my selfe, Ioh. 17.*

QUEST. XVIII. How the Apostles Pentecost, and the Jewes Pentecost, fell out all upon one day.

Here further it will be enquired, how the Apostles Pentecost, which was 50. dayes from Christs resurrection inclusively, and the Jewes Pentecost which was 50. dayes from the Passeover exclusively, that is, not reckoning the morrow after the Pasch, which was the first solemne day of the feast, according to the law, *Levit. 23.10.* would fall out together on the same day.

1. Here *Rupertus* hitteth upon the right answer in generall: that the same day, wherein Christ rose againe, the Jewes brought in their bundle or sheafe to be shaken before the Lord: which bundle of their first fruits, did prefigure Christ, the first fruits of the dead, who also in the Canticles is called *fasciculus myrrhae*, a bundle of myrrh, *Cantic. 1.12.* From this day of shaking the sheafe, the Jewes began to count seven weekes complete, which is 49. dayes, and then the next day was the Pentecost, which was the 50. So 50. dayes from the resurrection of Christ (including also that day) came downe the holy Ghost upon the Apostles, by the which the will of God is written in our hearts, as here the law of God was written in tables of stone. Thus far *Rupertus* proceedeth well.

2. But his mistaking is in this partly touched before: where the law prescribeth that they should begin to account the seven weekes from the morrow of the Sabbath, *Levit. 23.10.* he understandeth this of the seventh day only, that they were to expect the next Sabbath day after the Pasch, and the morrow after to begin their account of seven weekes: By which meanes a great error would fall out, that if the Passeover fell out upon the first day of the weeke, there would be not onely seven, but eight weekes betweene the Passeover, and Pentecost, which was against the meaning of the law. By the Sabbath therefore in this place, is not precisely meant the Sabbath day, but that solemne day of rest, which was the 15. day of the moneth, which was commanded as strictly to be kept as the Sabbath, without doing any worke therein: and therefore it is better translated, *Postridie cessationis: The next day after that solemne rest*, then the next day or morrow after the Sabbath. *Iun.* But yet at this time when our blessed Saviour rose againe, this day of shaking the sheafe, fell out the morrow of the seventh and Sabbath day, but not according to *Rupertus* rule, but by this occasion: This yeere wherein Christ the true Passeover was sacrificed, the first solemne day was the 15. then followed the Sabbath, which was the 16. day: wherein because they were forbidden to doe any worke, they could not that day put the fickle into the

corne, as is prescribed, *Deut.* 16.4. And therefore in such cases, they put it off, till the next day following the Sabbath.

QUEST. XIX. How the Lord is said here to descend.

Vers. 11. *The third day the Lord will come downe.* Three wayes this terme of descending is used in Scripture, when mention is made of God, or his Angels: 1. It is attributed unto God improp[er]ly: for he being an infinite essence cannot be contained in any place: as that which is of infinite quantity and magnitude cannot goe from place to place, because it occupieth all places. So neither can God, who is of an infinite and incomprehensible nature, either ascend, or descend. Therefore when God is said to descend, it must not be understood properly, *sed quantum ad aliquam demonstrationem effectus in aliquae parte orbis, &c.* But in respect of the demonstration of some effect in some part of the world, where God did not manifest himselfe before. *Tostat. Descendere Deus dicitur, quando aliquod novum, quod antea non fuerit, in humana creatura operatur: God is said to descend, when hee worketh some new and strange thing in the humane creature, which was not before. Eucherius.* As the holy Ghost is said to descend upon Christ, because of that demonstration, and representation in the likenesse of a Dove, which lighted upon Christ: and here the Lord descendeth in a thick cloud. 2. Christ also is said to descend from heaven: *secundum idiomatum communionem:* because of the unity of his person, and mutuall communicating of the properties of his nature: whereas his Godhead could not properly descend: but it is said so to doe, *propter humanam naturam assumptam,* in respect of the humane nature, which hee had assumed. *Tostat.* 3. These two are improp[er] kinde of descending: but Angels may be said properly to descend, because they are finite spirits, and so, although *nullum occupent, locum sibi tamen definiunt:* though they occupy no place, yet they are defined and limited in a place: so that when they are present in one part of the world, at the same instant they cannot bee in another. *Tostatus* will have the descending here spoken of to bee of this third kinde, because hee thinketh, that the law was not given by God himselfe, but by an Angell representing Gods person, and speaking in his name: which is his error, that now followeth in the next place to bee discussed.

QUEST. XX. Whether Iehovah Christ Iesus appeared not in the old Testament, but only, or usually the Angels.

TOstatus opinion is, that this was not the Lord himselfe that came downe in this thicke cloud in the mount, but an Angell in the person of God. And he hath beside these positions concerning the apparition of Angels in the old Testament:

1. Not only in this place but in all other, where any act is said to be done by God; we must understand that the Angels did it: *Nisi sit talis actus, qui excedit potentiam creatam: Vnlesse it be such an act which exceedeth the power of a creature.*

2. The reason why notwithstanding God is said to doe those things, though they were performed by the Angels: is, lest the Hebrewes hearing that the Angels wrought such great workes for them, as in bring[ing] them out of Egypt, in giving them the law, and such like, should have worshipped the Angels as au[th]ors of these benefits. As in like manner the Heathen made them Gods, that had beene meanes to be[stow] some benefit: as *Minervae* for the invention of divers arts, *Ceres* in Grecia, for finding out the art of measuring: *Saturne* in Italy, for teaching of husbandry: *Phoebus* for soothsaying; *Aesculapius* for Physicke.

3. Yet sometime the Angels are said to doe those acts, when as either they are but small matters, and not such admirable or great workes as when the Angel appeared to send *Hagar* home againe

to her mistresse, which was no great matter: and when the Angels were sent to destroy Sodome, which was no admirable thing to destroy a City: or when the worke, though it be a great worke, concerne but a private person, and not the whole nation, as when the Angell came to purifie the Prophet *Isay*es lips, *Isay* 6.

4. Yet sometime God is said to doe those things, which were not in themselves so great, because the persons were but weake, with whom the Lord had to deale, for the strengthning of their faith.

5. Sometime great workes are said to be done by the Angels, but then mention is made also of God in the same place: as in the vision of *Iacob*s ladder, the Angels are said to ascend and descend, but God stood upon the top of the ladder.

6. And though while yet the Hebrewes were weake, and as it were in their nonage, the greater workes done by Angels are ascribed unto God: yet afterward, *Cum Hebraicus populus in cognitione Dei firmior factus est: When the Hebrew people were more confirmed in the knowledge of God. Angelus illa magnalia, quæ ad Deum pertinebant, se fecisse dicebat: The Angell is said to doe those things, which appertained unto God*, as *Iudg.* 2. the Angell of the Lord, &c. said, *I made you to goe up out of Egypt*.

7. But concerning the law, it was given by Angels, as the Apostle sheweth, *Galath.* 3. they made the thunder, and caused the voices in the mount, they wrought the wonders in Egypt, and brought out the people thence, and conducted them in the wilderness. To this effect *Tostat. quaest.* 6. & 7.

Contra. All these are untrue and uncertaine positions, as shall be shewed in their order.

1. S. *Stephen* saith, that the God of glory appeared unto *Abraham* in Mesopotamia, and bid him come out of his country, *Act.* 7.2. This was a matter, which exceeded not the power of an Angell, to bid *Abraham* to goe out of his country: yet was it done by the Lord himselfe, and not by an Angell: for an Angell without blasphemy cannot be said to be the God of glory. Againe, to appeare in the likenesse of a flame of fire in a bush, and the bush not consumed, is not an impossible worke to a created Angell: yet it was God himselfe even Christ the Sonne of God, that so appeared: for he is called the *God of Abraham*, the *God of Izhak*, *Exod.* 3.6. which could bee no Angell. And *Moses* pronouncing a blessing

upon *Ioseph*, saith, *The good will of him that dwelt in the bush, shall come upon the head of Ioseph*, *Deut.* 33. 16. but God only hath the power and authority of blessing: as *Iakob* also saith concerning *Ioseph*: *By the God of thy father who shall helpe thee,* and by the Almighty, who shall blesse thee*, *Gen.* 44.24. To blesse then belongeth properly, and originally (for ministerially wee deny not, but that both Angels and men may blesse) to him that is able to effect the blessing, but so doth only the Almighty, to whom nothing is impos|sible. But Angels are not omnipotent, or Almighty: It was God therefore, and not an Angell, that appea|red in the bush. Now then by these places given in instance it is evident, that some things said to be done by God in the Scriptures, not exceeding the power of Angels, were so done by the Lord himselfe, and not by the Angels. And so the first position of *Tostatus* faileth.

2. Neither is that a good reason, why in the rehearsall of the great workes the name of the Angels is concealed, and they are ascribed unto God, lest the Hebrewes might have worshipped the Angels, as their patrones, and authors of those benefits: 1. Because there is no such danger, when as the Angels doe shew themselves to be but the ministers and messengers of God, and speake in

the name of God: As *Lot* could make a difference between the Angels, who were but Gods ministers, as they say, *Iehovah hath sent us to destroy the City*, *Gen. 19.13.* and *Iehovah* himselfe, to whom *Lot* afterward turneth himselfe, *vers. 19. Not so my Lord, &c.* whereas speaking before to the Angels, he calleth them *Lords* in the plurall. 2. Rather by this meanes, if the Angels did the workes, and the Scripture saith God did them: they ignorantly should have worshipped the Angels in Gods stead, knowing none other, but that God himselfe appeared, when it was but his Angell. 3. And beside, where in the same place mention is made both of the Angell of *Iehovah*, and of *Iehovah* himselfe: as *Exod. 3.22.* it is said the Angell of the Lord appeared, who is called *Iehovah*, *vers. 7.* If it had not beene the Lord himselfe but an Angell, this would have given them occasion to thinke that the Angell was the Lord.

3. It was *Iehovah* the Lord Christ, and not a ministring Angell, that appeared to *Hagar*, *Gen. 16.* as it is evident, *vers. 13. she called the name of Iehovah that spake unto her:* and the destruction of Sodom and Gomorrah was the Lords worke, wherein notwithstanding hee used the ministry of the Angels: as it is expressly said, *Iehovah rained upon Sodome and Gomorrah brimstone and fire from Iehovah, &c.* These places therefore are impertinently alleaged. And further wee shall finde in Scripture, that in small workes, and such as concerned particular persons, God is said to have done it, and not the Angels: as it is said, God prepared a worme to smite *Ionasgourd*, *Ion. 4.7.* Therefore this observation also of *Tostatus* is untrue.

4. But this evasion he hath: that if the name of God be used, and not of the Angels in such small and particular workes, it is for the confirming of those that be weake: but they which are weake, because they cannot ascend at the first, or comprehend the majesty and omnipotency of God, had so much the more need by the secondary ministration of Angels, to bee brought unto that high and deepe apprehension of God. And indeed the ministry of Angels serveth especially for the comfort and supporting of the weake, whose faith not serving them immediatly to depend upon God, are the more easily brought to have confidence in him by the subordinate deputation and ministry of Angels. So, when *Daniel* was in great distresse and perplexity in the lions denne, God sent his Angell to stop the mouth of the lions, and to comfort *Daniel*, *Dan. 6.22.* So when *Ioseph* was doubtfull what to doe concerning *Mary*, an Angell of the Lord appeared unto him in a dreame, to confirme him, saying, *Feare not to take Mary for thy wife, Matth. 1.20.*

5. That instance of *Iakobs* vision of the ladder directly proveth, that it was God that appeared unto *Iakob*, and not an Angell: 1. Because it is said that *Iehovah* stood upon it and said: by which name of *Iehovah* no Angell is called in Scripture. 2. He that speaketh to *Iakob*, nameth himselfe the Lord God of *Abraham*. 3. He that speaketh is but one, but the Angels which ascended and descended were many. 4. He saith, *The land whereon thou sleepest will I give thee and thy seede:* but the earth is only the Lords. 5. *Iakob* himselfe saith, *that Iehovah was in that place, Gen. 28.16.*

6. 1. The people were but yet weake, while they were in the wilderness, yet then and there that great worke of leading and keeping the people, and bringing them to the land of Promise, is ascribed to an Angell, which was none other but Christ, the Angell of Gods presence, *Exod. 23.20.* 2. Yea wee shall finde, that mention is made oftner in the stories of the Patriarkes and first Fathers of Israel, as in the bookes of Genesis, and Exodus, when they were yet (as it were) in their infancy, of the apparition and ministry of Angels, then afterward: for it was fit that they should be confirmed, by such visible and sensible meanes: therefore this reason here alleaged by *Tostatus* holdeth not. 3. And in that place, whereof instance is given: by Angel is understood some Prophet and man of God, not any of the celestially spirits: because the place is named from whence he came, from Gilgal: and hee is said to ascend or goe up: but Angels descend from heaven: and it is not unusuall in Scripture to call Prophets the Lords Angels, as *Hagg. 1.13.* and *Apocal. 2.* and 3. chapter thorowout.

QUEST. XXI. Whether it were *Iehovah* the Lord Christ, or an Angell that came downe upon mount Sinai.

7. BUt that it was *Iehovah* himselfe, the Lord Christ that appeared in mount Sinai, and talked with *Moses*, and gave them the law, it is thus proved: 1. Because he is called *Iehovah*, which name is never in Scripture given unto Angels. 2. Hee saith, *vers. 5. Though all the earth bee mine*: but the earth is the Lords, *Psal. 24.* not the Angels. 3. The Lord here maketh a covenant with his people, *vers. 5.* But God himselfe, not the Angels, make a covenant with men, to bee his people. And so the Lord saith *hee*

Page 251

was an husband unto them, Iere. 31.32. but Christ and not the Angels, is the husband of the Church behold the Church is not the spouse of the Angels, but Christs. 4. He which writ the Law in tables of stone, was the same that gave the Law to *Moses*: but those tables were written by the finger of God, *Exod. 31.18.* the same finger that writeth in the fleshy tables of mens hearts, *Ierem. 31.33.* 2. *Cor. 3.2.* 5. S. *Paul* saith, it was ordained by Angels, in the hand of a Mediatour, *Gal. 3.14.* The Angels attended as ministers, and as the Lords instruments were used in those thunders and lightnings. But the Lord himselfe the Mediatour both of the old and new Testament was there present, as the Author of the Law: as *Moses* saith, *The Lord came from Sinai, &c. he came with ten thousand of Saints, and at his right hand a fiery Law for them, Deut. 33.2.* 6. He that wrought those wonders in Egypt, and carried the people as upon Eagles wings, was the same that delivered the Law, *vers. 4.* But *Iehovah* himselfe did the first: for many of the wonders in Egypt could not be done by any but the Lord, as in converting and changing of one substance into another, as of a rod into a Serpent, of water into bloud, of the dust into lice. And so much *Tostatus* him|selfe confesseth: *Fi•ant talia portenta, quae nullus poterat facere, nisi Deus: Such wondrous things were done, which none could doe but God.* So it was *Iehovah* himselfe that did leade the people thorow the red Sea, and destroyed the Egyptians: as *chap. 14.24. Iehovah looked unto the hoast of the Egyptians, out of the fiery and cloudy piller*: who is before called the Angell of God, *vers. 19.* which was the Lord Christ, called the *Angell of the covenant, Malach. 3.1.* So *chap. 15.14. Iehovah brought the waters of the Sea upon them.* And further, that *Iehovah* himselfe conducted the Israelites is evident, *Exod. 33.15. My presence shall go with thee.* And yet the Lord saith, *Exod. 23.20. Behold I send an Angell before thee, to keepe thee in the way*: but what Angell this was, is expressed afterward, *my name is in him.* This great Angell of the covenant, in whom was Gods name and his presence; who else could it be but the Lord Christ, the *Iehovah*? And that God himselfe appeared unto the Patriarkes and Prophets, and not the Angels onely, it is evident. *Numb. 12.8.* where the Lord saith, *Vnto Moses I will speake mouth to mouth. &c. he shall see the similitude of the Lord*: and the Apostle witnesseth, that he (that is, *Moses*) *endured at he which saw him, which is in visible. Heb. 11.27.* Not that *Moses* did see the very glory and substance of God, who is invisible, and *whom never man saw, nor can see, 1. Tim. 6.12.* but he saw only his backe parts, *Exod. 33.14.* that is, some part of his glo|ry, as the Lord thought good to reveale, according as *Moses* was able to apprehend. And that in this place it was *Iehovah* himselfe that came downe in Mount Sinai, beside these reasons before alleaged, it is the generall opinion of Divines both old and new. *Gregor. Nyssen. Praecepit Deus populo per Mose•, ut tam corpore, quam animo mundus fierit: God commanded the people by Moses, that they should be cleane both in body and soule. Hierom. Accessuri ad audienda verba Dei sanctificari iubentur ab ux•ribus: Being to come to heare the words of God, they are bidden to be sanctified, in abstaining from their wives. Cyril. A Deo ad Mo|s• dicitur, vade ad populum, &c. God said to Moses, Goe unto the people. Origen. Audiat, quid praecipit Do|min•, &c. He that will come to heare the word of God, let him heare what the Lord commanded, that they should wash their garments. Rabanus: Dominus Mosi praecepit, ut populum sanctificet: God commanded Mo|ses to sanctifie the people. Rupertus: Docend• erat, quod Deus patrum ipsorum non erat talis, ut Dii Egyptio|rum: They were to be taught, that their God was no such, as the Gods of the Egyptians. Theodoret: Vestim••• lavare à Deo iubentur: They are bidden of God to wash their garments. Ex*

Lippoman. And many other to the same purpose might be produced, which is not necessary in so cleere a matter: so that this seemeth to be *Tostatus* private conceit: that it was not the Lord, but an Angell, that came downe in the thicke cloud upon mount Sinai.

QUEST. XXII. Why the people are forbidden to come up into the mountaine.


Vers. 12. *THou shalt set markes unto the people:* 1. The people are forbidden to goe up to the mountaine, or to come neere the skirts of it, first, *reverentia causa, for reverence sake:* For if it be not lawfull to thrust in upon Princes uncalled, how much more into the presence of the divine Majesty? *Simler. Tostat.* 2. To stay their curiosity: not that it is evill to see God: *sed malum est ei, qui illum per curiositatem quaerere audet: but it is evill unto him, that seeketh him of curiosity.* *Rupert.* 3. If they had beene admitted to see and gaze, it would have hindred their attention, in hearing of the voice of God, which proceeded out of the middest of the fire. *Tostat.* 4. The Lord hereby also would make a difference betweene *Moses* and the rest of the people, to heare him before them: *Vt cognoscant pro summo honore ducendum appropinquare Deo: That they should take it for a great honour to draw neere unto God: Procop.* 5. And they are forbidden, not only to come up into the mountaine, but to touch the very borders and skirts of it: both because all the mountaine was covered with smoake, and all over there were signes of Gods presence: and beside, if they had beene admitted to come unto the nether parts of the hill, they would have presumed further, and therefore the Lord would cut off all occasion: as before *chap. 12.* that they should bee sure to eat no unleavened bread for seven dayes together, they are charged not to have it in their houses. *Tostat. quaest. 8.* 6. Some doe thus allegorize this prohibition of not ascending into the mountaine: *Ne quis ultra intelligentiam suam, ad montem sacra scripturae conscendere audeat: That no man beyond his capacity should enterprise to ascend unto the hill of the Scriptures. Gloss. interlinear.*

QUEST. XXIII. Why he shall be killed that toucheth the mountaine

Vers. 12. *Whosoever toucheth the mount, shall surely dye, &c.* 1. Of this terrible precept, *causa fit ipse populi status,* the state and condition of the people was the cause: who because they were not yet come to the love of God, *oportebat ut timore stringerentur: It was meete they should bee constrained by feare.* *Rupert.* 2. And beside, the Lord would make a difference betweene his service,* and the

Idolatrous sacrifices which they had seene in Egypt, wherein they used dancing and sporting, eating, drinking, which the people imitated afterward, when they set up their golden Calfe: the Lord therefore hereby would let them understand, that he required another manner of service of his people. *Rupert. ibid.* 3. It is set downe, that whosoever toucheth the mountaine should dye: either by the hand of God, or of the people: for if any one went neere to touch the mountaine, then the people were to strike him with darts or stones: but if either the Priests, or many of the people approached, then the Lord would destroy them, *vers. 24. Tostat.*

QUEST. XXIV. Why no hand was to touch him that came neere the mountaine.

Vers. 13. *NO hand shall touch it, but hee shall bee stoned, &c.* 1. Some expound it thus, that the hand of man shall not need to be upon him: *sed intelligitur lapidum ictibus in cum devinitus*  *necandus: But he is understood to be killed with stones flying downe from God. Hugo de S. Victor.* But because the manner is described, he shall be stoned, or striken thorow with darts: and it is uttered passively, not actively, as afterward *vers. 24. lest he destroy them:* it is better referred to the people, that hee shall be stoned, or striken thorow by them. 2. If hee were neere

hand hee should be stoned, if further off, then they should hit him with darts, be it man or beast: *Lippoman*. 3. They are forbidden with their hands to touch not the mountaine, but it, whatsoever came neere the mountaine, lest they also might by this occasion of apprehending the offender, transgresse themselves in comming neere the mountaine. *Tostat*. as also, no hand shall touch it: *tanquam pollutum & immundum*, as a filthy and uncleane thing: *Rupert*. *Ferus*: *Tanquam execrabile est*•: It shalbe as an execrable and accursed thing: *Iun*. 4. No hand shall touch him, that is, to rescue or deliver him. *Vatab*. But it is not like, that any durst be so bold, when all the people in the campe was afraid, *vers*. 16.

QUEST. XXV. Why the beast, that touched the mountaine is commanded to be slaine.

Vers. 13. *WHether beast, or man, hee shall not live*. 1. The very beast shall be slaine that commeth neere to touch the mountaine. 1. Because, although beasts doe but their kinde, and doe not sinne, yet the thing in it selfe was evill in touching the mountaine: as likewise if a man did lye with a beast, they were both to dye, *Levit*. 20.15. though the beast therein could not sinne, yet the fact was enor|mous and odious, and to bee punished therefore in the beast. *Tostat*. 2. Another reason was, that by this meanes, men seeing this severity extended unto bruit beasts, should themselves thereby become more circumspect and carefull, not to transgresse their bounds. *Simler*. 3. Likewise, the owner of the beast, was therein also punished in the losse of his beast, because he had no greater care to keepe it in. *Ferus*. 4. Some doe allegorize this edict concerning the killing of the beast,* that toucheth the mountaine: as *Gregory*. *Bestia montem tangit, cum mens irrationabilibus desideriis subdita, &c*. The beast toucheth the mountaine, when the minde being subject to unreasonable desires, doth presume to high things. *Rupertus*. *Si is qui bestia/liter vivit, alta divinitatis andeat scrutari*: If hee which leadeth a beastly life, presume to search the high things of God, he shall be but further blinded and darkened. *Gloss. interlinar*. *Si quis lapsus in haresim, &c*. If any being fallen into heresie or blasphemy, doe abuse the sacred Scriptures, he shall perish eternally. But there is no certainty in these devised allegories, neither will the text warrant them: therefore I will not insist upon them.

QUEST. XXVI. Whether at any time it were lawfull for the people to goe up to the mountaine.

Vers. 13. *WHen the horne bloweth long, they shall come up into the mountaine*. 1. Some thinke, that af|ter the Lord was gone from the mount, then *Moses* commanded by the sounding of an horne, to give notice to the people thereof, that the people might then come up into the mountaine. *Caje/tan*. *Simler*. But it is rather to be understood of the sound of a trumpet, which the Lord caused to bee heard by the ministry of the Angels. *Osiand*. *Hugo de S. Victor*. As *vers*. 16. mention is made of a sound of a trumpet, which was a signe of Gods presence. 2. The Septuagint and Chaldee reade, *When the trumpet shall cease*, then the people may goe up: but the word is *mashac*, which signifieth to protract. When the sound of the trumpet shall be protracted, or blow long, they should goe up: and to what end should the people goe up, when the Lord was gone? it would but have shewed their curiosity, to gaze upon the place, where the Lord shewed himselfe: especially seeing, as *Iosephus* writeth, it was such an high hill, a• that it did not only, *Ascensus hominum, sed aspectus defatigare*: Weary not only their going up, but their ve|ry sight. And after the trumpet had sounded, the people were bid to returne into their tents, *Deut*. 5.3. and so to goe from the hill: therefore not to come up to the hill. *Tostat*. 3. *Iuxius* thinketh that this blowing long of the trumpet, did signifie an end of that sacred action, as in the end of songs the use is to conclude with a long and protracted sound; and this he thinketh was done, when the camps removed from before Sinai, *Numb*. 10. But it was needlesse to give them a signe by the sound of a trumpet then, seeing the cloud removed, and the Lord spake also to *Moses* to depart from that place: and this was a yeere after: but this thing, which is here spoken of, was by all likelihood presently done. 4. Some thinke that they were not simply forbidden to come up into the mountaine, but that they should not doe it of themselves, they were to expect till they were called, *Humanam an daciā compescens premit, &c*. So hee doth keepe under humane audacity,

and stirreth them up to obedience to the voice of God. *Raban. ex Lip/poman.* But it is cleare, that the people were absolutely bidden to keepe their bounds, and not to goe up

into the mount, *vers. 24. 5.* Therefore the meaning is, that the people, when they heard the sound of the trumpet, should then come out of their tents, unto the bottome of the hill, so farre as their limits and marks extended, but not beyond. *Rupert. Hugo de S. Victor.* And this to bee the sense the words following shew, that when the sound of the trumpet was exceeding loud, *vers. 16.* which is the same mentioned before, *vers. 13.* when the *horne bloweth long*, then *Moses* brought the people forth of the tents to meet the Lord, *vers. 17.* that the people might heare the Lord talke with *Moses*, *vers. 9.* and that this was the ascen|ding unto the mount, *ad ejus radicem, non ad cacumen*, to the bottome, not to the top, *Hugo*: it may be gathered, *chap. 24. 9.* where it is said that *Nadab* and *Abihu*, and 70. of the Elders went up, with *Moses* and *Aaron*: and yet *Moses* onely with *Ioshua* went up to the mountaine, *vers. 13.* that is, to the top of the hill: the other might ascend to some part of the hill about the bottome, which was higher than the place, where the host was encamped: but the bounds and limits, which were set, they exceeded not. *Tostat. quaest. 8. 6.* The morall application is this: that as the people came not up to the mount, or toward the mount, till the trumpet began to sound loud: so *Ad sacram praedicationis vocem ad superna debet se erigere mens auditorum: so the minde of the auditors must be lifted up to things on high, at the voyce of preaching, Raban.* The mysticall interpretation also is this: This loud sound of the trumpet signifieth the loud sound of the Gospell over all the world, whereby wee are called to more full and perfect knowledge of God: *Lex non ad montem adducere potest illos, quos informavit, The law cannot bring them to the hill, whom it instructeth*, but the trumpet of the Gospell. *Procepius.* Christ also shall call us by the sound of the trump in the last day, and we shall meet him in the aire, and ascend up unto him, and so ever remaine with him: as the Apostle teacheth, *1 Thess. 4. 17.*

QUEST. XXVII. Why *Moses* is not set downe to have reported all to the people, which was given him in charge.

Vers. 15. AND he said unto the people. *Moses* received two commandements from God, that he should sanctifie them, and set them marks and bounds with a penaltie of death to them, that went beyond them: but of this latter hee saith nothing; and for the former, he maketh mention, of not com|ming at their wives, which was not mentioned before. But it is not to be thought, that *Moses*, being so commended for his faithfulness, did either conceale any thing of that which was given him in charge, or adde any thing. But the Scripture useth to avoid needlesse repetitions, not to make mention of the same thing twice: therefore because this is set downe before, in the Lords charge unto *Moses*, it is not rehearsed againe: but it is evident, *vers. 23.* that *Moses* had declared that also unto the people, what danger there was, in passing their bounds. And as here in *Moses* report to the people somewhat is omitted, which is spoken of in the charge: so at other times some things are reported by *Moses*, which were given in charge, but not expressed: as *chap. 12. 22.* that clause of sprinkling the doore-posts with hyssop dipped in the bloud, was not mentioned in the law of the Passeover before prescribed, but onely in *Moses* relation to the people. *Tostat.*

QUEST. XXVIII. With what water they washed their cloaths.

Vers. 24. HE sanctified the people, and they washed their cloaths. 1. *Moses* said to sanctifie the people, because he declared unto them the will and commandement of God, that they should sancti|fie themselves, and so they did accordingly. *Tostat. Nihil aliud fecisse legitur, quam monnisse ad munditiam, Moses is not read to have done any thing else, but to have admonished them unto puritie and cleannesse. Caljetan.* 2. By the washing of their cloaths, the puritie of their

manners is signified: *Cyrillus: Lotione in Idumentorum corporis puritatem ostendit: By the washing of the garments, he sheweth the puritie of the bodie: Indumentum enim animae corpus quodam modo est: For the bodie is as it were a garment to the soule. Raban. Vestimenta lavare est opera mundare, To wash the garments, is to cleanse the works: Vestimenta lavare, est conscientiam vera fide imbuere, to wash the garments, is to endue the conscience with faith. Lippom. By the washing of the garments is understood, Cast it as mentis & corporis, The chastitie both of bodie and minde. Gloss. interlin. See more hereof before quest. 15. 3. Some thinke, that they washed their garments with that purifying water, which was made of the ashes of the red Cow, prescribed Numb. 19. But that is not like, for that water was to bee sprinkled against the Tabernacle, which was not yet made: and Eleazar was to take of the blood of the Cow with his finger, &c. But neither Eleazar, nor Aaron his father were yet consecrated to the Priesthood: therefore they washed their garments, with no other than common water at this time. Tostat. quaest. 9. in 19. cap.*

QUEST. XXIX. Why they are commanded not to come at their wives.

Vers. 15. *ANd come not at your wives, &c.* 1. The Latine tanslator readeth, *Come not neare your wives:* but *your* is not in the originall, yet it well expresseth the sense: for at no time was it lawfull to come neare unto other mens wives. *Lippom.* Some thinke, that hereby is meant, that wee should not come neare, *Alicui carnali voluptati, vel mundana, Any carnall or worldly pleasure, when we come neare unto God. Gloss. interlin.* Indeed by this one particular inhibition of one carnall pleasure, by the like anallogie all other were forbidden: but there is a littell inhibiting also, of companie and societie with their wives. 3. Some give this sense, *Conjux hîc sensu intelligitur, &c. The wife is here understood to bee the sense, which is joyned unto our nature, &c. Gregor. Nyssen. ex Lippom.* And so we are bidden to lay aside all carnall sensualitie, when we appeare before God. But this is to goe from the letter of the text. 4. Some make it onely a morall precept, that men should abstaine even from lawfull things, when they present

Page 254

themselves before God: as the Apostle requireth the like of the married couple, to abstaine for a time, that they may give themselves to fasting & prayer, 1 Cor. 7. *Hieron. Rupert. Galas.* but this being a legall injun|ction, contained a further reason than is enforced now, in respect of those times. 5. So that beside the morall equitie, even from lawfull pleasure, which bindeth now also, in the abstinence for a time, from the marriage bed, upon occasion of more fervent and extraordinary prayer: *Marbach.* there was then also a Legall kind of impuritie and pollution, even in the lawfull use of marriage, which came by the issue of seed, *La/vit.* 15.18. from which kind of Legall pollutions the people were to be sanctified, and cleansed at this time. *Oleaster.* 6. But that saying of *Lyranus* is somewhat harsh: *Licet matrimonialis actus sit licitus, tamen annexam habet quandam turpitudinem, &c. Though the act of the matrimonie be lawfull, yet it hath annexed unto it a kind of filthinesse, which is excused by the good things in marriage.* But the Apostle speaketh other|wise, *That marriage is honourable, &c. and the bed undefiled, Hebr.* 13.4. There is then in the undefiled marriage bed, no filthinesse or uncleannesse. But that other assertion of *Lyranus* is not much to be misli|ked: *Habet annexam depressionem mentis, &c. It hath also annexed a certaine depression and abasing of the minde, because of the vehemencie of carnall delight:* And therefore they were commanded these three dayes to be sequestred from their wives, that their minds might wholly be weaned from carnall delight, and bee fixed upon God.

QUEST. XXX. Why Moses maketh such an ample and full declaration and description of the Lords glorious appearing in mount Sinai.

Vers. 16. *AND the third day, &c. there was thunder and lightnings, &c.* 1. Moses in many words describeth the coming of the Lord, and his appearing in mount Sinai: *Cupiebat enim virpius, quam amplissimis posset verbis, &c.* For this godly man desired in the best manner he could, to set forth the magnificence of the coming of the Lord. *Ferus.* Sometime Moses goeth up, sometime he cometh downe sometime he goeth up alone, and another time Aaron with him: and all this he doth, *Vt pararet Domini dignum & acceptabilem populum, &c.* To prepare a meete and acceptable people for the Lord *Lippom.* 2. Beside, this large description also delivereth Moses from all suspicion of deceit and counterfeiting: as though he had fained, as other lawgivers among the Heathen, that he had conference with God: for first this preparation of the people against the third day, then the talking of the Lord with Moses, in the hearing of all the people, which were divers hundred thousands, doth shew the truth of this narration. *Lippom.* And these prodigious and extraordinarie signes raised upon the suddaine, to cleare Moses: *In seren die subito mons tenebris circumdatus, &c.* On a suddaine in a cleare morning, the hill was beset round with darknesse, and fire burst forth of the midst thereof. *Gregor. Nyssen.* As it is observed in the destruction of Sodom and Gomorrha, by the rising of the Sun, and shining upon the earth, when Lot entred into Zoar, *Genes. 19.23.* that it was a goodly Sun-shine morning, when it rained fire and brimstone upon those Cities.

QUEST. XXXI. Why it pleased the Lord in this terrible and fearefull manner, to appeare, with thunder, and lightning.

Vers. 16. *There was thunder and lightning, &c.* 1. Foure signes the Lord sheweth of his coming: two were heard, the thunder, and the sound of the trumpet; and two were seene, the lightning, and the thicke or darke cloud: and these appeared in the top of the hill, not all over: for if the cloud had covered all the hill, the people could not have discerned the smoake, which was round about upon the hill. *Cajetan.* 2. It pleased God in this terrible manner to shew himselfe at the giving of the law, for these reasons: 1. Because the rude world doth onely esteeme of those things, which are done with great shew, and magnificence, the Lord would in this glorious manner appeare, *Vt disceret populus cum magni stimare: That the people should learne highly to esteeme of God.* 2. *Commovet omnia elementa, &c.* He moved all the elements, that they might know, that he had power over all: 3. That the ignorant people might know a difference betweene the true God, and the false gods, whom the Heathen, and especially the Egyptians worshipped, that they could doe no such things: 4. *Vt populo carnali timorem incuteret, &c.* To strike feare and terror into the carnall people: that they which would not be wonne by love, should be constrained with feare: 5. *Vt ostenderet se vendicem legis, &c.* To shew himselfe a Iudge and revenger of those, which transgressed his law: and in what fearefull manner he would come to judgement, to take account of men, how they had kept his law. *Ferus.* 3. *Chrysostome* toucheth another reason: *Negligens erat humanum genus & signe; oportet igitur ut corrigeretur istis, & redderetur attentum: Mankind was negligent, and slothfull, and therefore it was meete, that they should bee roused up by this meanes, and made attentive.* 4. Another reason, why the Lord did thinke good, thus to shew himselfe in smoake and fire, was this: *Quia talis apparitio in nube & igne non habet figuram: Because such an apparition in fire and a cloud, hath no representation:* that by this meanes, the people should have no occasion to commit idolatrie. *Liran.* As the Lord himselfe saith, *Take heed to your selves, for yee saw no image in the day, that the Lord spake unto you in Horeb, Deut. 4.15. Tostat. quaest. 11.* 5. The morall application is this: The Lord appeared partly in the brightness of fire, partly in the darknesse of a cloud: *Quia humiles per claritatem sua ostensionis illuminat, Because he doth illuminate the humble by the brightness of his appearing: Et superbos per caliginem erroris obscurat. And he obscureth the proud by the darknesse of error. Gloss. interlin.* Some further make this mysticall application: by the thunder and lightning we may understand God the Father, by the cloud the Sonne, who assumed our humane nature, which shadowed the glorie of his Deitie: by the sound of the trumpet, the holy Ghost, which worketh in the hearts of faithfull people, by the trumpet of the Gospell. *Simler.*

QUEST. XXXII. Whether this thunder and lightning were naturall.

There was thunder and lightning. 1. These signes were not naturally caused, in respect both of the time and place: for now it was about the middest of Summer, in the beginning of June, the third moneth after the spring, when such meteors use not to be ingendred: and for the place it was in an hot region in Arabia, where the extreme heate doth drie up such exhalations, whereof thunder and lightning doe consist. And beside, the naturall place of these meteors is above in the middle region of the aire, where the aire is very cold: and so the beating of the aire, by an *antiperistasis*, a concurrence and resistance of contrary qualities procureth such thunder-claps, and flashings: but these signes were shewed below upon the top of the hill, in the lower region of the aire. *Tostat.* 2. Neither yet doe I thinke with *Tostatus*, that it was neither *verus ignis*, nor *vera fulgura*, true fire, or true lightning, but that they so seemed to be: because then (saith he) the fire and lightning would have burned and consumed those that came neere it. But this is no good reason: for it was no hard matter for the Creator, to abate the ordinarie force of these elements: as the fire consumed not the bush, *Exod.* 3. neither yet had it any power upon the three children that were put into the fierie fornace, *Dan.* 3. Therefore it was more than an imaginary fire, or in shew onely: *Nihil simplex natura per duplicitem facit: The single and simple truth doth nothing doubly: Lyran* 3. Wherefore I rather preferre the resolution of *Thomas*, that this was, *Ignis corporalis, & ideo palpabilis & sensibilis, &c. A corporall fire, palpable and sensible.* It was a true fire, yet not naturall,* neither yet without naturall meanes altogether, but the same supernaturally caused: for here was a thicke and darke cloud, such as the thunder and lightning useth to breake out of: but it was extraordinarily raised out of time and place by the power of God.

QUEST. XXXIII. Why the Lord appeared in a thicke and darke cloud.

Vers. 16. *And a thicke cloud upon the mount, &c.* 1. This appearing of a thicke and darke cloud, was convenient for those times: *Congruit nubes in functionem legalem, quae tenebrarum est non lucis: The cloud is agreeable to the function of the law, which is of darknesse, rather than light. Borrh.* For all things were folded up in the law in shadowes, as in a cloud, but the revelation of the true light came by Jesus Christ. 2. This also sheweth the infirmitie and weaknesse of man; who cannot see the brightnesse of Gods glorie, who dwelleth in light, that none can attaine unto, *1 Tim.* 6. but wee see it as thorow a cloud: as here the Lord appeareth in fire, yet in the middest of smoake, and shining thorow a thicke cloud. *Simler.* To this purpose also *Lyranus* saith, that therefore God appeared in a darke cloud, *Quia tales apparitiones fiunt communiter secundum eorum dispositiones, quibus fiunt: Because such apparitions commonly are made according to their disposition, to whom they are shewed.* Now we have here but a darke and obscure knowledge of divine things: and as the eye of the Owle is to the Sunne light, so is the minde and under|standing of man, in respect of divine things. *Sic Lyran.* 3. Unto this assertion of *Lyranus* two exceptions are taken, one by *Paulus Burgens.* the other by *Tostatus*: but both of them without any good ground.* First *Burgensis* thus objecteth, that *Lyranus* in this note maketh no difference betweene the knowledge of *Moses*, and of the rest of the people: whereas he appeared unto *Moses* onely in a cloud, *Numb.* 12.5. but unto the people in a thicke cloud: because *Moses clariorem habuit de divinis notitiam, quàm populus: had a clearer knowledge of divine things, than the people: Burgens. addit.* 3. *Contra.* 1. Howsoever the Lord appeared at other times to *Moses*, it is no• here the question: Now the Lord appeared alike to all, as well to *Moses*, as to the rest of the people, in a thicke and darke cloud: which sheweth, that although there is difference of gifts, and illumination among men: yet being compared to God, there is no difference: *Moses* himselfe here quaked and trembled, as the Apostle observeth, *Heb.* 12 21. as the rest of the people did. 2. And that other place is not fitly alleaged, for the Lord came downe in the pillar of the cloud at that time, and spake not onely to *Moses*, but to *Aaron*, and *Miriam* also. 4. *Tostatus* taketh exception, because *Lyranus* doth not distinguish betweene the apparitions of the old and new Testament: whereas the apparitions in the old were obscure: *Apparitiones antem factae in novo sunt clariores, But the aparitions made in the new, are more cleare:* As the holy Ghost came downe

upon the Apostles, not in fire, with the darknesse of a cloud, but in bright fire like unto cloven tongues. *Tostat. quaest. 11. Contra.* This is true, which is here alleaged, that the apparitions of the new Testament are clearer, and more full of light, than the visions of the old; neither is it denied by *Lyranus*: yet it followeth not, but that in respect of the knowledge, which we shall have in the life to come, we see now but darkly, and as in a cloud: And to this purpose he alleageth that saying of the Apostle: *Now we see thorow a glasse darkly, but then shall we see face to face: now I know in part, but then shall I know, even as I am knowne, 1 Cor. 13.12.* *Lyranus* an|notation therefore being so evidently grounded upon the Apostles direct words, they had small reason thus to carpe at him.

QUEST. XXXIV. Of the blowing of the trumpet at the giving of the law, what it signifieth.

And the sound of the trumpet exceeding loud. 1. There was not there any such materiall trumpet, as the Jewes imagine, that it was an horne made of the Rammes hornes, which was sacrificed in stead of *Izbak*▪ *Lyran.* But such a sound was made by the ministry of Angels, as if it had beene the blowing of a trumpet: *Tostat.* for, as *S. Stephen* sheweth, *they received the law by ordinance of Angels, Act. 7.53.* The Angels attended upon the Lord, as Ministers, when the law was given. *Simler.* 2. This sounding of the trumpet was a signe of the presence of God, *tanquam imperatore praesente*, as if a great Emperour were comming, before whom they use to blow trumpets. *Chrysost.* 3. *Sonitus ••ba significat gravitatem praeceptorum,*

Page 254

⟨1 page duplicate⟩

Page 255

⟨1 page duplicate⟩

Page 256

&c. * *The sound of the trumpet betokened the heavinesse of the commandements, quibus indicebatur bellum homini contra seipsum: by the which warre is proclaimed to man against himselfe: Thomas.* 4. As the sounding of this trumpet made a terrible and fearefull noise: *Sic lex tumultum excitat in conscientia peccatorum. So the law raiseth a tumult in the conscience of sinners: Lippoman.* *Tales terrores in conscientia peccatoris lex Dei operatur: Such terrors the law of God stirreth in the conscience of the sinner. Osiand.* 5. Hereby also was prefigured the office of the Levites, that sounded afterward with silver trumpets, which also was a figure of the silver sound, which the living trumpets of the Prophets and Apostles should give, in gathering together the faithfull by the preaching of the Gospell; as *Isaias* was bidden to lift up his voyce like a trumpet, *Isai. 58.1.* *Simler.* Herein also is set forth the forme of Christs comming to judgement, when the trump shall blow, and summon all both the living and dead to give account how they have kept this law, which was first given with the sound of a trumpet: of the blowing of this last dolefull and dreadfull trumpet speaketh the Apostle, *1 Cor. 15.52. 1 Thess. 4.16.* 6. *Oleaster* thinketh, that the sounding of this trumpet was a signe of the departing of the Lord from the mount, and of the libertie of the people to come up: but it shewed the contrary, that God was then come downe upon the mount, and therefore *Moses* bringeth the people out of their tents to meet God, in the next verse. Hereof see more before *quest. 26.*

QUEST. XXXV. Of the different manner of the delivering the law, and the Gospell.

Vers. 16. *AND all the people, that was in the campe, was afraid.* 1. By this terrible apparition, which wrought in the people such terror and feare, the nature of the law is expressed, which as it was delivered with feare and trembling, so it worketh terror in the conscience: for divine apparitions are made agreeable to the thing, for the which they are shewed: so the Angels appeared to *Abraham* in hulmane shape, because they came to tell *Abraham* that he should have a sonne. When the Israelites were in the fierie fornace of affliction in Egypt, the Lord appeared in a flame of fire in a bush: When *Ioshua* was to warre against the Cananites, an Angell appeared with a naked sword: so because a law here is given, which should reveale sinne, and the wrath of God against the transgressors thereof, it is delivered with feare and terror. *Ferus.* 2. Herein then appeareth a manifest difference betweene the Law and the Gospell: 1. In the Law-giver: then the Lord appeared in fire and smoake, and terrible manner: but Christ came lowly and meeke, to preach the Gospell. 2. In the place: the Law was delivered in Sinai, a place of servitude: the Gospell began to be preached in Jerusalem, which was a figure of the new Jerusalem, which is above, which is free, *Galath.* 4.26. 3. In the Law it selfe, which is a killing letter, threatening curses and damnation to all the disobedient: but spirit and life is given by the faith of the Gospell of Christ. 4. In the people, which received it: they were then rude and ignorant, as children under tutors and governours; they could not see the brightnesse of *Moses* face, but under a vaile: we now under the Gospell, are as the heire which is come to age: and now the vaile is removed, and we see the glory of the Lord with open face. *Simler.* 5. *Au/gustine* therefore well saith: *Brevis differentia legis & Evangelii, timor & amor: There is a short difference of the Law and Gospell, feare and love:* for Christ did teach the Gospell in great tranquillitie: *Incepit sedens dulciter tradere documenta legis novae: He began, being set, to deliver sweetly the precepts of the new law. Tostat. saying, Blessed are the poore in spirit, &c. blessed are the meeke. Ita lex vetus data est cum terroribus: So the old law was given with terrors. Lyranus.* 6. Yet we are not so to conceive, as though the Gospell were altogether void of feare, or the Law of comfort: *Hic timor Evangelio quoque fuit communis: This feare was also common to the Gospell:* as the Apostle sheweth: *Whose voyce then shooke the earth, and now hath de/clared, saying, Yet once more will I shake, not the earth onely, but also heaven, Heb. 12.26. Calvin.* And againe, *If the word spoken by Angels was stedfast, and every transgression and disobedience received a just recompence of reward, how shall we escape, if we neglect so great salvation? Heb. 2.2.* Neither was the law altogether void of comfort: for in that the people are not fraied away by these fearefull signes, but are brought by *Moses* to meet the Lord: it sheweth, *Foedus Dei tam amabile fuisse, quam metuendum: That the covenant of God was as amiable, as it was terrible and fearefull. Calvin.* But here is the difference: The law of it selfe, and properly wrought feare and terror, and the Gospell peace: but accidentally also there was comfort in the law, as it was a School-master, to bring us to Christ, and terror in the Gospell, to them which contemned and refused it. 7. Some thinke that in this generall and great feare of the whole campe, yet that *Moses* feared not, and was therein a type and figure of such as are perfect. *Pellican.* But the Apostle sheweth the contrary, that even *Moses* also trembled and quaked, *Heb. 12.21.* But yet *Moses* was not afraid, as the people were: *Timuit Moses, sed non timore servili, ut populus, &c. Moses feared, but not as the people with a serv/vile feare, but with a filiall, which was nothing else, but a religious reverence and observance. Ferus.*

QUEST. XXXVI. What it was that *Moses* spake, and the Lord answered.

Vers. 19. *MOses spake, and God answered.* 1. Some thinke, that this which God answered, was the decalogue or ten commandements which follow in the next Chapter, *Osiand.* But there God is said first to speake, he answered not *Moses*, when he gave the law. 2. Some thinke that *Moses* spake, and the Lord answered, *Ille interrogando, & Dominus docendo: Moses in asking the Lord, and the Lord in teaching him. Gloss. interlin.* But it is not like, that *Moses* in this great feare, and terrible sight, would first begin to speake unto God. 3. *Ferus* saith, *Quid aliud loquitur pius cum Deo quam orando, confitendo lau/dando? What other thing doth the godly speake with God, than*

in praying, confessing, praising; and what else doth God answer, than in hearing their prayers? But it is like, that not *Moses* onely, but *Aaron* and other of the faithfull so spake, as well as *Moses*, in praying and confessing unto God: therefore some speciall speech

is here signified, that *Moses* uttered. 4. Some adde further, that God gave authoritie here to *Moses* in plaine words, that the people might understand. *Genevens*. But the charge and authoritie given to *Moses*, was after he was come up to the mount, *vers.* 24. but this was before. 5. Therefore, though it be not here expressed, what words *Moses* spake, it is most like they were those words which the Apostle maketh mention of, *Heb.* 12.21. *I feare and quake*: and that the Lord answered *Moses* with comfortable words, animating and encouraging him. *Iun.* As in like manner, The Lord spake to *Elias*, in a soft and still voyce, after he had sent before, a terrible wind, earth-quake, and fire, *1 King.* 19. 6. This conference then betweene God and *Moses*, was before he was called up to the mount, contrary to the opinion of *Cajetane*, and *Hugo de S. Victor.* who thinke, that this clause is transposed, and that *Moses* was first called up, and then the Lord had this speech with *Moses*. But beside that, no transposing of the history is to be admitted in Scripture, but where necessary occasion enforceth it in the preventing of some inconvenience: it is not like that *Moses* would have uttered such words of feare, as is before shewed out of the Apostle, after the Lord had called him to come up into the mountaine. 7. Beside we refuse their conceit, that thinke this voyce onely to have beene understood of *Moses*, and not of the people. *Pellican.* For if *Moses* were yet below with the people, and not gone up, it is most like, that all the people heard the Lords voyce answering *Moses*, and therefore it is said he answered by voyce, that is, in an audible voyce & in plaine words. *Genevens*. And because the Lord had told *Moses* before, *vers.* 9. that the people should heare, while the Lord talked with him. And herein the Lord would shew, how gracious *Moses* was in his fight, with whom he talked, as one friend with another, *Exod.* 33.11. *Ferus*.

QUEST. XXXVII. Whether God himselfe, or an Angell spake to *Moses* in the mount.

And God answered by voyce. 1. *Tostatus* is of opinion, that God himselfe spake not to *Moses*, but that this voyce was framed by the ministry of the Angels. *Gregorie* also before him, seemeth to have held the same: for he maketh but two wayes, whereby God speaketh: *Aut per seipsum Dominus loquitur; aut per Angelicam creaturam*, God speaketh either by himselfe, or by his creatures the Angels: when hee speaketh himselfe, *Sine verbis cor docetur*, The heart is taught without words or voyce: As the spirit spake inwardly to *Philip*, to goe and joyne himselfe to the Eunuches chariot, *Act.* 8.29. and so the Spirit said to *Peter*, *three men seeke thee.* *Act.* 10.29. But when God speaketh by an Angell, sometime they doe it by words, as when that voyce came from heaven, *Ioh.* 12.28. *I have both glorified it and will glorifie it againe*: sometime by things done, and signes; such was the vision of *Ezechiel*, *chap.* 1. sometime by words, and signes together: as *Adam* in Paradise heard both the voyce, and the noise of God walking in the garden: sometime the Angels spake by representations, shewed unto the inward sight: such was the vision of *Iacob*s ladder, *Gen.* 28. sometime by outward demonstration to the eyes, as when the Angels appeared in humane shape to *Abraham*, *Gen.* 18. sometime the Angels speake by the instrument of celestially substances, as when that voyce came out of the cloud in the Baptisme of Christ: *This is my beloved Sonne.* &c. sometime by terrene creatures, as when the Angell opened the mouth of *Balaams* Ass to speake: sometime, *Per Angelum humanis cordibus loquitur Deus*, God speaketh by an Angell to the heart of man: as *Zacharie* saith, *The Lord answered the Angell that talked in me*, *Zach.* 1.13. To this purpose, *Gregor.* 28. lib. *Moral.* cap. 2.

2. *Contra*. To some things here handled by *Gregorie*, exception will be taken: 1. Though sometime when a voyce is heard from heaven, it is done by the ministry of Angels, as when the Angels have appeared,* as to *Hagar*, *Gen. 16.* to *Abraham*, *Gen. 22.* yet it followeth not, that alwayes when a voyce is so framed, that it is the worke of an Angell: for have Angels power to make a sound and voyce, without Organes and Instruments, and hath not the Lord, which made the Angels? and shall we tie the Lord so short, as that he shall not speake by voyce and words unto mortall men, but the Angels must be called for, to helpe out the worke? 2. That voyce, which was uttered to Christ, *Ioh. 12.* was the voyce of God, and not of an Angell: the people that stood by, some said it was a thunder, some that an Angell spake, but they were deceived the one, as well as the other: for Christ prayeth to his Father, *Father glorifie thy name*, and his Father answereth him. 3. And it is evident, that the voyce which *Adam* heard in Pradise, was the voyce of God himselfe, for so God saith unto him, *Hast thou eaten of the fruit of the tree, whereof I commanded thee thou shouldest not eat?* *Gen. 3.11.* but it was God himselfe that made man, and not an Angell, that gave him that commandement. 4. Neither was it the voyce of an Angell, but of God himselfe, which came from heaven, saying, *This is my beloved Sonne*: for Christ is the Sonne not of Angels, but of God the Fa|ther. And *S. Peter* testifieth, *that the voyce came from the excellent glorie*, *2 Pet. 1.17.* 5. And that place is mistaken in *Zacharie*: where though the Latine interpreter, whom *Gregorie* followeth, read, *qui loquutus est in me, which spake in me*: yet it is better translated, *which spake to me*: *Vatab. Iun.* For although in the originall the word be *(bi) in me*: it signifieth as well *to*, as *in*, as the preposition *(in)* is taken in the Latine. And the circumstance of the place sheweth it to be so: for the Angell of *Iehovah* which spake to *Zacharie*, was the man that stood among the myrrhe trees, called the Angell of *Iehovah* that stood among the myrrhe trees, *v 10.11.* If he were among the myrrhe trees, then was he not in *Zacharie* to speak within him: and if Angels could speake to the heart, it must needs follow that they know the heart: which is con|trary to the Scriptures, for God onely knoweth the hearts of all men, *1 King. 8.39.* And whereas the Lord himselfe speaketh to the heart, herein the ministry of Angels should be superfluous. Further also, if the other reading be admitted, that the Angell spake in the Prophet: it was no created Angell, but the great Angell of *Iehovah* the Mediatour of the covenant, Christ Jesus, who maketh intercession for his people: as here in this place, this Angell saith unto the Lord: *O Lord of hostes, how long wilt thou be unmercifull to Ierusalem? &c. vers. 12.* and then it followeth in the next verse: *The Lord answered the Angell*

that talked with me, with good and comfortable words. Beside, that it was the great Angell of *Iehovah* the Mediatour, the commander of other Angels, it appeareth *vers. 12.* The other Angels, which were sent abroad into the world, returne their message unto him, *They answered the Angell of Iehovah, and said, &c. We have gone thorow the world, &c.* This Angell of *Iehovah* could talke within and to the heart of the Prophet, as in the dayes of his flesh, he could descrie the very inward thoughts and reasoning in the mind, *Mark. 2.8.*

3. But that God himselfe, *Iehovah*, Christ, the Mediatour both of the old and new Testament, was the giver of the Law: and that it was he himselfe that talked with *Moses*, by these reasons it is made plaine: 1. Because he is called *Iehovah*, *vers. 2. Iehovah came downe upon mount Sinai*: which is *proprium & essentiale nomen Dei, & nunquam ad creaturas transfertur, &c. which is the proper and essentiall name of God, and is never transferred to any creature.* *Calvin. in 3. ad Galat. Tostatus* thinketh otherwise: that an Angell sometime in the old Testament, appearing in the person of God, is not onely called God, but *Dominus*, Lord also, *quaest. 6. in Exod.* But herein he is deceived: the Angels indeed are called *Elohim*, God, which title is sometime given unto men and excellent persons here, as Judges are called *Elohim*, Gods, *Exod. 22.28.* And as *Dominus*,* Lord, is the interpretation of *Adonai*, so also it is given unto Angels, and unto men: as

Abrahams servant calleth him *Adonai*, his Lord or master, *Gen.* 24. But as *Iehovah* is translated *Dominus*, the Lord, 〈 in non-Latin alphabet 〉, as both the Latine and Septuagint interpret: so it is not competible to any, but unto God. The Lord saith, it shall be his name for ever, *Exod.* 3.15. Neither can it be shewed thorowout the whole bodie of Scripture, that the name *Iehovah* was ever given unto any, but unto God onely. 2. *Moses* him|selfe saith, that *Iehovah* spake unto you out of the middest of the fire, *Deut.* 4.11. It was the voyce then of God himselfe, *Deut.* 4.12. *Simler.* 3. Another reason may be taken from the office of Christ, who was the Mediatour both of the old and new Testament: as the Law is said to bee ordained by Angels in the hand of a Mediatour, *Galath.* 3.19. which though *Beza* contend to be understood of *Moses*, yet the expol|sition of *Chrysostome* and *Calvine* upon that place is to bee preferred, which interpret it of Christ: both because of the words following: *A Mediatour is not of one*, that is, but both of Jewes and Gentiles: But *Moses* was not the Mediatour of the Gentiles: as also, the title of *Mediatour betweene God and man* in the new Testament is given onely unto Christ, *1 Tim.* 2.5. So *Chrysostome*: *Mediatorem hic appellat Christum, declarans, quod ipse ante legem fuerit, & legem tulerit: He calleth Christ the Mediator, declaring, that he was before the law, and that he gave the law.* And *Origen* thus expoundeth the same place: *In fine seculorum homo factus est Iesus Christus, sed ante hunc manifestum •n car•e adventum, mediatour quidem erat ho|minum, sed nondum erat homo: In the end of the world Iesus Christ became man: but before his manifesta|tion in the flesh, he was the mediatour of men, though yet he was not man.* Wherefore that is a sound assertion of master *Calvine*: *Nullam abus{que} mundi initio Dei fuisse communicationem cum hominibus &c. That there was not from the beginning of the world any entercourse betweene God & man, but by the intercession of the eter|nall wisdome of God, the Son of God: That as he is now the Mediatour of intercession, & reconciliation; so he was alwayes of instruction and doctrine. And so that saying of Ambrose may conclude this point: Quis tantus esset dux, qui prodesset omnibus nisi ille, qui supra omnes est? quis me supra mundum constituere•, nisi qui major est mundo? Who is so great a Captaine, to profit and do good to all, but he which is above all? who should set me above the world, but he that is greater than the world? Lib. 4. in Luc.* Seeing then the morall law was given to profit all people, and not the Jewes onely, and to remaine as a rule of righteousness, as long as God hath his Church upon earth, *Moses* could not be that mediatour of the law, which was but the Captaine of that one people: but he which is the Prince and Captaine of the whole Church of God forever.

* 4. But that place will be objected, *Heb.* 2.2. *If the word spoken by Angels was stedfast, &c.* In which words the Apostle seemeth to affirme that the law was uttered and delivered by the Angels. This place is diversly expounded:

1. Some by Angels understand the Priests, Prophets and other Ministers of the old Testament: as *Chrysostome* toucheth this exposition, upon the like place, *Galath.* 3.19. *that the law was ordained by An|gels.* But this interpretation cannot stand: for the Apostle sheweth afterward, what Angels he speaketh of: *He hath not put in subjection unto the Angels the world to come, vers. 5.*

2. Some by Angell understand Christ, *Simler.* But the Apostle speaketh of Angels in the plurall. And the Apostle compareth together the word spoken by Angels, and the word preached by the Lord him|selfe: which comparison will not hold, if the Lord Christ should be understood to be the Angell, by whom the law was spoken.

3. Some thinke that the thunder and lightning and voyce of the trumpet were caused by the ministerie of Angels, but the voyce which delivered the law was from God himselfe. *Simler.* But the Apostle saith more, that the word was spoken by the Angels.

4. Some applie this text to the whole ministration of the old Testament, and not to the law onely: *Quis dubitat per Angelos ministratam fuisse omnem veteris Testamenti dispensationem? Who*

doubteth but that all the dispensation of the old Testament was ministred by the Angels? Marlorat in 3. Galath. v. 19. and Iunius in his Parallels upon that place, Act. 7.53. saith to this effect, that the Angels were *ministri postea sermonis ad populum, non authores legis*: that the Angels were ministers of the word afterward to the people, but not authors of the law. But this place being compared with Act. 7.53. and Galath. 3.19. where it is said, that the law was ordained by Angels, it will draw also, the word here said to *be spoken by the Angels*, to be understood of the law.

5. Iunius hath another exposition: that the law was ordained, *inter Angelos*, among the Angels: *An/not*. Galath. 3.19. and in his Parallels he saith, the law was exhibited onely by Christ, *inter ordines Angelorum*,

among the orders of the Angels▪ but the phrase it selfe, *spoken by the Angels*, giveth more to be understood, *than among the Angels*.

6. Wherefore, I preferre Chrysostoms exposition, upon that place, Galath. 3.19. *Sentit ipsos Angelos subministrasse ferenda legi*: He meaneth that the Angels did minister at the giving of the Law: It is one thing for the Angels as Gods deputies, to deliver the Law, another as ministers and instruments. As sometime the Prince may send Commissioners to execute his Edicts, who doe supplie his person and authoritie: sometime he being present in Majestie, may by the mouth of another proclaime his Edict. So at other times the Angels did speake in the name and person of God, as the Angell did call to Abraham, Genes. 22. sometime they did attend as ministring spirits, upon the Majestie of God, as his Criers and Proclaimers. So the law was delivered in mount Sinai, by the authoritie of God himselfe appearing in Majestie, who endited and framed the law; but it might be proclaimed by the Angels, concurring by their ministrie, in the framing of that audible voyce and sound, which was heard.

QUEST. XXXVIII. Why Moses is commanded to charge the people againe.

Vers. 21. *GOe downe, charge the people*. 1. Though this charge was given before, yet the Lord com|mandeth it to be done againe, *Imminente jam hora ad majorem certitudinem*, The very houre being now instant for more certaintie. Lyran. For they would the rather take heed, *Cum recentius, & in Dei prasentia mandarentur*; Being charged afresh, and in the presence of God▪ Tostat. 2. Another reason of re|nuing this charge, was the stubborne nature of the people, who had need often to be admonished: and al|though Moses thought it not needfull againe to charge them, as it appeareth by his answer, and in a man|ner refusall, vers. 23. yet the Lord, *Sciebat sibi cum prafractis esse negotium*, Knew that he had to deale with such as were stubborne. Calvin. 3. And further, though they had beene straitly charged before, not to ex|ceed their prefixed limits and bounds: yet, they would have adventured, *Ipso absente, & mora tamdiu, & curi•s• appetitu victi*, In Moses absence, partly not enduring longer delay, partly of a curious desire, to have gone beyond their marks. Galas. 4. As also the charge is iterated in respect of the speciall interdict of the Priests, who might have presumed, being not before specially and in particular named, the charge being given to the people in generall. Simler.

QUEST. XXXIX. What Priests are here understood.

Vers. 21. *ANd let the Priests also*. 1. Because the order of Priests was not yet instituted, some thinke that is spoken by anticipation, and prevention, that afterward, when the Priests should be ordained and consecrated, they should be sanctified, when they came into the presence of God. Ex Lyran. But it seemeth by the sending downe of Moses, that this charge was presently to be given by Moses, and by the other to be executed. And further it is said, *Let the Priests, which*

come to the Lord, be sanctified: The Lord then speaketh of those Priests, which already had accesse unto God, not of those, which should be assigned afterward. *Tostat.* 2. Some thinke that by this word, *cohanim*, which signifieth, as well Princes as Priests, are understood the Tribunes, Officers, and Judges of the people, which were before appointed by the counsell and advice of *Iethro. Lippom. Genevens.* But their office was to judge the people, and heare their controversies: the office of those Priests, was to have accesse unto the presence of God in offering of sacrifices. 3. Some thinke that the Priests were consecrated now, but that it is set downe afterward. *Oleaster.* But this were without any necessitie to disturbe, and transpose the order of the storie. 4. There|fore their opinion is most probable, who thinke that these Priests were the first borne, to whom the prerogative of the Priesthood belonged, till it was by Gods appointment settled in the Tribe of *Levi*: But nei|ther all the first borne in Israel, that were consecrated unto God, were Priests, as *Iun. Borrh.* For it is not probable in so great a multitude, *Singulis domibus proprios fuisse Sacerdotes, That every house had his peculiar and proper Priest. Calvin.* Neither were they onely *Primogeniti Principum duodecim tribuum, &c. The first borne of the Princes of the twelve Tribes, which offered sacrifice, chap. 24.5.* As *R. Salomon, Lyrar.* For so small a number of Priests sufficed not for the whole multitude. They were then as well *Filii primo|geniti aliorum magnorum virorum,* The first borne sonnes of other great men, which were the Princes of the families, as the first borne of the Princes of the Tribes. *Tostat. quaest. 12. 5.* And by drawing neere un|to God, is not here meant, that speciall kind of accesse, to enquire of God, which *Moses* did onely then, and the high Priest afterward, by his *Vrim*, and *Thummim*, but the comming unto God to minister, as the Chalde interpreteth. *Tostat. Lippom.*

QUEST. XL. Why *Moses* replieth, as unwilling to goe downe.

Vers. 23. ANd Moses said unto the Lord. 1. Some thinke that *Moses* thus replied, *Quod non videbatur necessarium, ut ista contestatio fierat: As though it seemed not necessarie, that this contestation should be made. Tostat.* But it is not to be thought, that *Moses* would so contradict the Lord, having beene of late in so great feare, that the Lord spake unto him to comfort him. 2. Some say, that *Moses* thus spake not, as though he tooke this charge to be superfluous, but to shew his faithfulness, that he had care|fully before intimated to the people the will and pleasure of God therein. *Simler.* But the Lord was not ignorant, what *Moses* had done, that he needed to make repetition of his service. 3. Some thinke that *Moses, Andiendo populo mandatum refricat:* That *Moses* thus answereth, that hee might in hearing of the people, rubbe their memorie, lest they might forget any thing of the charge. *Pellican.* But *Moses* was not yet gone downe to the people, and therefore not within their hearing. 4. *Rupertus* saith, *Moses securum Deum reddere voluit divina inharens visioni: That Moses being desirous to continue there still, to see*

that heavenly vision, would have put the Lord out of doubt for that matter: But this had beene to make him|selfe wiser than God, to give him securitie in that, which the Lord himselfe made question of. 5. But it is most unlike, that *Moses* should find fault with this charge, as somewhat hard, and that in effect he should say thus, *Si non licet eis ascendere, & audire te, quis ergo audiet: If it be not lawfull for them to ascend, and heare thee, who then shall heare thee? Hugo de S. Victor.* 6. *Moses* therefore replieth, not as discontented with this charge, but, seeing that the Lords commandement was so generall, and so strict, that no not the the Priests were exempted, he is therefore desirous to be satisfied, whom it was the Lords pleasure to ad|mit to come up into the mount, and so the Lord presently giveth *Moses* satisfaction herein, giving •nto him and *Aaron* onely liberty to come up. *Iun.*

QUEST. XLI. Why the Lord notwithstanding *Moses* answer, still chargeth him to go downe.

Vers. 24. *AND the Lord said unto him, go get thee downe.* 1. *Tostatusthinketh*, that this replie of the Lord, is a correction of *Moses* answer; *Videbat enim Deus, quod Moses non videbat: For God saw that, which Moses did not see:* that is, that it was needfull for him to goe downe, and charge the people againe: but the mentioning of *Aaron* afterward, whom *Moses* spake not of before, sheweth that the Lords speech was not a correction, but rather a satisfaction given unto *Moses*. 2. *Cajetane* saith, *Imperfecta re/sponsio Aaron, & utila meruit non admitti: The imperfect and lame answer of Moses, deserved not to be ad/mitted:* for *Moses* in his answer, neither maketh mention of the Priests, nor of the punishment, both which the Lord had spoken of: But *Moses* was not refused here of God, he received satisfaction of his doubts. 3. Therefore it appeareth by the Lords answer unto *Moses*, giving him and *Aaron* onely libertie to come up, that the Lords intendment was to satisfie *Moses* in that behalfe, who seemed to make question upon the Lords strait charge, whether any should be admitted to come up at all: and therefore the Lord telleth him, that though the people and Priests were inhibited, yet it should bee lawfull for him and *Aaron* to come up. *Iun.* 4. So here two other reasons may be gathered, why *Moses* is sent downe from the hill: the one that *Moses* should goe downe, *Vt sit unus de populo andiendo legem, To be as one of the people, to heare the law among the rest;* and that he should bring up *Aaron* with him. *Cajetan.*

QUEST. XLII. Why Aaron is bid to come up with Moses, wherefore he went up, and when.

Vers. 24. *COme up, thou and Aaron with thee, &c.* 1. This was not that comming up, when *Moses* went to receive the Lawes of God: for then not onely *Aaron*, but *Nadab* and *Abihu*, and 70. of the Elders went up also, *chap.* 24. 2. Neither did *Moses* and *Aaron* goe up together, when the ten commandements were delivered by voyce: for then *Moses* was below, and not farre off from the people; for then they could not have spoken to *Moses*, as they did immediately after the delivering of the Law, *chap.* 29. 19. 3. Nor yet did *Aaron* goe up with *Moses* into the top of the mountaine, into the midst of the darknesse: for thither *Moses* onely went up, leaving *Aaron* and *Hur* behind, to heare the peoples controversies, *chap.* 24. 14. 4. Therefore *Moses* and *Aaron* went up to some place of the mountaine, not to the top, but as it might be to the middle, not far from the people: from which place *Moses* might heare the people calling unto him. *Tostat.* 5. The Lord thought it fit to joyne *Aaron* with *Moses*, because he was appointed to the Priesthood, that he might be better prepared by those heavenly visions and revelations unto it. *Simler.*

4. Places of Doctrine.

1. *Doct.* One faith, one Church of the beleeving Iewes and Gentiles.

Vers. 6. *YOU shall be unto me a Kingdome of Priests.* *S. Peter applieth this Scripture, which is here uttered by the Lord to the people of Israel, to the faithfull and beleeving Gentiles:* Ye as lively stones be made a spirituall house, and holy Priesthood to offer up spirituall sacrifices unto God, acceptable to God by Iesus Christ, *1 Pet. 2.5. Whereby we see, that there is Vna Iudaeorum & Gentium credentium fides, unus Deus, una Ecclesia: One faith of the beleeving Iewes and Gentiles, one God, one Church. Ferus.*

2. *Doct.* The occasions and beginnings of sinne to be prevented.

Vers. 12. *GOe not up to the mount, nor touch the border of it.* God forbiddeth them so much as to touch the very border and bottome of the mount, that they should have no occasion to goe up. So *Eve* was forbidden to touch the tree, that shee should not be enticed to eat the fruit thereof, *Gen.* 3. 3. And the Israelites were charged to have no leaven in their houses, that they might the better abstaine from the eating thereof. So our Saviour forbiddeth the wrath of the heart, and the lust of the eye, lest being tempted by such occasions, men should fall into greater sinnes: It is good therefore to cut off the occasion of sinne, and to set an hedge before, and to make markes and bounds in every action, which wee should not exceed. *Oleaster.*

3. *Doct.* The giving of the law a figure of the coming of the holy Ghost.

Vers. 16. *The third day there was thunder and lightnings.* The giving of the law in mount Sinai, was a lively figure of the coming down of the holy Ghost upon the Apostles. 1. As there the law was given the 50. day after the Passeeover: so, *Quinquagesimo die post passionem Domini, datus est spiritus sanctus, The fiftieth day after the passion of our Lord, who is the true Passeeover, the holy Ghost was given.* 2. There

Page 261

the law is said to be written with the finger of God, and the Lord saith of the holy Ghost, *By the finger of God I cast out devils.* 3. They which were with the Apostles, 120. *Mosaica aetatis numero constituti: were 120. according to the number of Moses yeares.* Isidor. 4. *Hic altitudo coenaculi, ibi cacumen montis, &c. There the upper roome, and here the top, or upper part of the hill,* doe shew the height and depth of the precepts delivered. 5. Here was thunder, there was the noise of a mightie wind: here fire appeared, and there fierie cloven tongues: here the mountaine trembled, and there the place where they were gathered together, was moved: here was heard the sound of a trumpet, and there they spake with divers tongues. *Beda hom. vigil. Pentecost.* 6. Yet this difference there was in these two apparitions: Here together with the fire, was seene a thicke and darke cloud, but there bright shining flames of fire, like cloven tongues, shewing the cleare light of the Gospell, in respect of the cloudy darknesse of the Law. *Simler.* Here onely *Moses* was suffered to goe up the hill, there all which were present received the holy Ghost: here the people tremble and are afraid, but there they were emboldened by the Spirit, to preach the wonderfull works of God.

4. *Doct.* By the preaching of the Word, we are joynted unto God by faith.

Vers. 17. *Moses brought the people out of their tents.* So *Ministrorum officium est,* It is the dutie of Ministers by the preaching of the Gospell, to draw men out of the tents of sin, & to joyne them unto God by faith. *Lippom.* As the Apostle saith, *Faith is by hearing, and hearing by the Word, Rom. 10.17.*

5. *Doct.* Distinction of offices in the Church.

Vers. 24. *Come up thou, and Aaron with thee.* The people stand below in the campe, but *Moses* and *Aaron* ascend up into the mount. This sheweth the distinction of offices, and callings in the Church, betweene the Ministers and the people, that none should take upon them the office of teaching, and delivering the high things of God, but they which are thereunto called: as the Apostle would have every one to abide in the same vocation wherein he was called, 1 *Cor. 7.20. Marbach.*

5. Places of Controversie.

1. *Cont.* Angels carrie not up our prayers unto God, as Mediatours.

Vers. 8. *And Moses reported the words of the people unto the Lord.* *Tostatus* hereupon inferreth thus, that as *Moses* carried up the peoples answer unto God, *Sic Angeli coram Deo proponunt orationes nostras, So the Angels propound before God, our prayers: quæst. 3. in fine. Contra.* 1. This followeth not, for *Moses* was a messenger betweene God and his people, hee was commanded to propound unto them, what the Lord had said: so when it can be shewed in Scripture, that the Angels have the like charge from God to report our prayers, the argument will follow, else not. 2. If the Angels should returne our prayers and sayings unto God, as they doe the rest of our doings: they do not as mediatours interpose themselves, but onely as reporters returne,

as they find in the world: and it is to this end, as *Augustine* saith, *Vt super his Domini voluntatem consulant, That they may know Gods pleasure further therein: in Psal. 67.* No doubt they doe observe, who are faithfull, and devout in prayer, and who are otherwise: The devill observed *Iob*, as the Lord saith, *Hast thou not considered my servant Iob, how none is like him in the earth, Iob. 1.8.* But he did it with envie; the good Angels were witnesses of his pietie with joy. So the Angels which were sent thorow the world, returne this answer: *That all the world sitteth still, and is at rest, Zachar. 1.11.* There was no devotion or exercise of godlinesse, but all given to securitie and carelesnesse. In this man|ner Angels may report as mens doings, so their sayings unto God: but this maketh nothing at all for the invocation of Angels, which is by the Romanists hereby intended.

2. *Cont.* That man hath no free will unto good.

Vers. 5. *I yee will heare my voyce indeed, and keepe my covenant, &c.* From hence *Lippoman* would gal|ther, that man hath free will: *ad quid enim ita loqueretur, &c.* For to what end should hee so speake, if it were not in the peoples power to heare, and keepe the covenant? *Contra.* 1. If this were in mans power to keepe Gods covenant, which is to observe his law, and obey the commandements; to what end then came our blessed Saviour to performe the law for us, which wee in respect of the weaknesse of our flesh could not doe? 2. Therefore these precepts are propounded in Scripture to these two ends, that thereby mans drowsie nature should be stirred up to labour unto perfection: and that finding himselfe to come farre short of the commandement, he might see his owne weaknesse, and flee for succour unto Christ. And therefore *S. Paul* saith, that the law is a Shool-master to bring us unto Christ, *Gal. 3.24.*

3. *Cont.* No absolute faith or credit to be given unto teachers, but as they agree with Scriptures.

Vers. 9. *LOe I come unto thee in a thicke cloud, that the people may heare while I talke with thee.* It was *Moses* credit with the people, that they heard the Lord speaking with him. And *Moses* desired no further to be beleaved, than he had his warrant from God: *Non alio jure fidem in Ecclesia obtinuit, quàm quia Dei mandata pertulit: He by no other right obtained credit in the Church, but because he brought the commandements of God. Calvin.* It is therefore great presumption for those which take upon them now to bee the Pastors and Doctors of the Church, to arrogate and assume more unto themselves than *Moses* did. As the Romanists doe hold, that we ought to receive all the decrees and constitutions of the

Church, without any further discussing: *We ought to take our faith, and all necessary things of our salvation, at the hands of our superiours: Rhemist. Act. 10. sect. 8. We must beleeve the Church, and trust it in all things, 1 Tim.3. sect. 9.* Whereas the Apostles themselves required not their doctrine otherwise to bee received, then as it was consonant to the Scriptures: for the Bereans are commended, for conferring those things which they taught with the Scriptures, *Act. 17.11.*

4. *Cont.* Perpetuall abstinence from marriage, not required of Ministers.

Vers. 15. *COme not at your wives. Bellarmine* out of this text would enforce the single life of the Clergie, because the people, being to appeare before the Lord, are commanded to abstaine from their wives, *Lib. 1. de Clericis cap.19. Contra.* 1. It followeth not, the people were commanded abstinence for three dayes: *Ergo,* Ministers all their life should abstaine: or, they had wives and came not at them for three dayes: therefore Ministers must have no wives. 2. The practice of those times was otherwise, for the Priests and Levites were married: if this example pressed not

them, it doth not enforce perpetuall single life now. 3. Neither doth the argument follow: because then there was in the use of marriage in the naturall issue a legall pollution, which made them uncleane untill the even, *Levit. 15.18.* and therefore such abstinence and forbearance was required: but such uncleannesse now is taken away: as in like man|ner, he that touched a dead corse then was uncleane, and yet therein he sinned not: there was then a kind of legall uncleannesse, which was not sinne. *Simler.* 4. But so much as is morall in this precept bindeth now: that to make our prayers more fervent, as by fasting, so by this kind of abstinence for a time, is fit, & agreeable to the Apostles doctrine, *1 Cor. 7.5.* But as it followeth not, it is good to fast sometime, to be more earnest in prayer: therefore we should alwayes fast: so from abstinence from the marriage bed, to conclude perpetuall forbearance, is absurd. *Ferus*, one of their owne writers, is more equall, who writeth thus: *Non est malum matrimonium, sed tamen accessuri ad Deum etiam à licitis temperare debent: Matrimonie is not evill, yet they which come unto God, ought to abstaine even from things lawfull.* Which kind of abstinence is by the Apostle required not onely of Ministers, but of all in generall in the foresaid place, *1 Cor. 7.5.*

5. *Cont.* Against the distinction of counsels and precepts.

RVpertus further hath this note upon this text: *Ad sanctificationem non satis est fecisse praeceptum, nisi adjicias & facere consilium: To sanctification it is not enough to fulfill the precept, unlesse you adde to performe the counsels also:* And in that place he sheweth what a precept is, to abstaine from things unlaw|full, and what a counsell is, *abstinere à licitis*, to abstaine from things lawfull, *Lib. 3. in Exod. cap. 26. Contra.* 1. Though the use of the wife were in it selfe lawfull: yet upon this prohibition it was unlawfull: therefore it was no counsell now, but a precept. 2. That distinction of precepts and counsels is not sound, nor consonant with the Scriptures: as they call those precepts, which are commanded of God, and which to leave undone is sinne: The counsels are not enjoined, and to leave them undone is no sinne: but in keeping of them there is greater reward. For whatsoever we doe, or can doe, it is but our dutie to doe, *Luk. 17.10.* and if we come short in doing those things which are commanded, it is not possible for any to doe more than is required. And seeing our Saviour biddeth us to be perfect, as his heavenly father is perfect, and we are commanded to love the Lord with all our heart, and all our soule: then the counsels, which they call of perfection, if they proceed from the love of God, are commanded also.

6. Morall observations.

1. *Observ.* We must be as ready to performe, as promise obedience.

Vers. 8. *ALL that the Lord hath commanded, will wee doe.* The people are ready to promise obedience, and that without any limitation, to all that God commanded: but they soone forgot their promise, and they were afterward as slow to performe, as here they are ready to vow obedience: whereby we learne, *Nullius momenti esse subitum affectum, nisi accedat perseverandi constantia: That a sudden affection is of no moment, unlesse constancie in persevering be added.* *Calvin:* to the same purpose *Oleaster.* As in the parable, the sonne that said to his father when he was bid to worke in his vineyard, and made an|swer hee would not, yet after repented, and went, is commended before him that gave faire words, and said he would, but went not, *Matth. 21.29.*

2. *Observ.* Due preparation must goe before the hearing of the word.

Vers. 10. *LEt them wash their cloaths.* Hereupon *Origene* thus noteth: *Nemo potest audire verbum, nisi sanctificatus, id est, sanctus corpore & mente: None can heare the word of God, unlesse they bee sanctified, that is, holy in minde and bodie.* If any come with unwashen garments, that is, unprepared, it will be said unto him, as in the parable, to him that had not his wedding garment: *Friend, how camest thou in hither? The word of God is not to be handled with uncleane hands, neither will enter into uncleane hearts.* B. *Babingt.*

3. *Observ.* Our sanctification is not perfected all at once.

Vers. 10. *Sanctifie them to day and to morrow. Non enim una die perficitur sanctificatio, &c. For our sanctification cannot be perfited in one day.* We must labour and study for it all the dayes of our life. *Ferus.* As the Apostle compareth Christians to men set in a race: *So run, that ye may obtaine, 2 Cor. 9.24.*

It is in vaine for a man to set forward in the beginning of his race, if hee hold not out to the end: so our regeneration is not perfited all at once in the beginning: we must goe on still, untill the Lord have per|fited his worke in us.

4. *Observ.* Against curiositie in divine things.

Vers. 12. *THou shalt set marks unto the people. Docet hic locus, ne in rebus divinis simus curiosi: This place sheweth, that we ought not to be curious in the searching out of divine things. Ferus:* and to shew what an odious thing curiositie is in matters forbidden, and that we should be content with that which it pleaseth God to vouchsafe to reveale unto us: B. *Babington.* As the holy Apostle saith, *that no man presume to understand above that, which is meet to understand: but that he understand according to so|brietie, as God hath deal• to every one the measure of faith, Rom. 12.3.*

5. *Observ.* The word of God had need often to be inculcate.

Vers. 21. *GOe downe, charge the people.* Such is our dulnesse, that we had need to have the word of God often inculcate and beaten upon us: *Men are marvellous apt to transgresse, and therefore againe and againe they must bee admonished by Moses.* B. *Babingt.* Therefore the Apostle saith: *It grieveth me not to write the same things unto you, and for you it is a sure thing, Philip. 3.1.* As here *Moses* is commanded to iterate and renew the same charge, that the people breake not their bounds.

CHAP. XX.

1. The method and Argument.

T His Chapter setteth forth the promulgation of the morall law, with certaine effects that followed.

1. In the promulgation, first there is the preface, shewing who was the author and proclaimer of the law: God the Lord: what hee spake: *all these words, vers. 1.* and what the Lord had done for his people, wherefore they should be willing to heare and receive his law: he had brought them out of Egypt, *vers. 2.*

Secondly, the Commandements follow, which concerne the worship of God in the first table containing foure Commandements: and our dutie toward our neighbours in the six last, to *vers. 18.* which make the second table.

The first table prescribeth both the internall worship of God, who is to be worshipped, in the first com|mandement, *vers. 3.* and in what manner, spiritually in the heart & minde, not by any Idolatrie or Imagerie: where the matter of such images and Idols is rehearsed, *vers. 4.* the abuse forbidden,

vers. 5. the reason added, partly from a punishment threatned, vers. 5. partly from mercie promised, vers. 6.

The externall worship of God is prescribed, in the reverent profession of his name, which is not to be taken in vaine: where there is to be considered first the prohibition, then the penaltie, in the third commandement, vers. 7.

And in the keeping of the Sabbath, in the fourth commandement: which consisteth of the constitution thereof by an *Antithesis* or opposite comparison of the six dayes of labour, vers. 8, 9. then of the prescription, both in what manner, and by what persons the Sabbath must be kept, vers. 10. and the confirmation taken from the example of God himselfe, vers. 12.

The second table, commandeth the mutuall duties to be performed among men, and forbiddeth whatsoever is contrarie thereunto: which are either the sprigges and branches of vices committed, or the very root of corruption it selfe. The sprigges are such as concerne some certaine callings and persons, as in the fifth commandement, which prescribeth the dutie toward our superiours, with a promise of long life annexed, vers. 12. or belong indifferently to all men in generall: and touch either their bodie and life in the sixth commandement, vers. 13. their marriage and wife in the seventh, vers. 14. their goods in the eighth, vers. 15. their name and fame in the ninth, vers. 16. Then followeth the root of all, which is evill concupiscence, in the tenth, vers. 17. which consisteth of a particular enumeration, what things of our neighbours are not to be coveted.

In the second part: the effects that followed are either matters of fact, or matters of precept: of the first are, 1. The feare of the people in standing a farre off, vers. 18. 2. Their request to *Moses*, that hee would speake unto them, vers. 19. 3. *Moses* comforting of the people, vers. 20. 4. His drawing neere unto God, vers. 21.

The precepts are three: 1. to make no Image, with the reason thereof, they saw none while God talked with them, vers. 22, 23. 2. What Altar they shall make, either of earth, vers. 24. or unhewn stone, v. 25. 3. They shall make no steps unto the Altar, and why, vers. 26.

2. The divers readings.

Vers. 5. *Thou shalt not bow downe unto them.* I.G.B.A.P. better than, *thou shalt not worship them.** S.L.V. *shachah* signifieth to *how unto*: and the construction with the preposition *ב* *lahem*, sheweth a Dative case, *to them*.

* *Stronge, jealous.* I.A.P.V.L. better, than a *jealous God*. S.B.G. for the word *El* here signifieth *strong*• for otherwise it should be set thus, *kanah El, jealous God*, not, *El kanah, God jealous*.

* Vers. 7. *Will not hold him guiltlesse, or innocent.* B.G.L.P. *will not leave him unpunished.* V.I. the sense rather than the words: *will not hold him cleane, or mundifie him*. S. A. *nakah* signifieth both to cleanse, and hold innocent: but the latter rather here.

* Vers. 10. *In it thou shalt not doe any worke.* L.B.G.S. *in it*, is not in the originall: as I.V.A.P. leave it out.

Vers. 17. *Thou shalt not utter a false testimonie, &c.* I. *thou shalt not speake.* L. *answer* V.A. *testifie a false testimonie.* S.A. *beare false witnesse.* B.G. *ghanah* signifieth all these, to speake, to answer, to testifie: the first rather here.

3. The explanation of difficult questions.

QUEST. I. Whether this be a Commandement, I am the Lord.

Vers. 2. *I Am the Lord thy God.* 1. It is the opinion of the Hebrewes that this should be the first Com|mandement: & they give this reason, because it was necessary that the people should first firmly and stedfastly beleeve, that the Lord, which spake unto them, was that God which brought them out of the land of Egypt, before they could be perswaded to yeeld obedience to his law: as they further shew it by this similitude: Like as a King that should offer lawes and ordinances unto a Province and Countrie to be kept and observed, must first be received and acknowledged for King, before his lawes would finde admittance: So the people were first to beleeve that hee was the God that delivered them, before they could resolve to receive his law. 2. But to this it may be answered: 1. That the people were alreadie per|swaded, and firmly beleaved, that the Lord was their God, which had delivered them from their enemies, and they had promised already to yeeld obedience to all Gods commandements, *chap. 19.7.* and therefore it was not needfull to give them any speciall commandement to beleeve the Lord to bee their God. *Sic Paul. Burgens. addition.* 1. 2. But, although this answer giveth satisfaction in respect of the present con|dition of the Israelites, to whom the Lord had approved himselfe already, by many wonderfull works to be their God: and therefore they needed not any speciall commandement in that behalfe: yet seeing the morall law was not given to that age present, or to that nation onely, but to all people in the world, which have not any such preparation or foundation of this first beleefe and perswasion of the true God, by such wonderfull signes and miracles: therefore further it must be added, that even this precept, to beleeve is the true God, & to repose our whole trust in him, is contained even in the first commandement following▪ *Thou shalt have no other Gods:* for here we are commanded to acknowledge the Lord to bee the onely true God, and so consequently to give him that honour and worship, which belongeth unto him. And so saith *Cyprian: Quòd Deus solus colendus sit, &c. That God onely is to be worshipped, is shewed in Deutero|nomie Thou shalt worship the Lord thy God:* and likewise in *Exodus, Thou shalt have no strange gods before me. De exhortat. Martyrii, cap. 2. 3.* But that this is no commandement, it appeareth by this: be|cause here is nothing forbidden or commanded, as in the rest: all the rest of the commandements are ex|pressed by way of commanding: but this by way of *affirming*, I am the Lord. *Tostat.* And beside if this were a commandement, there should be more than tenne in all: therefore it is no precept, but, *quoddam inductivum ad cetera:* a certaine inducement to the commandements following. *Tostat. Oportuit ante omnia jus legislatoris sanciri, &c. First of all it was meet that the right and authoritie of the lawgiver should bee established, lest that which hee commanded should bee despised. Calvin.* So *Origene: Hic sermo nondum mandati est, sed quis est, qui mandat ostendit: This speech is no commandement, but sheweth who is the Commander.*

QUEST. II. Of the distinction and difference of the lawes of Moses in generall.

BUt before wee proceed in particular, to entreate of the morall law: first wee must consider of the lawes of *Moses* in generall, and of the difference of them. 1. The lawes which *Moses* delivered un|to Israel, were of three sorts, Morall, Judicall, Ceremoniall. The first doe prescribe a perfect rule of righteousness, discerning things that are right and just from the contrarie, both toward God and man, both in externall and internall duties: requiring obedience under the paine of everlasting death. The ceremoniall concerned such rites and services, as belonged to the externall worship of God; prescribed unto that people, both to distinguish them from other nations in the world, and to be signes and symboles unto them, of the spirituall graces of the new Testament, to bee fulfilled by the Messias. The Judicall lawes belonged to their civill state: which were such ordinances, as contained rules of equitie, for the judging and deciding of civill controversies and questions, and decreed punishments for the transgression▪ against both the morall and ceremoniall lawes: So that these Judicalls were the very bond of the other lawes; and kept the people in order and obedience. *Vrsinus Catech.* 2. These lawes doe thus differ: 1. The Morall are

generall, grounded upon the law of nature, so are not the other: 2. They are perpetuall to endure for ever, so doe not the other: 3. The Morals require both externall and internall obedience: the other onely externall. The Morall were the principall, and other lawes were to give place unto them: and they were the end, unto the which the other tended. *Vrsin.* 3. Yet these three, the Morall, Iudiciall, and Ceremoniall, are not severally, but joyntly handled by *Moses*: so that among the Morals there are found some Ceremonials: and among the Iudicials, both Morall and Ceremoniall lawes. *Lryan.*

And the Moral law contained in the ten Commandements, was delivered by the Lords owne voice to the people, the rest they received by *Moses* from God. *Tostat. quest. 1.*

QUEST. III. Of the validity of the lawes, Morall, Ceremoniall, Iudiciall, which are abrogated, which are not.

Concerning the validity of these lawes: 1. The Ceremonials are utterly abolished, so that there is now no place for them under the Gospell: neither can they be revived without derogation to the Gospell of Christ: as the Apostle saith; *If yee be circumcised, Christ shall profit you nothing, Galath. 5.2.* for when the body is come, the shadowes must be abolished: but the ceremonies were shadowes, the body is Christ, *Coloss. 2.17.* Their Temple signified the Church of God, their holy place, heaven, their sacrifices the passion of Christ: their expiations, the remission of sinnes: these things then being fully exhibited, and fulfilled in Christ, have now no more place in the Church. *Ferus.* Againe, the ceremonies served only for that carnall people, which were as children, kept in bondage under the elements and rudiments of the world, *Galath. 4.3.* But now we are no longer under tutors and governours, the time appointed of the Father being expired, but are set free and redeemed by Christ. *Ferus.* Another reason of the abolishing of them, is in respect of that people, to whom they were prescribed, as a marke and cognizance to discern them from all other nations: but now this distinction being taken away and the wall of partition being broken downe, both Jew and Gentile being made all one in Christ, that also is abolished, which discerned them from other people: for the causes being changed, for the which the law was made, there must needs follow also an alteration of the law it selfe. *Vrsin.*

2. The Iudicials are neither abolished, nor yet with such necessity enjoined: the equity of them bindeth, but not the like strict severity: as is shewed before at large, in the generall questions prefixed before the first chapter, whither I referre the Reader.

3. The Morall law remaineth full in force still, and is not abrogated, *Quoad obedientiam*, in respect of obedience, which thereunto is still required now under the Gospell, *Sed quoad maledictionem*, but in respect of the curse and malediction, which Christ hath taken away: So that it is most true, which our blessed Saviour saith, he came not to dissolve the law, but to fulfill it, *Matth. 5.* Hee hath fulfilled it, 1. In his owne person in keeping it: 2. In paying the punishment for us, which was due by the law to the transgressors thereof: 3. In enabling us by his grace to walke in obedience to the law. *Vrsin.*

QUEST. IV. Of the difference betweene the Morall and Evangelicall law.

But though the Morall law bee now in force, and bind us to obedience, as well as it did the Jewes, yet there is great difference betweene the law and the Gospell: 1. In the knowledge and manifestation thereof: for to the Morall law, wee have some direction by the light of nature: but the knowledge of faith in Christ by the Gospell is revealed by grace. 2. The law teacheth what we should be: by faith and grace in Christ, we are made that which the law prescribeth and the

Gospell effecteth in us. 3. The conditions are unlike: the law tieth the promise of eternall life, to the condition of fulfilling the law in our selves: the Gospell to the condition of faith, apprehending the righteousness of Christ. 4. The effects are divers: the law worketh terrour, the Gospell peace and comfort. *Vrsin.* The law revealeth sinne, the Gospell giveth remission of sinnes. *Ferus.* So that the one is *lex timoris*, the law of feare, the other is *lex amoris*, the law of love: which also hath a threefold difference yet further. 1. *Lex timoris facit observantes servos:* the law of feare maketh the observers thereof servile, but the law of love maketh them free. 2. The law of feare is not willingly kept, but by constraint; the law of love *voluntariò observatur*; is willingly observed and kept. 3. The one is hard and heavy, the other easie and light. *Tom. opuscul.* 8.

QUEST. V. Of the manifold use of the law in the fourefold state of man.

TOuching the use of the Morall law, it is to be considered, according to these foure states of man, as he was in his creation, and state of innocency, in his corrupt and decayed nature, as hee is restored by grace, and as he shall be in the state of glorification. 1. Man in his innocency received two benefits by the knowledge of the law, which was graft in him by creation: that thereby hee was made conformable to the image of God, and so directed, that he should not have swarved from the will of the Creator: and beside, he thereby had assurance, so long as he walked in obedience, of certaine eternity, never to have tasted of death, corruption, or mutability in his state, for he that keepeth the law shall live thereby. *Vrsin.* 2. In mans corrupt state, the law serveth both to restraints the evill: and therefore the Apostle saith, that the law is not given to a righteous man, but to the lawlesse, and disobedient, 1. *Tim.* 1.9. as also to discover unto them their sinnes, for by the law commeth the knowledge of sinne, and therefore the Apostle saith, *Without the law sinne is dead*, *Rom.* 7.9. that is, it is not knowne to be sinne. *Ferus.* 3. In man regenerate, the law is a rule of righteousness, and a lanterne to their feet, as *David* saith. 2. It teacheth the true knowledge of God. 3. It assureth a man that walketh therein of his election, 2. *Pet.* 1.10. *If ye doe these things, yee shall never fall.* 4. It sheweth what benefit wee have received by Christ, the renewing of that image, wherein man was first created, *Coloss.* 3.10. 5. In the state of glorification, the law shall have that use, which it had before mans fall, to shew the conformity in those glorified creatures, in their holy obedience, with the blessed will of their glorious Creator. *Vrsin.*

QUEST. VI. Why it pleased God now and not before, to give his written law to the world.

IT followeth now to bee considered, why it pleased God to give now his law unto his people, seeing from the beginning of the world there was no written law, but as it was by the law of nature inprinted in their hearts. 1. God did not therefore now first give unto his people the Morall law written, as though he were either mutable, in changing his first determination, or that in processe of time, he had found out a more profitable way, than hee knew before, as some wickedly have objected: *Sed quia superfluum fuit hoc fieri, stante adhuc lege natura: But because this was superfluous and needlesse to be done, the law of nature yet standing firme.* By the light of nature before the flood, they discerned good from evill, just from unjust, and therefore the old world, that sinned against this law of nature, was justly punished: of this law printed in the heart, the Apostle speaketh, *They shew the effect of the law written in their hearts, their conscience also bearing them witnesse, and their thoughts accusing one another, or excusing*, *Rom.* 2.15. Now then, when this law of nature began more and more to bee obscured, and iniquity to abound, the Lord thought it needfull to give unto the people a written law. *Lippom. Ex collation. Patrum.* 2. Another cause of giving the law was, *Ne sibi homines aliquid defuisse quererentur, scriptum est in tabulis, quod in cordibus non legebant: Lest that men should complaine that somewhat was wanting, that was written in tables, which was not written in the hearts*, *August. in Psal.* 57.

Therefore to take away all excuse, and pretext of ignorance, the Lord gave his written law. 3. Another end of giving the law, was to prepare and make a way for the Gospel: *Vt te ad faciendum legem de tuo vires non habere monstraret, &c. To shew that thou hast not strength of thy selfe to doe the law, and so being poore and beggerly, shouldest flee unto grace: Augustine* likewise in *Psal.* 118. 4. Further, the law was given as a supply of the weakenesse, and ignorance of man: that whereas there was no certaine rule before, to know what was good, what was evill, but men according to their blind fancies and carnall imaginations, placed happinesse, some in one thing, some in another: the law was to correct their erroneous opinions, and to teach one constant and sure rule of truth and vertue. And further, such was their error, that though in civill and politike matters, the wise among the Heathen, by the light of nature, and experience attained to some perfection, yet they were utterly ignorant of the true knowledge and worship of God, which is set forth in the law. *Tostat. quest.* 1. 5. Further, because the law of nature was more and more obscured, the Lord would have his law written in tables of stone, that it might ever be kept and remembred, and be no more drowned in oblivion. *Ferus.* And though those tables of stone, wherein the law was written, are not now to be found, yet the copy of the same law is extant in the Scriptures, there to be seene and read, which shall continue to the end of the world. 6. Lastly, The Lord in giving this law to this people, therein sheweth his love to his people, committing unto them the greatest treasure in the world: as *Moses* saith, *What nation is so great, that hath ordinances and lawes so righteous, as all this Law which I set before you this day? Deut.* 4.8.

QUEST. VII. How the Lord spake all these words, and why.

Vers. 1. *GOd spake all these words, saying.* 1. Some thinke that God is said to speake, whereas it was an Angell, in respect of the opinion of the people, that thought *Moses* spake with God. *Paul. Burgens.* But it is before shewed, *chap.* 19. *quest.* 40 that it was God himselfe that spake these words, who nameth himselfe *Jehovah*, vers. 2. which name is not given to any Angell: yet this word also is said to have beene spoken by Angels, *Hebr.* 2.2. because God did therein use the ministry of the Angels, in framing of that audible voice, which was heard: So that the Angels speake not now, as in the person of God, as his messengers, as at other times, but here they attended only as Ministers: *Longe aliter hic loquitur, quàm ad patres adhuc locutus est: the Lord speaketh farre otherwise here, than hee spake hitherto to the Fathers. Ferus.* But to them hee spake by the ministry of Angels. This question also is well decided by *Cajetane*: *You will aske (saith he) how God is said to speake, Cùm ista locutis fieres per Angelum, &c. Seeing this speech was framed by an Angell. The answer is ready, Quia ipse Dominus loquebatur in Angelo ad populum, &c. Because the Lord himselfe spake in the Angell to the people, not as the King speaketh by his Embassador, or Interpreter, Sed ut presens mens in Angelo, & formans verba hujus sermonis, magis quam Angelus: But as present in the Angell, and so framing the words of his speech, rather than the Angell. So Cajetane.* So that God spake as the Author and enditer, the Angell spake as the tongue or pen-man of God.

2. The Hebrewes have this opinion, that this was that great Angell, of such eminency, *Vt citra essentiam Divinam, Angelus faciei nominetur; that setting the Divine essence aside, he is called the Angell of Gods presence, Isay* 63.9. *Paul. Burgens. addition.* 1. Nay this Angell of Gods presence, that heard them, when they cried in their troubles, and saved them, as there the Prophet saith, was none other than *Jehovah* himselfe, the Lord Christ, as *S. Paul* expoundeth, *1. Cor.* 10.9. *Let us not tempt Christ, as some of them tempted him, and were destroyed of Serpents.* And in this Angell was the very divine essence of God, as the Lord saith, *Exod.* 23.21. *My name is in him.*

3. *Burgeus.* Reason to prove, that it was an Angell, and not God himselfe that spake, because he saith in the third Commandement, *Thou shalt not take the name of the Lord thy God in vaine*, in the third person, not in the first, as, *Thou shalt not take my name in vaine*, and so likewise in the fourth Commandement: *Which sheweth (saith hee) that it was an Angell that spake, and not*

God: This reason is of small force, and may easily be answered. 1. The Lord useth the third person, because, although now the Lord as present in Majesty, spake by voice: yet this law was to bee delivered afterward, written in tables of

stone, which being a perpetuall monument unto the people, of the Lords will, was more fitly expressed in the third person: because the Lord would no more in like manner as now, deliver the law with his owne mouth. 2. Beside, in the first and second Commandement, the Lord useth the first person, *Thou shalt have no other Gods before mee, and I am the Lord thy God, a jealous God*. 3. And further, it is observed to be an Helbraisme, and an usuall phrase in Scripture, that the Lord speaketh of himselfe, *Tanquam de aliquo tertio: As of some third person, as chap. 19.11.* The Lord himselfe saith to *Moses, The third day will the Lord come downe. Lippom.*

4. This further was admirable, that all the whole host of Israel containing so many hundred thousand, did at once heare and understand the voice, wherein God spake unto them, as *Moses* witnesseth, *Deut. 4.10. Jehovah spake unto you out of the middest of the fire, and you heard the voice of the words.* I remember, that *Chrysostome* in a certaine homily, did gesse there were about 100. thousand, that were then present to heare him: but in the campe of Israel, there being 600000. men of warre above twenty, beside the young and old, women and strangers, which might well make five times so many, toward 30. hundred thousand, as *Tostatus* and others conjecture; it was a wonderfull and strange thing, that one voice should be heard of them all: as *Iosephus* saith, *Omnes audiebant vocem sublimi descendentem, ut nemo non intelligeret: All heard the voice that came downe from above, so that there was none, which did not understand:* and as *Cajetan* saith, *Proportionata erat, tam propinquis, quàm distantibus auditoribus: The voice was so proportioned, that all heard, both neere, and further off.* And therefore it is called, *A great voice, Deut. 5.22.*

5. And where it is said, *All these words*, the meaning is, the ten Commandements only, to the 18. verse, of this twenty chapter: for all the Judicials and Ceremonials following, were not uttered by the voice of the trumpet, but delivered to *Moses. Tostat.* And these words were spoken in this order here set downe: and as they were afterward graven in the two tables of stone: *Moses* doth not set them downe altogether after the same manner, *Deut. 5.* which hee doth as an interpreter and expounder of the law. *Iun.*

QUEST. VIII. Why it pleased God himselfe to speake to his people, in the giving of the law.

NOW it pleased God himselfe, to pronounce this law in the hearing of the people, for these reasons: 1. To win the more authority unto his Commandements, that they should not contemne and despise them afterward. *Ferus.* As *Moses* afterward rendreth this reason, *vers. 2. That his feare may bee before you, that you sinne not. Burgens.* 2. That they might afterward give more credit unto *Moses*, the Lord speakling unto him in the hearing of the people: So the Lord himselfe saith, *Loe I come unto thee in a thicke cloud, that the people may heare whiles I talke with thee, and that they may beleieve thee for ever, chap. 19.9.* 3. That the people might know, that the Lord was their Lawgiver: that he and none other did prescribe them Lawes; and that to him, and none other they should yeeld obedience. 4. The people hereby had experience of Gods mercy, that vouchsafed to speake unto mortall men: as they themselves confesse: *Wee have seene this day, that God talketh with man, and he liveth, Deut. 5.24. Burgens.*

QUEST. IX. Of the division of the Morall law.

NOW the Morall law is first divided according to the subject and matter into two tables: the first comprehending those precepts, which concerne the worship of God, in the foure first Commandements: the second, those which command the duties to our neighbour. This division is warranted by our blessed Saviour, *Matth. 22.37.* dividing the law into two generall or great Commandements: *Thou shalt love the Lord thy God with all thy heart, &c. This is the first, and the great Commandement, and the second is like unto it, Thou shalt love thy neighbour as thy selfe. Simler.* And the reason of this division is: that by this order in setting our duty toward God, before our duty toward our neighbour, the greatnesse and eminencie of the one over the other should be manifest, according to the Apostles rule: *It is better to obey God, than man, Act. 4.19.* And therefore our blessed Saviour calleth the first the great Commandement. *Vrsin.* Iosephus then is deceived, who putteth five Commandements to the first table, making the fift Commandement, of honouring the parents, one of them. But beside the former reason, that the precepts onely commanding our duty toward God, belong to the first table, S. Paul convinceth him: who calleth the fift Commandement, the first with promise, *Ephes. 6.2.* meaning the first of the second table: but in Iosephus opinion it should be the last of the first table. *Simler.* Another reason of this division of the tables, in setting the precepts first, which prescribe our duty toward God, is, to teach us, that no morall or civill duties, as of justice, chastity, sobriety are pleasing unto God, if they do not proceed from faith, and from an heart settled aright in the true worship of God. And therefore those glorious outward workes among the Hea|then, of justice, fortitude, temperance, were not true vertues before God, because they proceeded not from the knowledge and feare of God.

2. Another division of the law is into the severall particular parts, whereof it consisteth, that is, ten Commandements: therefore called ten words, *Exod.34.28.* and *Deut. 4.13.* which are so many, not because God delighteth in that number, but because of the summe and argument of the things therein contained, which are necessarily drawne to so many heads: nothing being either omitted, or superfluously added. *Vrsin.*

3. The law further, in respect of the matter of the particular precepts, is divided thus: that generally in the morall law is contained the worship of God, and the same, either *immediate*, or *mediate*. The immediate which directly concerneth God, is either *internall*, both, who is to be worshipped, prescribed in

the first Commandement: and after what manner, with spirituall worship, in the second: or *externall*, which is either private, in not prophaning Gods name, precept 3. or publike, in the sanctifying of the Sabbath, precept 4. The mediate service of God, which indirectly is referred to him, but directly and properly concerneth our neighbour, is likewise either *externall*, which consisteth either in *speci•ll* offices, as of the mutuall duties betweene superiours and inferiours, precept 5. or *generall* toward all sorts of men: as in the preserving of our neighbours life, precept 6. of his chastity, precept 7. of his goods, precept 8. of the truth precept 9. The *internall*, is in the rectifying our very desires and inward affections toward our neighbours, precept 10. *Vrsin.* Which subdivision is very apt and fit: sa•ing that hee maketh all the law but one great Commandement, the worship of God, whereas our Saviour divideth it into two: which di|vision of necessity must be received.

Some concurring with *Vrsinus* in the subdivision of the first table, doe otherwise distribute the second, in this manner: it commandeth either speciall duties of some certaine callings in the 5. or generall in the rest, and that either in respect of our neighbour in the 6, 7, 8, 9. or of God, who

knoweth the heart, and so the very inward concupiscence is forbidden in the 10. So *Pelacherus*, *Pelargus*.

Iunius in his Analysis somewhat differeth: the first table he subdivideth thus: that it prescribeth first the worship of God, who is to be worshipped, in the first, and after what manner, in the second. 2. The profession of this worship, in the third. 3. The meanes belonging to the worship of God, in the sanctifying of the Sabbath, and the religious exercises thereof. The second table he likewise divideth thus: into speciall duties, in the 5. common duties, in the 6, 7, 8, 9. and into the roote and spring of all, the concupiscence of the heart, in the 10.

Now of all these divisions, I have made choice to follow *Vrsinus*, and *Pelatherus* in the first, and *Iunius* in the second table: as is set downe before in the method and argument of the chapter.

QUEST. X. Whether foure Commandements, or three only belong to the first table.

IT followeth, as we have seene the division of the whole law, and of the number of the precepts in generall, so to consider of the number of the particular commandements to be assigned unto each table. The opinion of the Romanists is, that there are but three Commandements to the first table, putting the two first into one, and seven to the second, dividing the last, *Thou shalt not covet*, into two. So *Tostat. quaest. 2. Ferus.* with others: and of this opinion is *Augustine, quaest. 71. in Exod.*

Some other doe make five Commandements in each table, as *Iosephus lib. 3. de Antiquit. cap. 6.* But this opinion is confuted before. And beside, *Iosephus* reason is nothing: for he thinketh, that the two tables, being written both within and without, that two Commandements and an halfe were written of a side: for the foure first Commandements will take up more roome and space in writing, than all the six of the second table.

This opinion is ascribed to *Hesychius* in his Commentary upon Leviticus: that rejecting the fourth Commandement of the Sabbath, yet he maketh foure in the first table, and six in the second: but if the fourth Commandement be excepted, there will bee but nine in all: for these Commandements, as they were delivered here by the Lord himselfe, are called the ten words, *Exod. 32. 28.*

The common and received opinion is, that foure Commandements, teaching our duty toward God, are to be referred to the first table, and six to the last. So *Origen. hom. 8. in Exod. Nazianzen in Carmin. Chrys. hom. 49. in Matth. Oper. imperfect. Zonaras, tom. 1. Hieron. in cap. 6. ad Ephes.* And *Ambrose* upon the same place. *Sulpitius Severus lib. 1. histor. sacra. Ex Simler. Vrsin. Procopius* also holdeth this precept, *Thou shalt make to thy selfe no graven image*, to be the second. So also *Rupertus lib. 3. cap. 32.*

Now the reasons to strengthen this opinion against the first, which the Romanists follow, are these: 1. Because those precepts which differ in sense and matter, are divers, and not one: such are the first, *Thou shalt have no other Gods. &c.* and the second, *Thou shalt make no graven image*: for one may offend in the first, as they which worship the Sunne and Moone, and yet make no graven image: and some may transgresse in the second, and not in the first, as the Romanists themselves, which worship graven images, and yet we will not thinke so hardly of them, that professedly they would make other Gods. So then the matter of these two Commandements being divers, as the first shewing, who, and none other is to be worshipped, the second in what manner; they must be two precepts, and not one. 2. The distinction which *Moses* maketh is to be observed: the last Commandement of *not coveting the neighbours house and wife*, are joynd in one verse, as shewing but one Commandement: but these two are severed in two verses, which sheweth a division and distinction of the precepts; the matter also differing: for otherwise in the fourth Commandement there are divers verses but the agreement in

the matter sheweth that they all belong un|to one precept. 3. The last Commandement, which they divide into two, shall be proved afterward, when we come to that place, to be but one whole and entire Commandement: and this one reason shall suffice in this place, because *Moses* repeating this last precept, *Deut. 5.21.* doth put in the first place, *Thou shalt we covet thy neighbours wife*, which is here placed in the second: so that if they were not all one Commande|ment, it would be uncertaine, which should goe before the other.

As for the reasons of the contrary opinion, they are of no value: *Augustine* would have but three pre|cepts in the first table, to expresse the Trinity: but the beleefe of the Trinity is commanded in the first precept directly, and therefore need not bee insinuated in the number: Another reason is, because man oweth three things unto God, *fidelitatem, reverentiam, cultum: fidelity, reverence, worship. Lyra*•. As though worship also includeth not reverence. *Ferus* maketh other three: the first precept requireth us

to worship God in heart, the second to confesse him with the mouth; the third to acknowledge him in our workes. All this being acknowledged, that this must bee yeelded unto God: yet another pre|cept must of necessity goe before, as the foundation of the rest, that wee must acknowledge but one onely true God.

QUEST. XI. Whether all Morall precepts, as of loving of God, and our neighbour be reduced to the Decalogue.

NExT followeth to bee considered, whether all Morall duties, may bee reduced unto these ten Com|mandements. 1. It will be objected, that they are not, because there is no mention made in the De|calogue, of the love of God and our neighbour: therefore all Morall precepts are not thither referred. To this 1. *Thomas* answereth, that these precepts are written in the heart by the law of nature, that God, and our neighbour are to bee loved: and therefore they needed not to bee given in precept. *Contra.* By the same reason then, they needed not to be mentioned in Scripture at all, if they were so manifest by the law of nature: yea the grounds of all the Morall precepts, are printed in our nature, and yet the Lord thought it necessary to write them in his law. 2. *Burgensis* answereth thus, that like as in speculative artes and sciences, they use to proceed from knowne and manifest conclusions and principles, to those which are more obscure: So the Lord propoundeth his law, in the easiest and plainest precepts, as in the second Commandement, It is easier to abstaine from idolatry, than from other kindes of superstition: and in the sixth, a man will abhor murder, which cannot so soone decline all other wrongs and injuries: These pre|cepts of loving God above all, and our neighbour as our selfe, because they were hard and difficult, the Lord would not propound them at the first to a rude and ignorant people; but reserved them till another time, when the people were growne more able and strong: as in that 40. yeere in the wilderness; then *Moses* beginneth to explaine this law, and exhorteth them to feare and serve God. *Sic Burgensis. addit. 1. ad cap. 20.*

Contra. 1. But this is cleane contrary, for generall precepts are more easily conceived, and condescen|ded unto, than particular: Aske an Idolater if hee love God, hee will not deny it: The Romanists, that worship Images, would thinke great scorne to bee asked that question, whether they love God: So an adulterer, an usurer, an extortioner, in generall will confesse that they love their neighbour, yet doe erre in the particular. 2. Neither did *Moses* deferre these generall precepts so long: for in this chapter, *vers. 20.* he speaketh of the feare of God: and *chap. 23.25.* of serving of God, 3. *Burgensis* hath another answer, that in the first Commandement, (which is indeed the second) *Non praetermisit facere mentionem de dilectione Dei: Hee omitted not to make mention of the love of God:* as *vers. 6.* Showing mercy unto thousands in them that love mee, &c. *Contra.*

But this is no part of the precept: it is a promise made affirmatively and positively to those that love God: it is not set downe by way of bidding, and commanding, *Thou shalt love God*. 4. Wherefore I preferre here the answer of *Tostatus*, that these two generall precepts, though they are not put in these very words among the precepts, *Thou shalt love God above all, and thy neighbour as thy selfe*, yet they are reduced unto them: *Non ut conclusiones ad principia, &c.* not as conclusions are reduced to their principles and premisses, but as principles are referred to the conclusions, for these two are as two knowne principles: *Ex quibus inferuntur particulatim omnia praeceptae decalogi, out of the which are inferred in particular, all the precepts of the Decalogue*. *Tostat. quest. 33.* for a man can performe none of the foure first Commandements, but he must needs love God: he cannot take him to be the only God, abhorre idolatry, reverence his name, keepe his Sabbathes, if the love of God bee not in him: Neither can one observe the precepts of the second Table, as not to kill, steale, beare false witnesse, unlesse he love his neighbour. Therefore to these two, as the heads and grounds of the rest, doth our Saviour reduce all the Commandements, *Matth. 22.37, 38.*

QUEST. XII. Of generall rules to be observed in expounding the Commandements.

NOW further, there are certaine generall rules, which must be observed in the exposition and interpretation of the law.

1. The Decalogue must be understood, according to the more ample and full declaration thereof, set forth in the rest of the Scriptures, in the writings of the Prophets and Apostles: as who are understood by the name of parents in the fifth, how many wayes one may be said to kill, &c. *Vrsin. Pelarg.*

2. The Decalogue must be taken to comprehend, as well internall, as externall duties, as our Saviour expoundeth, *Matth. 5. Vrsin.*

3. The end and scope of the precept, must be considered, if we will aright understand: as wherefore gra|ven Images are forbidden to be made, not to the end to worship them: and in the like.

4. The precepts of the second Table must give place to the precepts of the first, if the Commandements of the one and other, be compared in the same degree: as it were better not to honour our parents, than to dishonour God. But the great breaches of the second Table must not give way to the least in the first: as we must not suffer our brother to perish, rather than upon the Sabbath to breake the rest, to fetch him out of some pit, or present danger. *Vrsin.*

5. Every negative includeth an affirmative, and on the contrary, as thou shalt worship no other Gods; therefore it followeth, thou shalt worship the true God: thou shalt not kill, or take away thy brothers life; therefore thou art commanded to preserve it. So the affirmative is, thou shalt honour thy parents, the negative is included, thou shalt not dishonour them. *Vrsin. Simler.*

6. Where one kinde is forbidden by a *Synecdoche*, the rest of that sort also are prohibited: as in adul|tery,

is comprehended all unlawfull lust, in murther, all unjust vexations and wrongs: So the generall in|cludeth the particular, one kinde draweth with it another: in the effects, we must understand the causes, in the relative, the correlative. *Vrsin. Simler:* as *Augustine* saith in the 7. precept, *Thou*

shalt not steale: A parte totum intelligi voluit, He would have understood the whole by the part, *quaest. 71. in Exod.*

7. *Augustine* also hath another rule: *Vbi honoratio exprimitur; veluti masculinus, &c.* Where the more honourable party is expressed, as the male, let the women also understand, that the precept concerneth her: As in the eight Commandement, the man is forbidden to play the adulterer, for the Hebrew word is put in the Masculine; but the woman also is included: she must not be an adulteresse. *Augustine ibid.*

QUEST. XIII. Why the Commandements are propounded negatively.

MOST of the Commandements are propounded negatively, for these reasons: 1. Because negatives in forbidding evill to be done are more generall: for it is never lawfull to doe evill: but in doing of good, time, person, and place must be considered. 2. Because the first worke of true repentance in us, is to depart from evill, and therefore the Commandements are expressed with a negative, that wee should first there begin. *Iun. in Analys.* 3. The law is thus commanded by way of prohibition, specially to bridle and restraints the evill, for the Apostle saith, *The law is not given to a righteous man, but to the lawlesse, and disobedient, 1. Tim. 1.9.* As first, the husbandman will seek to pluck up the weeds in his garden, before he will set good plants. *Rupert. lib.3. in Exod. cap. 31.* 4. *Praeceptum veniens invenit nos peccatores: The Com/mandement comming, found us sinners:* therefore the Lord in giving the law, respected the present state of the people, as he found them, and frameth his law accordingly, in forbidding of sinne. *Ferus.* 5. Because a negative is more vehement, and urgeth more, and leaveth no evasion: as in the first Commandement, *Thou shalt have no other Gods:* If it had beene propounded affirmatively, thou shalt worship one God, the Sama|ritanes might have kept this precept, and yet they worshipped other Gods beside. *Ferus.*

QUEST. XIV. Of the speciall manner of accenting and writing, observed in the Decalogue, more than in any part of the Scripture beside.

HERE it shall not be amisse, briefly to touch that singular observation of learned *Iunius*, concerning the manner of writing, accenting, and pronouncing the Decalogue, which is peculiar unto this Scripture, more than to any other beside: for whereas ordinarily, every word hath but one accent in the originall: Every word in the Decalogue, and the preface thereunto, from verse 2. to verse 18. the 7.12. and 17. verses only excepted, have a double accent, one serving for the accenting and prolation of the word, the other shewing the conjunction and coherence of the matter: As to give hereof an example in the second verse: the first word *anochi* hath in the last syllable, above the head the accent *tiphra*, and under, *munach: Iehovah*, the second word hath only *munach*, under the last syllable, but it serveth instead of two, *zakeph* above, and *tiphra*, below: the third word, hath, *atnach* below, and *zakeph* the lesse above: the fourth, hath *darga*, beneath, and *makkaph* on the side: The fifth hath in the third syllable, *thebir*, and *kadmah*. The sixth hath *kadmah* above, and *merca* beneath: the seventh hath *tipher* beneath, and *geresh* above: the eighth hath beneath *merca*, and *munach*: the last word in the verse, hath *rebiah* above, and *silluk* beneath: And the like may be observed in all the other verses; saving the three before excepted, the 7.12.17. The reason thereof is this, because these three verses have no dependance of the other: but the 2, 3, 4, 5, 6. containning the two first Commandements, have some similitude and coherence together: So have the 9, 10, 11. which all belong to the fourth Commandement: likewise, the 13, 14, 15, 16. containing the 6, 7, 8, 9. Commandements, which all concerne the generall duties, to be performed to all sorts of men: whereas the 5. Commandement in the 12. verse prescribeth speciall duties toward our superiours. *Iunius in Analys.*

QUEST. XV. Why this preamble is set before, I am Iehovah thy God.

Vers. 2. *I Am Iehovah thy God.* 1. This is the preface or preamble to the Commandements, as is before shewed, *quest. 1.* which sheweth both what right the Lord had to injoyne lawes unto his people, and why they were bound to obey: it consisteth of three arguments, taken, from the

Majesty of God, hee is *Iehovah*: from the grace of the covenant, *thy God*: and from the benefit of their deliverance out of Egypt. *Iun.* 2. *Iehovah* is a name taken from his essence: signifying that hee hath his being of himselfe, and that all things have their being from him. *Elohim* is a word shewing his power and omnipotencie, that as this name being sometime given unto Angels, and great men in earth, sheweth a kinde of competent power according to their nature and place: so being given unto God, it insinuateth his absolute and unlimited power in heaven and in earth. *Simler.* 3. These two titles given unto God: *Iehovah*, *Elohim*, the one signifieth his nature, *Iehovah*, the other his excellence, *Elohim*, God. But *Tostatus* will have, *God* to signifie his nature, and *Iehovah* his excellency: but he is deceived herein, because he followeth the Latine text, which translateth *Iehovah*, *Dominus*, *Lord*: whereas *Iehovah* doth not betoken his Lordship, and dominion, but his eternall essence and being: in which sense hee calleth himselfe *Eheje*, *I am*, *Exod.* 3.14. Then like as men are described by two names, one of their nature, the other of their dignity; as when we say, *Iacobus Rex*: *King Iames*: the one sheweth his naturall state and condition, the other his dignity: So the Lord here doth give himselfe two names, one expressing his nature, the other his prerogative and excellency. And in that he is called God, it is more than if any other attribute, as *just*, *wise*, *mercifull*, nay if all his attributes were given him together: for all these are comprehended in the name God: *Sunt aliquid de perfectionibus latentibus in illo pelago infiniti*, &c. For all these titles and epithites, are but a

Page 271

part of those perfections, which lye hid in this great Sea, imported by the name, *God*. *Tostat. qu.* 2. 4. Hee is *Deus per creationem*, God by right of creation as well of the Israelites, as of all other people in the world: but *Tuus per specialem appropriationem*: *Thy God by speciall appropriation*. *Lryan.* He was their speciall God, both because, *Deus specialiter accepit hanc gentem ad se*: had specially taken this nation to himselfe: and for that, *specialiter ipsi susceperunt cum Deum colendum*: they specially tooke him to be their God to worsh^p. *Tostat. quaest.* 2.

QUEST. XVI. Why their deliverance out of Egypt is here mentioned.

Vers. 2. *OVt of the land of Egypt, out of the house of bondmen.* 1. *Oleaster* taketh it literally, that the Israelites, in Egypt, were put into houses with slaves and bondmen, and not with free men. But the Israelites did inhabite together, and were not alwayes as slaves kept in prison: therefore Egypt it selfe is by a metaphor compared unto a prison house, or house of bondmen: for as they used their captives and slaves by day to grinde in their mills, *Exodus* 11.5. as the Philistims served *Sampson*, *Iudg.* 16.21. and in the night shut them up in dungeons, and prisons, *chap.* 12.29. So the Israelites thorowout all Egypt had beene kept in miserable bondage, *chap.* 1.11. So that all Egypt was as a prison house, or house of bondmen unto them. *Iun.* 2. This their deliverance out of Egypt was worthy to be remembred: First, because they were delivered from so cruell bondage: in which respect it is called, the iron furnace of Egypt, *Deut.* 4.20. Secondly, because such a great multitude were partakers of it. Thirdly, it was lately done, and yet fresh in their memories, and therefore it ought to move them the more. *Tostat. quaest.* 2. Beside, in this their deliverance the Lord shewed his great love to his people, and his great power in doing such wonderfull workes in Egypt for their cause, as were never seene in the world before. *Simler.* 3. God maketh mention of this deliverance out of Egypt, because it was lately performed: for the Lord useth especially to remember those benefits which were neerest and new, rather than those which were remotest and furthest off. As in *Abrahams* time, he was called the most high God, Creator or possessor of heaven and earth, *Gen.* 14.19. Afterward, when he had revealed himselfe to the Fathers, he is named the God of *Abraham*, *Izhak*, and *Iacob*, *Gen.* 28.13. Then after the deliverance of Israel out of Egypt, the Lord calleth himselfe by that. In the time of the Prophets,

and after, when Israel was redeemed out of the captivity of Babylon, the Lord stileth himselfe by memoriall of that benefit, as the Prophet *Jeremy* saith, *Behold the day is come, saith the Lord, that it shall be no more said, the Lord liveth, which brought the children of Israel out of the land of Egypt: but the Lord liveth that brought the children of Israel out of the land of the North,* *Jerem.* 16.14, 15. And after our Saviour Christ was come, the Redeemer of mankinde, then the Lord is called *the Father of our Lord Iesus Christ.* *Lippom.* 4. This reason taken from their corporall redemption, though it concerneth not us: yet we are more strongly bound to obedience, by our spirituall redemption purchased by our Lord and Saviour Christ Iesus: as *Origene* excellently noteth; *Ergo dicitur & tibi qui per Iesum Christum existi de Aegypto, & de domo servitutis •eductus es; non erunt tibi dii alieni praeter me: Therefore it is said unto thee, which through Iesus Christ art come out of Egypt, and <◇> brought out of the house of bondage; thou shalt not have other Gods beside me.*

OF THE TEN COMMANDEMENTS IN PARTICULAR.

Of the first Commandement.

1. Questions upon the first Commandement.

QUEST. I. Whether it is better read strange Gods, or other Gods.

1. *Thou shalt have no strange Gods.* 1. *Oleaster* thinketh it better here to expound *ach •rim*, *other*: as it is taken, *Iob* 31.10. *Let other men bow downe upon her*: and then the meaning is this, that we should not acknowledge any other God beside the Lord that made heaven and earth. But seeing the word *acherim*, signifieth also *strange*: it is so better translated strange Gods; because there are no *other* Gods beside the Lord: and in other places, in stead of *acherim*, another word is used, *hanechar*, *strange*: as *Sa/muel* saith, *Put away strange Gods from among you,* 1. *Sam.* 7.3. 2. The Scripture here speaketh < in non-Latin alphabet >, according to mens opinion, not that there were indeed any Gods beside the Lord, but because they were so reputed and taken in the world. *Iun.* 3. So they are called *Gods*, because they counted them so, which wor|shipped them: and *strange*, *quia non sunt illi, qui coli debebant: because they are not such, as ought to be wor|shipped.* *Tostat. quaest.* 3. 4. The words in the originall are: *strange Gods shall not be to thee*: which the Latine translateth, *non habebis, thou shalt not have*: which also is our English phrase: which signifieth, that we must make no account or estimation of any other God, beside the Lord: *Neminem estimabis Deum, &c. Thou shalt esteeme none to be God*, but the Lord that created heaven and earth. *Rupert. Habetur Deus mente*: We have God, and none other in our minde, when wee acknowledge no God beside him: in our *affection*, when our love is toward him: in our will, when we obey him. *Marbach.*

QUEST. II. Why they are called strange Gods.

Strange Gods. 1. Some thinke they are called strange Gods, *qui à Deo vero impediunt*, because they doe hinder, alienate and estrange us from obeying and serving of the true God. *Pellican.* And therefore R. *Salomon* thinketh that all kind of idolatry is here forbidden, whether it be with image, or without image, because it estrangeth from God. But all imagery and idolatry is forbidden in the next Commandement. 2. Some thinke they are called strange Gods, because they are, *alieni à rerum natura*: strange and not to be found in the nature of things: as when they make images of compounded and mixed shapes: as they pictured *Iuppiter Ammon* in Egypt with a mans body, and a Rammes head: there being no such thing in nature: *Tostat. Lyrar.* But this is too strict, and but one particular branch of idolatry: and the speciall prohibition of all kinde of graven images followeth afterward. 3. Therefore they are called strange, both because they were

worshipped among strange people: *Oleaster*: as *Iunius* well translateth, *Gen. 35.2. Put away* (saith *Iakob*) *deos alieni (populi) the gods of strange people*: which word (people) must bee supplied: for *Elohim, Gods*, is in the plurall, and *hanechar, strange*, in the singular, and so cannot agree as the substantive, and adjective. As in respect of the strange people that worshipped them, they are called strange Gods: so also in regard of that which was worshipped; because they are not that, which ought to bee worshipped, they are called strange. *Tostat.* as before *qu. 1.*

QUEST. III. Whether any kinde of externall idolatry be forbidden in the first Commandement.

Whereas then there are two kindes of idolatry, one internall and spirituall in the mind, another externall in the adoration of some Image or Idoll: 1. Some thinke that all kinde of idolatry both internall and externall is here forbidden: as *R. Salomon* cited before: but then the next prohibition, *Thou shalt make thee no graven image*, should be superfluous. 2. Some make this distinction of idolatry: there is one kinde, *Cum professione colitur alius Deus: When professedly another God is worshipped*: and this is the most grosse idolatry, and properly belongeth to this Commandement. There is another, when another God is not professedly worshipped: but the true God, after a false manner, which is forbidden in the second Commandement. *Vrsiu.* But the same matter or subject must belong unto the same precept: and all manner of Idols whatsoever, or similitudes of any thing made to worship, are in generall words forbidden in the second precept. 3. Therefore I preferre here their opinion, which thinke that the spirituall and internall worship of God is properly commanded here, and the contrary forbidden. Here such idolatry is forbidden, which was committed without any images or Idols: as *Varro* testifieth how that the Romanes worshipped the goddess *Vesta* without any image: only they set fire in the Temple of *Vesta*: for they held *Vesta* to be the fire. *Tostat.* So also *Procopius* saith, that the first Commandement concerneth such invisible powers: *quas divinis honoribus nullis positis idolis prosequuntur: which they prosecuted with divine honour, without any Idols.* Hereunto subscribeth *Calvin: Nec dubium est, quin istis verbis comprehendatur interior Dei cultus, &c.* There is no doubt, but the internall worship of God is comprehended in these words, seeing this precept differeth from the next, wherein externall idolatry is forbidden.

QUEST. IV. Of the meaning of these words, Before me.

Vers. 3. *BEfore my face.* 1. Some doe understand it, as though the Lord should say, you shall preferre no Gods before me: make them superiours unto me, or set them above me: for so the preposition *ghal* signifieth, *super, above*. But this were to give way unto their superstition, which received other inferiour Gods besides the Lord: whereas the Lord commandeth none to be acknowledged at all for God, beside himselfe. 2. *Cajetane* thus understandeth, *super facies: upon my face; tanquam tegens facies Dei, as covering the face of God.* For when any of Gods divine properties, or attributes, as of wisdom, justice, providence are given unto any other, the Lords face is as it were covered, and his goodnesse obscured. But this may seeme to any man to be too curious. 3. Some interpret thus: *against my face*, that is, in despite of me, to provoke mine indignation: as if the wife should commit adultery, *inspectante marite*, while her husband looketh on: *Piscat.* But this sense onely sheweth the indignity, and injury committed against God herein, it comprehendeth not all. 4. *Oleaster* saith, *mecum*, with mee, that is, in my Temple: but it was not lawfull for them, no not in their hearts, nor privatly to acknowledge any other God. 5. The best reading therefore is, *before me*, that is, in my presence: neither publicly, nor in the heart, for wheresoever it be, there is the presence and face of God. *Iun.* The Chaldee and Septuagint reade, *praeter me: beside mee*, in the same sense: but they doe not expresse the word in the originall. And further, this sense is indulged, that whereas they had now received the Lord to be their God, and he had manifested himselfe among them, they could not, now as in the sight of God, admit of any other. The case of the Gentiles was otherwise: for though they worshipped other Gods, yet it was not *coram facie Dei, quae illis fuit incognita; before the face of God, which to them was unknowne*, *Calvin.* And thus much in effect is declared afterward, *vers. 23. Thou shalt not make*

with me Gods of gold, &c. Si me in Deum habetis, non potestis habere alium: If you will have me for your God, you cannot have another,

QUEST. V. What reasons ought chiefly to move us to acknowledge the Lord only to be our God.

HEre may be added the reasons, which ought to move us to acknowledge the Lord Creator of heaven and earth to be our God: 1. The first is taken from his dignity and excellency, and great glory, which is due unto him. The Lord himselfe saith, *Isai. 42.8. My glory will I not give unto another.* This honour therefore is of right due, peculiar and proper unto God, to be acknowledged to be the only Lord: there|fore they rob God of his honour, that worship any other God. 2. The second reason is from the great be|nefits, which we have received of the Lord: hee hath created us, and redeemed us, and given us all things needfull for our bodies and soules. 3. Because in baptisme wee have vowed obedience and service unto God, and to become his servants, and to renounce all other Gods whatsoever. 4. The Lord hath froed and redeemed us from the miserable thraldome of sinne and Satan, which was more grievous than the capti|vity of Egypt and Babylon: and hath called us to his service, whose yoke is easie, and his burthen light. This is the fourth reason: *Ex dominii diabolici gravitate: From the heavinesse of the Devils thraldome.* 5. The fift is, *ex pramii sui muneris immensitate*, from the infinite greatnesse of his reward, who hath not promised unto us an earthly Canaan, a land flowing with milke and honey, as to the Israelites, but the everlasting kingdome of heaven. *Ex Thoma 2.2. quaest. 122. ar. 2. ad. 3.*

2. Doctrines observed out of the first Commandement.

1. Doct. Of the particular contents of the first Commandement.

THE contents of this Commandement, which prescribeth the true worship and acknowledgement of God, and forbiddeth the contrary, are by *Moses* himselfe, the best Interpreter of the law, reduced to these three heads: *To love the Lord thy God, with all thy heart, with all thy soule, with all thy might, Deut. 6.5. Monte, affectu, viribus*, with our minde, our affection, our strength: In every one of these three shall be briefly shewed, the duties, which are commanded, and the vices forbidden.

First, in the minde and understanding, is commanded here the true confession and acknowledgement in our hearts of the only God: as our Saviour saith, *This is life eternall, that they know thee to be the only very God, and whom thou hast sent Iesus Christ, Ioh. 17.3.*

Against this duty, the offences and transgressions are these:

1. Ignorance of God, which is of two sorts: either simple ignorance, such as was that of the disciples of Ephesus, that did not know whether there were any holy Ghost or no, *Act. 19.2.* or affected and wilfull ignorance, as *Psal. 14.1. The foole hath said in his heart, there is no God:* Such an one was *Pharaoh*, who said, *I know not the Lord:* Such are all Atheists, as wicked *Diagor*••, and *Theodorus*, that denied there was any God: and *Protagoras*. with the Machiavellians, and *Cotta* in *Cicero*, with the Academikes, which were doubtfull, whether there were any God, or no.

2. They also offend here, which erroneously bring in other Gods: As 1. Some doe worship Devils, as the Apostle saith, *That the things which the Gentiles sacrificed, they sacrificed to Devils, 1. Cor. 10.20.* Of this sort are all Conjures, Witches, Sorcerers, that make any compact or contract with the Devill. 2. Some among the Heathen worshipped the Sunne, Moone and Starres: As *Ierem. 44.* the Idolatrous women in Israel, imitating the Gentiles, worshipped the Queene of heaven, as they called the Moone. 3. Some wor|shipped the elements, as the Persians the fire, the

Egyptians the water. 4. Some adored men, as Gods, under the names of *Iupiter, Mars, Mercury*: And the Papists have set up their Saints, whom they invoke, and make their prayers unto: and so rob God of his honour, imparting the glory of the Creator, to the creature. 5. Some have worshipped unreasonable creatures: As the Egyptians a Calfe, an Oxe, Vultures, Crocodiles, the Syrians and Phenicians a Fish: the Persians a Dragon. 6. They which erre concerning the Trinity, whereof see in the end of the 3. doctrine following.

Secondly, God must have our whole heart, and entire affection: as 1. Our love. 2. Feare, and reverence. 3. Affiance, and trust. 4. Thankfulnesse.

1. God is to be loved above all: as our blessed Saviour saith, *He that loveth father or mother more than me, is not worthy of me, Matth. 10.35.* Contrary unto this affection of love, are, 1. The naturall enmity of the flesh by nature, against God: as the Apostle saith, *The wisdom of the flesh is enmity against God, Rom. 8.6.* 2. Selfe love, 2. *Tim. 3.2.* and the love of earthly things. *Vrsi*•.

2. We must feare God above all, *Deut. 6.13. Thou shalt feare the Lord thy God, and serve him.* As we are to love God, because of his mercy, goodnes, and bountifulnesse: so we feare him for his justice and power in punishing of sinne: And this feare bringeth forth reverence, worship, serving and adoring of God: as the Lord saith by the Prophet, *If I be a father, where is mine honour? If I bee a master, where is my feare? Malach. 1.6.* God therefore is to be honoured as our father, and to be feared as our Lord. Contrary hereunto, is: 1. Carnall security, and casting off the feare of God: as it is in the *Psal. 10.11. He saith in his heart, God hath forgotten, he hideth away his face, and will never see.* 2. Prophanesse, and irreverence in the presence of God, as in *Euthus*•, that fell asleepe while *Paul* preached, *Act. 20.* 3. Hypocrisie, when men draw neere with their lips, but their heart is farre from God. *Simler*. 4. Servile feare,* which differeth from true filiall feare▪ in these three respects. 1. In the beginning and cause thereof: the *Filiall* feare proceedeth from the love of God, whom the children of God are afraid to offend, because he is so gracious and mercifull a Father unto them: but the *Servile* feare ariseth, from the consideration of the justice and wrath of God.

Page 274

2. In the object they differ: the *Filiall* feare worketh upon sinne it selfe: the *Servile*, upon the punishment of sinne. 3. In the fruits and effects: the *Filiall* feare is joyned with assurance and confidence: the *Servile* with despaire. *Vrsin*. 4. As these vices are in the defect, so curiosity is in the other extreme of excesse, when presumptuously any attempteth to search and pry into the secrets of God. *Simler*.

3. Affiance and confidence followeth, which relieth upon the wisdom, power, and constancy of God, which is accompanied with faith and beliefe, 2. *Chron. 20.20. Put your trust in the Lord your God, and yee shall be assured, beleve his Prophets, and ye shall prosper.* A fruit and effect of this confidence is prayer: *How can they call on him, upon whom they have not beleaved? Rom. 10.14.*

Contrary hereunto, are, 1. *Incredulity*, and want of faith: as Christ comming into his countrey, marvelled at their unbeliefe, *Mark. 6.6.* 2. *Doubtfulnesse*, as in *Peter*, when he would have come to Christ walk|ing upon the water: to whom our blessed Saviour saith, *O thou of little faith, wherefore diddest thou doubt? Matth. 14.13.* 3. *Diffidence* and *distrust*, as in the Courtier, who said, *Though God would make windowes in heaven, this thing cannot come to passe, 2. King. 7.2.* 4. *Despaire*, as in *Cain, Genes. 4.* and in *Iudas*, that hanged himselfe. 5. *Confidence in man*, in riches, strength, wisdom, or in any thing but God.

4. Thankfulnesse for benefits received, is also a part of Gods worship, as the Prophet *David* saith, *Psal. 116.12. What shall I render unto the Lord, for all his benefits toward me?* This thankfulnesse and acknowledgement of Gods bounty, bringeth forth these two singular effects: First, *Humility*, that none ascribe ought to himselfe, or his owne worthinesse, but all unto Gods mercy: as *Daniel* saith, *Vnto us ap|pertaineth shame, &c. but compassion is with the Lord, Dan. 9.9.* Secondly, *Patience in adversity*, to be thank|full as well for adverse things, as prosperous, as *Iob* saith to his wife: *Shall wee receive good at the hands of God, and shall we not receive evill? Iob. 2.10.*

Contrary hereunto, are: 1. *Forgetfulnesse* of Gods benefits and *Ingratitude*, as in *Nabal*, that considered not who had endued him with riches. 2. *Pride*, and vaine glory, as in the *Pharisie*, that stood upon his workes, *Luk. 18.* as also the *Romanists* doe, the *Pharisies* of this age. 3. *Impatience*, and murmuring against God: as in that wicked messenger, sent from the King, to take off *Elisha* his head; who said, *Behold this evill commeth of the Lord, should I attend on the Lord any longer?*

Thirdly, with all our strength we must love God, in the acts and workes of our life, referring all to his glory, *Matth. 5.16.* Contrary whereunto, is the dishonouring of God by our life, and causing the same thereby to be evill spoken of, as the Apostle chargeth the Jewes, *Rom. 2.24.*

2. Doct. Of the unity of the Godhead.

NOW out of this first Commandement: *Thou shalt have no other Gods before mee*, that excellent doctrine is inferred and concluded, concerning the unity of the Godhead: And further, the Scripture elsewhere doth plentifully beare witnesse hereunto, as *Deut. 6.4. Heare O Israel, the Lord our God is Lord only:* likewise, *Isay 44.6. Thus saith the Lord of hosts, I am the first, and I am the last, and beside me, there is no God.* Beside the evident testimony of Scripture, *Damascen* doth thus shew the unity of the Godhead, by demonstration of reason, against those which beleieve not Scripture: 1. *Deus perfectus est, &c. God is perfect: Si multos asserimus deos, in multis differentiam contemplari oportet: If we affirme many gods, in many we must needs find a difference: Si autem differentia in eis, ubi perfectio? But if there be a difference among them, where is perfection?* For if there be difference in respect of wisdom, goodnesse, vertue, à *perfecto deficit*, there is a failing in perfection: if there be no difference, but an *identitie*, there must also needs bee an *unitie*, in the Godhead. 2. *Deus incircumscriptus est*, God is incircumscribable, he cannot be circumscribed, defined, or limited to a place: *Quomodo, si multi diversi{que} sunt, incircumscripti erunt? &c. But if they bee many and divers, how can they bee incircumscribable?* For wheresoever is one, there cannot bee another. 3. *Differentia contrarietatem inducit* &c. Difference bringeth contrariety, and repugnance: if then the world were governed by many, how can it be, but it should be corrupted, and dissolved? *Attenta in his ipsis gubernantibus pugna:* considering the strife betweene these governours. To this purpose *Damascen lib. 1. de fid. orthodox. cap. 5, 6, 7.*

Bernard also thus setteth forth the unity of the Godhead: God is one, but not as the Sunne or Moone is one, because there is not another: But he is *Vnus sibi, idem est semper & uno modo:* But he is one to him|selfe, the same alwayes, and after the same manner; so is not the Sunne and Moone: *Clamat uter{que} se non esse unum sibi, ille motibus, esta defectibus suis: Both of them proclaime, that they are not one and the same with themselves, the one by his motions, the other by the waine, and changes:* So *Bernard lib. 5. de considerat.*

But against the unity of the Godhead, it will be thus objected out of the 82. *Psal. vers. 6. I said yee are Gods, and ye are children of the most high.* *Origen* thus answereth, he calleth them, *Deos, tanquam à Deo de|itos, &c. Gods, but made Gods by God: Ver• Deus, unus est Deus, caeteris, qui ab ipso creati sunt, contulit nomen istud, non natura, sed gratia: The true God is but one God,*

unto the rest, which were created, not nature, but grace hath given this name: Origen. in mandat. primum.

That place also of the Apostle will be objected, 1. Cor. 8.5. *Though there be that are called Gods, whether in heaven, or in earth, as there be many Gods and many lords, &c.*

* To this Cyrillus maketh this answer: *Nuda appellatione honorantur; alterius ab ipso existens naturae, &c.* They are so called only in name, being of another and divers nature from God, &c. that is, they are so called of those that ignorantly worship them: the Gentiles tearme their Idols Gods, which are none: therefore it followeth in the same place of the Apostle, *Yet unto us, there is but one God.* Howsoever the Heathen being blinded, have imagined to themselves divers Gods: yet the people of God, to whom the Lord

Page 275

revealeth the truth, acknowledge but one God. Cyril also in the same place, thus answereth touching the other place: *Nunquid igitur, qui honorati sumus, ut vocemur Deo, propterea naturae nostrae mensuram ignorabimus?* Shall we therefore, which have received this honour to be called Gods, be ignorant of the measure and condition of our nature?

3. *Doctrin.* That the beliefe in the Trinity is commanded in the first precept.

AS this Commandement enjoineth us to beleieve the unity of the Godhead, so therein also is implied a Trinity of persons, the Father, Sonne, and holy Ghost, who as one God, are of us to be worshipped: for thus it may be concluded out of this precept. Jehovah the only God, is to be worshipped; but nor the Father onely, but the Sonne, and the holy Ghost are of us to be worshipped: *Ergo*, the Father, Sonne, and holy Ghost are that one God. *Simler.* So our Saviour saith, *Yee beleieve in God, beleieve also in mee, Ioh. 14.1.* Christ the Sonne of God, is God, because he is to be beleaved upon. And againe, *This is life eternall, that they know thee to be the only very God, and whom thou hast sent Iesus Christ, Ioh. 17.3.* God the Father then, and Christ his Sonne, are the only very God.

And that the Sonne of God is to be worshipped with the Father, the Prophet David sheweth, *Psal. 2. 11, 12. Serve Iehovah in feare, &c. Kisse the Sonne lest he be angry.* In the former verse, whom hee calleth Sonne here, he nameth Jehovah. So wee reade in the words of the Prophet Agur, *Prov 30.4. Who hath established all the ends of the world, what is his name, and what is his Sonnes name, if thou canst tell?*

Further, that the Spirit of God, is also one God with the Father and Sonne, to be worshipped and glorified, beside plentiful evidence out of the new Testament, which shall not need to be inserted here, because we are in hand with the law of the old Testament; sufficient testimony may be taken from the law, and Prophets: as *Gen. 1.1. The Spirit of God moved upon the waters:* But God only created the world. So likewise the renovation of the heart, is onely the worke of God, because it is a new creation: as David saith, *Create in me a new heart, Psal. 50.10.* but this is also the worke of the Spirit: *Take not thine holy Spirit from me: ibid. vers. 11.* Likewise it is only Gods worke to teach us his will, and to bring us to life eternall: but this is wrought by the Spirit, *Psal. 143.10. Teach mee to doe thy will, for thou art my God, let thy good Spirit lead me unto the land of righteousness.*

Ambrose very fitly proveth the Spirit to be God, by that place, *Iudg. 14.5.* where it is said, *That the Spirit of the Lord came upon Sampson:* But *Iud. 16.20.* after his lockes were polled, it is also said: *Hee knew not that the Lord was departed from him:* Hee which came upon him before was

the same, that departed from him now; there called the Spirit of the Lord, and here the Lord and Jehovah: therefore the holy Spirit is Lord and Jehovah. *Ambros. lib. 2. de Spirit. cap. 2.*

Damascen doth thus excellently prove the Trinity by this demonstration: *Vnus Deus, non sine Verb est: God being but one, is never without the Word*; but this Word hee hath in himselfe begotten of his owne substance, not like unto our word, which hath no substance, but vanisheth in the aire, because the condition of our nature is temporall: But like as our word proceeding from the mind, *ne{que} per totum menti idem est, &c.* is neither the same with the mind, nor yet altogether divers from it: So is the Sonne unto the Father, which is his Word, the same in substance, but divers in subsistence: *Oportet autem & Verbum Spiritum habere: nam & verbum nostrum nequaquam spiritus est expers*: But the Word also must have a Spirit, for neither is our word without a spirit: but here is the difference, our spirit is not of the same substance with us, but the drawing in of the aire, for wee are of a compound nature: but the Spirit of the Word, is of the same substance with the Word. To this effect *Damascen lib. 1. de fide orthodox. cap. 6.7.*

And in the same place he useth another demonstration: *Impossible est Deum destitutum esse nativae fecunditatis. &c.* It is impossible that God should bee destitute of naturall fecundity: The Lord therefore must needs beget, *Sed ex propri substantia generat*, but he begetteth out of his owne substance, and that from all eternity: for if the Sonne had not beene from the beginning coexistent with him, of whom hee was begotten, we shall bring in a change of his substance: *Nam cum non esset Pater, postea factus est Pater*, for so, when he was yet no Father, he afterward should become a Father, &c. *Damascen ibid.*

Thus out of the first Commandement, both the unity of the Godhead, and the Trinity is concluded: as *Bernard* thus elegantly inferreth: *Quid sibi vult iste, ut ita loquar ine numero numerus? si tria. quomodo non numerus? si unum, ubi numerus? What meaneth this number without a number? if there be three, how can there be but a number? if one, where is the number? But here I have what I may number, and what I may not number: there is one substance, and three persons, &c. Bernard. lib. de considera.*

Thus by the unity of nature the error of the Gentiles is abolished, and by the joyning of the Word and the Spirit to the Father, the Jewish opinion is overthrowne: *Et ex utraque secta nobis accedit utilitas, ex Iudaica opinione naturae unitas, ex Gentilitia sola personarum discretio: So by either sect wee receive some profit, by the Jewes opinion the unity of nature, by the Gentiles, the discerning and difference of the persons only. Damasc. ibid.*

Transgressors then of this Commandement concerning the unity of the Deity, and Trinity of the persons, are 1. They which affirme and hold one God, but deny the three persons: as the Montanists,* and Marcellians in times past, and the Turkes and Jewes now. 2. They which hold not the distinction of three persons only, but the division also of substance, as the Tritheists. The Arrians and Eunomians are of the same sect *qui filium Deum confitentur, sed conditum asseverant: which confesse the Sonne to bee God, but yet affirme him to be made*: So they bring in another God, contrary to this precept, *Thou shalt have no other Gods, &c. Theodoret*. 3. They which brought in a quaternian of persons, as *Anastasius* the Emperour, and

the Apollinarians. 4. They also which affirme the three persons to be but three names given unto God in Scripture: and therefore they say that the Father became man, and suffered for us: which are therefore called *Patripassians*.

1. *Confut.* That justifying faith is not contained or commanded in the law.

1. BUt although to beleve in the Trinity be commanded in the first precept, to adore and worship the Father, Sonne and holy Ghost, as the only God: yet it followeth not that justifying faith, which properly belongeth to the Gospell, whereby we apprehend Christ and his merits, should be containd and included in the law: therefore we mislike that assertion of *Bellarmino*, concurring therein with other Romanists, *That the Gospell differeth from the law, as a perfect thing from an imperfect: and that the Gospell is contained and included in the law, as the tree in the seed.* *Bellarmino. de justif. lib. 4. cap. 4.* Some Protestants also come somewhat neere this opinion: as *Marbachius* saith, that they offend against this precept, *Qui Christi cognitione carent, quae cognitio, non alia re, quàm fide in Christum constet: Which want the knowledge of Christ, which knowledge consisteth in nothing else, than in faith in Christ.* *Marbach. Commentar. in hunc locum.* Against this opinion, that faith in Christ is not commanded in the Morall law, the reasons follow afterward, but first the question must further be explained.

* 1. First then we are to distinguish of faith: which is of foure kindes or sorts: 1. There is *fides initialis*, or *fundamentalis*, the faith of beginnings, or the fundamentall faith: whereof the Apostle speaketh, *Hebr. 11.6. That he which commeth unto God, must beleve that God is, &c.* And this kinde of faith toward God, the Apostle referreth to the doctrine of *beginnings*, *Heb. 6.* 1. This faith apprehendeth onely the being and essence of God: to know him to be the only Lord. 2. There is another faith, called *fides miraculorum*, the faith of miracles, touched by the Apostle, *1. Cor. 13.2. If I had all faith, so that I could remove mountaines.* 3. There is *fides historica*, an historicall faith, which beleeveth all things to bee true, that are written in the Scriptures: * in which sense, S^r *James* saith, *The Devils beleve and tremble*, they beleeve there is a God, and that all is true which the Scripture speaketh of God, of his justice, power, punishing of sinners, rewarding of the righteous. 4. There is beside these a justifying faith, whereof S^r *Paul* maketh mention; *In that I now live in the flesh, I live by faith in the Sonne of God, who hath loved me, and given himselfe for me, Galath. 2.20.* This faith is the life of the soule, whereby hee which beleeveth is able in particular to apply unto himselfe the merits of Christs death. Now this is the difference betweene these foure kindes of faith: the first apprehendeth the essence and being of God: the second, the faith of miracles, his power: the third, which is the historicall faith, his truth: the fourth, namely the justifying faith, his mercie. The three first, to beleve God to be, to beleve him to bee omnipotent, to beleve him to be just and true, are included in the first precept, *Thou shalt have no other Gods, &c.* but not the last: wherein is the error of the Romanists, that make all these kindes of faith the same in substance, differing only in property: which if it were true, then it were possible for them that have the one faith, to have the other, and so Devils also, which in some sort doe beleve, should also be capable of justifying faith. But this matter, that all these kindes of faith are not the same in substance, nor of like nature with the justifying faith, * is shewed elsewhere, whither I referre the Reader.

2. Further, we are to distinguish of the law: for it is taken sometime more largely, either for all the Scriptures of the old Testament: as *Luk 16.17. It is more easie that heaven and earth should passe away, than that one title of the law should fall.* So *Ioh. 15.25. It is written in their law, they have hated mee without a cause:* which testimony is found in the Psalmes, *Psal. 35.19.* or else the law is taken for all the bookes of *Moses*: and so the Law and Prophets are named together. *Matth. 7.12. This is the Law and the Prophets.* But the law is sometime taken more strictly for the Morall law, whereof the Apostle speaketh, *Rom. 7. I knew not sinne but by the law:* and so S^r *Paul* opposeth the law of workes, to the law of faith, *Rom. 3.27.* Now as the law is taken generally, either for all the old Scriptures written by the Prophets, or for the writings of *Moses*, it cannot be denied, but that faith in Jesus Christ, is in this sense both contained and commanded in the law: for of Christ the Lord spake by the mouth of his Prophets, *Luk. 1.70.* And *Moses* wrote of Christ: as our Saviour saith, *Had yee beleaved Moses, yee would have beleaved me: for Moses wrote of mee, Ioh. 5.45.* But as the law is taken strictly for the Morall law, the law of workes,

which containeth only the ten words or Commandements, so we deny this justifying faith to bee com|manded in the law.

3. *Indirectly*, or by way of consequent it will not bee denied, but that this faith also is implied in the law: because we are bound by the law to beleve the Scriptures, and the whole word of God: for this is a part of Gods worship, to beleve his word to be true: and so some define faith: *Est certa persuasio, qua assentimur omni verbo Dei nobis tradita: It is a certaine perswasion, whereby wee give assent to all the word of God. Vrsin.* And so by this precept wee are bound to receive all the promises and doctrines con|cerning Christ delivered in the old and new Testament. But *directly* as a part and branch, and so a worke of the law, * wee deny justifying faith to be in this precept, or any other, prescribed or commanded. The reasons are these:

1. The Morall law and the Gospell differ in the very nature and substance: for the one is naturally imprinted in the heart of man, the other is revealed and wrought by grace. The first the Apostle testifieth, where he saith: *The Gentiles which have not the law, do by nature the things contained in the law, Rom. 2.14.*

Page 277

The other also is witnessed by the same Apostle, *Rom. 2.24.* We are justified freely by his grace. The argulment then may be framed thus: The morall law is graft in the heart of man by nature: but faith in Christ is not by nature, but by grace above nature: for if it were naturall, all men should have faith, which the Apostle denieth, *2. Thessal. 3.2.* Faith then in Christ belongeth not to the law. Therefore it is strange, that *Bellarmino* confessing in another place, that *praecepta decalogi sunt explicationes juris natura: that the pre|cepts of the decalogue are the explications of the law of nature, Lib. 2. de Imaginib. Sanctor. cap. 7.* could not inferre hereupon, that the precepts of faith and of the Gospell are no explications of the law of nature, and therefore have no dependance of the morall law. *Ambrose* useth this very argument: *Nemo sub lege fidem constituat, lex enim intra mensuram, ultra mensuram gratia: Let no man place faith in the law: for the law is within the measure (and compasse of nature) but grace is beyond measure. Ambros. in 12. Luc.*

2. The effects of the law of works, and the law of faith are divers: for the one worketh feare, the other love and peace, as the Apostle saith: *Ye have not received the spirit of bondage to feare againe, but yee have received the spirit of adoption, whereby we crie Abba Father, Rom. 8.17.* Again the Apostle saith, *The letter killeth, the Spirit giveth life, 2 Cor. 2.6.* Thus then the argument standeth: the same thing cannot bee the instrument of contrary things, of life and death, peace and terror, love and feare: for a *Fountaine cannot make both salt water and sweet, Iam. 3.12.* But the law is the minister of death, of feare and terror: *Ergo*, not of life and peace, and so consequently not of the faith of the Gospell, which bringeth all these.

3. The same thing doth not both make the wound, and give a plaister to heale it. The law doth shew us our sinne, faith by grace in Christ healeth it: the law reviveth sinne: *Without the law sinne is dead, Rom. 7.8.* but we are dead to sinne, and alive to God in Iesus Christ our Lord, *Rom. 6.11.* The same cannot make us both to die unto sinne, and revive sinne: the law doth the one, therefore not the other. So *Augustine* saith: *Ad hoc data est lex, ut vulnera ostenderet peccatorum, qua gratiae benedictione sanaret: Therefore was the law given, that it should shew the wounds of our sinnes, which it should heale by the benediction of grace. August. de poenitent. medic.*

4. The Preachers, publishers, and givers of the law and Gospell are divers: *The law was given by Moses, but grace and truth came by Iesus Christ, Ioh. 1.17.* But if justifying faith were

commanded in the law, then grace also should come by the ministrie of *Moses*, that gave the law. This is *Bernards* reason, who further inferreth thus: *Venit proinde gratia plenus & veritate Dominus noster, &c. Therefore Christ our Lord came full of grace and truth; that what could not bee done by the law, might bee fulfilled by grace. Sermon par. 28.*

5. The qualities and conditions of the law and the Gospell are divers, the law promiseth life to him that worketh: *Moses thus describeth the righteousness of the law, That the man which doth these things, shall live thereby, Rom. 10.5.* But the Gospell requireth not the condition of working, but beleeving, *to him that worketh not, but beleeveeth in him that justifieth the ungodly, his faith is counted for righteousness, Rom. 4.5.* If then faith were commanded in the law, to beleeve, should also be a worke of the law: then the Apostles conclusion were in vaine: *I conclude that a man is justified by faith, without the works of the law.* But if faith be excluded out of the works of the law, then it is not commanded or contained in the law, for then it should be a worke of the law.

2. Further, the invocation of Angels and Saints, which is commonly practised, and stifly maintained in the Church of Rome, is another apparent transgression of this first commandment: because they give a speciall part of the divine worship, which consisteth in prayer, and invocation, unto the creature. First we will see and examine the arguments, produced by the Romanists, in defence of this superstition, and then by other reasons out of the Scriptures convince and confute them.

The Romanists Arguments answered, brought in defence of the invocation of Saints.

1. The Saints doe pray for us: therefore we may and ought to pray them. The antecedent or first part, that the Saints doe pray for us, they would prove by these places of Scripture: *Exod. 32.13. Moses thus saith in his prayer, Remember Abraham, Izhak and Iakob thy servants, &c. Ierem. 15.1. Though Moses and Samuel stood before me, yet could not my affection be toward this people. Baruch. 3.4. O Lord God almightie, heare now the prayer of the dead Israelites. 2 Macchab. 14.15. And Onias spake and said, This is a lover of the brethren, who prayeth much for the people, to wit, Ieremias the Prophet of the Lord.*

Answ. 1. As for the testimonies cited out of *Baruch*, and the booke of *Macchabees*, they prove nothing, because they are no books of Canonically Scripture. 2. The other testimonies are impertinently alleaged: for in the first *Moses* maketh no mention of the prayers, which *Abraham, Izhak* and *Iakob* should make for the people, but of the covenant which the Lord made with them. In the other, of an *hypotheticall* and *conditionall* proposition, they make a *categorical* and absolute affirmation: The text is, *If Moses and Samuel stood:* they inferre, that *Moses* and *Samuel* did stand. *Simler.* But it may better be answered: that if these were alive among the people to stand before the Lord for them in prayer, &c. as see the like, *Ezech. 14.14.* Though these three men, *Noah, Daniel* and *Iob* were among them, they should deliver but their owne soules by their righteousness. 3. The Saints doe pray unto God by their generall wishes and desires, as wishing that the Kingdome of God were accomplished▪ as *Revel. 6.10. The soules under the Altar crie with a loud voyce, saying, How long Lord, &c. doest thou not judge and avenge our blood.* But our particular necessities they are ignorant of, and so doe not make particular requests

for us: therefore the argument followeth not; they pray by their generall desires for the Church: *Ergo*, they pray for us in particular. 4. Seeing that the Romanists doe hold, that the Patriarks and Fathers of the old Testament, were in *Limbo*, which they make a member or part of hell: they doe contradict themselves, in making them mediators and intercessors in heaven.

2. *Argum.* The Angels, they say, know our affaires and pray for us: As *Zachar. 1.12. The Angell of Iehovah answered and said, O Lord of hosts how long wilt thou bee unmercifull to Ierusalem? &c.* Therefore it is lawfull to pray to the Angels.

Answ. 1. That the Angels doe report our affaires unto God, and so may make relation of our prayers and words also, as of our other gests and acts unto God as the Lords messengers and ministers, we will not denie: but that they make any particular requests for men, the Scripture no where speaketh, and we are not bound to beleve: the relation of our prayers unto God is one thing, and mediation and intercession is another. 2. That Angell of *Iehovah*, which prayed for Jerusalem, was the Lord Christ, who maketh intercession for his Church: unto whom the rest of the Angels returne their message, *vers. 11. who is al|so called Iehovah, vers. 20.* 3. Neither doth it follow, if it could bee proved out of Scripture, that the Angels prayed fo• us, that we are to pray to them: because they are not alwayes present to heare us: and we are forbidden in Scripture to worship them, *Revel. 22.9.* and therefore to pray unto them, which is a part of divine worship.

3. *Argum.* The Saints that are living doe one pray for another, much more the Saints being dead, because their charitie is more perfect: and seeing there is a communion of Saints, as of the living▪ so al|so of the dead, which communion being not in faith and hope, whereof there is no more use with them, that are at rest, it remaineth it is in charitie: As therefore we may request the living to pray for us, so we may pray the dead also, to entreate for us.

Answer. 1. The argument followeth not, for the Saints alive doe one know anothers necessitie, so do not the Saints departed this life: *Isay 63.16. Abraham is ignorant of us, and Israel knoweth not us:* and they might as well inferre thus; The Saints alive doe one instruct and teach another, *Ergo*, much more the Saints departed. 2. Their charitie is scene, in that they doe in generall long to have us joynd with them in that blessed estate, though in particular, because they know not our wants, they cannot wish our supplie. 3. And though it be granted that this communion is in charitie, this proveth no particular inter|cession made by them for us: but as we in generall give thanks in earth, for their peaceable departure, and deliverance from the miseri•s of this life: So they in generall desire, that we may be partakers of the same blessed rest with them. 4. Wee request the living to pray for us, because they are present with us, but the dead are absent, and heare us not: it may as well be inferred from hence, that we may also consult with the dead, and aske counsell of them: which is directly forbidden, *Deut. 18.11.*

4. *Argum.* *Absolom* could not bee admitted to his fathers presence, till *Ioab* had mediated for him, and *Bethshaba Salomons* mother, entreated for *Adoniah*: So it is necessarie to have mediators to come unto God.

Answer. 1. We have also one sufficient Mediator Christ Jesus, who is able sufficiently to reconcile us unto God. 2. Though many mediators are used in Princes Courts: because either the Prince is ignorant of our affaires, or his affection estranged: yet it is not so with God, who knoweth all things, and the love of Christ toward us exceedeth the love of all other inferiour mediators which men can seeke unto. 3. The example of *Bethshaba*, is unfitly alleaged, for shee obtained not her suite.

5. *Argum.* Invocation of Saints is warranted by the Scripture: 1. *Gen. 48.16. Iacob* saith concerning *Iosephs* two sonnes: *Let my name be named upon them.* 2. *Iob 5.1. Eliphaz* saith to *Iob*, *Call now, if any will answer thee, and to which of the Saints wilt thou turne thee?* 3. *Praise the Lord in his Saints, Psal. 150.1.* 4. *Eze•h. 22.30. I sought for a man among them, that should make up the hedge, and stand in the gap before ◇◇ , &c. but I found none.*

Answer. 1. *Iacob* meaneth by that phrase, that they should be called by his name, and counted as his children, as the same phrase is used, *Isai. 4.1. seven women shall take hold of one man, and say, &c. Let thy name be called upon us:* who will say, that they prayed to their husband? they desire to be called by his name. 2. Though that had beene *Eliphaz* meaning, that *Iob* should have made some

of the Saints departed, his patrones: yet because *Iobs* friends maintained an evill cause, and afterward are reprov'd of God for it, all that they say, is not to be justified: but that is not *Eliphaz* meaning; he speaketh of the Saints and righteous living, to see if *Iob* could finde among any of them a patron to defend his cause. 3. The place in the Psalm is to be read, Praise God in his Holinesse. *Iun.* Or in his Sanct^{ari}. *Vatab.* Neither doth it follow, because God is praised in his Saints, therefore wee are to pray to Saints: as it followeth in the next words, *Praise him in the firmament*: will they have also the firmament prayed unto. 4. That place in *Ezechiel*, is understood of men living, not of the dead.

6. *Argum.* The honour given unto the Saints, redoundeth unto Christ, as he saith, *Matth.* 25.45. *In as much as yee did it, unto one of the least of those, ye did it unto me.*

Answ. Our Saviour speaketh of his members living here upon earth, to whom we are to extend our charitie, not of the dead: and of such honour, as is due unto the Saints, not of that which is due unto God, for to give that to any creature, were not to honour, but dishonour God.

7. *Argum.* Many miracles have beene done, at the tombes and sepulchers of the dead, where prayers are made: therefore God is well pleased, that they should be prayed unto.

Answer. 1. The argument followeth not: so by the touching of *Elishaes* bones, one that was dead was restored to life: this was to confirme their doctrine and propheticall calling. 2. Many of those

miracles are fained, and small credit is to be given unto them. 3. Some of them were wrought by the operation of Satan to deceive: as the Lord warneth his people to take heed of such false Prophets which shew signes, *Deut.* 13. And S. *Paul* saith, *That Antichrist shall come by the power of Satan, &c. in lying wonders.* Among the Gentiles, such miracles and wonders also were wrought. This may suffice for an answer to their reasons. Our arguments follow.

Reasons out of Scripture, disproving the invocation of Saints.

1. There is neither precept nor example extant in Scripture, to warrant the invocation of Saints, the Scripture sendeth us to God: *Call upon me in the day of trouble* and our Saviour teacheth us to pray to his Father, *Our Father*. In matters of doctrine, an argument drawne negatively from the Scriptures, doth conclude strongly.

2. The Saints know not our affaires: *Abraham is ignorant of us, Isai.* 63.16. they are not present to heare us, they are at peace, their soules rest under the Altar, *Revelat.* 6. they do not know our hearts, therefore they are not to be prayed unto: all these things are requisite in them, to whom we should offer our prayers. But they say, that the Saints in the divine essence, as in a glasse doe behold our affaires. *Contra.* Whether doe they behold all, or what it pleaseth God to shew them? not the first, for they know not the time of the comming of Christ to judgement: if the second, then God must first be prayed unto, to reveale our affaires unto them: were it not then much better for us to goe the next way unto God?

3. S. *Iohn* saith, *We have an Advocate with the Father, Iesus Christ the righteous,* 1 *Ioh.* 2.8. We need then no other Advocates: for we have greater cause to doubt of the love and inclination of the Saints toward us, than of the love of Christ.

4. Christ biddeth us aske in his name, and promiseth we shall receive, *Ioh.* 16.24. Then are prayers made to others superfluous: seeing by Christ we are promised to obtaine our requests.

5. There is none other name under heaven, (than Christs) whereby wee must be saved: If we have sal|vation in Christ, then all other good things: It is the Apostles reason: If God gave his Sonne for us, *How shall he not with him give us all things also? Rom. 8.32.*

6. This invocation of the Saints, maketh a way for superstition and Idolatrie, for so the Heathen did invoke the name of the dead, and place them in the number of the gods, erect Temples and Altars, and consecrate festivall dayes unto them.

7. God onely is to be worshipped; invocation is a part of the divine worship; therefore to bee yeel|ded unto God. They would shift us off here, with a distinction of religious adoration: one which is in the highest degree, and so proper unto God, another inferiour, which may bee yeelded to Angels and Saints.

Contra. In that adoration, which they yeeld unto Saints, they doe the same things, which they offer unto God: as in consecrating of Altars, Temples, Holydayes unto them: and they doe attribute unto them *omnipresence*, and *omniscience*, to know all things, and to be every where present, in a manner as they ascribe these things to God. *Ex Simler.*

Morall Observations upon the first Commandement.

1. *Observ.* The neglect of the honour and worship of God the cause of calamities in the world.

THis first precept, which commandeth the worship of God, teacheth what is the cause why the Lord punisheth the world with famine, warre, unseasonable weather, scarcitie of the fruits of the earth: even because his worship is neglected, as the Lord saith by his Prophet: *Because of my house, that is wast, and you runne every man to his owne house: therefore the heaven over you stayed it selfe from dew, and the earth stayed her fruit, Hag. 1.9.* Cyprian to the same purpose thus elegantly writeth: *Queris quòd nunc tibi minùs uberes fontes, &c. Thou complainest, that now adayes the fountaines are not so flowing, nor the aire so wholesome, nor the raine so plentifull, nor the earth so fruitfull, &c. Tu enim Deo servis, per quem tibi cuncta deserviunt? tu famularis illi, cujus nutu tibi cuncta famulantur? For doest thou serve God, by whose meanes all things serve thee? Doest thou wait on him, by whose becke all things waite on thee? Cyprian, contra Demetrian.* Whereby we are admonished, that when such calamities and judgements are in the world, we should returne to our dutie, and set up the worship of God, and give him the praise: then will hee in mercie returne unto us, as hee saith by his Prophet: *Build this house, and I will bee favourable in it, Hag. 1.8.*

2. *Observ.* Not to trust in riches.

AGaine, this precept reproveth them, which put their trust or confidence in any thing beside the Lord: as they doe which put confidence in man, or repose their trust in riches: And therefore the Apostle doubteth not to call the covetous man, an Idolater, *Ephes. 5.5.* because hee thinketh his life standeth in the abundane of riches: *David* therefore exhorteth rich men, *If riches increase, set not your heart upon them, Psal. 62.11.*

3. *Observ.* Against those that run unto Witches and Soothsayers.

FURther, as in this Commandement, witchcraft and all kinde of sorcerie is forbidden, so also is it a wicked and abominable thing to seeke unto Witches, and Soothsayers, which is condemned by the Prophet *Isay 8.19.* *When they shall say unto you, enquire at them, that have a spirit of divination, and of the Soothsayers, &c. should not a people enquire after their God? from the living to the dead?* For herein foolish people offend two wayes, in forsaking God, and running

unto such meanes, which cannot helpe them: as the Prophet *Ieremie* saith, *My people have committed two evils, they have forsaken me the fountaine of li/ving waters, to digge them pits, even broken pits, that can hold no water, Ierem. 2.13.* So *Ahaziah* King of Israel sending to *Baalzebub* for recoverie of his hurt, found therein no helpe; and beside, he shewed his infidelitie, in not seeking unto the God of Israel, *2 King. 1.16.*

Vpon the second Commandement.

I. Questions discussed.

QUEST. I. What a graven Image is.

4. *THou shalt make thee no graven Image, neither any similitude, &c.* 1. Some in stead of *sculptile* graven, read, an Idoll, and they make this difference betweene an Idoll, and an Image or similitude: An Idoll is a representation of a thing that is not, neither hath any being in the world: as if one should make the Image of a mans bodie, with the head of a dog, or a bodie with two faces: such a shape, *Quam o•lus non vidit, sed animus sibi fingit*, which the eye hath not seene, but the minde imagineth, they say is an Idoll: a similitude or Image is of such things, as are seene in the world: and to this purpose they alleage that saying of the Apostle, *1 Cor. 8.4. We know, that an Image is nothing in the world. Gloss. ordin. ex Origen. Con/tra.* But this place of the Apostle is not rightly applied: for there the Apostle speaketh in generall of all the Idols of the Heathen, of what shape or fashion soever, that they were a• nothing in the world, that is, vaine things, which mens superstitions fancies had devised: which saying of the Apostle, is agreeable to that of *Samuel*, where the Prophet exhorteth the people to serve the Lord, *And not to turne backe after vaine things, which cannot profit you, nor deliver you, 1 Sam. 12.21.* And further, the word *pesel* here used, signifieth any thing that is graven, of *pasal* to grave. *Oleaster.* 2. This then is the difference betweene these two words, *pesel*, a graven Image, and *temunah*, a similitude or likenesse: the first is a picture proportioned and fashioned out of stone, wood or mettle, and so carved, and graven: a similitude is an Image *Picta in plani•superficiebus ex solis coloribus facta*, painted in plaine tables, onely made of colours: and these similitudes, though they be evill, yet *Non tantum nocent sicut statuæ*, doe not so much hurt, as the other resemblances, because these come nearer to •he nature of things living, and so may more easily deceive. *Tostat. quast.* 3. So also *Lyrar.* 3. Some Hebrewes thinke, that *temunah* signifieth any similitude, either of things visible, or invisible: but *Oleaster* thinketh, tha• the representation of things visible, is rather understood by this word, as *Deut. 4.15.* it is said, *Yee saw no ◇◇ in the day that the Lord spake unto you:* the first opinion is more probable, because the invisible spirits, as Angels use to be pictured, as well as visible things.

QUEST. II. What things a similitude must not be made of, to worship.

THat are in heaven above, &c. 1. By this are forbidden first the worshipping of the celestiaall bodies, as the Sunne, * Moone, and the Starres, as is more at large shewed, *Deut. 4.19.* for the Gentiles worshipped these: whose corruption the Israelites followed: as the Idolatrous Kings of Judah did dedicate houses to the Sunne, *2 King. 23.11.* and the superstitious women did offer incense to the Moone, whom they call the Queene of heaven, *Ierem44.18.* They were not then to make any similitude of these celestiaall bodies, to worship them. Beside, the fowles of the aire are comprehended under those things that are in heaven: as it is explained *Deut. 4.17. Or the liknesse of any feathered fowle, that flieth in the aire:* for the Gentiles al|so worshipped fowles and birds; as the Eagle which they consecrated to *Iupiter*; the Dove to *Venus*, the Peacocke to *Iuno*, the Raven to *Phoebus*, the Bat to *Minerva*: *Tostat. quæst.* 4. 2. Neither were they to make any likenesse of beasts of the earth to worship them: * for divers of the Heathen did adore the terrestri|all creatures: as the Egyptians made *Apis*, which was a pide Bull, their god: they also worshipped a Ramme: for so they pictured *Libycus Ammon* with a Rammes head: and generally the Egyptians wor|shipped all those cattell, which the Hebrewes used to sacrifice unto God, as it

appeareth *Exod.* 8.26. 3. They are forbidden also to make the likenes of any thing in the waters, as fish, or other creeping things, as it is further explained, **Deut* 4.18. For the blind Gentiles did worship fishes: for although at the beginning, when Idolatrie was first taken up among the Heathen, they at the first fell not to this grossenesse: because in those first ages, navigation was not so common, and so they had not any great experience of the waters, and fish: yet afterward, the fondnesse of the Heathen brought them also into this foolish vaine, to worship fishes: as the two fishes they made one of the signes in the Zodiak, because *Venus* and *Cupid*, two of their gods, when they fled away from *Tipheus* the giant, did take upon them, as their Poets faine, the shape of two fishes: likewise, they set the Delphine as a signe among the starres, in memorie of *Ari•n* the Musitians deliverance, *** who being cast into the Sea by the mariners that robbed him of his riches, was carried by a Delphine, being allured by his musicke, safe to the land. *Ex Tostat. quaest.* 4. 4. The waters are said to be under the earth, not in respect onely of the higher parts of the earth, or because it descendeth

into the concavities, and hollow places of the earth, *cum tamen sit supra terram*, being yet of it selfe situate above the earth, as *Tostatus*: but rather, as *Cajetane* thinketh, *Situs aquarum est terra habitabili inferior*, the situation of the waters is indeed lower than the habitable earth: as it is said to be founded upon the seas, *Psal.* 24.2.

QUEST. III. Of the difference betweene bowing downe and serving.

Vers. 5. *Thou shalt not bow downe to them, neither serve them, &c.* 1. *Cajetane* referreth both these unto the externall act of worship, as in bowing the knee, uncovering the head and such like, and offering of sacrifice: which he understandeth under the name of service: *Omnis enim oblatio sub servitutis nomine comprehenditur: For all kinde ob oblations are comprehended under the name of service.* The internall act of adoration hee would have contained in the former precept, *Thou shalt have no other gods, &c.* To the same purpose *Tostat. quaest.* 4. But this being a divers commandement from the former, it forbiddeth all kinde of worship of Idols, both externall and internall: Idolatrie is the proper transgression of this precept, and therefore therein is absolutely and generally condemned. 2. Their opinion then is rather to bee received, that doe thus distinguish these two: the first word *shacah*, to bow downe, signifieth that outward worship, which is done by the bodie, or the members thereof: the other word *ghabad*, betokeneth to serve: and it importeth such, service, as the servant yeeldeth to his master. *Oleat.* which is in the minde. So also *Pr•copius: Cultus proficiscitur ex animo, adoratio fit specie quadam cultus: Worship proceedeth from the minde, adoration is in outward shew.* He that worshipped Idols, doth also adore them, that is, outwardly: but he that adoreth, or boweth himselfe unto them, that is, by externall gesture, doth not alwayes worship. As a man may be constrained by torment to give outward adoration to Idols, which in his minde he knoweth to be nothing. So it is forbidden, *ut nec affectu colas, nec specie adores*, that neither thou worship them in affection, nor adore them in shew: *Gloss. ordinar. Nec excusatur Marcellinus Papa, qui tamore impulsus exteriori actu obtulit illis thura: Neither is Pope Marcellinus excused, who being compelled by feare, did in externall act offer incense unto them. Cajetane.*

QUEST. IV. In what sense the Lord is called a jealous God.

Vers. 5. *I Am the Lord thy God, strong, jealous.* 1. *Origene* sheweth well how the Lord is jealous of his people: *Zelans dicitur Dominus, quia animum sibi mancipatum non patitur demonibus admisceri: The Lord is said to be jealous, because he will not suffer the soule addicted to his service, to have any societie with devils.* Like as a man is jealous over his wife, but that shee may keepe her selfe onely to his love, but for other women hee careth not: So the Lord was jealous

over his people: but as for the Gentiles, hee suffered them to continue in Idolatrie, he was not jealous over them. The jealousie therefore of the Lord proceedeth from his love: but if his people, whom he is jealous of, shall commit spirituall fornication still, then the Lord threatneth to cast them off, and to be no more jealous of them: as the Lord saith by his Prophet, *My jealousie shall depart from me, and I will cease, and be no more angrie, Ezeck. 16.42. Zelus itaque charitatem declarat: The zeale therefore of God sheweth his love. Theodoret. 2. Zelare dicitur Deus cum creaturam, quam non vult perire, castigat: God is said to be jealous of his creature, which he doth chastise and correct, that it perish not. Augustin. 3. The Manichees tooke exception to this, that the Lord calleth himselfe a jealous God: which they tooke to be an affection unmeet for God: and so they would deprave the author of the old Testament. To whom Augustine maketh this answer: That like as the wrath of God, *non est perturbatio mentis, sed potentia vindicandi*: is no perturbation of minde, but his power of revenging: *sic zelum Dei non cruciaum animi, &c. So the zeale of God we understand, not to be a vexation of the minde, such as the husband is tormented with against the wife, or the wife against the husband, sed tranquillissimam sincerissemam{que} justitiam▪ but Gods most sincere and calme justice, &c. And further he excellently sheweth the cause, why the Spirit of God in Scripture useth such termes of God, quae apud homines in vitio poni solent, which among men are taken in the worse part, ut inde admonerentur, &c. that men thereby should be admonished, that even when they speake, as they thinke, with honour of God, they speake not worthily of the divine Majestie: cui honorificum potius silentium, quàm ulla vox humana competeret: to whom honourable silence better agreeth, than any speech of man. 4. Iulian the Apostata also here thus objected: whereas the Lord is said to bee a jealous God; either hee suffered Idols to bee worshipped in the world, then is not Idolatrie to be condemned: or if they were worshipped against his will, then is he not omnipotent.**

Answ. 1. A man is jealous of his owne wife onely, and not of another woman: therefore because God had no care of the Gentiles, as of his owne people that were espoused unto him, he is not said to be jealous of them. 2. Hee suffered them to walke after their owne lusts: not because hee could not have hindred them; but the wise Creator permitteth the reasonable creature to follow the instinct of their nature: yet calling some by grace whom he pleaseth, and punishing the rest for abusing the light of nature, who therefore were left inexcusable, because knowing God by the creatures, they yet did not glorifie him as God: as the Apostle sheweth, Rom. 1.21.

QUEST. V. Of the titles which the Lord here giveth himselfe, and wherefore.

I Am the Lord thy God, strong, jealous, &c. The Lord giveth unto himselfe here foure severall titles, the more to inforce this commination following: 1. He calleth himselfe their God, because he had taken them into his speciall protection, and had bestowed many benefits upon them, therefore they ought to

love him more than any other. Tostat. 2. He is a strong God, potest se veluno nutu vindicare, which can revenge himselfe at his becke. Lippom. And he is strong, as well to effect his promises to the obedient, as to punish the disobedient. Vrsin. 3 Zelotes est nolens habere consortium in amando: He is jealous, he can abide no partner, in that which he loveth. Tostat. And this as well signifieth his indignation, qua commovetur suis contumeliis, whereby he is moved for the contumelies that are offered unto him. Vatabl. as the love of God toward them: for jealousie ariseth, ex amore ejus, qui laditur propter turpitudinem, &c. from the love of him that is hurt, because of some uncleannesse committed, &c. Vrsin. 4. Lastly, in saying, visiting the iniquitie: he sheweth his severitie: in tantum non connivet ad impietatem, &c. he is so farre from winking at

impietie, that hee punisheth it even in the posterity of the wicked, and their sonnes and nephewes. *Lippom.*

QUEST. 6. Of the generall commination and promise annexed.

Visiting the iniquitie, &c. 1. Some take this to be a speciall perswasion added to this commandement, *Quia inter omnia praecepta nullum majus est, quam hoc: Because there is none among all the precepts greater than this.* The generall motive was set before, because he brought them out of the land of Egypt. *Tostat.* 2. But I approve rather their opinion, which take this commination and promise to appertaine unto all the commandements: but to be joynd to this, because it is *fundamentum caeterorum, the foundation of the rest. Vrsin. Huic mandato tanquam principali ex quo alia oriuntur; addidit Dominus minas, &c.* To this com|mandement as the principall, out of the which the other take their beginning, the Lord added threatnings, and promises, &c. *Lippom.* And this is confirmed by the words here following, *vers. 6. to them that love me, and keepe my commandements:* the Lord maketh mention of keeping his commandements, not of one, but of all. 3. It might have pleased God simply to have propounded his commandements: but he both adjoyneth promises to stirre up our dulnesse, and threatnings to terrifie the perverse and froward: which promises are rendred, not as the deserved reward of our obedience: for it is of mercie: as the Lord saith, *shewing mercie unto thousands:* otherwise we doe no more than our dutie, and therefore deserve nothing. *Simler.*

QUEST. VII. How it standeth with Gods justice to punish the children for the fathers sinnes.

The iniquitie of the fathers upon the children, &c. 1. *Theodoret* upon this place hath this singular opinion by himselfe: *Quod nudaē literae insistere impium sit, &c.* That it is evill to insist here upon the bare let|ter, seeing the law saith, *The fathers shall not be put to death for the children, nor the children for the fathers, but every man shall be put to death for his owne sinne, Deut. 24.16.* And he addeth further: *Majores apud Deum sunt comminationes, quā poenae, &c. That God useth greater threatnings, than punishments:* as every one that was not circumcised at the eight day is threatned to be cut off: and yet many in the desert were uncircumcised at that age, whom *Ioshua* circumcised in Gilgal: and so here he thinketh that this is threat|ned onely to terrifie parents from sinning. So *Theodoret.*

Contra. 1. But this were to give great libertie to offenders, to thinke that God onely threatneth for terror: it might be inferred as well, that God doth but dallie also with his promises, as with his threat|nings: which were impious to thinke. 2. If God doe not alwayes punish as hee threatneth, it doth not argue any revocation of his judgements, but his mercifull forbearing to call men unto repentance. 3. That commination against the neglect of circumcision is not denounced against the infant, whose fault it was not, if he were not circumcised the eight day, but against them that did not see it performed on their in|fant, as appeareth by the example of *Moses, Exod. 4.* punished for the neglect of circumcision. And so accordingly all they, which deferred the circumcision of their children in the wilderness, their carkase fell there.

2. *Origene* maketh this allegoricall exposition: The father that sinneth he maketh the Devill: *Pater peccati diabolus est:* The devill is the father of sinne: all they are his children which doe his works: *Diabolus ergo, dum hic mundus stat, non recipit sua peccata, &c. The devill, while this world standeth, doth not receive punishment for his sinnes: redduntur infilios, i. in eos quos genuit per peccatum: but upon his children, whom he hath begotten by sinne, are their sinnes rendred:* for men, while they are in the flesh, are corrected of God, &c. *Contra.* But that this is a forced, and farre fetcht exposition, the other opposite part mani|festeth, *of the Lords shewing mercie unto thousands:* but the devils expect no mercie. And againe, seeing this commination is specially made to terrifie wicked parents; it can no wayes concerne the Devill, to whom the law was not given, but unto men.

3. *Hugo de S. Victor*: giveth this reason, why children are punished for the sinnes of their fathers: because they are, *Sicut aliquod membrum ipsorum, quia in ipsis malefactoribus quo dammodo erant seminaliter & peccabant*: They are as a part of them, because they were in seed in the malefactors themselves, and so in a manner sinned in them. *Contra*. But the Prophet saith, *the same soule that sinneth shall die*: the children being but yet in the loynes of their fathers, as the tree in the seed, had no soules, therefore then could they not sinne.

4. Some doe reconcile this law, and that other Deut. 24. where it is said, that *the fathers shall not be put to death for the children, nor the children for the fathers*, after this manner: that there a rule is given for the proceedings in civill judgement, that one shall not suffer for another: but this is understood of Gods judgement, before whom all are held as guiltie, and who prescribeth no law to himselfe. *Acacius*. *Contra*. But this solution is not sufficient: for *Ezechiel*, which saith, *the same soule that sinneth shall die*, speaketh also of the judgements of God, which should not be inflicted upon the children for the fathers. *Ex Simler*.

Page 283

5. *Cajetane* giveth this solution: Although God in the law command, that the sonnes should not bee put to death for the sinnes of the fathers: *Ipsa tamen qui creator, conservator & Dominus est unicuique nemini facit injuriam, &c.* Yet he that is the Creator, preserver, and Lord of every mans life, doth no man wrong, if he temporally chastise the sonnes, &c. His reason dependeth upon Gods right, and power, which hee hath over every mans life, that as he gave it, so he doth no wrong to take it away at his pleasure. *Contra*. But the Lord saith by the Prophet, *Ezech. 18.32. I desire not the death of him that dieth*. Now if there were no other cause why the Lord should punish the children of the wicked, in taking away their life, but the will and pleasure of God, the Lord should seeme to desire the death of men: contrary to that saying of the Prophet.

6. *Procopius* giveth this exposition: that God threatneth to punish the posteritie of the wicked, *ut parentes à peccandi licentia retraheret: to withdraw the fathers from sinning: parentes non tam dolent sua morte, quàm liberorum, prasertim si his fuerint authores mortis: Fathers doe not so much grieve for their owne death, as for the death of their sonnes, especially if they were the cause of it.* *Contra*. This is true, that the punishment of the children redoundeth to the parents: but this is not all, that by this meanes the fathers should bee drawne to repentance: for although their children be neere them, yet they are neerer to themselves, and their owne punishment would much more move them.

7. There remaine two most usuall expositions: the first is, that temporally sonnes may be chastned for their fathers, but not eternally: for *aeternaliter quilibet punitur pro malo, quod egit, &c.* For eternally every one shall be punished for the evill, which he doth himselfe. *Tostat. quaest. 5.* So also *Thomas: Si loquimur de poena, qua habet rationem medecina, &c.* If we speake of that punishment, which is by way of medicine, we may be punished for another. Such are all temporall and bodily corrections, they are medicinall, and tend to the good of the soule: and the sonne, *quantum ad animam non est res patris*: in respect of his soule is not any thing of his father, but in respect of his body. *Sic Thom. 1.2. quaest. 87. artic. 8.*

Contra. Although this exposition be sound and true, yet it doth not fully take away the doubt moved before: 1. For the Prophet *Ezechiel* also speaketh of temporall punishment, namely of captivitie, which the sonne should not beare for the father. 2. And this place is rather understood of eternall punishment, than temporall, which the sinne of Idolatrie deserveth. *Simler*. 3. And the phrase here used, *visiting the iniquitie of the fathers upon the children*, sheweth that the Lord speaketh rather of penall judgements, which should bee inflicted upon the sonnes of the wicked, than of medicinall corrections. 4. And *Augustine* furth[er] urgeth this reason: that if it bee

understood of temporall chastisement, as of captivitie, then *non solum odio haebentibus, sed diligentibus se redderet peccata, &c.* God should not onely render the sinnes to those that hate him, but to those that love him; for *Daniel*, and the three children, and *Ezechiel* with other righteous men, went into captivitie. *Sic Augustin. qu aest. 14. qu aest. veter. & novum Testament.*

8. There remaineth the second common and received sense of these words, which most of the fathers thus understand, that the Lord will visite the iniquitie of the fathers upon the children, if they also continue in the wicked race, and follow the evill example of their fathers: as *Hierome; Ideo iniquitates eorum portaverunt, quia imitatores eorum in nequitia extiterunt*, Therefore they doe beare the iniquitie of their fathers, because they did imitate them in their wickednesse. *Hieron. in oration. Ierem.*

Some agreeing in generall with the rest, that it is to be expounded of the wicked children of wicked parents: yet doe understand it of originall sinne, which is properly called the sinne of the fathers, because they received it from them, which is punished in unregenerate children of the wicked, but is pardoned in those that are regenerate. To this purpose *Gregor. lib. 15. Moral. cap. 22. Contra.* But originall sinne is extended further than to the third and fourth generation, which are here mentioned: therefore it is not like, the Lord meaneth that sinne. *Ex Simler.*

Some will not have this place at all understood of the sinnes of the fathers, but of the children onely, *qui peccant sicut patres*, which sinne as their fathers did. But, as *Tostatus* well argueth against this assertion: *This were not to punish the sinnes of the fathers in the children, Sed peccatorum filiorum malorum in seipsos*, but of the wicked sonnes in themselves. *Tostat. qu aest. 5.*

Therefore the former exposition is currant, to expound these words of the sinnes of the children, which they learned of their fathers: *Quia patrum extiterunt aemulatores, haereditario malo de radice in ramos crescente: They are punished, because they ded emulate their fathers, this hereditarie evill growing from the root into the branches. Hieron. in Ezech. cap. 18.* So also *Augustine, Ex eo, quod addidit, qui me oderunt, &c. In that he addeth, which hate me, it is understood, that they are punished for the sinnes of their fathers, Qui in eadem perversitate parentum perseverare voluerunt: Which would persevere in the same perversitie of their fathers: August. cont. Adimant cap. 7. Gregor. Quisquis parentis iniquitatem non imitatur, nequaquam ejus delicto gravatur, Hee that imitateth not the iniquitie of his father, is not burdened with his sinne, lib. 15. moral. cap. 22. Chrysostome. Si nepos secutus fuerit vias patris & avi sui, &c. If the nephew doe follow the wayes of his father, and grandfather, thou wilt render unto them to the third and fourth generation. Chrysost. homil. in Psal. 84. Super illa, non in aeternum irasceris, &c. Severus. Therefore it is added, Of those that hate me, Vt apertum fiat, non ob parentum peccata, sed ob illorum odium adversus Deum eos puniri: That it may bee manifest, that they are not punished for their fathers sinne, but for their owne hatred against God. Ex Lippoman. Diodorus: In eisdem peccatis persistentes just as poenas exolvitis: Persisting in the same sinnes you shall pay just punishment. Rabanus. Peccata patrum iniquorum non redundant ad filios, si eorum imitatores in malo non fiant. The sinnes of the wicked fathers, doe not redound to the children, if they doe not imitate them in evill. Ex Lippom. All these fathers doe understand, that clause, *eorum qui odorunt me*,*

Of those that hate me, not of the fathers alone, as *Tostatus*, but of the children also named before: that it answereth to them all: and so not onely the construction of the words giveth it: for this clause being the last of the sentence, sheweth it hath reverence to that which goeth before: but the other opposite part, *Vnto thousands that love me*, doth more manifest it: for there is no mention

made of fathers, but of the *thousand* generations, unto whom this condition is annexed, *Of those which love me*. But against this exposition, which in this place I preferre before the rest, it will be thus objected.

1. *Object*. If the father be evill, and the sonnes evill, they shall not onely be punished unto the third, and fourth generation, *sed etiam in mille*, but to a thousand. *Tostat*.

Answ. It is true, that the generation of the wicked shall be punished for ever, so long as they continue evill: but the *exemplarie* sinnes of the fathers, are said to be visited onely to the third and fourth generation, because so long the impietie of the fathers may be had in remembrance. Wee therefore here understand, not the particular sinnes onely of the wicked children, but the *exemplarie* sinnes also of the fathers, concurring with the other.

2. *Object*. The children of righteous parents are rewarded to a thousand generations onely for the righteousness of their fathers: therefore the other are punished onely for the wickednesse of their fathers. *Tostat ibid*.

Answ. This argument may better be retorted: for as the posteritie of the righteous, if they doe degenerate, shall bee punished, notwithstanding the righteousness of their fathers, as the Prophet sheweth, *Ezech*. 18.13. so the children of wicked parents, leaving their fathers sinnes, shall not be partakers of their punishment, as the Prophet saith, *Hee shall not die in the iniquitie of his father*, *Ezech*. 18.17. Then as the Lord sheweth mercie to thousands, but conditionally, *Of those that love him*: so he visiteth the iniquitie of the fathers upon the children, with the like condition, *Of those that hate him*: if both father and children, are alike haters of God.

3. *Object*. If the children bee punished, because they doe participate with their fathers in their sinnes: *Tune non patris portat* 〈...〉, *Then he beareth not his fathers sinne, but his owne*. *Lippom*.

Answ. It followeth not, they are punished for their owne sinne, therefore not for their fathers: for one and the same punishment there may be divers causes: but the iniquitie of the fathers and the children may concur together, to make 〈◇〉 punishment. *Vrsin*.

4. *Object*. The sense of the punishment of the posteritie, cannot reach unto those which are dead of their ancestors: therefore this commination is nothing to the parents.

Answ. 1. The evill parents are vexed with the punishment of their children, *Cum vident eos cruciari viventes*, *When they see them to be tormented while they live*: for unto the fourth generation men may live to see their offspring. *Tostat*. 2. Or though they live not to see the punishment of their children, yet this may move them while they live, that they know assuredly, that God will punish their seed after them, for their sinne, when they are dead.

5. *Object*. But why doth not God give grace unto all the posteritie of the wicked, as well as to some, that they may repent, and turne from the wickednesse of their fathers?

Answ. God is not tied to any man, he doth them no wrong in withholding his grace, and leaving them to their owne nature, for God giveth his grace to whom he will, and detaineth it from whom he please: and though he should denie his grace to all, none could complaine. *Galas*.

So then wee resolve upon this sense, that both this commination here threatned, and the promise of mercie exhibited, are conditionall, the one, if the children doe continue in their fathers sinnes: the other, if they embrace the love of God, together with their righteous fathers: And herein together with the consent of the ancient Fathers and Interpreters, doe concur our new writers: *Pelarg*. *Marbach*. *Calvin*. *Simler*. *Galas*. *Borrh*. *Pellican*. *Oleat*. *Osiand*. with others, whose

particular sentences herein agreeing with the testimonies already alleaged, it were needlesse to rehearse.

Lyranus toucheth both these last interpretations, yet seeming to preferre the latter: *Temporali poena justè filii puniuntur à Deo pro iniquitate patrum, quia in hoc puniuntur patres*: The children are justly punished with temporall punishment of God, for their fathers iniquitie: because herein also the fathers are punished: *Alio modo intellegitur de poena aeterna, quae infligitur filio pro iniquitate patris, in quantum est imitator paterni sceleris*: It is understood another way of eternall punishment, which is inflicted upon the sonne for the iniquitie of his father, because he is an imitator of his fathers sinne.

QUEST. VIII. Why mention is made of the third & fourth generation.

VNto the third and fourth generation, &c. 1. Some thinke that this was no generall law, but onely concerned that present age of the Israelites: and therefore the Lord maketh mention of the third and fourth generation, because now the Israelites came out of Egypt in the fourth generation, as the Lord foretold unto *Abraham. Gen. 15.16.* and in this fourth generation, they committed that grievous Idolatrie in making a golden Calfe: therefore the Lord threatned them, that if they committed Idolatrie, hee would bring upon them the sinnes committed by their fathers in Egypt, in the second and third generation, in worshipping the Idols of Egypt. *Ex Procop.* But this cannot bee the reason, why mention is made here of the third and fourth generation: for as the other part of the promise of mercie to a thousand generations is generall, so also is this commination generall: because also the precept is generall, to take heed of Idolatrie.

2. *Rupertus* giveth this reason, *Iniquitatem patrum, qui fratrem suum Ioseph vendiderant nunc reddiderat, &c.* He rendred now upon the fourth generation, the iniquitie of their fathers that sold *Ioseph*: for

now mount Sinai smoked in terrible manner, as though the Lord came downe to take revenge of them. *Contra.* 1. But in this fourth generation God delivered them out of bondage, and had wrought wonderfull things for them, both in Egypt, and in the wilderness: therefore this was a time rather of mercie, than of judgement. 2. And if God had visited that iniquitie upon them now, the posteritie of *Ios•p•* should have smarted as well as the rest. 3. Further, this commination is specially intended for the sinne of Idolatrie, which the brethren of *Ioseph* were not guiltie of then: for *Iakob* before had buried all their strange gods under an oke, *Gen. 35.*

3. *Procopius* thus understandeth these foure generations, for the foure ages of the world, the 1. from the creation to the floud, the 2. from *Abraham* till the giving of the law, the 3 from thence to Christ, the 4. from the coming of Christ unto the end of the world: which Christ calleth a generation: when he saith, this generation shall not passe, till all these things be fulfilled. *Augustine* not much differing, understandeth these foure generations: the 1. from *Abraham* to *David*: the 2. from *David*: to the captivitie of Babylon: the 3. from thence to the coming of Christ: the 4. from Christ unto the end of the world: in the which fourth generation God visited upon the Jewes the iniquitie of their fathers, and cast them out of their land. *August. cont. Adimant. cap. 7.*

Contra. 1. But if these foure generations should be taken for the continuance of the world, then what difference should there be, betweene the third and fourth generation, and the thousand generation, limited for the Lords shewing of mercie?

2. The generation that our blessed Saviour speaketh of, was that present age, wherein those things concerning the destruction of Jerusalem should be fulfilled.

3. And lawes are made to meet with inconveniences following, not alreadie past: to what end then should the generations be counted, which went before the making of the law? And at the com|ming of Christ, he found not the Jewes given to Idolatrie: for the which sinne, specially this punishment is threatned.

4. *Hierome* maketh this allegoricall exposition: thus mystically applying these foure generations, to the foure degrees of sinnes: the first in the thought; the second in the will, and purpose; the third when the sinne is brought into act; the fourth, *Si in tuis sceleribus glorieris*, if thou gloriest in sinne: These two last the Lord useth to punish, and not the former. *Hieron. in Ezech. cap. 18.*

Contra. 1. If the third and fourth generation are thus to bee expounded, then so must the *thousand* mentioned afterward: but it will be hard to make a thousand degrees of vertue. 2. Neither is it true, that God onely punisheth the two last degrees of sinne, the act, and glorying in it: for our Saviour sheweth, that adulterie may bee committed in the heart, *Matth. 5.* and *Moses* was punished for his incredulitie at the waters of strife, which was internall, *Numb. 20.*

5. *Lippoman* hath this conceit, that the third and fourth generation are to be put together, and so they make the seventh generation, and then this is the sense, *Deus tantae severitatis*, &c. God is of such severitie, that the punisheth impietie in the seventh generation, when as it seemeth to be forgotten: the posteritie being by so many degrees distant from their ancestors, that sinned.

Contra. But *Lippoman* in the same place doth answer himselfe, shewing out of Scripture, that these numbers must be counted, not as one added to another, but as included one within another, as *Prov. 30.18.* *There be three things hid from me, yea foure, that I know not:* he meaneth not three and foure, but foure in all, as it followeth in the next verse.

6. Therefore this is the best reason, why the Lord nameth the third and fourth generation; because men may live so long to see their offspring to the fourth generation: as it is said of *Iob, chap. 42.*

Acacius: Et sic mutuò videre possunt, & filii peccata parentum ad imitandum, & patres poenas filiorum ad dolendum: And they may mutually see, both the sonnes the sinnes of their parents to imitate, and the fathers the punishment of their sonnes to grieve at. *Thomas 1.2. quaest. 87. art.*

8. And two other reasons beside are yeelded hereof, both that the parents by this long suffering of God in not punishing presently, might bee called to repentance: *Vt ex hac punitione tolerationem divinam non parvi pendant patres*, &c. *That the parent should not lightly esteeme this divine forbearance. Cajetan.* And beside, to shew, that if they cannot be wonne with this lenitie and longanimitie of God; that they shall not goe unpunished: *Longanimis sum in parentes*, &c. *I am long suffering toward the parents, and toward their sonnes: Si autem nepotes majorum suorum peccata secuti fuerint, ultionem infligam: But if the nephewes doe follow the sinnes of their ancestors, at the last I will inflict punishment. Theodoret.*

QUEST. IX. Why mercie is promised to be shewed to a thousand generations.

Shewing mercie unto thousands. 1. *Augustine* understandeth this of a thousand yeeres: as if any of the seed of *David* love the Lord, *Quem constat utique ante mille annos fuisse*, who was a thousand yeares since, for two causes God will shew him mercie: *Quia & ipse Dei cultor est, & ex ejus semine, qui amave/rat Deum:* Because both he himselfe is a worshipper of God, and of his seed that loved God: *Quaest. veter. & nov. testam. cap. 14.*

Contra. But it is evident by the construction of the words, that in this clause must be supplied, the word *generations*, which is understood before: the words in the originall are. To the *thirds* and the *fourths*: that is, those which are in the third and fourth generation from their fathers, and so must *thousands* be un|derstood here: now a thousand generations is more than a thousand yeares.

2. *Theodore* maketh particular application of this unto the calling of the Gentiles, *Quae per Abraha semen benedictionem divinam adeptae sunt: Which through Abrahams seed obtained the divine blessing after*

so many yeeres. But this is not fitly applied, for here mercie is promised to a thousand of them that love God: but the Gentiles were Idolaters before they were called to the knowledge of Christ, & therefore they are without the compasse of this promise: It was rather fulfilled in the beleeving Jewes, who while they followed the faith, and did the works of *Abraham*, continued the Lords people more than two thousand yeeres.

3. *Acacius* expoundeth thus: *Interminatum tempus significavit, in quo anima ipsa, postquam ex hac vita transmigraverit, indeficientem à Deo misericordiam consequetur:* Hee signifieth an undetermined time, wherein the soule, after it is passed out of this life, doth obtaine mercie never fayling, at the hands of God. *Contra.* But this terme of *thousands* cannot be referred to the immortall state in the next world: because hee speaketh of the time of keeping Gods commandements, which is in this life: and beside, as the one part of the third and fourth generation, must be understood of the time of this life, so likewise must the other.

4. Neither can it be taken literally, for from the first man *Adam* to the last, shall there not to be a thousand generations: seeing from our blessed Saviour to *Adam* there are rehearsed, not full out fourescore generations, *Luk. 3.* and yet here it is said, to *thousands*, which cannot bee lesse than two thousand. *Tostatus.*

5. Wherefore the best solution is this: that here *ponitur numerus certus pro incerto:* a certaine number is put for an uncertaine. *Tostat. q. 5. Soleo meminisse probitatis parentum in perpetuum: I use to remember the righteousness of the Fathers for ever. Lippom.* And this is according to the Lords promise to *Abraham*, *I will be thy God, and the God of thy seed, Gen. 17.* without any limitation, that is, for ever.

QUEST. X. How men are said to hate God.

Vers. 5. *OF them that hate me.* 1. God cannot be said properly to be hated, as man is said to hate: as when one man hateth another, he wisheth he might perish or lose his honour, riches, or such like: but so man hateth not God, as if they would have God to perish. *Tostat. qu. 5.* 2. Neither are they said to hate God in respect of his essence, which is goodnesse it selfe, which no man can hate, *Quia de ratione boni est, ut ametur:* Because it is of the nature of goodnesse to be loved: *Thom. 2.2. q. 34. ar. 1. in Cor. 3.* Neither can God be said to be hated in respect of all his effects: for some are naturall effects created by God, as to live, to move, to understand: these effects of God no man hateth, for then he should hate him|selfe. 4. But there are two sorts of effects, for the which God is hated of the world, because he is *peccatorum prohibitor, poenarum inflictor:* a prohibiter of sinnes, and an inflicter of punishment. *Thom. ibid.* So they which keepe not Gods commandements, which hate vertue, and love vice, are said to hate God: as they doe love him which keepe his commandements. *Tostat. qu. 5.*

2. Places of Doctrine out of the second Commandement.

1. *Doct.* Of the particular contents of the second Commandement.

THE things commanded in this second precept are these: 1. *Verus Dei cultus*, the true worship of God: *Vrsin. Quem constat spiritualem esse, ut ejus natura respondeat*, which must be spirituall,

as answering unto his nature: *Calvin*. For God is a Spirit, and will be worshipped in Spirit, *Iohn* 4.

2. A rule is prescribed, how God will be worshipped, according to his will revealed in his word: unto the which it is not lawfull to adde any thing, nor to take therefrom. As the Lord said to *Moses*, *Accor|ding to all that I shall shew thee, so shall yee make the forme of the Tabernacle*, *Exod.* 25.9.

3. God requireth the true devotion and affection of the heart in his worship: as the wise man saith: *My sonne give me thy heart*, *Prov.* 23.26. And the Prophet *David*, *Mine heart is prepared, O God*, *Psalms.* 56.7.

4. All our service and worship of God must be referred to his praise and glorie, as the Church prayeth: *Not unto us O Lord, not unto us, but unto thy name give the praise: Psalm.* 115.1.

These things likewise are forbidden: 1. To make any similitude or likenesse of God, *Isay.* 40.18. *To whom will yee liken God? or what similitude will ye set up unto him? Marbach.*

2. *Ne quid de Deo crassum vell terrenum imaginemur*: Wee must not imagine any grosse or terrene thing of God: *Calvin*. As that hee hath a bodie, or parts, or affections like unto man: as the *Anthr•|pomorphites*, and *Homoformians*, as *Rupertus* calleth them: *Grande sibi fingunt simulachrum*, doe imagine a certaine great image, which sitteth in heaven, and the feet thereof reach unto the earth: because the Scripture saith, *Heaven is my seate, and earth is my footstool*. *Rupert. lib. 3. in Exod. cap. 32.*

3. *Idolatrie*, when any divine worship, internall or externall, is given to any image, set up to repre|sent God, of what kinde and fashion so ever it be, is here especially forbidden: as *Ezechiel* found the El|ders of Israel offering incense to the similitude of creeping things, and abhominable beasts, *Ezech.* 8.10. Wherein they commit a double errour, both in robbing God of his honour, giving it unto dumbe crea|tures, and insensible things: Againe, *Se turpiter infra creaturas abjiciunt*: They doe basely abject them|selves to these creatures which the Lord hath given them dominion of: *Borrh.* Here then the Romanists are found to bee transgressors, that doe prostrate themselves most basely before Idols: as shall be further seene afterward.

4. Not onely the adoring of Images, but the setting of them up to be a stumbling block, and occasion of offence to the people, is likewise here prohibited: & therefore *Hezekiah* when he saw the brasen Serpent

to be abused to Idolatrie, he brake it in peeces, that the occasion of that sinne might be taken out of the way, *2 King.* 18.4. The Lutherans therefore are here overseene, that tolerate Images in their Churches, which are dangerous to the weake, though they be taught by them, not to worship them.

5. Not onely Idolatrie is here forbidden, but all other kinde of superstitious worship devised by man, which the Apostle calleth 〈 in non-Latin alphabet 〉, *will worship, Coloss.* 2.23. for we must be contented *ritibus sive cere|••is à Deo ipso praescriptis*, with rites and ceremonies prescribed of God himselfe. Such were the sacri|fices of the old Testament, and the Sacraments in the new. *Piscator*. Here the Romanists likewise offend, which make seven Sacraments,

whereas Christ hath ordained but two: and unto these two they have ad|ded many superstitious rites of their owne.

6. It is a breach also of this Commandement, even to applie things of themselves indifferent, so unto the service of God, as to make them a necessary part thereof: as our Saviour reproveth the Pharisies, for washing of their hands often, and for washing of cups and tables, because they put holinesse therein, *Mark. 6.3. Vrsin.*

7. *Hypocrisie* is another transgression here, when men externally observe the ceremoniall or morall works of God commanded, without faith and true devotion. Such the Lord by his Prophet reproveth: *This people commeth neere unto me with their mouth: but they remove their heart farre from me, Isai. 29.13.*

8. *Prophanenes* is here also prohibited, which is a contempt either of the whole outward worship of God, or of some part thereof: *Vrsin.* as it is written of one of the Popes of Rome, that he cast the Sacra|ment into the fire: and some of the Romanists have spoken unreverently of our Communion, calling the Communion table, an Oyster table.

2. *Doct.* All is to be ascribed to Gods mercie, nothing to mans merit.

Vers. 2. *SHewing mercie, &c.* Nothing then is to be ascribed to any merit or desert: for all proceedeth from the mercie of God. *Vrsin.* The obedience then of the parents, and their posteritie, is not any meritorious cause to procure the favour of God: but hee crowneth their service in mercie: as *Iakob* maketh this holy confession: *I am not worthie of the least of all the mercies, and of all the truth which thou hast shewed unto thy servant, Gen. 32.10.*

3. *Doct.* True obedience proceedeth from love.

Vers. 3. *OF them that love me, and keepe my Commandements.* Though we are brought first by feare to stand in awe of God, and to reverence his law, yet our obedience is not acceptable, unlesse it proceed of love: *Oleaster:* as our blessed Saviour said unto *Peter:* *Lovest thou me, &c. Feed my sheepe, Ioh. 21.16. Peters* discharge of his dutie in feeding the Lords sheepe, proceedeth from love.

3. Places of Controversie.

1. *Cont.* That an Idoll and an Image are all one.

Vers. 1. *THou shalt make thee no graven image, nor any similitude.* The first word is *pesel*, any thing that is carved or graven: the other is *temanah*, *similitude*: both the one and the other is forbidden: therefore that is but a vaine distinction of the Romanists, betweene *idolum*, an *Idoll*, and *imago*, an *image*; they confesse they worship Images, but no Idols, such as the Gentiles adored: for every similitude of any thing whatsoever is forbidden to be made: now their Images are similitudes. Let them heare also the testi|monie of some of their owne writers concerning this matter. *Cajet*... upon this place saith: that it is for|bidden, *exhibere d*•*i*•* in imagine seu idolo signum aliquod honoris*: to exhibite unto God in an image or Idoll any signe of honour. *Lippoman* also thus writeth: *Dictio Hebraica est pesel, quae est sculptile & idoll*•*, sicut vertunt, Septuaginta, &c.* The Hebrew word is *pesel*, which is a graven image, and an Idoll as the Septuagint turne it, and an image, as the Chalde readeth, &c. *qua tamen omnia idem sunt: which all notwithstanding are the same.* See more elsewhere of this matter, *Synops. p.397.*

2. *Cont.* Against the Popish difference betweene Idoll worship and Idoll service.

Vers. 5. *THou shalt not bow downe to them, nor serve them.* The word is *ghabad*, which *Oleaster* pronounceth *abad*. *Iunius* useth to expresse the letter (*aiu*) with a double aspiration, *hhabad*: the word signifieth to *serve*, as servants doe service to their masters. *Pelargus* then noteth well

hereupon, that the Popish distinction betweenne 〈 in non-Latin alphabet 〉, and 〈 in non-Latin alphabet 〉, *Idoll worship*, and *Idoll service* is by this con|futed: for we are forbidden here to give 〈 in non-Latin alphabet 〉, service unto Idols.

3. *Cont.* Against the Turks that allow of no Images.

THou shalt not bow downe to them. Simply then we are not forbidden to make images: for there is great use of pictures, in describing of histories, drawing of Cards, and Mappes: and *Moses* Tabernacle was set forth with the pictures of Cherubs, and *Salomons* brasen Laver stood upon twelve Oxen: there|fore the curiositie of Turkes is here reprov'd, that abhorre and detest all Images, even of beasts, yea of flowers: whereas they worship a great and abominable Idoll in their minde, and with externall adora|tion, that wicked *Mahomet*.

Page 288

4. *Cont.* That it is not lawfull to make any Image at all of the Trinitie.

Vers. 4. *THou shalt make thee no graven image.* Further against the Romanists we observe: that it is not lawfull to make any image or similitude at all to represent God the Father, the Sonne, or the Holy Ghost by. Our reasons are these: 1. The Scripture speaketh evidently, *Deut.* 4.15. *Take heed* 〈◇〉 *your selves, for yee saw no image in the day, that the Lord spake unto you.* *Isai.* 40.18. *To whom will yee liken God, or what similitude will you set up unto him?* *Act.* 17.29. *We ought not to thinke, that the Godhead is like unto gold, or silver, or stone graven by art and the invention of man.* *Rom.* 1.23. *They turned the glory of the incorruptible God to the similitude of the Image of a corruptible man.* Out of these places of Scripture, these reasons may be gathered: 1. From the interdict or prohibition, God forbiddeth any image to be made of him. 2. From the nature of God, which being infinite, and incircumscribable, cannot be por|traited by an image. 3. It is a dishonour unto God, to liken him to a corruptible man. *Vrsin.*

2. *Lactantius* useth this reason: Images are made of men, *Vt ex ea solatium capiat absentis*: thereby to take comfort over him that is absent: *Supervacua ergo hominis Imago, cum prastò est*: an Image of a man then is superfluous, when hee himselfe is present: *Dei autem, cujus Spiritus ac numen ubi{que} diffusum, abesse nunquam potest, semper uti{que} supervacua Imago*: Thou an Image of God, whose d•vine Spirit can ne|ver be absent, being dispersed every where, is alwayes superfluous. *Lactant. de Origen. error. lib. 2. cap. 2.*

3. *Augustine* thus testifieth, *Aut id ipsum quod sedere Pater dicitur, flexis poplitibus fieri putandum est*, 〈◇〉 *illud incida•us sacrilegium*, &c. Neither whereas God the Father is said to sit, must wee imagine it to be done, as with bowing of the knees, lest wee fall into that sacrilege, which the Apostle chargeth them with, that changed the glorie of the incorruptible God, into the similitude of a corruptible man: *Tal• simulachrum nefas est Christiano in templo collocare*: Such an Image it is a wicked thing for a Christian to set up in the Church, much more wicked in his heart, &c. *August. de fid. & Symbol. cap. 7.* *Augustines* reason is taken from the incorruptible nature of God, grounded upon that place of the Apostle, *Rom.* 1.23.

4. *Nicephorus lib. 18. cap. 53.* reporting of the Jacobites and Armenians, which did make the Images of the Father, and the holy Ghost: saith, *Quod per quam est absurdum*, which is a very absurd thing: and he useth this reason: *Imagines eorum sunt, quae videri & circumscribi possunt*: Images are of those things which may be seene, and circumscribed.

5. *Ioann. Aventin. lib. 7.* writeth of *Iohn.* the 22. that certaine in the coasts of Bohemia and Austria, which pictured the Trinitie like an old man, a young man, and under the shape of a Dove, he held to bee Anthropomorphites, and some of them he condemned to the fire.

6. *V•rro* writeth that the Romanes worshipped God 170. yeares without any image: *Quod si adhuc mansisset, castius dii observarentur*: Which use if it had continued, the gods should more chastly and soberly have beene revered: *August lib. 4. de Civitat. Dei, cap. 31.* The making of images of God, even in this Heathen writers judgement was a decay of true religion and devotion. *Ex Simler.*

7. *Plutarke* in the life of *Numa*, reporteth, that he forbad the Romanes to have any image of the gods, under any shape of man or other creature: and he giveth this reason: *Quòd nefas esset praestanti•rae deterio•ribus ad simulare, neque Deum aliter, quàm mente atringi posse censerent*: Because they judged it unlawfull to resemble the most excellent things to the baser, and that God could not otherwise than by the mind• be attained unto.

The contrary Objections answered.

1. *Object.* BUt it will bee thus objected: The Scriptures doe ascribe unto God humane parts, as •nds, eyes, feet: therefore it is not unlawfull in such manner to describe and resemble God.

Answ. 1. There is great difference betweene words and deeds: God which in Scripture so useth to speake to our understanding; yet hath forbidden any such image to be made of him. 2. God useth such metaphoricall speeches, for our edifying to applie himselfe to our capacitie: but in making such images there is no such edifying or building of faith, but rather the contrarie, the corrupting and destroying of it. 3. There is no adoration or worship tied unto these words, as there is unto such images. *Vrsin.*

2. *Object.* God hath manifested himselfe in humane shape, as to *Daniel, chap. 7.* therefore it is lawfull for us to make the like representations of him. *P•larg.*

Answ. 1. The argument followeth not: we may in like manner speake of God as the Scripture spea|keth: but to devise other signes to represent God, than he himselfe hath appointed, we may not. God may manifest himselfe how it pleaseth him: but man must not presume further, than hee hath warrant from God: so to speake of God, as the Scripture doth, is not forbidden; but to make an image of God is prohibited, therefore they are not alike. *Simler.* 2. Those manifestations of God had a promise of his presence: but to attribute so much unto an image, were plaine Idolatrie. 3. Those visions were but for a time, so long as it pleased God by such meanes to manifest himselfe: and therefore there was no feare of any abuse: Images are permanent, and still in sight, and so give occasion of Idolatrie. *Vrsin.*

5. *Cont.* Whether it be lawfull privatly to have the Image of Christ.

Some thinke, that privatly to have the image of Christ it is not unlawfull, so that we take heed of of|fence: *ne homines existe•ent nos illos adorationis causa habere*: lest men should thinke wee have them to worship *Simler.* But I rather approve herein the judgement of *Vrsinus*, who subscribeth to that decree of the 7. Synode held at Constantinople, where it was decreed, *ne Christus pingeretur*, that Christ should not be pictured at all. And the Synode yeeldeth this reason: because Christ being both God and

man, the image of Christ must needs be a lying image, which cannot expresse his Godhead. So that either in such an image they divide the natures of Christ, separating his Godhead from his humanity, and so fall into the Nestorian heresie: or else they must make the Godhead of Christ also circumscribable, and so with *Eutyches* confound his natures. 2. Beside, who seeth not that

there is great perill of adoration, in having an image of him, who in that humane shape was worshipped? The like danger there is not in halving the private pictures of the Apostles and Martyrs: for to their persons, while they lived, no adoration belonged.

3. *Eusebius Pamphilus* hereof thus writeth unto *Constantia* the Emperesse, who writ unto him, to send her the image of Christ: who dissuadeth her from it, by this argument: *Quis gloria ejusmodi & dignitatis splendor lucens & fulgurans effigiarum mortuis & inanimatis coloribus possit?* &c. Who can with dead and unlively colours expresse the shining beames of such great glory? the glory of Christ, which appeared in his humanity, cannot be pictured.

Epiphanius writeth of the *Carpocratites*, that they had certaine pictures made with colours, and some of silver and gold, *quas imagines Iesu esse dicebant*: which they said were the images of Iesus, and were made in the time of *Pontius Pilate*, when Christ was among men: these Images they kept secretly.

Cyrillus thus writeth to *Theodosius*, *lib. de rect. fide*: *Num tanquam hominem adorabimus Emmanuelem? absit: deliramentum hoc esset, & deceptio*: Shall we then worship Emmanuel, as a man? by no meanes: for this were a great madnesse, and deceit: *& tamen imagines nihil nisi Christi corpus repraesentare possunt*: and yet images doe represent nothing but the body of Christ. *Simler*: who seemeth to allow the private use of such images, but not in publike: but these reasons condemne all images of Christ in generall.

6. *Cont.* Against the toleration of Images in Churches.

ANother abuse beside concerning Images, is in tolerating them publikely in Churches, though they be not adored and worshipped, which is the error of the Lutherans: as *Marbachus* thus delivereth his opinion: *Quod ad templa attinet, servandum imaginum discrimen, ut non quaelibet imagines in eis habeantur*, &c. Concerning Churches a difference of images is to be observed, that not all images be there had, but only those which have some godly instruction, &c. To the same purpose *Osiander*. But that the very sight and spectacle of Images in the publike place of Gods service is dangerous, and unlawfull, it may thus appeare:

1. Such images set up in the place of Gods service, are an occasion of Idolatry: for mans heart being naturally corrupt and prone to Idolatry, by such objects is nourished in error. And therefore *Hezekiah*, when hee saw the brasen Serpent to be abused to Idolatry, did breake it in peeces, and so tooke away the very occasion of stumbling. *Augustine* saith to this purpose: *Cum idola his locantur sedibus, honorabili sublimitate, ut à peccantibus & immolantibus attendantur ipsa similitudine animatorum membrorum*, &c. *afficiunt infirmos animos*: When as Idols are set in such places of honour aloft, that they may be beheld of those that pray, and offer, by the very likenesse of humane parts they doe affect the mindes of the weake. *Epistol. 49. ad Dardan.*

2. Images set up in the Church for the people to gaze upon, doe winne away their minde from celestiall cogitations: therefore as the Prophet *David* saith, *Turne away mine eyes from regarding vanity*, *Psal. 119.37.* so all such vaine objects should be removed from the peoples sight. The ancient Romanes would have no Images in their Churches, that the worship of God might be more pure: And the Lacedemonians would allow no pictures in their Courts, and places of assembly, lest the beholding of them might have withdrawne the Senators mindes from thinking of the affaires of the Common-wealth. *Simler*.

3. The weake are offended by such Images: the superstitious and obstinate confirmed in their error: they which are without, as the Turkes and the Jewes, are by this meanes hindred from embracing Christianity.

4. It is directly against the Commandement to make any image to represent God by: therefore it is unlawfull also to keepe or retaine them. *Vrsin.*

5. The Lord commandeth all such Idols to be broken downe, *Exod.* 23.24. and 34.13. And the good Kings in Scripture are commended for destroying and pulling downe of Idols: as *Asa, Iehu, Hezekiah, Iosias.* *Vrsin.*

The contrary objections for the toleration of Images in Churches, answered.

1. *Object.* *MOses* caused Cherubines to be made over the Arke, and a brasen Serpent for the people to looke upon. *Salomon* made the images of Oxen in the Temple, for the brasen Laver to stand upon: therefore it is Lawfull also to have Images now.

Answ. 1. These images had Gods speciall commandement, who giveth lawes to others, not to himselfe, but sometime commandeth things, beside the generall law: as hee did the Israelites to carry away the goods of the Egyptians. 2. These images were not in the view of the people, which were made in the Temple, and Tabernacle, but there whither the Priests only had accesse. *Simler.* 3. And they were not set up aloft as images are to be worshipped: but onely made to set forth the worke of the Tabernacle, and Temple. 4. The brasen Serpent was used as a figure of Christ: which figures doe now cease, the body being come, which is Christ. *Vrsin.*

2. *Object.* Images are Lay mens bookes: that they which cannot reade, may learne by the history

what was done: so *Gregory* reasoneth reproving *Serenus* a Bishop, for pulling downe of Images.

Answ. 1. This was the very defense which the Heathen used for their Idols: as *Athanasius* objected: *Si ista vobis sunt pro literis, ad divinitatem speculandam, ut falsò jactatis, &c. If these things bee unto you in stead of letters to behold the Deity, as you falsly boast, why doe you set more by the signe than the thing signified?* 2. If Images were a meanes to instruct rude and ignorant people, it is like God would not have omitted this meane in the old Testament, for the instruction of that rude people: but the Lord was so farre from approving any such way, that he doth straitly forbid it. 3. If Images serve for instruction, they must have an interpreter: for they are dumbe of themselves: and an interpreter may better instruct without them. 4. The Scripture saith that an Image is the teacher of lies, *Habak.* 2.18. and that Idols speake vanity, *Zachar.* 10.2. If they serve then as Lay mens bookes, they only teach them lies. *Simler.*

3. *Object.* The Commandement of abolishing and destroying Images, was ceremoniall, and therefore it concerneth not Christians now.

Answ. To take away all occasion of Idolatrie, is not ceremoniall, because it tendeth to the mainetenance of a morall commandement.

4. *Object.* Images are an ornament to Churches: therefore they may be tolerated.

Answ. 1. Churches are ordained for the assemblies of the living Images of God, not for dead Images. 2. The adorning of the Church must not bee contrary to Gods commandement, and so to his dishonour, nor to the offence of the members of Christ. *Vrsin.* 3. A man would not have his wife decked with an harlots attire: neither is it fit that the Temple of God should borrow ornaments from Idolaters. *Simler.*

5. *Object.* A thing is not to be taken away for the abuse. *Answ.* If the thing bee good it selfe, and necessary, it must not be condemned for the abuse: but the case is divers, where both the thing and the abuse are unlawfull.

6. *Object.* It is sufficient that the people be taught and admonished, that Idols are not to be worshipped, though they be not taken away.

Answ. 1. The Apostle biddeth us to abstaine from all appearance of evill. 2. And the surest way is to remove from the sight, the occasion of stumbling: as *Moses* did beate the golden Calfe to powder, and *Hezekiah* brake in pieces the brasen Serpent.

7. *Object.* Images were not simplie forbidden, but because of the pronenesse in those dayes of the people to Idolatry: but now the fulnesse of time being come, the people are not so prone. *Paul. Burgens. addit. 2. in cap. 20. Exod.*

Answ. 1. The experience of former times in the dayes of Popery proclaimeth the contrary, that the people were as blindly lead, to offer to Images, to goe in Pilgrimage unto them, to prostitute themselves before them, as ever were the Israelites. 2. And this being a morall precept, is as needfull now, as it was then: and therefore *S. Iohn* concludeth his Epistle with this precept as most necessary, *Babes, keepe▪ your selves from Idols, 1. Ioh. 5.21.*

Against the adoration and worship of Images.

7. *Controv.* Against the adoration of Images.

THE Romanists beside the publike tolerating of Images, and setting of them up in their Churches, doe also maintaine and defend the adoration of them. *Paulus Burgensis* hath this position: *Eadem adoratione adoratur Imago repraesentans, in quantum talis, & res per ipsam repraesentata: The Image is to bee adored, with the same adoration, with the thing represented, as it doth represent it. Addit. 2. in cap. 20.* So also *Bellarm. de Imagin. lib. 2. cap.25.* That this is a blasphemous opinion, and contrary to the Scriptures, it is thus proved.

1. The Lord directly here forbiddeth any Image to be made to be worshipped, under paine of his hea|vy indignation, upon all Idolaters, and their posterity, to the third and fourth generation: yea the Lord accounteth them all haters of him, and enemies unto him, that doe worship such abominations.

2. They are accursed, which make any Images to worship them, *Deut. 27.15. Cursed bee the man, that shall make any carved, or molten Image, an abomination to the Lord, &c. and shall put it in a secret place.*

3. Another reason is taken from the nature of such Idols, *They are but silver and gold, the worke of mens hands: they have a mouth and speake not, they have eyes and see not, &c. Psalm. 115.4. and vers. 8. They that make them are like unto them, and so are all they that put their trust in them:* They are vaine and deceitfull, and of no power.

4. From the effect: the setting up and adoring of Idols, is a robbing God of his honour, *Isay 42.8. I am Iehovah, this is my name, and my glory will I not give to another▪ nor my praise to graven Images.*

5. From the fruits of Idolatry, the grosse blindnesse and ignorance of men, that bow themselves unto the worke of their owne hands, as the Prophet *Isay* doth describe it, *42.19. None considereth in his heart, &c. I have burnt halfe of it in the fire, and have baked bread also upon the coales thereof, &c. and shall I make the residue thereof an abomination, shall I bow to the stocke of a tree?*

6. From the end: *No Idolaters shall inherite the Kingdome of God*, 1. Cor.6.10. *Idolaters and all liers, shall have their part in the lake, that burneth with fire and brimstone.*

The objections of the adversaries answered.

1. *Object.* We doe not worship the Image, but that which is represented by the Image.

Answ. 1. So did the Gentiles maintaine their Idolatry as *Arnobius* sheweth, *Lib.6. contra Gentes.* *Siml.* So the Israelites in making their golden Calfe, had relation unto God, for they proclaimed an holy day to Jehovah: yet that pretext excused them not. *Vrsin.* God therefore forbiddeth all Idolatry, under what pretence soever. 2. If they doe not worship the Image it selfe, why doe they give divers kindes of worship unto Images, to the Image of Christ more, to the Images of Saints lesse?

2. *Object.* The honour of the signe redoundeth unto the thing signified thereby.

Answ. If the signe be pleasing unto him, that is signified: but if it be such as hee forbiddeth, and con|demneth, it is rather a dishonour, than an honour: and so the adoring of Images is a dishonour unto God.

3. *Object.* The contumely or dishonour offered to the Image of God, is a dishonour to God himselfe: therefore the honour thereof redoundeth also unto God.

Answ. If any with a despiteful intention against Christ, doe deface his Image or picture, it is contumel|ious against Christ, because of the evill intention of his heart: but if any doe it of a zealous mind against Idolatry and superstition, it is no dishonour unto Christ: as *Epiphanius* did rend a certaine picture of Christ in a cloath, which he found in a Church: *Epist. ad Ioan. Hierosol.* and therefore the argument foll|loweth not. *Vrsin.*

4. *Object.* Some say, that the second precept against the making of Images was only temporall, and con|cerned the Jewes. *Ambros. Catharinus, in opusc^o.l. de imaginib.*

Answ. The condemning of Idolatrie in the new Testament, as in the places before recited, 1. Cor. 6. 1. *Ioh. 5. Revel. 21.* sheweth that the precept is morall, and so perpetuall.

5. *Object.* The Idols of the Gentiles are condemned, because they represented those which were no Gods. *Answ.* The Gentiles in their Idols also had a relation to God: they were instituted, as *Maximu^o Tyrius* saith, *Vt admoneamur Divinae naturae*, to admonish us of the Divine nature.

6. *Object.* The Lord saith by his Prophet *Zephanie*, 2.11. *He will consume all the Gods of the earth:* but Popish Images are not yet destroyed: therefore they are not the Idols condemned in Scripture.

Answ. This Prophetie was fulfilled under the reigne of *Constantinus*, and *Theodosius*, when Idols were every where destroyed: And this Prophetie concerneth the true Church of Christ, that all Idols should be taken away: and therefore the Romanists shew themselves not to bee the true Church of Christ, be|cause Idols are not removed from among them. *Simler.*

Of humane precepts and traditions.

8. *Controv.* Against humane traditions.

IT hath beene briefly touched before, that among other transgressions of the first Commandement, this is one, the bringing in of superstitious inventions and usages into the service of God, without the warrant of his Word: See before *Doct 1. transgress. 5.* Here then exception is to be taken against the Romanists, for their presumption herein.

But first, let us see the divers kindes of those things▪ which are commanded by men: which are of foure sorts: 1. The Governours Civill and Ecclesiasticall, doe sometime command such things as are injoynd by the Lord, and prescribed by the Word: as such are the Christian lawes of Princes, inflicting punishment upon the offenders against the Morall law, concerning our duty toward God, or our neighbour: such are the exhortations and admonitions of the Ministers of God, out of the Word: these Commandements, all men are bound in conscience absolutely to obey. Of this kinde of precepts is that place to be understood, *Deut. 17.12. That man, that will doe presumptuously, not harkening unto the Priest that standeth before the Lord, or unto the Iudge, that man shall dye.*

2. There are also politicke constitutions of the Magistrate, which determine of circumstances concerning the better keeping of the duties of the second Table: such are the positive lawes of Princes: as when to beare armes, to appoint law dayes, to prescribe orders and rules for apparell, and such like: wherein wee are commanded to yeeld obedience to our superiours: As the Apostle teacheth, *Rom. 13.1. Let every soule be subject to the higher powers:* and *vers. 7. Give to all men their duty, tribute, to whom tribute, custome, to whom custome, feare, to whom feare, &c.* And these precepts doe not simply binde in conscience, in respect of the matter commanded, but in regard of the generall band, whereby wee are bound to obey the Magistrate in all lawfull things, and to avoid offence.

3. There are also Ecclesiasticall precepts, which concerne ceremonies, and other Ecclesiasticall orders, belonging to the duties of the first Table, which concerneth the worship of God: as to appoint times and houres of prayer, to prescribe a forme of prayer, and what gesture is meet to be used therein, as to kneele, to stand, in what order the Scriptures should bee read: these and such other Ecclesiasticall constitutions being appointed according to the generall rules of the Word, that all things be done to edifying in order, and without offence, are obediently to be received: in such things men should not bee contentious, but willingly yeeld their obedience: as the Apostle saith: *If any man lust to bee contentious, wee have no such custome, nor the Churches of God.* And these ordinances of the Church doe not binde in conscience, otherwise then in regard of offence and scandall, and as wee are generally bound in conscience, in all lawfull things to obey our superiours.

4. The fourth sort of humane precepts, are those, which are superstitious, and command things not agreeable to the Word, but rather contrary unto it: Such are the seven Popish Sacraments, the multitude of ceremonies, which they have brought into the Church: their superstitious fastes, their pilgrimages to Saints, processions with the crosse, and such like: Such were the traditions of the Pharisees, which our blessed Saviour speaketh against, *Mark. 7.* Such precepts are not to be obeyed: but herein we must follow the Apostles resolution, *It is better to obey God▪ than man. Ex Vrsin.*

These foure kindes of precepts are thus distinguished: the first doe absolutely binde in conscience, as a part of Gods worship directly: the second doe binde in conscience, not in respect of the matter commanded, but of our obedience, which we owe unto the Magistrate in all lawfull things: the third, for avoiding of scandall and offence: the fourth sort doe not binde at all, as

being unlawfull, and contrary to the Word of God. But for the traditions of the Church, that they are a part of the worship of God, it will be thus objected.

1. *Object.* God commandeth obedience unto our Superiours.

Answ. No otherwise than they command such things as are agreeable unto his will, either directly, which are prescribed in the Word; or by way of consequent, that are consonant to the rules of the same.

2. *Object.* Such things as are done to the glory of God, are a part of his worship: such are the determinations of the Church.

Answ. Those things, which of themselves serve to the glory of God, as being by the Lord himselfe commanded, belong unto his worship: not all those things, which *accidentally* onely serve to that end, and as secondary meanes attend upon the service of God.

3. *Object.* Some of the Saints did worship God after a manner not prescribed, so also may the Church now: so *Samuel* sacrificed at Ramah, and *Elias* in Carmel.

Answ. 1. To sacrifice unto God, was a thing commanded: though the place were indifferent before the building of the Temple. 2. These were Prophets, and had the extraordinary direction of the spirit. *Vrsin.*

4. Morall observations upon the second Commandement.

1. *Observ.* God is full of long suffering.

Vers. 4. *Visiting the iniquity of the fathers, upon the third and fourth generation, &c.* Hierom out of these words, well observeth the lenity and longanimity of God, that so long forbearth to punish. And whereas some thus object, *Quanta in eo crudelitas, ut iram suam usque ad tertiam & quartam extendat generationem? How great cruelty is in God, who extendeth his wrath to the third and fourth generation:* hee maketh this sufficient answer: *Non severitatis est iram tenere usque ad tertiam & quartam generationem, sed signum misericordiae poenam differre peccati: It is no signe of severity to containe anger unto the third and fourth generation, but of clemency to deferre the punishment of sinne.* Hieron. in *Ezech. cap. 18.*

2. *Observ.* That fathers for love unto their children should feare to offend.

Augustine further doth gather hereupon a profitable instruction, both for parents, and for their children: that the fathers, *Affectu filiorum revocarentur ad reverentiam Creatoris:* should bee revoked unto the reverence of the Creator, by the affection unto their children: knowing that their sinne shall bee punished in their posterity: and that the children, *Timentes ne incurrerent peccata patrum, legi Dei obtemperarent:* fearing lest they should incurre the sinnes of their fathers, should obey the law of God. *August. de question. vter. & nov. Test. cap. 14.*

3. *Observ.* God is more inclined to mercy than to severity.

Vers. 5. *Shewing mercy unto thousands.* Whereas Gods justice is extended but to the fourth generation, his mercy to the thousand; herein appeareth how much more prone the Lord is to mercy, than unto severity: as *Cajetane* well noteth, *Ad conferendum bona Deus est propensissimus, ad inferendum mala parvus:* God is most ready to conferre good things, but sparing to bring upon men evill: and the reason is, because he conferreth and bestoweth good things of himselfe, but evill being urged thereunto, by the evill demerites of men.

Vpon the third Commandement.

1. Questions discussed.

QUEST. I. What is signified by the name of God, and how diversly it is taken.

Thou shalt not take the name of Iehovah, &c. 1. The name of a thing is that whereby it is knowne unto others, and severed and distinguished from other things. In this latter respect God needeth no name, because he is but one: neither properly can any name be given him, because he is infinite, and cannot bee comprehended in a name: neither is a name given unto God in respect of himselfe, but to us, that in some sort he may be made knowne unto us: that there is a God, we all know by nature: but what God is, we

Page 293

know not, but as it pleaseth himselfe to reveale. *Tostat. qu. 6.* 2. The name of God is not here only, that name *tetragrammaton, Iehovah*, consisting of foure letters, as the Hebrewes strictly take it: but for what|soever, whereby the Lord is made knowne to us, as his wisdom, mercy, justice, truth. *Calvin.* 3. The name of God is taken, 1. for God himselfe, *Ioel 2. Whosoever calleth upon the name of God shall be saved.* 2. For the word of God, as *Ioh. 17.* our blessed Saviour saith, *I have manifested thy name.* 3. For the wisdom, power, mercy, and other attributes of God: *Malac. 1. Great is my name*, that is, my glory, power and Majestie. 4. For the commandment of God: as *Ioh. 17. I came in my fathers name.* 5. For that whereby God is called: as *Iehovah, Exod. 3. This is my name for ever. Marbach.* 4. The names which are given unto God are of three sorts: First, the names whereby the divine nature and essence is expressed, as *Elohim, God, Adonai, Lord, Iehovah*: for these only are peculiar unto God. Secondly, the names taken from his attributes, as his wisdom, goodnesse, justice, and such like: which properties though in most excellent man|ner they agree unto God, yet are also communicated unto men. Gods name is properly taken in vaine, by abusing of the first sort: and of the second also, when they are uttered with some speciall note and refer|rence to God: otherwise we may spake of *wisdome, clemency, justice*, in generall, without reverence, and yet not prophane the name of God. The third sort of names, are those, which are given to our blessed Savi|our, both God and Man, as *Iesus, Christ*: which are the names of God: who although he were man, yet the name is not given to the parts, but to the whole *suppositum* or person: now Christ is *divinum suppositum*; a divine, not an humane *suppositum* or subject: because Christ was from the beginning: as the Apostle saith, *Hebr. 13. Christ yesterday and to day, and the same for ever.* Now then to prophane and abuse these blessed names of our Saviour, is to take the name of God in vaine. *Tostat. qu. 6.*

QUEST. II. That it is more to abuse the name of Iesus, than simply of God.

YE•, it is more offensive to abuse the name of Iesus, and a greater dishonour, than simply to abuse the name of God, or any other appellation given unto him: and that for these reasons: 1. Because God hath magnified and exalted the name of Iesus above all names, in respect of his great humiliation and obe|dience even to the death of the Crosse: as the Apostle sheweth, *Philip. 2.* 2. Because there is no other name, under heaven, whereby we are saved▪ than the name of Iesus, *Act. 3.* 3. The name of Iesus betoke|neth both the divine nature, and the second person of the Trinity: the name of God sheweth the divine nature onely: and that name, *quod signat Deum sub pluribus perfectionibus est honorabilius*: that name, which describeth God with more perfections▪ is the more honourable name. 4. The name of God, shew|eth him to be our Creator: the name of Iesus, sheweth him to be both our Creator and Redeemer. *To/stat. qu. 7.*

QUEST. III. How many wayes the name of God is taken in vaine.

His name in vaine. 1. As Gods name is hallowed and sanctified three wayes: in our mind, and thoughts, when we conceive and thinke nothing unworthy or unbeseeming the glory of God: in our words, when we speake reverently of God, and his workes: and in our workes, when wee glorifie God in our life and acts: So Gods name is profaned in like manner; both in our minde and thoughts, in idle, curious and vaine speculations of God: in our words, by rash or false oathes: in our deeds, when the name of God is abused to sorcery, inchantment, or such like. *Simler.* 2. Two wayes is Gods name taken in vaine: *Cum nomen Dei assumitur ad confirmationem falsitatis, vel frustra:* when the name of God is taken up to confirme an untruth, or to no purpose. *Lyrano.* For he is said to doe a thing in vaine, *qui nullo fine praesupposito agit*, which doth a thing no end at all propounded: or *mal• & indebito fine praesupposito*, or an evill and unlawfull end pretended. *Tostat. qu. 8.* 3. *Oleaster* noteth these three wayes, when the name of God is talken, or lifted up in vaine (for so the word *nash•* signifieth, according as it was their manner to sweare with lifting up of the hand, as *Abraham* did, *Genes. 14*) First when they use the name of God, *pro re futil•*, for a vaine or trifling thing. Secondly, *in rem, quam non intendis impleri:* upon a matter, which thou doest not purpose to fulfill: as they which sweare falsly. Thirdly, in vaine, that is, without cause: *ne jures nisi ob necessitatem:* thou must not sweare, but upon necessity. 4. *Thomas* more distinctly sheweth: first, what a vaine thing is, and then how the name of God is taken in vaine:

First, a vaine thing is taken for that which is false: as he that sweareth falsly: then for that which is *inutile*, unprofitable; and here they offend, which doe sweare *de re levi*, for a small and trifling matter: sometime vaine, or vanity is taken for sinne, and iniquity; and in this respect they take the name of God in vaine, which take an oath to doe any wicked thing, as to commit theft, or any such thing: of this kinde was *Herods* oath.

Secondly, the name of God is assumed or taken up, upon these reasons: 1. *Primò ad dicti confirmationem:* First to confirme our saying: and here they offend, which sweare by any other than by the name of God. 2. *Sumitur ad sanctificationem:* The name of God is used for sanctification, as Baptisme is sanctified in the name of God. Here they transgresse which abuse the Sacraments, or holy things. 3. *Tertiò sumitur ad confessionem & invocationem:* Thirdly, it is taken up, for confession, and invocation. Here they which abuse prayers and the invocation of God to superstitious ends, as to enchantments, or such like, doe profane the name of God. 4. *Quarto sumitur ad operis completionem:* Fourthly, it is taken for the perfiting and fini|shing of a worke, as the Apostle, *Coloss. 3. Whatsoever you doe in word▪ or in deed, d•e all in the name of our Lord Iesus Christ.* They therefore which have begun a good profession, and afterward fall away, doe take the name of God in vaine. So *Thomas 2.2. quaest. 122. art. 3.* 5. The Hebrewes then doe take this Com|madement too strictly, that here is forbidden only *prolatio nominis Dei tetragrammaton indebita:* the un|due

pronouncing of that foure lettered name of God, which is *Iehovah*, which it was lawfull, they say, only for the high Priest to use, and that only in the Temple, and only then when he blessed the people. *Ex Lyrano.*

QUEST. IV. What is required in taking of a right oath.

Seeing perjury, and taking of a false oath is a breach of this Commandement, as it is a dishonour unto God (for as our brother is hurt thereby, it belongeth unto the ninth Commandement) it shall not bee amisse here to shew, what conditions are required in an oath, that perjury may bee the better prevented: this the Prophet *Jeremy* declareth in these words: *Thou shalt sweare in truth, in judgement, and righteousnesse, Ierem. 4.2.* Which three shall now be declared in their order.

1. The first thing required, is truth in every oath, whether it be *assertorium*, or *promissorium*: whether it be an affirming oath, or promising oath: the first must have conformity with the truth unto the thing already done in present, which is affirmed to be true, otherwise it is a false oath: the other respecteth the minde and intent of him that sweareth: for he promiseth not certainly that it shall be done, because he is uncertaine of the future events: but *si intendat facere, ut promittit, verum est*: if he intend to do as he promiseth, it is a true oath, otherwise not. *Tostat. qu. 8. 2.* And not only falsity is contrary to truth in taking of oathes, but deceit and fraud also: as he sware fraudulently, that having made a truce with his enemies for certaine dayes, set upon them in the night: and the woman that sware she was with childe by *Eustochius* of Antioch, which was not the Bishop, but another common person of the City of the same name. *Simler* And not he only which sweareth *falsum cognitum*, a false thing knowne, but *falsum dubium*, a false thing that is doubtfull, taketh a false oath: but he that having exactly sifted his memory, and yet is deceived, *non formaliter jurat falsò*, formallie doth not sweare falsly. *Cajetan*. He that thus sweareth falsly, *injuriam facit Deo sibi, & omnibus hominibus*, doth offer wrong to God, to himselfe, and to men. To God, because an oath being nothing else, but the calling of God to witnesse, he that sweareth falsly beleeveth, *Deum, aut nescire verum, aut diligere mendacium*, that God either knoweth not the truth, or that he loveth a lye. To himselfe he doth wrong, for he bindeth himselfe to the judgement of God, wishing that the Lord may punish him, if he speake not the truth. To men hee offereth wrong, because there can be no society or dealing among men, if one may not trust another. *Thomas, in opusculo*.

2. He that sweareth must doe it in judgement, that is, deliberately and advisedly, not rashly, and hastily. The Romanes had an use, that hee which would sweare by *Hercules*, should goe forth of the doores, that he might be well advised, and take some pause before hee sware: for they held that *Hercules* did sweare but once in all his life, and that was to the sonne of King *Augeas*. This deliberation in their idolatrous oathes, should admonish Christians to be well advised in swearing by the name of God. *Simler*.

3. They must sweare in righteousnesse: that it be a just and lawfull thing which hee sweareth. Herein *David* offended, which sware in his rage to put *Nabal* and his whole house to the sword. *Simler*. And he must not only sweare that which is just and lawfull, but justly: as he which hath seene his brother commit any offence secretly, if he take a voluntary oath to discover it, being not urged to depose so before a Magistrate, sweareth not justly. *Tostat. quaest. 8.*

QUEST. V. Whether men be bound to sweare often.

SOME of the Jewes held, that it was a part of Gods worship, to sweare by his name, and therefore they thought they did well in often swearing: and this their custome, they would warrant by that place, *Deut. 6.13. Thou shalt feare the Lord thy God, and serve him, and sweare by his name.* *Contra*. 1. The three former conditions, to sweare in truth, judgement, and righteousnesse must be observed, and kept in every oath: which cannot be, if men were bound or commanded often to sweare. 2. An oath was brought in among men for necessity, for this is laid upon man, as a punishment, that one is not beleevd of another upon his bare word: and our Saviour saith, *Whatsoever is more than yea and nay, commeth of evill*: therefore where no necessity urgeth for one to sweare, it is no acceptable service unto God. 3. As to sweare is not altogether unlawfull, as shall be shewed afterward, in the places of controversie against the Anabaptistes▪ for then it should in no case be permitted, as adultery, and murder, are simply prohibited; and wee reade in Scripture, that divers of the servants of God have taken oathes: So neither is an oath usually to be taken, where there is no just cause: and yet an oath is restrained, *Non propter seipsum, sed propter mala quae sequuntur ex eo*: not for it selfe, but for the evils and inconveniences that follow: as wine is to be used warily, not for that it is evill, but because being abused, it procureth drunkennesse: so the frequen|ting of an oath is not good, because perjury often followeth. 4. Therefore that text alleaged, is no com|mandement to sweare: for then they which sweare most, should be counted the most holy and religious men: but *Loquitur ex permissione*, the text

speaketh by way of permission: that when one is to sweare, he may and ought only to sweare by the name of God, and not of any other. *Tostat. quaest. 9.*

QUEST. VI. Whether it be lawfull to use cursing.

NOt farre discrepant or differing from the nature of an oath, is execration or cursing: where it is to be considered: 1. That simply it is unlawfull to curse, as offending both against the first table in the abuse of Gods name, and against the second, in the breach of charity, when men of hatred, and in their rage doe curse, and wish evill unto their neighbours. 2. Yet there are examples in Scripture of holy men, as of *David*, who in the Psalmes often wisheth the destruction of his enemies; and of *Paul*, who saith, *I would*

Page 295

they were cut off that trouble you. But here there are divers considerations to bee used: 1. That divers of these execrations were denounced with a propheticall spirit, and so were propheticall *predictions* of their destruction, rather than *maledictions*. 2. They wished not their destruction as a revenge upon them, but only that God would bring their wickednesse to an end, by cutting them off: which kinde of prayer is not against the glory of God. 3. They did not pray as private persons, wishing they might bee revenged upon their enemies: but as publike persons respecting the glory of God, and the good of his Church. 4. Yet these examples are very cautelously to be followed. *Simler.*

QUEST. VII. For what things an oath is not to be taken.

THEse five things a man is not to take an oath of: 1. Of things that are false, for hee that so sweareth maketh God the witnesse of a lye. 2. Of things doubtfull and uncertaine: for it were presumption to call God to be witnesse of that which he is uncertaine, whether it be true or not. 3. Of things unlawfull, for so he maketh God contrary to himselfe, in calling him to be a witnesse to that, which hee himselfe hath forbidden. 4. Of things impossible which are not in our power. This were a mocking of God, for hee cannot have a serious purpose, when he sweareth to doe that, which hee knoweth hee cannot doe. 5. Of light and frivolous matters, for he that sweareth upon small occasion, giveth not due reverence unto God. *Vrsin.*

QUEST. VIII. Whether all kinde of oathes are to be kept.

IT will be here further questioned, whether all kinde of oathes are strictly to bee kept. 1. Whether oathes made unto enemies and thieves are to bee performed. The answer is, they are: 1. In the 15. Psalme, *vers. 5.* he is described to be a righteous man; that *sweareth to his owne hinderance, and chan/gets not.* 2. The cause why a man keepeth not touch with his enemy, is the feare of the losse of life or goods: but the honour of God should bee more deare unto us. * *Regulus* is commended in the Romane histories, for keeping his faith in returning to his enemies. 3. Beside, if faith should not be kept to such, this inconvenience would follow, that in such like extremities no credit would bee given unto others. *Simler.*

2. Concerning oathes made to thieves: for the preservation of the life, * though they bee extorted oathes, if the things be lawfull and possible, which he sweareth, as a man bindeth himselfe to a theefe, by oath to pay him a summe of money, and to be silent, to save his life, the innocent party is bound to keepe this oath. It will be objected, that this oath is hurtfull to the commonwealth, for by this meanes thieves escape unpunished. But it may be answered: 1. That the hurt hereby redounding to the State, is not in this case to be redeemed, or prevented with the losse of a mans

life. 2. It is for the good of a Common-wealth, that the life of every honest member thereof should be preserved. *Vrsin*.

3. But there are unlawfull oathes that are not to be kept: such as *Novatus* exacted of his followers,* that they should not returne unto *Cornelius* the Bishop of Rome his communion. Such is the oath of fealty and obedience made to the Bishop of Rome: these oathes are better broken than kept: 1. That which it is unlawfull to sweare, it is unlawfull also to performe being sworne: it is but a doubling of sinne to keepe a wicked oath, as *Herod* did in putting *Iohn Baptist* to death. *Vrsin*. 2. *David* brake the rash oath which he made against *Nabals* house: and the Israelites, which had entred into covenant, and so bound themselves by oath to serve *Baal*, who was thereof called *Baal bereth*, *Iudg.* 8 33. yet afterward forsooke *Baal* and his worship, when they turned unto God. 3. And the reason is, because in all oathes there is a secret exception of the higher power, and former oathes made. God is greater than man, and wee have first bound our selves unto him: therefore no oath ought to be performed, which is against God, or godlinesse.

4. As touching the oath which *Iosua* made to the Gibeonites, it was a lawfull oath, though *Iosua* was somewhat deceived in it: 1. Because those Canaanites were not excluded which sought peace, and im|braced the religion of the Israelites; as appeareth, *Iudg.* 11.19, 20. 2. The Lord approved this oath, and judged the house of *Saul*, because he violated it, 2. *Sam.* 21. *Simler*. 3. *Ioshua* kept this oath, lest it might have brought a slaunder upon the name of God among the Gentiles, by whom they had made this oath, if it should have beene violated. *Vrsin*.

5. There are certaine oathes that are lawfull in the promising, and fall out to be unlawfull in the per|forming: as if a man binde himselfe by oath to assist his friend, and he afterward prove an enemy to his countrey.

6. Although unlawfull oathes are better broken than kept, yet it is not to bee done rashly; lest other might be encouraged to violate lawfull oathes: as, though the Israelites had sworne, that they would not give their daughters in marriage to them of *Benjamin*, which was no lawfull oath, yet they were carefull to keepe it. *Simler*.

QUEST. IX. Of the commination added to the third Commandement.

The Lord will not hold him guiltlesse, &c. 1. The Hebrewes, when they will increase the signification of a thing: *Id per negationem nominis, quod nos per superlativum, f^o cere solent:* Use to expresse that by the negative, which wee use to doe by the superlative: *The Lord shall not hold him innocent or guilt|lesse:* that is, *pro impio & scelerato habebit, &c.* shall hold him for a wicked man. *Lippom*. 2. And it is as much to say, as, he will punish him: for whom the Lord holdeth innocent, he punisheth not. *Tostat*.

3. This commination here added, sheweth a treble office of the law: *Quorum unvm in docenda voluntare Dei, &c.* The one is in teaching the will of God, what should be done, what not done: the other in ma|nifesting the sinne; the third in shewing the punishment for the duety omitted. *Borrh*. 4. And by this commination is signified: that although the Lord be full of long suffering: *Compensare tamen soleat tarditatem gravitate supplicii, &c.* Yet he doth recompence the slacknesse of the punishment, with the greatnesse thereof. *Lippom*. This sheweth, that although blasphemers escape the censure of men, yet the Lord will most certainly punish them. 5. *Paulus Burgensus* here taketh up *Lyranus*, because he maketh this com|mination, *causa prohibitionis*, the cause of the former prohibition: which he correcteth thus: he saith, it is *comminatio paenae*, a threatning of punishment, not the cause of the prohibition. But if *Lyranus* be inter|preted with

favour: as the *Replerto Burgensis* thus expoundeth, that, *comminatio est causa motiva obseruantiae praeceptorum*: The commination is a motive cause of the observation of the precepts; *Burgens.* had no great reason to take this exception to *Lyranus*.

3. Doctrines observed out of the third Commandement.

1. *Doct.* Of the generall and particular contents of this Commandement.

The contents then of this Commandement in generall, are, that as in the negative is forbidden the abuse and profanation of the name of God: so in the affirmative included, wee are commanded with all reverence and feare to use the name of God.

The particular vertues here required, with their opposite vices are these: 1. The propagation of the true doctrine of the will and workes of God, and setting forth the same unto others, as the Lord chargeth his people, *Deut. 4.9. Take heed to thy selfe, &c. that thou forget not the things which thine eyes have seene: but teach them thy sonnes, and thy sonnes sonnes, &c.*

Contrary hereunto are: 1. The neglect of this duty, in not declaring the will and workes of God to others: for it sheweth, that they are forgetfull of Gods benefits, and so have and know them in vaine, as that unprofitable servant saith in the Parable: *I was therefore afraide, and went and hid thy talent in the earth, Matth. 25.25.* 2. The corrupting of the true doctrine concerning the will and workes of God, as *Ieremy* saith of the false Prophets, that they prophesied lies in the name of God, *Ierem. 14.14. Vrsin.* This is a speciall transgression of this Commandement, when any abuseth the name of God, *Ad confirmandam erroneam religionis doctrinam: To confirme any erroneus doctrine of religion: Osiander.* As they doe, which alleage Scripture in defense of their errorrs. And to this purpose, *Gloss. Interlinear. Nomen Dei, legne, lapidi, vel huiusmodi non attribues, &c.* Thou shalt not give the name of God to stockes or stones, or such like, &c.

2. The setting forth of Gods praise, blessing of his name in all his workes, seeking of his glory, reverencing of his Majesty, is here commanded, as the Apostle saith, *Coloss. 3.17. Whatsoever yee shall doe in word or deed, doe all in the name of the Lord Iesus, giving thanks to God even the Father by him.*

Contrary hereunto, are: 1. The contempt or neglect of the glory of God, as *Rom. 1.21. When they knew God, they did not glorifie him as God:* which transgression is committed, when men doe not acknowledge God the giver, and author of all good things which they injoy. 2. Blasphemy, which is to speake evill of the name of God, as to murmure and repine against him, to make him the author of evill, and such like: against this sinne, it was decreed by *Moses* law, that he that blasphemed the name of God, should bee put to death, *Levit. 24.17.* 3. Cursing and execration is contrary hereunto, when men doe curse others, as from God, as wishing the plague of God to light on them, or such like: for so they make God but as the executioner, to take revenge according to their lust, and wicked desire: of such curses speaketh *Dauid, Psal. 109.17. As he loved cursing, so shall it come unto him, as he loved not blessing, so shall it bee farre from him.*

3. Confession of the truth, is another vertue here prescribed, *Rom. 10.10. With the heart man beleeveth unto righteousness, and with the mouth man confesseth to salvation:* So Saint *Peter, Sanctifie the Lord God in your hearts, and be ready alwayes to give an answer to every man, that asketh you a reason of that hope which is in you, 1. Pet. 3.15.*

Contrary hereunto, are: 1. The deniall of the truth through feare and infirmity, as *Peter* with cursing denied Christ. 2. A generall apostasie, and falling away from the truth: of such the Apostle speaketh, *They went out from us, for they were not of us, 1. Ioh. 3.19.* 3. Dissembling of the truth, as they which confessed not Christ, lest they should have beene cast out of the Synagogue, *Iohn 11.42.* 4. Offence and scandall in man|ners or life, whereby God is dishonoured.

Such were the Jewes, of whom the Apostle saith, *The name of God is blasphemed among the Gentiles, because of you, Rom. 2.24.*

4. Invocation of the name of God: which is a devout petition and asking at the hands of God of such things as we need, grounded upon the confidence of the promises of God in Christ. So the Prophet *Dauid* saith, *Praise the Lord, and call upon his name, Psalm. 105.1.* Invocation, as it is a part of Gods worship, and so belongeth unto him, is a branch of the first Commandement: wherein I rather follow *Simlerus* judgement, who maketh invocation of Saints a breach of the first Commandement, than *Vrsinus*, who referreth it to the third. But in respect of the manner, required in prayer, that it should be done, with a true heart, and unfained devotion, it appertaineth to the third precept.

Contrary unto true and faithfull invocation, are, first the neglect of prayer, *Psalm. 14.4. They call not upon the Lord.* Secondly, the abusing of prayer and invocation of the name of God to unlawfull ends, as

Page 297

to sorcery and enchantment. *Borrh.* Thirdly, the asking of such things, as are not agreeable to the will of God, as the Apostle saith, *Ye aske and receive not, because ye aske amisse, Iam. 4.22.* Fourthly, lip labour in prayer: when many words are used, but without any true devotion. As the Prophet saith, *This people ho/noureth mee with their lips, but their heart is farre from me, Isai. 29.13* as it is cited, *Mark. 7.6.*

5. Here is commanded a due, and reverent taking of the name of God into our mouthes, by a lawfull oath, whereby we call God to be a witnesse unto our soules, that we speake the truth: this is a kinde of in|vocation of the name of God, and a part of his worship, *Deut. 6.13. Yee shall serve him, and sweare by his name.*

Contrary hereunto, are: 1. The refusall of a just and lawfull oath: when any refuse to testifie the truth upon their oath, which may make for the glory of God, and the good of our neighbour: as the Apostle saith, *An oath for confirmation, is among men an end of strife, Hebr. 6.16.* 2. To take a false oath, either in not performing that which is promised by oath, or in testifying upon an oath, otherwise, than the truth is. 3. An idolatrous and superstitious oath, which is made by any other name, than of God only. 4. An oath to performe any unlawfull thing, such as *Herods* oath was. 5. A rash oath, lightly and vainely made, with|out any necessity, as in common and usuall talke: which abuse is reprov'd by our blessed Saviour, *Matth. 5.23. Vrsin.*

2. *Doct.* What an oath is.

COncerning an oath then, briefly this it is: 1. In a generall sense, to take an oath, or to sweare, is used for the whole worship of God, as *Isay 45.23. Every knee shall bow unto me, and every tongue shall sweare by me:* and the reason is, because we professe him to be our God, by whom we sweare. 2. But more parti|cularly and properly, an oath is defined thus: It is an *invocation* of the name of God, as the onely searcher of the heart, whereby, he that sweareth, taketh God to record, that he speaketh the truth, and wisheth God to punish him, if he doe otherwise. *Vrsin.* So that two speciall things are intended in an oath: 1. To call God as a witnesse, that he speaketh the truth: as the Apostle saith, *Galath. 1.20. Now the things that I write unto you, behold I witnesse before God that I lye not.* So *Thomas: Iurare per Deum nihil aliud est, qu^{am} invocare ejus testimonium: To sweare by God is nothing else, but to call him to witnesse.* 2. Hee that taketh an oath, desireth that God may punish him, if hee sweare falsly: as the Apostle, *I call God for a record against my soule: or unto, or upon my soule, 2. Cor. 1.13. Nihil aliud est dicere per Deum*

ita est, nisi quòd Deus puniat me, si non ita est: It is nothing else to say, by God it is so, but, that God punish me, if it be not so. Thom. in opuscul.

3. Places of Controversie.

1. *Cont.* It is not lawfull to sweare by Saints, or other creatures.

1. THEY take the name of God in vaine, which doe sweare by any other, than by the name of God: and therefore the Romanists are in error, which maintaine the swearing by the name of Saints. *Rhemist. annot. Matth. 23. v.21.*

1. God commandeth that we should sweare only by his name: *Deut. 6.13. Thou shalt feare the Lord thy God, and serve him, and sweare by his name:* which text our Saviour alleaging, *Matth. 4.* interpreteth it by the word *only: him only shalt thou serve.* So also *Deut. 10.20. and Exod. 23.13.* it is directly forbidden, that they should take the name of any other Gods into their mouthes.

2. God reproveth those which sweare by any other, than by him: as *Zephan.1.5. I will cut off &c. them that worship and sweare by the Lord, and sweare by Malcham.*

3. Invocation belongeth only unto God; but the taking of an oath is a kinde of invocation: therefore it is a service due only unto God.

4. In taking of an oath, we call God to be a witnesse unto our soule: but God only knoweth the secrets of the heart: neither Angell, nor Saint. *Ergo.*

5. He that sweareth giveth unto him power to punish him, if he sweare falsly: but God onely is able to punish the soule. *Matth. 10.28. Vrsin.*

But it will be objected thus: 1. Our Saviour alloweth swearing by creatures, *Matth. 23.21.* Whosoever sweareth by the Temple, sweareth by it, and by him that dwelleth therein. Rhemist, annot. in hunc locum.*

Answ. 1. Our Saviour here doth not justifie swearing by creatures: but confuteth that nice distinction of the Pharisies: that it was nothing to sweare by the Temple, but by the gold of the Temple, *vers. 16.* and sheweth, that they could not avoid swearing by God, when they did sweare by the Temple, because it was the place of his habitation: and so they did in such an oath take the name of God in vaine. 2. For otherwise if our Saviour should here allow swearing by creatures, as by heaven, saying, *He that sweareth by heaven, sweareth by the throne of God,* he should be contrary to himselfe: for elsewhere he saith, *Sweare not at all, neither by heaven, for it is the throne of God, Matth. 5.34.*

2. *Object.* *Ioseph* did sweare by the life of *Pharaoh*, *Gen. 42.15.*

Answ. 1. Some say that this was no oath, but a vehement kinde of asseveration: as *Hannah* saith to *Eli: As thy soule liveth*, 1. *Sam. 1.* and *Abner* to *Saul*, 1. *Sam. 17.56.* and so they would have the meaning to bee this, as truly as *Pharaoh* liveth, or, as I wish his life and health, so it is true I say: *Vrsin. Iun.* But it is not all one kinde of phrase, to say unto one present, *as thy soule liveth;* and of one absent, to say, *by his life*, or soule. 2. It sheweth therefore some infirmity rather in *Ioseph*, though hee worshipped the true God, yet he had learned to speake as other Courtiers did, to sweare by *Pharaohs* life: yet rather of custome

of speech, or the more cunningly to conceale himselfe from his brethren, than of any purposed imitation of their superstitious oathes: therefore *Iosephs* example here can bee no warrant. See more of this, *Hexapl. in Genes. c. 42. v. 15.*

3. *Object.* It is usuall for men in taking of an oath to lay their hand upon the Gospell: therefore it is lawfull to sweare by a creature.

Answ. 1. Men using this externall signe doe not sweare by it: no more than *Abrahams* servant did sweare by his masters thigh, when he put his hand under it, *Gen. 24.* 2. he sware by the name of God: So the Lord saith, *I lift up mine hand to heaven, and say, I live for ever, Deut. 32.40.* And the Angell lift up his hand to heaven: but *sware by him, that liveth for ever, Revel. 10.6.* So they lay their hand upon the booke as a visible signe, or seale of the oath: but they sweare not by the booke, but by God, the Author of the booke: to this effect, as the words are repeated unto them: *as helpe thee God, and the contents of that booke.* So *Thom. Cum jur as per Evangelium, jur as per Deum, qui dedit Evangelium: When thou swearest by the Gospell, thou swearest by God, which gave the Gospell.*

4. *Object.* It is not lawfull to profane or speake irreverently of the name of the Virgin *Mary*, or of the Saints: for this also is a taking of the name of God in vaine, *quia habent quandam connexionem ad Deum:* for they have a certaine connexion unto God: and a certaine kinde of adoration belongeth unto them. *Tostat. qu. 7.*

Answ. 1. The argument followeth not, the name of Saints is not to be irreverently used, therefore wee must sweare by them: for neither is the name of the Prince to be abused, yet it is not lawfull to sweare by it: there is a meane betweene swearing by a name, and profaning or abusing of it. 2. The reverent using of the names of Saints dependeth not upon any adoration due unto them, or upon any connexion unto God, by any kind of worship: but upon that bond and connexion of love, which we owe unto them as the Ministers and servants of God: as our Saviour Christ saith of his Apostles, *Hee that despiseth you, despiseth me, Luk. 10.16.* So that this despising or contempt offered to the Ministers of Christ, is rather a breach of the fift Commandement in the second table, than of this, which only prescribeth our reverence and duty toward God.

2. *Controv.* Against the Romanists, that say, faith is not to be kept with Hereticks.

2. The Romanists have another position, that faith is not to be kept with Heretikes: for so contrary to the safe-conduct given by the Emperour to *Iohn Hus*, and *Hierome of Prage* in the Councell of Constance, they condemned them to death: and for the justifying of this fact they further alleage, that it belonged unto the Magistrate to punish Heretikes, having them in his power. *Ex Simler.*

Contra. 1. They having the chiefe Magistrates licence to goe and returne safely, were free and privileged persons, and so exempt from the Magistrates power and jurisdiction. 2. Neither shall they ever bee able to prove them to have beene Heretikes. 3. Under this pretext and colour, oathes shall be of no force or validity among men, which would be a great hindrance and prejudice to humane society. 4. And by this meanes Gods name is blasphemed and evill spoken of; when they which professe themselves Christians, doe more lightly esteeme the name of their God, than the Heathen did their Idols. 5. *Abraham* made a covenant by oath with *Abimelech*, *Iacob* with *Laban*, *Ioshua* with the Gibeonites, all which were strangers from the true worship of God, and yet they kept their covenants and oathes.

3. *Controv.* Against the Anabaptistes concerning the lawfulnessse of an oath.

3. Further against the Anabaptists, it followeth to shew the lawfulnessse of an oath among Christians: which is thus proved:

1. If it had beene unlawfull to sweare, and if the thing were evill in it selfe, then the holy servants of God would not have sworne at all: as *Abraham* did to *Abimilech*, *Gen. 22.* *Iacob* to *Laban*, *Gen. 31.53.* *Jonathan* and *David* each to other, *1. Sam. 20.42.*

2. God commandeth us to sweare by his name, *Deut. 6.13. Deut. 10.20.* but God commandeth no evill to be done.

3. The end of an oath is to make an end of controversies and strife, *Heb. 16.16.* therefore it is to Gods glory, and profitable to humane society, that by oathes such businesse should be ended.

1. *Object.* But the Anabaptists object, that although it were permitted in the old Testament to the Fathers to sweare, yet it is forbidden in the new.

Answ. 1. Christ saith he came not to dissolve the law, meaning the Morall, but to fulfill it: to take an oath belonged to the Morall law: which being perpetuall, the other still remaineth in use.

Vrsin. 2. The Prophets speaking of the times of the Gospell, and of the state of the Church under Christ, doe foretell that they should sweare by the name of God: as *Isay 65.16. He that sweareth in the earth, shall sweare by the true God.* 3. Wee have the example of *S. Paul*, who often called God to witnesse, as *Rom. 1.9. 2. Cor. 1.23. Rom. 9.1. Philip. 1.8. Galath. 1.23.*

2. *Object.* Our Saviour giveth a generall prohibition against swearing, *Mat. 5.34. Sweare not at all, neither by heaven, for it is the throne of God: nor by the earth, for it is his footstool:* And *S. Iames* saith, *Before all things, my brethren, sweare not, &c. but let your yea be yea, and your nay, nay, lest you fall into condemnation, Iames 5.12.*

Answ. 1. Our Saviour doth not generally condemne all kinde of oathes, but onely rash and unadvised oathes, which were used in their common and ordinary talke: for he intendeth here to correct an abuse among the Jewes: they were allowed to sweare by the heaven and earth, and by such like, as though

such kinde of oathes nothing concerned God: our Saviour telleth them, that even in such oathes the name of God is prophaned▪ and abused, because there can be no part of the world named, where the Lord hath not set some prints and markes of his glory. *Simler.* 2. And againe, our Saviour saith in this Chapter, that he came not to dissolve the law, which allowed the publike use of an oath.

3. *Object.* Our Saviour saith further, *Let your communication be nay nay, yea yea, for whatsoever is more, commeth of evill:* an oath therefore is not to be used, as proceeding of evill.

Answ. 1. Our blessed Saviour speaketh against such frivolous formes of oaths, which were used among the Jewes in their ordinary talke, which came indeed of an evill minde: for otherwise hee himselfe used more than bare, nay nay, yea yea, in his speech: often saying, *Amen, Amen.* *Vrsin.* 2. *S. Paul* also, often calling God to witnesse, should have gone against his Masters rule, if it had not beene lawfull at all to take an oath *Vrsin.* 3. Oathes indeed proceed of evill, not in him which taketh a just oath, but in the other, that will not beleieve him without an oath: And therefore because of the incredulity and deceitfulnesse of men, the necessity of oathes was brought in: in this sense the argument doth not follow: for good Lawes are caused by mens evill manners, but it cannot thereupon be inferred, that they are evill. *Simler.*

4. *Object.* It is not in a mans power to performe that which hee sweareth to doe, for the things to come are not in our power: therefore it were better to forbear an oath, than fall into apparent danger of perjury.

Answ. 1. Though this were granted, this taketh not away the use of all oathes, but onely those which are made for performance of covenants ad promises: there is another kinde of oath, which is called *asser/torium*, which affirmeth the truth of something already done: this oath by this objection, if it were ad|mitted, is not taken away. 2. Yet this doubt is easily removed: for it sufficeth, that hee that sweareth to performe some act afterward, have a full intent and purpose to doe it, though it fall out otherwise after|ward. *Simler.*

5. *Object.* The oathes which are allowed in Scripture, were publike, such as were required by the Ma|gistrate: this giveth no liberty unto private men.

Answ. 1. *Iakob* sware to *Laban*, *Ioseph* to *Iakob*, *Ionathan* to *David*, and *David* to him: all these, when they tooke these oathes, did sweare privately, and as private men. *Simler.* 2. And seeing an oath serveth for the evidence of the truth, and for the ending of strife, and controversies, in this behalfe there may bee as lawfull, and as necessary an use of an oath privately, as publickly, not upon every occasion, but when the matter is urgent, and the case so requireth. *Vrsin.*

4. Morall observations upon the third Commandement.

1. *Observ.* Against common and rash swearing.

THou shalt not take, &c. Here that common, and notorious abuse of rash swearing, in common and ordinary talke, is reprov'd: when the name of God is taken up, prophanely and scoffingly, without any kinde of reverence at all. *Chrysostome* in his time finding fault with this abuse, thus writeth, *Among the Jewes the name of God was so revered, that being written in plates, it was lawfull for none to carry it, but for the high Priest: but now, Velut quiddam vulgare sic ipsius nomen circumfecimus: We beare about every where the name of God, as a common thing.* *Chrysost. ad popul. Antioch. homil. 26.* *Theodore*t useth this fit re|semblance, *Si vestem paulò pretiosiore*m in dies festos multi adservare consuerunt, &c. *If many use to keepe their better garment for holy dayes, how much more should the name of God bee consecrated unto prayer, and other holy exercises?* *Ex Lippom.* It was an use among the Heathen, to keepe secret such names, as they would have had in reverence: there was a certaine hid and secret name of the City of Rome, which is not now knowne, which they say, by the decree of the Gods was kept secret: and one *Marenus Sora|nus*, for naming the same but once in publike, was adjudged to death. *Solinus in polyhistor. cap. 1. de Roma.* The name also *Demogorgon*, which the Gentiles held to bee the first God, was not to bee uttered: they thought, when he was named, the earth would tremble: and *Lucanus lib. 6. de bell. civil.* writeth, how *Erit*• the Sorceresse, would thus adjure the Furies, that if they did not consent, shee would name *Demogorgon.* *Tostat. qu. 3.* If the Gentiles were thus curious in not prophaning the names of their Idols: it teacheth Christians, that it is a shame for them, so irreverently to use the name of the great God of heaven and earth: whom they doe not only name, but sweare by, without any feare or reverence.

2. *Observ.* Of the fearefull judgement of God threatning against blasphemers.

The Lord will not hold him guiltlesse. Though blasphemers, and common swearers may escape the con|sure of men, yet the Lord will not surely suffer them to goe unpunished: If railers upon men, are ex|cluded the kingdome of God, 1. *Cor. 6.10.* much more they, which blaspheme the name of the living God. If Gods hand should not be upon them here, yet in the next world they are to expect nothing but everla|sting horror, unlesse they doe repent. These that make a jest of religion, and doe scoffe at the name of God, are those *abominable* persons, spoken of, *Revel. 21.8.* which shall have their part• in the lake, that burneth with fire and brimstone. *Cajetane* here noteth well: *Quoniam futurum hoc iudicium divinum raro impletum videmus in hac vita, &c.*

Because wee see this divine judgement seldome to be fulfilled in this life, it followeth, that it is to be referred to the judgement following after this life. Therefore let men stand in awe of this fearefull judgement, that is threatned against all prophane swearers and blasphemers.

3. *Observ.* Against breakers of their oath, and perjured persons.

FURther, as rash swearing is condemned, so it is a most horrible and fearefull sinne, for one to take a false oath, and not to doe and performe as he hath sworne: a righteous man, and such an one as shall dwell in Gods Tabernacle, is described, that *hee sweareth to his owne hinderance, and changeth not*, *Psal.* 15.4. All such therefore are condemned, which make shipwracke of a good conscience herein: Such are our knights of the post, that will be hired to take false oathes: like unto the Turkish *S*•*i*, and *Chagi*, who for a Ducket, will take a thousand false oathes. *Oleaster* useth this comparison: *If a man had given in pawne his sonne, or any other precious thing, for the performing of his oath, he would labour by all meanes to redeeme it*: how much more, when men have as it were pawned the name of their God?

Upon the fourth Commandement.

1. Questions discussed.

QUEST. I. Of the order of the fourth Commandement, why it is put after the other.

8. *REmember the Sabbath day, &c.* 1. *Remotis impedimentis vera religionis, &c.* The impediments of religion being removed in the former Commandements, as idolatry and prophanes, or irreverence of the name of God: this precept followeth, *Per quod homines in vera religione fundantur*: By which men should be grounded in true religion. *Thom.* 2.2. *quaest.* 122. *art.* 4. *in Cor.* *Prius enim sunt remouenda impedimenta alicujus rei instituendae, &c.* For first the impediments of a thing to be instituted, must be removed, before the thing can be instituted. *Liran.* 2. And this is the cause, as *Cyrl* noteth, why the other Commandements before going, are propounded negatively, but this affirmatively: *Quia ad actum statim eos impellunt*: Because he presently draweth them here, unto the act and execution. *Cyrl.* *lib.* 4. *in Ioah. cap.* 51. In the other Commandements, first they are commanded to take away the impediments, before the precept could be acted.

QUEST. II. Why it is said only in this Commandement, Remember, &c.

3. IN the other Commandements, they were taught, *Deum primò venerari corde, deinde ore*: First to worship God in heart, then in mouth: now it followeth here, that we should worship him, *opere*. indeed. *Thom.* *Remember.* 1. Whereas *Deut.* 5. *Moses* rehearseth this Commandement thus: *Keepe the Sabbath day, that thou sanctifie it*: but here he saith, *Remember the Sabbath day*. *R.* *Salomon* hath this conceit, that both of these sentences were pronounced at once, by a double sound of the trumpe, which sounded forth the Commandements: which is a fansie without any ground: there *Moses* as the lawgiuer, doth not tie himselfe to the very same words, keeping the sense. *Ex Tostat.* 2. This *memento, remember*, some thinke is not referred to the Sabbath day, but to the reason of the institution of the Sabbath, taken from the creation: this law therefore sendeth us backe, to call to minde the creation of the world, and how the Lord rested upon the seventh day, after that in six dayes he had finished all the workes of the creation. *Tostat.* So also *Thomas*, *Ponitur ut rememorationum beneficii praeteriti*: It is put as a remembrance of a benefit past. But the connexion of the words sheweth, that *Remember*, is to be referred to the Sabbath day it selfe. 3. Some will have this, *Remember*, to bee applied to the things to come, shadowed forth in the Sabbath: *Memento dicit de Sabbato, quia quae umbra depingebantur, ut futura speculari debebant*: He saith of the Sabbath, remember, because they ought to behold the things to come,

which were described under the shadow. Cyril. *ibid.* But this remembrance is to this end, as the words of the law shew, to sanctifie the Sabbath. 4. R. Salomon thus understandeth it, that if they had any precious garments, or any other thing of price; they should remember to keepe them till the Sabbath. Lyran. But the Sabbath is not sanctified by the putting on of costly garments. 5. Cajetan. giveth this interpretation, *Vt intelligamus rationem praecepti esse recordationem, &c.* that we should understand, that in remembrance consisteth the reason of the precept: that the rest from the outward workes, is not pleasing to God, *Nisi ratione memoriae, nisi ratione interni cultus*: But in regard of the memory and inward worship: But although the sanctifying of the Sabbath specially consist in the internall worship, yet it is not so well gathered out of this word. 6. Therefore, this rather is the meaning, *Remember*, that is, *Inprimis memoria tenendum esse*, the keeping of the Sabbath, as a speciall thing, is to bee remembred. Galas. And to this end is it so said, because a man being hindered by the six dayes workes, will hardly dispatch all to keepe the Sabbath, unlesse he remember it, and cast aforehand for it. Oleaster. As also they are bid to remember it, because of old this day had beene sanctified before by the Lord, and accordingly observed by the people of God.

QUEST. III. Why the Lord thought good to appoint a day of rest, and that upon the seventh day.

The Sabbath day. 1. Some Jewes are of opinion, that the Sabbath being the seventh day, was appoin|ted to be kept holy, because it is *Saturnes* day, which is evill and unluckie to begin any worke in: but this is a Heathenish superstition, to seeme to worship those things for feare, that are thought to hurt: a•Tullius Hostilius, the third King of the Romanes made the *Quartane*, and *Timor*, *Pallor*, Feare, and Pale|nesse Goddesses. The Lord taught his people otherwise, that they should not be afraid of the starres of

heaven, nor to worship those things, which God had given for the service of men, *Deut.* 4.19. *Tostat.* 2. The speciall reason therefore, why the seventh day was kept holy, was grounded upon the Lords ex|ample, that rested upon the seventh day, after the works of the creation were finished. 3. But that a day of rest was necessary to be appointed for the people of God, divers reasons may be yeelded: 1. This day was appointed and given, *ad destructionem erroris*, for the destruction of error: because the Lord did fore|see, that divers in the world would make question, of the beginning and creation thereof: as they, 2 *Pet.* 3. which say, *Where is the promise of his comming*: for convincing their error, the Lord commanded this day to be kept, as a monument of the creation. 2. *Datum fuit ad instructionem fidei redemptionis*: it was gi|ven to instruct in the faith of our redemption: to signifie that Christs flesh should rest in the grave: accor|ding to that saying in the 16. Psalme, *My flesh shall rest in hope*. 3. *Datum fuit ad figurandum veritatem promissionis*: it was given to prefigure the truth of the promise: both in our spirituall rest from sinne, *Cor|pus à peccatorum jugo requiescere facientis*: *Causing our body to rest from the yoake, and servitud• of sinne*: *Damascen. lib.* 4. *de orthodox. fid. cap.* 24. as also in our everlasting rest in the Kingdome of God: *Futuram sanctorum requiem hinc significans*: *Signifying hereby the rest of the Saints to come*. Cyril. in *Ioan. lib.* 4. c. 51. And we looke for rest from three things, *A laboribus hujus vita, à tentationum concussione, à diaboli servitute*: From the labours of this life, from the trouble of tentation, from the service of the Devill. Thomas. 4. It was ordained, *ad inflammationem amoris*, to inflame our love, that being free from worldly labours, we might better attend upon God. 5. *Datum fuit ad opera pietatis*, it was given for the works of pietie: for otherwise some would be so covetous, that they would never leave working for gaine. Thom. in *opuscul.* 6. *Vt quiet• repararentur corpora*, *That the bodies should be refreshed by this rest*: For some through their insatiable greedinesse, could scarce have afforded any rest unto themselves, especially unto them, which were at the command of others, as children and servants. Simler.

QUEST. IV. Whether the precept of keeping the Sabbath were altogether ceremoniall.

1. Some were of opinion, that the Sabbath was onely temporary, that did bind the Jewes for a time thinking that the ancient Patriarks, as *Adam, Evah, Noe*, kept no Sabbath. *Tertullian*. Which is not true of the observation of the Sabbath in generall: seeing it was sanctified by the Lord himselfe, immediately after the creation, which the Patriarks were not ignorant of: but onely of that strict, exact, and rigorous observing the Sabbath, which indeed was onely enjoyned the Jewes. *Simler*. 2. Other seeme to be of opinion, that the Sabbath was altogether ceremoniall, and that Christians therefore are not now bound unto the observation of dayes, as the Apostle for this rebuketh the Galathians: *Yee observe dayes and moneths, times and yeares, Galath4.10*. Thus the Anabaptists object. But if this precept were altogether ceremoniall, it could be no part of the Morall law: and seeing the Israelites were charged to keepe other festivals also, as well as the Sabbath, as the feast of the Passeover, of Pentecost, and of Tabernacles, with others, whereof no mention is made in the Morall law, but onely of the Sabbath: it is evident that the Lord himselfe did make a manifest difference betweene that, and all other festivals: neither is the keeping of the Lords day now, an observing of dayes: seeing Christians doe celebrate this day, without any opinion of holinesse or necessitie tied unto the day, as the Jewes kept their Sabbath. But this error of the Anabaptists shall be confuted more at large afterward, among the places of controversie. 3. Wherefore this precept is partly morall, partly ceremoniall: as to have some set time to attend the service of God, it is morall and naturall: *Secundum dictamen rationis naturalis aliquod tempus deputat homo*: Man according to the device of naturall reason, will appoint some time for Gods service. *Thomas*. For all nations in the world: unlesse they bee these inhumane and savage people, which inhabite in the extreme and remote parts of the world: as the *Garamants*, and *Anthropophagi*, Men-eaters, which dwell toward the South pole; and they which inhabite the Islands *Orcades*, and other remote regions toward the North: all other nations of any humanitie and civilitie, did spend much time in the worship of their gods. *Tostat*. But it is leigall or ceremoniall, in that some speciall day, is prescribed and set apart for the service of God: *In quantum speciale tempus determinatur, in signum creationis*: in that a speciall time is determined, in signe of the creation, it is ceremoniall. *Thom*. And in this manner, the Jewes onely kept the Sabbath upon the seventh day, and no other nations beside: and therefore *Seneca* derided the Jewes, as though they did *Septimam partem tatis inutiliter amittere*: *Lose the seventh part of their age, without any profit*: * because they rested every seventh day unto the Lord: and *Ovid* calleth the Jew, *virum septimum, the seventh man*, because hee kept the seventh day. *Tostat*.

QUEST. V. To observe one day of seven unto the Lord, is Morall.

BUt this must be added further, that the prescribing of some certaine day for the service of God, is not ceremoniall, as *Thomas* before seemeth to affirme: but the speciall limitation of the seventh day: the prescription and taxation of which day precisely, is now abrogated; yet so as that still, one day of seven must be kept still. This then may be safely affirmed: that to keepe one day of seven holy unto the Lord, is morall, and not ceremoniall: and although the precise rest of the seventh day, which was enjoyned the Jewes, be now abrogated by the libertie of the Gospell, (because it was a type of our rest in Christ, and the bodie being come, the shadow ceaseth:) yet Christians are bound to observe one day of seven: for the reason annexed to this Commandement, taken from the example of God, which rested on the seventh day, serveth not onely for the ceremonie of the seventh day, but is also morall, to put us in minde of the creation of the world, made in six dayes: and beside, in regard of the benefit of the creatures, which after six dayes labour, are to rest the seventh: the rule of the Creator, in this morall equitie is to be followed, not

to exceed that time, in affording rest unto the creature that laboureth: *Novit Dominus mensuram virium creaturae*, for God best knoweth the measure of the strength of the creature. *Lippom.* and hath appointed the time of rest for the same accordingly. Yet somewhat more fully to explaine this matter: there are some things, which are simply morall, and simply ceremoniall: some things are of a mixt kinde, as being partly morall, partly ceremoniall: simply morall, are those things, which are grounded upon the judgement of naturall reason: as to appoint some time for the service of God, is simply morall, as is shewed before: all nations through the world agree herein, that a time must be set apart for the Lord: but precisely to appoint the seventh day, more than any other of the weeke, is simply ceremoniall: *Quia non habet fundamentum à ratione, sed à sola voluntate condentis legem, &c.* Because it is not founded upon reason, but upon the will of the law maker. *Tostat.* But to appoint one day of seven, and that day wholly for the space of 24. houres to consecrate unto Gods service, and therein to abstaine from all kinde of works: these things are not purely or simply ceremoniall, but partly morall, as grounded upon the judgement of reason, though not totally, and wholly: for the first, if above one day in seven should be kept perpetually holy, *gravamen esset laborantibus toties vacare*, it would bee burdensome to those that labour to rest so often; and if but one day in a fortnight or moneth should be appointed, *Oblivisceremur Dei per desuetudinem cultus ipsius*, By discontinuing of the worship of God, we should grow to be forgetfull of him: it standeth therefore with reason, that one day of seven should be celebrated to the Lord. Likewise that the whole day should be consecrated to that end, though there be somewhat ceremoniall in it, yet it is grounded also upon reason, because the service of God requireth great attention: *Et non est rationabile opus Dei facere negligenter*, And it is not reasonable to doe the worke of God negligently: for if but two or three houres in the day were appointed, all could not so well prepare themselves for Gods service, as now, the whole day being set apart. And for the third, the cessation or resting from all kind of worke, it hath this reason: because the minde being occupied in other affaires, could not be so free for God; and therefore abstinence from all servile works is enjoined, *Vt sic liberum esset nos tota die vacare Deo, si vellemus*: That so it might bee free for us to acted upon God the whole day, if wee would. Now then those things, which in the Sabbath were meerely ceremoniall are abolished, but the other remaine, which are not purely and simply ceremoniall. *Tostat. quaest. 12.*

QUEST. VI. What things in the Sabbath were ceremoniall, what morall.

NOW then it may appeare, what things in the Sabbath were ceremoniall, what morall, what mysticall.

1. These things in the Jewish observation of the Sabbath were ceremoniall: 1. The prescript of the day, seventh day. 2. The manner of keeping it, with sacrifices, oblations, and other rites. 3. The strict prohibition of all kinde of works, even concerning their meat, as in gathering, and preparing of Manna, *Exod. 16.* yea it was not lawfull upon that day to kindle a fire, *Exod. 35.3.* and that under paine of death: as he that gathered sticks was stoned, *Numb. 15.* 4. The Sabbath was a shadow of our spirituall rest in Christ, and of Christs rest in the grave. In all these respects was the Sabbath ceremoniall, and bindeth us not now.

2. These things also in the Sabbath are morall, and perpetuall: 1. The rest, and relaxation of the creatures from their ordinary labour: which was not the chiefe and principall, but *accidentalis finis*, the accidentall end of keeping the Sabbath, that they might better attend upon the service of God: *Calvin.* 2. The Sabbath was instituted specially for the service of God: for the remembrance of his benefits, the setting forth of his praise; the meditating upon his works: as the creation of the world, the redemption, the resurrection of Christ. *Simler.* 3. *Conservatio Ecclesiastici ministerii*: The conservation of the Ecclesiasticall ministry, was not the least or last end of the Sabbath: that there should be in the Church ordained and so preserved, Pastors and

Doctors, who should divide the word of God aright, instruct the people, and exhort them to repentance. *Bastingius, Vrsinus.*

3. The Sabbath also as it was unto the Israelites typicall and ceremoniall, in shadowing forth, first Christs rest in the grave, and our spirituall rest in him: *Marbach.* so now it is mysticall, in shewing our spirituall rest and cessation from the works of sinne, as the Prophet applieth it, *Isai.* 58.14. teaching us how to keepe the Sabbath, in not doing our owne wayes, nor seeking our owne will: it is also Symbolicall, in being a pledge unto us of our everlasting rest in the Kingdome of God: as the Apostle sheweth, *Heb.* 4.9. *There remaineth then a rest to the people of God. Simler.*

4. *Thomas* maketh the Sabbath ceremoniall in these foure respects: First, in the determination of the day. Secondly, in the allegoricall signification, as it was *signum quietis Christi in sepulchro*, a signe of Christs rest in the grave. Thirdly, in the morall sense, *prou• significat cessationem ob omni actu peccati*, as it signifieth cessation from every act of sinne. Fourthly, in the *anagogicall* signification, *ut praefigurabat quietem, &c.* as it prefigured our rest in the Kingdome of heaven. So *Thomas* 2. 2. *qu.* 122. *artic.* 4. But I rather with *Vrsinus* take this spirituall Sabbath, which is begun in this life, in ceasing from the works of sinne, and per|fited in the next, to belong unto the morall and internall part of the Sabbath, than to the externall and ceremoniall: the two first indeed are ceremoniall in the Sabbath: the other are not properly ceremoniall, seeing they are perpetuall, but morall rather, spirituall and mysticall.

*5. So then by this which hath beene said, it is easie to make a difference betweene our Lords day, and the Jewish Sabbath: 1. In that we are not tied to the necessary prescript of the day. 2. And have more liber|ty and freedome in the rest. 3. And their Sabbath was a type and figure of those things, which are now fulfilled and accomplished in Christ. *Bastingius.*

QUEST. VII. What it is to sanctifie the Sabbath day.

TO sanctifie it. 1. God is said to sanctifie the seventh day one way, and man another: God by instituting that day and consecrating it unto his service: man by referring it unto the use and end appointed of God. *Vrsin.* 2. Neither is God said so to sanctifie it, as though this day had any speciall kinde of holi|nesse in it selfe affixed to it, but in regard of the use, because it was consecrated and set apart for holy dut|ies. *Simler.* 3. And this sanctifying signifieth two things, both a separating of this day from other pro|phane and common dayes, and the speciall addicting and appropriating of the same to the service of God. 4. And it is not referred onely to the day, *sed ad ipsos homines, &c.* but to the men themselves, that they should be sanctified, and prepared for the service of God, *Gallas.* 5. They then are deceived, which thinke they doe sanctifie this day onely in the corporall rest, and that they have done the dutie here required by abstinence from labour: for the day must be sanctified, that is, consecrate to the service of God: *Deus non curat principaliter de quiete corporum;* God principally doth not take care for the rest of the bodie: *sed curat de cultu suo:* but he taketh care for his service: the bodily rest is commanded to no other end, than as it is an helpe to the setting forth of Gods worship. *Tostat. qu.* 13.

QUEST. VIII. Of the labouring six dayes, whether it be a Commandement.

Vers. 9. *Six dayes shalt thou labour.* 1. In the Hebrew it is, *Six dayes shalt thou serve*, and it seemeth to have speciall reference unto the servant, that hee should dispatch all his masters worke in six dayes, and deferre none unto the seventh: the other clause, *and doe all thy worke*, concerneth the master himselfe, and those which were free: for the servant did not his owne worke, but his masters: but the master and the free man did his owne worke, *Oleast.* 2. God here enioyneth not to labour six dayes, as though it were not lawfull upon any occasion to rest upon

the weeke dayes: *sed ipsa facilitate ad parendum invitat*: but he doth perswade to obedience, by the easinesse of the precept, *Calvin*. 3. And hereby the Lord sheweth how liberally he dealeth with us, that whereas wee ought to spend every day in his service, yet he leaveth unto us six dayes for our affaires, and reserveth the seventh onely to himselfe, *Basting*. 4. And yet further God so giveth unto us six dayes to worke in, as that the private worship of God be not neglected, in prayer, and hearing of his word, as occasion serveth: but the seventh day is set apart for his publike service in such sort, as that then all other affaires must give place unto it, *Vrsin*. 5. Three reasons then are specially used to move unto the obedience of this Commandement: one is from the end, because it is to be kept holy to the glory of God: another from Gods example: which two reasons are mentioned afterward: and here is propounded 〈 in non-Latin alphabet 〉, the easinesse of the precept: that seeing wee have libertie to worke six dayes, we may the better rest upon the seventh, *Pelargus*.

QUEST. IX. What works were permitted to be done upon the Sabbath.

Vers. 10. *THou shalt not doe any worke*. 1. We must observe that there was a great difference among the Jewes in the observation of their festivall dayes. For the Sabbath was more strictly kept than the rest: therein they were forbidden to prepare or dresse that which they should eat, *Exod.* 16.23. or to kindle a fire, *Exod.* 35.3. In the other solemne dayes, as in the first day of the Pasch, those works are excepted, which were about their meat, *chap.* 12.16. onely they are restrained from all servile worke, *Levit.* 23.7. And the reason hereof was, because the Sabbath was a speciall figure and type of our spirituall rest in Christ: and figures are most exactly to bee kept, for the more lively shadowing forth of that which was prefigured. And therefore we have now more libertie in keeping of the Lords day: wherein it is lawfull to provide for our food, and to doe other necessary things; because the figure and shadow is past, and the bodie come, *Tostat. qu.* 13.

2. Notwithstanding the strict injunction of bodily rest, certaine works it was lawfull for the Jewes to doe even under the law; much more for us now: as first, works of necessitie, *qua non poterant bene differri, neque anticipari*, which could neither conveniently bee deferred, nor yet prevented: *Lyran*. Of this kinde is necessary defence against the invasion of the enemies: as *Mattathias* resolved to fight against the enemy upon the Sabbath day, lest they should have beene put to the sword, as their brethren had beene before, *1 Maccab.* 2.40. So *Ioshua* with his companie compassed the walles of Jericho seven dayes together, of the which number the Sabbath was one: it was also lawfull for them on the Sabbath to lead their oxe or asse to water, *Luk.* 13.15. and if their beasts were fallen into the pit, to helpe them out, *Luk.* 14.5. And as it was lawfull to save their cattell, so also their other substance: as if an house were set on fire, to quench it: if their corne were like to be lost in the field, to preserve it. They might also in case of necessitie seeke for their food upon the Sabbath: as the Apostles rubbed the eares of corne, *Matth.* 12. Secondly, it was lawfull to exercise works of mercie and charitie upon this day, as to visit the sicke, to cure and heale the diseased: as our Saviour healed the woman, that had beene bowed together, upon the Sabbath, *Luk.* 13.11. And at another time hee recovered a lame man upon the Sabbath day, and bid him take up his bed and walke, *Ioh.* 5.8. Thirdly, works tending to pietie were not inhibited upon that day: as the Priests did offer sacrifice, and doe other bodily works that belonged thereunto: and therefore they are said to breake the Sabbath, and yet were blamelesse, *Matth.* 12.5. not that indeed the Sabbath day was broken by them, but this is spoken in respect of the vulgar opinion, that thought the Sabbath violated, if any necessarie worke were done therein, *Tostat. qu.* 14.

QUEST. X. Why the children, servants, and cattell are commanded to rest.

Vers. 10. *THou, nor thy sonne, nor thy daughter, &c.* 1. The father of every house must not onely provide that himselfe keepe a Sabbath unto the Lord, but hee must have a care of those which are under his charge, as of his sonnes and daughters, then of his servants, whom he is bound to instruct in the wayes of the Lord. 2. But the case is divers, where the servant is of the same profession, and where he is not: for if he be of the same religion, the master is to instruct him, and to see he keepe the Lords Sab|baths: if he be of another profession, as a Jew or Saracen, now the servant is to be considered as a thing appertaining to the master, and so he is to keepe the Sabbath, though *non propter se*, not of conscience in respect of himselfe, yet *propter Dominum*, because of his master, who cannot observe the Sabbath quietly, seeing his servant to breake it in his sight: and so for the same cause the precept is given in the next place concerning the rest of the cattell. 3. The beast also is to rest for these causes: first, that mercie and com|passion should be extended even unto the dumbe creature, that it may sometime be spared, and have some respite from labour. Secondly, because the beast cannot be employed, but man also thereby is constrained to worke also, and so to violate the Sabbath, in taking care for his beast. Thirdly, that by the sight of the cattell resting from their labour, man also might be put in minde of his dutie, to keepe the Lords rest: like as for the same cause, in publike fasts the beasts were enjoined abstinence, that men seeing them in their kinde to mourne, might be stirred up unto griefe and sorrow, *Simler*. 4. But whereas mention is made onely of the sonne and daughter, man servant, and maid servant, and not of such women as were married; the wife therefore must be comprehended under this word, *thou*: because the Matrone of the house is in some sort joyned with the father of the house in the administration of the familie, *Tostat. qu.* 14. 5. *Cajetane* also here giveth this note: *Quod nulla fuit mentio pastorum*: That no mention is made of shepherds, which tended their flocks, but onely of the domesticall servants, which were as a part of the house, be|cause it was impossible to leave the great flocks of sheepe without a superintendent or keeper every se|venth day.

QUEST. XI. What strangers were enjoined to keepe the Sabbaths rest.

Vers. 10. *NOr thy stranger that is in within thy gates.* 1. *Tostatus* understandeth such strangers, as dwelt in their walled cities: for the word here used, signifieth both gates and cities: so also *Vat|tblus*: and *Oleaster* here alludeth unto that use and custome of strangers, which inhabited rather in the suburbs, and about the gates, than in the heart of the citie: but it is more largely taken, than for the gates of the cities, because many strangers might dwell among them in townes and villages, where were no gates. By gates then by a certaine metaphor are understood the bounds and limits of every ones juris|diction: *Iun.* whether it were in citie, towne, or familie. 2. *Tostatus* thinketh that here the stranger is meant, which was converted to the Israelites faith, and such as were circumcised: for then they were bound to keepe the whole law, otherwise not, *quaest.* 14. But I preferre rather *Cajetanes* opinion, that they were to compell even the Ethnikes among them to keepe the corporall rest, though they did not communicate with them in other parts of the divine service: *Quoniam dedecet publicum festum turpe reddi à peregrinis*: Because it was not fit that the publike festivall should be defiled by strangers. To the same purpose *Lippoman*: *Nulli cohabitanti permittitur Sabbati dissolutio*: None that cohabited was to be permit|ted to dissolve the Sabbath. And this was commanded for these two reasons: *Ne suo exemplo scandalum praeberent Ecclesiae*: Lest they might give offence unto the Church by their example: and lest the Jewes also by this occasion might have taken libertie to violate the Sabbath, *Vrsin*.

QUEST. XII. Why a reason is added to this Commandement.

Vers. 11. *FOr in six dayes, &c.* 1. This is a reason, not of the morall, but of the ceremoniall part of this Commandement, for the observation of the seventh day: for otherwise we should be bound to the keeping of the same day still, *Lippoman*. 2. And the Lord herein doth propound his owne exam|ple, to draw us to obedience: that as children wee should imitate the example of our heavenly father, *Basting*. 3. Now the cause why a reason is annexed to this Commandement

concerning the Sabbath; but, *de caede nihil tale adjecit, &c.* no such thing is added touching murther; *Chrysostome* yeeldeth to bee this, * because the conscience of man by nature telleth him, that murther is evill, but the Commandement of keeping the Sabbath, being but particular and for a time, *non est de principalibus & per conscientiam exquisitis, &c.* is not one of the principall things, such as the conscience enquireth of. But *Thomas* doth more fully explaine this reason: *Illa, quae sunt pure moralia habent manifestam rationem*: those precepts, which are meere morall, are evident enough, and need not have any other reason annexed: but in those precepts, which beside the morall part, have a ceremoniall consideration, as in the second of grave images, and in the fourth of the determination of the day: *oportuit rationem assignari*, it behoved a reason to be assigned: * because being not wholly grounded upon naturall reason, *magis natum erat è mente exci/dere*, it was more apt to fall out of the minde. 4. *Cajetane* also giveth another reason: *Inseruit Deus* ◇◇ *proprio aliquid juris positivi juri morali, naturali, &c.* God with his owne mouth did insert somewhat of the positive law, into the naturall and morall law, to authorise such positive lawes, as should afterward be gi|ven by *Moses*; lest if the Lord had not given with his owne mouth some positive law, *Moses* might have beene thought to have framed them himselfe.

QUEST. XIII. How the Lord is said to have rested.

REsted the seventh day. 1. *Quievit à condendo alio mundo, non quievit ab administrando*: God rested from creating another world, but not from the administration and government thereof: *Lippoman.* as our blessed Saviour saith in the Gospell, *My father worketh, and I wo•ke.* 2. But God rested not, as though he were wearie: for *virtus infinita non est fatigabilis*, an infinite power cannot be wearied: as Gods power is infinite; though *Aristotle* ignorantly denie it, giving this for a reason, why the earth moveth not, be|cause there is no power sufficient to stirre it out of the place, *lib. 2. de Caelo.* And beside, *potentia incorporea*, a power which is incorporeall, is not subject to be wearie, though it be not infinite: as the Angels, and the intellectuall part of man: though this seeme sometime to bee dulled not in it selfe, but in respect of the organes and instruments: but if spirits of a finite nature are not fatigable, or apt to be wearied, much lesse God who is an infinite spirit. *Tostat. qu. 15.* 3. Therefore God is said to rest, both that this rest might bee *m•numentum perfectae & absolutae creationis*, a monument of the creation perfited: and that God by his ex|ample might induce us in like manner to rest from our labours upon his Sabbaths.

QUEST. XIV. Of the changing of the Sabbath from the seventh day, to the first day of the weeke.

The seventh day. 1. The Apostolicall Church changed the holy day of rest from the seventh day to the first, which is the Lords day, in remembrance of our Redemption by Christ: which in the time of the new law, is *maximum beneficiorum, & recentissimum*, the greatest benefit, and the newest and most fresh in memorie: as the greatest benefit in the old law was the creation of the world. 2. And although our reldemption was purchased by the death of Christ, yet because this benefit should not have a full perfection, unlesse we should rise againe unto life eternall, this day was to be assigned rather in memoriall of Christs resurrection, than of his passion: and though the rest of the Sabbath did signifie the rest of Christ in the grave, having consummate and finished the painfull works of his passion: yet because, *pretiosior nobis fuit resurrectio, &c.* the resurrection of Christ was more precious unto us, than his rest in the grave: therefore not upon the Sabbath, but upon the day of the resurrection, doe we keepe an holy memoriall unto God. *Tostat. quaest. 11.* 3. The Apostolicall Church according to their Christian libertie, in stead of the seventh day made choyce of the first, in remembrance of the resurrection of Christ, *ut se à Iudaica synogoga discerneret*: that they might be discerned from the Jewish Synagogue. *Vrsin.*

Vers. 11. *Therefore the Lord blessed the Sabbath day, &c.* 1. Not that other dayes were accursed: *sed quod prae aliis hanc celebrem fecit*; but because he preferred this before the rest: for if those dayes are counted blessed, and had in remembrance, wherein some good is wrought for the Church, or Common-wealth▪ much more this day, wherein all things were finished. *Simler.* 2. Of the other six dayes, it is not said, the Lord blessed them, for it was sufficient, *quod in singulis illis creatura productae sunt*, that in every one of them some creature was brought forth: but of this day it is said, God blessed and sanctified it: what is this, He sanctified it? *ab aliis illum segregavit*: he did separate and set it apart from other dayes. *Chrysost. homil. 10. in Genes. 3. Benedictio semper importat multiplicationem, &c. Blessing doth alwayes imply multiplying.* So God bestowed many blessings and good things upon this day, beyond other dayes. *Tostat. qu. 16.* 4. *Isidore* doth specially referre this Commandement to the holy Ghost, for these reasons, *quia spiritus sanctus septiformis dicitur, &c.* because the holy Ghost in respect of the manyfold graces there|of is said to be seven-fold, the sanctifying of the seventh day peculiarly belongeth unto the Spirit: & *quia non est nominata sanctificatio nisi in Sabbato*: and because no mention is made of sanctification, but in the Sabbath day: and further, for that *dono spiritus sancti nobis requies aeterna promittitur*: by the gift of the Spirit eternall rest is promised unto us: whereof mention is made in this precept. 5. But how is the Lord said to blesse the Sabbath here, seeing the Lord saith by his Prophet, *I cannot suffer your new Moones, and your Sabbaths?* *Isai. 1.13.* The answer is, that the Jewes sinned, *carnaliter observantes sabbatum*, * in obser|ving the Sabbath carnally: and so the Sabbath is not acceptable unto God: but when it is so kept, as that it putteth us in minde of our everlasting rest in the Kingdome of heaven. *Isidor.*

2. Places of Doctrine observed out of the fourth Commandement.

1. *Doct.* Of the generall and particular contents of this Commandement.

IN this Commandement generally, all such holy works and duties are prescribed to be done, whereby the service of God is advanced: and likewise therein is forbidden, either the omission, and neglect of such holy works, or the prophanation thereof, by all such works as do hinder the holy exercises, and are contra|ry thereunto.

1. In particular, here is commanded, the faithfull and diligent preaching and setting forth of the Word of God, as the Apostle saith, *Wo is unto me, if I preach not the Gospell*, 1 *Cor. 9.16.* and he chargeth *Timothie* to preach the Word, to be instant, in season, and out of season. 2 *Tim. 4.2.*

Contrary to this dutie, are: 1. The neglect and omitting of teaching and preaching: as the Prophet *Esay* reproveth the idle and carelesse watchmen: *They are all dumbe dogges, they cannot barke, they lie and sleepe, and delight in sleeping*, *Isai. 56.10.* 2. The abusing and counterfeiting of this holy function, when the word of God is not sincerely and purely handled, but according to mens fancies, and humours: but the Apostle saith, *We are not as those, that make merchandize of the Word of God*, 2 *Cor. 2.17.*

2. The often administration of the Sacraments, as occasion serveth, is another exercise, whereby the Lords day is sanctified: as *Act. 2.42.* *They continued in the Apostles doctrine, & fellowship, & breaking of bread.*

Contrary hereunto on the Ministers behalfe, are: 1. The negligent administration of the Sacraments, and omitting to call upon the people often to resort unto them: 2. The corrupting or perverting of the Sacraments, as the Romanists have turned the Sacrament into a sacrifice: being

ordained for the living, they applie it to the dead: Christ biddeth us to eat and drinke it, they hold it up to be gazed upon: and in many such things have they degenerated from the institution of our blessed Saviour.

3. The carefull hearing of the Word of God is commanded, and diligent resorting to the exercises of religion, as the Bereans are commended for searching the Scriptures, whether those things were so, which the Apostle preached, *Act. 17.11.*

Contrary hereunto, are: 1. The negligent resorting to the holy assemblies of the Lords people, in carnall men, or the wilfull refusall in obstinate recusants; who are like unto those in the Gospell, who being invited to the marriage feast, excused themselves, and refused to come, *Matth. 22.5.* 2. The carelesse and fruitlesse hearing of the Word, as *Eutychus* fell asleepe while *Paul* was preaching, *Act. 20.*

4. The reverent and often receiving of the Sacraments is prescribed: as *Act.20.6.* *On the first day of the weeke the Disciples came together to breake bread.*

Contrary hereunto, are: 1. the neglect of the Sacraments: 2. The prophanation of them, when they obtrude themselves, that are not prepared, and so receive unworthily, *1 Cor. 11.17.*

5. Publike invocation upon God, and faithfull prayer is another exercise for the Lords day: as *Act. 16.13.* *On the Sabbath day we went out of the Citie beside a river, where they were wont to pray.*

Contrary hereunto, are: 1. The neglect of publike and private prayer. 2. To pray with the lippes, and not with the heart. 3. Unfruitfull prayer in an unknowne tongue: against the which *S. Paul* speaketh, *1 Cor. 14.17.* *Thou givest thanks well, but the other is not edified.*

6. Charitie is upon this day to be exercised, and extended to the poore, as our blessed Saviour healed upon this day, *Mark. 3.3.*

Contrary hereunto, are: 1. The omitting of the works of charitie, and despising of the poore, as the rich glutton did despise poore *Lazarus*, *Luk.16.* 2. Or the giving of almes for praise and ostentation, as the Pharisies did, *Matth. 6. Ex Vrsin.*

7. Meditating upon the works of God, is peculiar for the Lords day, as *Psal.92.* which was appointed for the Sabbath day, *vers. 4.* the Prophet saith, *I will rejoyce in the works of thy hands.*

Contrary hereunto, are: 1. To be occupied in carnall and worldly thoughts, and bodily labour, as in buying, selling, travelling, working: 2. To follow prophane games and sports, to spend this day in quaffing, drinking, dancing and such like: as the Israelites kept an holy day to the golden Calfe: *They sate downe to eat and drinke, and rose up to play, Exod. 32.6.*

2. *Doct.* How the Sabbath is to be sanctified.

Vers. 8. REMember the Sabbath day, to keepe it holy, or to sanctifie it. In this precept, two things are to be considered: *quid cavendum, quid faciendum*, what is to be taken heed of, and what is to be done.

The things to be avoided upon the Sabbath day are these: 1. All corporall worke and labour. So *Ieremie* saith, *chap. 17.24. Sanctifie the Sabbath, so that you doe no worke therein.* But yet bodily works may bee done upon the Sabbath, upon these foure occasions: First, *propter necessitatem*, for necessity, as our Saviour excused his Disciples for pulling the eares of corne, being hungry, *Matth. 12.* Secondly, *propter Ecclesiae utilitatem*,* for the profit of the Church: as the Priests did all necessary things that were to bee done in the Temple upon the Sabbath, and were blamelesse. Thirdly, *propter proximi utilitatem*, for the good of our neighbour: as our

Saviour healed upon the Sabbath one which had a withered hand, *Matth.* 12.12. Fourthly, *propter Superioris auctoritatem*, because of the authoritie of the Superiour: as the Jewes circ|cumcised upon the Sabbath, because the Lord so commanded, that they should circumcise their males upon the eight day.

2. *Debemus cavere culpam*, we must take heed of sinne: as the Lord saith by his Prophet, *I cannot suffer your new Moones, nor your Sabbaths*, *Isai.* 1.13. and then he giveth this reason, *vers.* 15. *your hands are full of bloud.*

3. *Debemus cavere negligentiam*: We must take heed of negligence and idlenesse upon the Lords day: as it is said of the Israelites, *they sate downe to eat and drinke, and rose up to play*, *Exod.* 34.

The things wherein wee must be exercised upon the Lords day are these: 1. *In faciendis sacrificiis*, in offering of our sacrifices: that as the Jewes offered up their externall sacrifices, so Christians now must pre|sent unto God, their spirituall sacrifices of prayer and thanksgiving: as the Prophet *David* saith, *Let my prayer be directed in thy sight as incense.*

2. We must *corpus nostrum affligere*, humble and afflict the body, not pamper it upon this day, and make as it were our belly our God: so the Apostle exhorteth, *that we would give our bodies a living sacrifice, holy and acceptable to God*, *Rom.* 12.1.

3. *Dando eleemosynas*, in giving of almes: as the Apostle saith, *to doe good, and distribute forget not: for with such sacrifices God is pleased*, *Heb.* 13.16. So *Nehemiah* adviseth the people: *Send part unto them, for whom none is prepared, for this day is holy unto the Lord*, *chap.* 8. *vers.* 10.

4. *In divinorum exercitiis*: Wee must bee occupied in divine exercises: as our blessed Saviour saith, *Ioh.* 8. *He that is of God heareth Gods words*: for herein consisteth the delight and rest of the soule: this is that *Sabbatisme* or rest which the Apostle speaketh of, **Heb.* 4. *There remaineth then a rest to the people of God.* This pleasant rest of the soule is begun in this life, and perfited in the next. But before we can attaine

to that perfect rest in the Kingdome of God, three kinds of rests must goe before: 1. *Ab inquietudine pec|cati*: From the restlesse condition of sinne: for as the Prophet saith, *The wicked are like the raging sea, that cannot rest*, *Isa.* 57.20. *A passionibus car|nis*, from the passions of the flesh, for the flesh lusteth against the Spirit: *Galath.* 5. *Ab occupationibus mundi*, from the troubles and businesses of the world, as our blessed Saviour said to *Martha*, *thou carest, and art troubled about many things*, *Luk.* 10.41. *Et tunc post hac anima liberè quiescit in Domino*: and then after all this, the soule shall freely enjoy rest in the Lord: *Sic ferè Thomas in opuscul.*

3. Places of confutation.

1. *Cont.* Against the Iewes, and the Sabbatarians that contend for the Iewish Sabbath.

First the Jewes doe thus object against the Christians, for the perpetuitie and continuance of their Sabbath upon the seventh day.

1. *Object.* The morall law is perpetuall, but this Commandement for the sanctifying of the seventh day, is part of the morall law: *Ergo.*

Answ. This Commandement as it is morall, continueth still namely, that a certaine day should be set apart for the publike service of God: yea and further, as *Chrysostom* saith, *In circulo hebdomadis diem unum integrum segregandum, &c.* That in the compasse of a weeke, one whole day should be severed from the rest, *Hom. 10. in Genes.* But the ceremoniall part of this precept, in the prescript of the seventh day, bin|deth us not now: as the Apostle saith, *Let no man condemne you, &c. in respect of an holy day of the new Moone, or of the Sabbath, &c. Coloss. 2.16. Vrsin.*

2. *Object.* The lawes which were instituted before *Moses*, are immutable and perpetuall, but such was the institution of the Sabbath.

Answ. The proposition is not true, for the fathers before *Moses* used to offer sacrifices: Circum|cision was given to *Abraham*: even from the beginning there was a difference betweene cleane and uncleane beasts: and yet all these being types and figures of things to come, are abrogated by Christ. *Simler.*

3. *Object.* The lawes given before mans fall in the state of his innocencie, could bee no types of the Messiah, being not yet promised, and therefore they doe bind all *Adams* posteritie: such was the sancti|fying of the Sabbath.

Answ. 1. Such lawes, the ground whereof was printed in the soule of man in the creation, as are all morall precepts, are perpetuall, but not all in generall given unto *Adam*, as was the prohibition to eat of the tree of life. *Vrsin.* 2. But it may be further answered, that the Sabbath was not instituted before mans fall: for he is held to have fallen upon the sixth day, the same day wherein he was created, as it is at large handled in that question upon the 3. of *Genesis*. 3. This law of sanctifying the Sabbath in substance re|maineth still, though the ceremonie of the day be changed.

4. *Object.* The keeping of the Sabbath is called an everlasting covenant, *Exod. 31.16.* it is therefore to remaine for ever.

Answ. 1. So Circumcision is called an everlasting covenant: because they were to continue till the comming of the Messiah, and so long as the Common-wealth of Israel continued, to them it was perpe|tuall: but now their state being dissolved, the covenants made with them are expired also. *Simler.* 2. It is called everlasting, in respect of the signification and substance thereof, our rest in Christ, and so it remaineth still, and shall for ever: as the Kingdome of *David* in the Messiah shall never have end. *Vrsin.*

5. *Object.* The reason and cause of the law is immutable, namely, the memoriall of the creation, there|fore the law it selfe also: and seeing the knowledge of the creation is necessarie, so also is the symbole and monument thereof, the celebration of the seventh day.

Answ. 1. The cause or reason of a law being immutable, the law it selfe also is immutable, if it bee so tied unto the law, as that it cannot stand, if the law be changed: but so is it not here, for the creation may as well be remembred upon another day, as upon the seventh. *Vrsin.* 2. All the sacrifices and ceremonies of the law, were symboles and signes of necessary things, as Circumcision, the paschall Lambe, of the Cir|cumcision of the heart, and of the Messiah, which things remaine still, but the symboles are abolished. *Simler.*

Now then, that Christians are not bound unto the Jewish Sabbath, it is evident by these reasons:

1. By the doctrine of the Apostles, *Galath. 4.10.* *You observe dayes and moneths, times and yeares, I am in feare of you, lest I have bestowed upon you labour in vaine:* and by name *S. Paul* speaking of the Sabbaths, saith, *They were shadowes of things to come, but the bodie is in Christ, Coloss. 2.16.* 2. The Apostles by their ex|ample shewed, that the Jewish Sabbath was determined,

for they began to keepe the first day of the weeke, *Act.* 20.7. and 1 *Cor.* 16.2. 3. All types and shadowes were but to continue untill the bodie came, which was Christ, but the Sabbath was one of those shadowes. 4. The Sabbath was a note of cognizance, and a worke of distinction, and difference betweene the Israelites and other people: which difference and par|tition, is now taken away in Christ, for now there is neither Jew, nor Grecian, but all are one in Christ, *Galath.* 4.28. *Ex Vrsin.*

In *Gregories* time there were, *Qui die Sabbati aliquid operari prohiberent*, which did prohibite to doe any worke upon the Sabbath or Saturday; whom he refelleth thus: ** Quos quid aliud nisi Antichristi prae|dicatores dixerim, &c.* whom what else should I call, than the preachers of Antichrist, who when he com|meth, shall cause both the Sabbath, and the Lords day to be kept without doing any worke: for, because

he shall faine himselfe to die and rise againe, hee shall cause the Lords day to be had in reverence: and be|cause he shall compell them unto Judaisme, he shall likewise command the Sabbath to be kept: And thus he concludeth, *Nos, quod de Sabbato scriptum est, spiritualiter accipimus, &c.* We spiritually observe that which is written of the Sabbath: for the Sabbath signifieth rest: *Verum autem Sabbatum, Redemptorem nostrum habemus*, and we have our Redeemer and Saviour our true Sabbath.

2. *Cont.* Against the Iewes carnall observing of the Sabbath.

BEside this, that the Jewes would enforce upon us their Sabbath, they have another errour, in the man|ner of keeping their Sabbath, which they solemnize in taking their ease, in eating and drinking, and giving themselves over to all pleasure, and licentiousnesse: for, as *Burgensis* reporteth of them, The Jewes thinke they are bound upon every Sabbath, to eat thrice, that is, one dinner, and two suppers: and in so doing they shall escape the punishment of hell. *Burgens. addition.* 4.

Contra. 1. Thus their forefathers kept an holy day to the golden Calfe, in eating and drinking, and ri|sing up to play: God will not be so served. 2. The way to Paradise is a strait and narrow way: by many afflictions we must enter into the Kingdome of heaven, not eating, and drinking, and taking our pleasure. 3. *Augustine* saith, *Quanto melius foeminae eorum lanam facerent, quàm in neomeniis saltarent?* How much better might their women spinne, than dance in their new moones? *Tract.* 4. in *Ioan.* 4. *Chrysostome* al|so thus proveth, that the Sabbath is not, **tii*, but *spiritualis actionis materia, not an occasion of idlenesse, but of spirituall exercise*: because the Priests were by the law upon that day to offer double sacrifice: but if it were a day of ease, *Oportebat Sacerdotem omnium maximè otium agere*, it was meet that the Priest most of all should take his ease then. *Concion. de Lazaro.*

3. *Cont.* Of the Iewes superstition in the precise and strict keeping of the Sabbath rest.

AGaine, the Jewes were superstitiously addicted to the corporall rest; which they would not breake upon any occasion: as our Chronicles doe make mention of a Jew, that being fallen into a jakes, re|fused to be taken out thence upon their Sabbath day: and the next day being the Lords day, the Governour would not suffer him to be pulled out upon that day, because it was the Christians Sabbath, and so the wil|full Jew there perished.

Of the like strictnesse were some among the Christians in keeping of the externall rest upon the Lords day, therein imitating the Jewes: as *Gregorie* in the fore-cited place writeth, how some did

forbid any to wash themselves upon the Lords day: whom he thus confuteth: 1. *Si pro luxu animi ac voluptatis quis lauari appetit, &c.* If any man desire to be washed of wantonnesse and pleasure, it is not so lawfull upon any day: *si autem pro necessitate corporis, &c.* But if it be for the necessitie of the bodie, we doe not forbid it upon the Lords day: for no man hateth his owne flesh. 2. If it be a sinne to wash upon the Lords day, neither is it lawfull so much as to wash the face: *Si hoc in corporis parte conceditur, cur hoc exigente necessitate toti corpori negatur?* If this be permitted in one part of the bodie: why, necessitie so requiring, should it be denied to the whole bodie?

So then neither were the Jewes so strictly bound from all corporall labour, as they superstitiously observe: as may appeare by *Ioshuahs* and the whole hosts compassing of Jericho seven dayes together, *Iosh. 7.* and by the Macchabees fighting upon the Sabbath, 1 *Macchab. 2.41.* And Christians have more libertie herein, than the Jewes had: for it is lawfull for them to prepare their food upon the Lords day, which it was not lawfull for the Jewes to doe upon their Sabbath: for, as *Thom. Aquinas* well resolveth: *Opus corporale pertinens ad conservandum salutem proprii corporis, non violat Sabbatum.* A corporall worke belonging to the conservation of the health of ones bodie, doth not violate the Sabbath: and this is groundded upon that saying of our blessed Saviour: *The Sabbath was made for man, and not man for the Sabbath, Mark. 2.27.* God would not have the Sabbath, which was made for mans benefit, to be used to his hindrance. *Lyranus* yeeldeth this reason, betweene the strictnesse imposed upon the Jewes, and the libertie of Christians: *quia illa vacatio figuralis erat:* because their resting was figurative, and therefore was most strictly to be kept: & à figura quantumcunque modico subtracto mutatur tota significatio: and take never so little from a figure, the whole signification is changed: as if you take *l.* from *lapis*, or, *s.* from *stone*, that which remaineth, signifieth nothing: but though somewhat be taken from the substance of a stone, it is a stone still.

4. *Conf.* Against the Anabaptists, that would have no day kept holy unto the Lord.

IN the next place are the Anabaptists to be met withall, and who else doe condemne the observation of the Lords day among Christians: because the Apostle reproveth the Galathians, for observing of dayes and moneths, *Galath. 4.* and in other places.

Contra. 1. The observing of dayes is not simply prohibited by the Apostle, *sed cum opinione cultus vel necessitatis:* but with an opinion of religion placed in the day and necessity: the Jewes kept their Sabbath, as making the observation of the day a part of Gods worship: and they held it necessary to keepe that day unchangeable. It was also unto them a type and figure of the spirituall rest. But the Christians now keepe not the Lords day, in any of these respects, either as a day more holy in it selfe than others, or as of necessity to be kept, but onely for order and decencie sake: because it is meet, that some certaine day should be set apart for the worship of God. *Vrsin.*

2. As in the practice of Physicke, and in politike affaires, and in the trade of husbandrie, there is both a lawfull observation of dayes, and an unlawfull: for to observe seasons of the yeate for the earth, and for

ministring unto the bodie of man, as also to make choice of the most convenient times for civill businesse, is not unlawfull: yet the superstitious respect of dayes, as making some fortunate, some unfortunate, and to depend wholly upon the aspects of starres, is a vaine and idle thing. So likewise in the businesse of religion, as dayes may bee superstitiously kept, so they may also for order sake, and to other good uses bee distinguished. 3. Like as then, though Christians yeeld a

comely reverence unto the publike places of prayer, yet not in like sort, as the Jewes accounted of their Tabernacle: so according to the same rule, there is a preeminence given unto the Lords day, but not with the like difference of dayes, as the Jewes esteemed their Sabbath, *Simler*.

5. *Conf.* Against the Zuincfeldians, that hold the preaching of the Word superfluous, whereby the Lords day is sanctified.

The *Zuincfeldians* doe also faile in the manner of celebrating the Lords day, counting the ministry of the Gospell, and preaching of the word of God, whereby the Lords day is sanctified, a superfluous thing: cleaving wholly unto their vaine speculations, and phantasticall visions and revelations: whereas it is evident out of the Scriptures, that both the old Sabbath of the Jewes was solemnized and kept in hea|ring *Moses* read, and preached, *Acts* 15.21. and the Lords day in like sort was sanctified by the Apostles with preaching, *Acts* 20.7. *ex Bastingio*.

Now proceed we on to deale against the Romanists, who diversly erre as touching the Lords day.

6. *Conf.* That the Lords day is warranted by Scripture, and not by tradition onely.

First, they hold, that the keeping of the Lords day in stead of the Jewish Sabbath, is not warranted by Scripture, but onely by tradition from the Apostles. To this purpose the *Rhemists*, *Matth.* 15. *sect.* 3. And there are other beside in these dayes, that make the observation of the Lords day onely an Ecclesiastical constitution.

Contra. 1. There are three most evident texts of Scripture usually alleaged, which doe make it evi|dent, that this change of the Sabbath began in the time of the Apostles, and so by their Apostolike autho|ritie, being thereto guided by the Spirit, is warranted, and so declared and testified in Scripture. These are the places: *Act.* 20.7. *1 Cor.* 16.2. *Revelat.* 1.10. In the first we have the exercises of religion, preach|ing, and ministring the Sacraments, which were peculiar to the Sabbath, transferred to the first day of the weeke. In the second, publike charitable collections for the poore, which was also used upon the Sabbath. In the third, the very name of the *Lords day* is set downe.

2. And further, that this day was consecrated by divine authoritie, the great works doe shew, where|with this day from the beginning hath beene honoured: as *Augustine* hath sorted them together: *Vene|rabilis est hic dies in quo transgressi sunt fili • Israel mare rubrum, &c.* This day is to be revered, wherein the Israelites passed over the red sea, wherein Manna first rained upon the Israelites in the desert, our Lord was baptized in Jordan, water was turned into wine in Cana of Galile; wherein the Lord blessed the five loaves, wherewith he fed five thousand men; wherein he rose againe from the dead, entred into the house the doores being shut; wherein the holy Ghost descended upon the Apostles, &c. *Serm.* 154.

3. This reason also may perswade it, because the Lords day is now sanctified to holy uses, as the Sab|bath was to the Jewes: but it belongeth onely unto God to sanctifie by his word: as the Apostle saith, *Every creature is sanctified by the word of God and prayer, 1 Tim.* 4.5. Therefore the Lords day must be war|ranted by the word, before it can be sanctified, and set apart to holy uses. 5. And seeing the Jewes Sabbath is warranted by the word, it must also be changed by the word: there must bee the same authority in the alteration of it, which was in the first institution. The Lords day then was not appointed by the ordinary authority of the Church: for then the Church by the same authority might constitute another day, if there were cause: which cannot be admitted: but as *Vrsinus* saith, *Apostolica Ecclesiae, pro libertate sibi à Christo donata, &c.* The Apostolike Church, according to the liberty given them of Christ, did make choice of the first day for the seventh. The Church then by the extraordinary power of the Apostles, directed specially thereunto by the Spirit of God, did alter the day: and *Tostatus* saith well; *Tota Ecclesia Spiritu sancto ducta, hunc deem instituit:* The whole Church being led by the holy Ghost, did institute this day, *quaest.* 11.

ANother errour of the Romanists is, that they require *sanctification▪ and necessary keeping of all holy dayes*: as making a necessity of keeping all alike. *Rhemist. annot. Galath. 4. sect. 5.*

Contra. 1. The same difference that was betweene the legall Sabbath and other their festivals, re|maineth still betweene the Lords day observed among Christians, and other holy dayes: but the Sabbath day was more strictly observed, than the greatest festivals besides: for on their Sabbath it was not lawfull to kindle a fire, *Exod. 35.3.* nor to dresse their meat, *Exod. 16.23.* but on other festivals they were not forbidden to doe such works, as were to bee done about their meat, *Exod. 12.16.* they were onely re|strained from doing servile works, *Levit. 23.7.* but the works about their meat and drinke were not ser|vile. 2. The observation of the Lords day doth simply binde every Christian in conscience, though there were no positive Law of the Church for it; that wheresoever a Christian liveth in any part of the world, it is his dutie in remembrance of the resurrection of our blessed Saviour, to sanctifie the Lords day: but other festivals of Saints a man is not bound in conscience simply to keepe, but as hee is bound in generall to yeeld obedience to the superiour authoritie in lawfull things: for onely Gods immediate Commandements doe simply bind in conscience in respect of the thing commanded: as the Apostle saith,

Page 310

There is one lawgiver, that is able to save, and destroy, Iam. 4.12. and no more but he alone: therefore by this reason the Lords day hath a preeminence before other festivals. 3. Hereunto I will adde *Tostatus* rea|son: *Sabbatum, vel una quaecun{que} esset dies in hebdomada observanda, videbatur dependere à ratione naturali*: The Sabbath, or what other day is to be kept in the weeke, seemeth to depend upon naturall reason, as is shewed before, *quest. 5. Caetera observationes sunt magis ex voluntate legislatoris*: Other observations delpend rather of the will of the lawmaker: *Tostat. qu. 13.* So our Lords day succeeding the Jewish Sabbath, is grounded in part even upon the law of nature: but other festivities depend *ab arbitrio Ecclesiae*, of the determination of the Church. So then to conclude this point, as *Augustine* saith: *Quomodo Maria virgo mater Domini inter omnes mulieres principatum tenet, sic inter caeteros dies, haec omnium dierum mater est*: As the Virgin Marie the mother of our Lord is the principall among women; so among other dayes, this day is as the mother of the rest, *Sermon. de temper. 36.*

8. *Controv.* To commit any sinne upon the Lords day, is a double transgression.

THE Romanists here have another erroneous assertion: that the internall act of religion pertaineth not to the keeping of the Sabbath, but the externall, and so consequently they denie, that any sinne com|mitted upon the Sabbath is thereby the greater, *Bellar. de cult. sanctor. lib. 3. cap. 10. prop. 4.*

Contra. 1. But the contrarie is evident out of Scripture, that it belongeth to the rest of the Sabbath to abstaine from the works of sinne: *ut vacantes à pravis actionibus, &c.* that being vacant, or ceasing from evill actions, they might suffer God to worke in them by his Spirit: therefore the Lord saith, speaking of his Sabbath, *It is a signe betweene me and you, in your generations, that I the Lord doe sanctifie you, Exod. 31.13.* And to the same purpose *Ezechiel chap. 20.12. I have given them also my Sabbath to be a signe be|twene me and them, that they might know that I am the Lord that doe sanctifie them.* These places are urged to this purpose by *Pelargus, Bastingius.*

2. So the Fathers expound that precept, of doing no servile worke upon the Sabbath: *Ne nos voluptas corporis & libido succendant*: That the pleasure and lust of the bodie should not inflame us upon this day: *qui enim facit peccatum, est servus peccati*: for he that committeth sinne, is the servant of sinne. So *Hierome in Esaiam, cap. 59.* Likewise *Augustine* thus writeth: *Spiritualiter*

observat sabbatum Christianus, absti/nens se ab opere servili, &c. A Christian man doth spiritually observe the Sabbath, in abstaining from ser|vile worke: what is this, *from servile worke?* from sinne, *Tractat. 4. in Ioann.* So also *Thomas: Est triplex servitus; una, qua homo servit peccato, &c.* There is a threefold service; one, when a man serveth sinne: *al/tera qua homo servit homini, &c.* another, when man serveth man: and this service is according to the bo|die, not in the minde: *tertia est servetus Dei,* the third is the service of God. If we understand servile worke this last way, it is not forbidden upon the Sabbath day: *sed alia opera servilia primo, vel secundo modo, &c.* but other servile works the first or second way, are contrary to the keeping of the Sabbath. *Sic Thomas 2.2. quaest. 122. art. 4. addit. 3.*

3. Hereunto I will adde *Tostatus* reason: Hence it followeth, that hee which committeth adulterie, killeth, or is drunken upon the Lords day, *magis peccat, quàm si aliis diebus idem ageret:* sinneth more, than if he should doe the same thing upon other dayes, *quia sic est transgressor duplicis praecepti:* because he so transgresseth two Commandements: that precept; Thou shalt not commit adulterie, thou shalt not kill, or any other, and this of sanctifying the Sabbath, *Tostat. qu. 12.* See more of this question elsewhere, *Synops. Centur. 2. err. 70.*

4. Morall observations.

1. *Observ.* Against hypocrisie and vaine glorie.

Vers. 8. *REmember the Sabbath day to sanctifie it, &c.* *Rupertus* applieth this text against the doing of any thing for vaine glorie, or to bee seene of men: but wee should referre all to the praise of God: *In omnibus operibus tuis Deiretributionem attende, &c.* In all thy works wait for the Lords rel|compence, that he will prepare eternall rest for thy reward: and this it is to sanctifie the Sabbath. So *Au/gustine: Spiritualiter observa Sabbatum in spe futurae quietis:* Observe the Sabbath spiritually in hope of the everlasting reward: *Libr. de 10. Chord.* All hypocrites therefore that keepe the Sabbath rest, rather for feare of humane lawes than of conscience, which also come before the Lord with a dissembling heart, are transgressors of this Commandement: for he that will truly consecrate the Sabbath unto the Lord, *must call it a delight, Isa. 58.13.* he must with all his soule delight therein.

2. *Observ.* Against those, which spend the Lords day in carnall delight.

TO sanctifie it. The rest then of the Sabbath is commanded, not as though it were in it selfe a thing ac|ceptable unto God, but that wee might the better attend upon Gods service. They therefore which give themselves upon the Lords day to ease and idlenesse, pampering and feeding themselves, following their owne will and pleasure, doe not sanctifie the Sabbath unto the Lord: for, hee that will consecrate a Sabbath as glorious unto the Lord, must not doe his owne wayes, nor seeke his owne will, as the Prophet sheweth, *Isai. 58.13.* Against such, which carnally spent the Sabbath in pleasure and delight, the same Pro|phet speaketh, *Wo unto them, &c. The Harpe and Violl, Timbrell and Pipe are in their feasts, Isai. 5.12.* And of such *Chrysostome* saith well, *Accepisti Sabbatum, ut animam tuam liberares à vitiis, & tu verò magis illa committis:* * *Thou hast received the Sabbath, to free thy soule from vice, and by this meanes thou doest commit it the more.*

3. *Observ.* No worke must be put off untill the Lords day.

THou shalt not doe any worke. Here then such covetous and worldly minded men are taxed, which can|not afford one day of seven for the Lord, but toile themselves therein with bodily labour: as if they have a job of worke of their weeks taske to doe, they will dispatch it upon the

Lords day: if they have any journey to take, they will put it off till then, for feare of hindring their other worke: therefore the Lord meeting with mens covetous humours, forbiddeth all kinde of worke to be done therein. *Gregorie* giveth two reasons, why upon the Lords day we should cease from all terrene labour: because, *Omni modo orationibus insistendum. We should altogether attend upon prayer, and spirituall exercises*: such works then must be shunned, because they are an hinderance unto the service of God. And againe, *Si quid negligentiae per sex dies agitur, &c.* if any thing have beene negligently done in the six dayes, that upon the day of the resur|rection of our Lord, *precibus expietur*; it may be expiate and purged by prayer. *Gregor in Registro, lib. 11. epist. 3.* We should not then commit more sinnes of negligence, when we should pray for forgiveness of our errorrs, and negligence. *Cajetane* giveth a good note upon this word (*Remember*) *Ad hoc servit recordatio, ut non reserves aliquid operandum in diem septimum, &c.* therefore serveth this remembrance, that no jot or worke be reserved till the seventh day.

4. *Observ.* It is not enough for the master of the familie to keepe the Lords day, unlesse his whole familie also doe sanctifie it.

Thou, nor thy sonne, nor thy daughter, &c. This is added to reprove their nice curiositie, who, though themselves will seeme to make conscience of the Lords day, are content yet that their children and servants doe breake it, and put them to labour, or suffer them to mispend the day in vaine pleasure, thinking it sufficient if the master of the house keepe the rest of the Lords day. But every good Christian must resolve with *Ioshua: I and my house will serve the Lord, chap. 24.15.* He thought it not enough for himselfe to be addicted to Gods service, unlesse his whole familie also served the Lord. So then, none are exempted here from keeping the Sabbath: *Nullus sexus, nulla aetas, nulla conditio, &c.* no sex, no age, no condition is excluded from the observing the Sabbath. *Gloss. interlin.* Neither young nor old, male or female, master or servant.

Vpon the fifth Commandement.

1. Divers Questions and difficulties discussed and explained.

QUEST. I. Whether this precept belong to the first Table.

12. *HONour thy father, &c. Iosephus* with some other Hebrewes, doe make this fifth Commandement the last of the first Table: both to make the number even in both Tables, and because mention is made here of Jehovah, as in none of the other Commandements of the second Table: and because it was fit, that as the first table began with our dutie toward God our heavenly Father, so it should end with our dutie toward our earthly parents.


Contra. These are no sufficient reasons for this division of the Commandements. 1. For though the foure first Commandements in number answer not the other, yet they are in the writing upon the Tables, more, and containe a greater space than the other six: and better it is to divide the Commandements by the matter, referring onely those to the first Table, which containe the worship of God, than by the number. 2. The name Jehovah is expressed in other judicall and ceremoniall lawes, which follow, which belong not either to the first or second Table. 3. The third reason better sheweth, why this Commandement should begin the second Table, then end the first. 4. And whereas some object that place, *Rom. 13.9.* where the Apostle rehearseth the five Commandements following, omitting this, as though it belonged not to the second Table: the reason of that omission is, because the Apostle directly in that place had treated before of the dutie toward the higher Powers, and Superiours, who are comprehended under the name of parents. But our Saviour putteth all out of doubt, *Matth. 19.19.* where he placeth this Commandement last, in rehearsing the precepts of the second Table, and joyneth it with that generall precept: *Thou shalt love thy neighbour as thy selfe. Calvin.*

QUEST. II. Why the precepts of the second Table, are said to be like unto the first.

NOW our Saviour reduceth all the precepts of the second Table to one generall Commandement, *Thou shalt love thy neighbour as thy selfe*, and saith, *it is like unto the first*; in these respects: 1.

Because the second Table of the morall law, as well as the first, hath a preeminence and excellencie above the ceremonials, and therefore in regard of this dignitie and prioritie, it is like unto the first. 2. Because the same kinde of punishment, even everlasting death is threatned against every transgression, as well of the second, as of the first Table. 3. In regard of the coherence and dependance, which the one hath of the other, as the cause and the effect; for a man cannot love his brother, unlesse he first have the feare of God, whose image he reverenceth in his brother. *Vrsin.*

QUEST. III. Why the precept of honouring parents is set first in the second Table.

THis fifth Commandement is set before the other for these reasons: 1. *Lyranus, Primò ponitur praeceptum circa operationem boni*: First this precept is put, which concerneth the operation of that which is good, as in giving honour to parents: the other precepts are touching the shunning and avoiding of evill. 2. *Thomas* giveth this reason, because first those duties, are prescribed, *Quibus homo ex aliqua speciali ratione obligatur, &c.* whereby a man is specially bound to some particular persons, as to parents: then those follow, *Qua indifferenter omnibus debitum reddunt*: which indifferently yeeld the due unto all men. 3. *Tostatus* thus divideth the precepts of the second Table, according to the threefold facultie of the minde, which are *rationalis, irascibilis, concupiscibilis*: the *rationall* part, the *irascibile* or *irefull* power, and the *coveting* and *desiring* facultie: the *rationall* is the most worthie, in giving honour unto Superiours; for by the *rationall* part wee desire such things, which are of an higher degree, than those things, which brute beasts do covet: the *irefull* part is seene in revenge, either against a mans person directly, which is met withall in the next precept, *Thou shalt not kill*: or against some principall thing belonging to his person, as his good name, which is provided for in the ninth precept. The *coveting* facultie, is seene either in the act it selfe, which is twofold, either in carnall desire toward a mans wife, forbidden in the 7. precept, or in a covetous eye toward his substance, in the 8. or in the desire onely of these things, as in the 10. *Tostat. qu. 17.* 4. *Procopius* yeeldeth this reason, why this precept is set first: *Quia parentes secunda post Deum causa* , *quòd simus*: Because parents are the next cause after God of our being. And so as *Thomas* saith, *Est quaedam affinitas hujus praecepti ad praecepta prima Tabulae*: There is a certaine affinity betweene this precept, and the precepts of the first Table: Likewise *Tostatus*, because next unto God we must reverence our parents, as most bound unto them, as the Heathen Philosopher could say, *Quòd patribus & diis non possumus rare/buere aequalia*, That to God and our parents, wee can never render equally, that is, as wee have received. *Aristot. 8. Ethicor. 5.* But the best reason is, because this precept is, *Nervus & fundamentum obedientiae, &c.* is the very foundation and band of obedience to the other Commandements, which would soone be violated, if men did not stand in awe of the Magistrate, the father of the Common-wealth. And beside, this precept is set first, because of the promise annexed; that wee should be the more easily allured unto obedience. *Vrsin.*

QUEST. IV. Why speciall mention is made of the mother.

THy father and mother, &c. Speciall mention is made of the mother, for these causes: 1. Because in these three things are children bound unto their mothers: because they are the meanes of their generation: as the father is the active and formall cause, so the mother is the materiall and passive cause of their conception: and beside the conception, it is peculiar to the mother to beare the childe 9. moneths in her wombe with much sorrow, and grieve: and at the last with great paine and danger to bring forth. The second thing is the education of the childe, which being yet young and tender, is brought up with the mother, and is apt then to receive any impressions, either to good or evill: and therefore it is no small helpe to make a childe good, to bee brought up under a

vertuous mother. The third thing is *nutrition*: for the mother doth give the infant her pappes: and though the man and wife should be separated, it is the wives dutie to nurse the childe: and that according to the Canons, till it be three yeare old: *Extra de convers: infidel. cap. ex literis. Tostat. quæst. 17. 2.* Because women are the weaker vessels, and the chiefe govern|ment of the house is committed to the father, the Lord foreseeing, that mothers might easily grow into contempt, hath provided by this law, to meet with disobedient children. *Basting.*

QUEST. V. Whether the childe is more bound to the father or mother.

BUt if here it shall be demanded, to which of the parents the childe is most bound; the answer briefly is this: that whereas the childe oweth three things unto the parents, sustentation and maintenance, ho|nour and reverence, dutie and obedience: the first of these is equally to be performed unto them both, to relieve the parents: because they both are as one, and feed at one table, and therefore in this behalfe no difference can be made. Likewise for the second, as they are our parents, they are equally to be revered and honoured: but where there may bee more eminent parts of wisdom, and vertue, and such like, as usually are in the father, there more honour is to bee yeelded unto him; but otherwise to the mother, if shee be more vertuous. Concerning obedience, because the man is the head of the woman, and the master of the familie, obedience ordinarily is rather to be given to the commandment of the father, than of the mother. *Tostat.*

QUEST. VI. Why the Lord commandeth obedience to parents, being a thing acknowledged of all.

BUt it seemeth superfluous, that God should by law command obedience unto parents, seeing there is no nation so barbarous, which doth not yeeld reverence unto them. *Answ. 1.* So also there are by nature printed in the minde of man, the seeds of the other precepts: but this law of nature being by mans corruption obscured and defaced, God thought it needfull to revive this naturall instinct by the prescript of his law: and the rather because men might be more allured unto this dutie, by the promise propounded. *Simler. 2.* And the Lord intending herein to prescribe obedience to all superiours, thought good to give instance in parents, because these precepts, *Sunt quasi quadam conclusiones immediate sequentes ex principiis juris naturalis, &c.* are as certaine immediate conclusions, following out of the principles of the naturall

Page 313

law, which are easily received and acknowledged of all: but those things which are understood, are, *Tan/quam conclusiones quaedam remotæ, &c.* as certaine conclusions fetched further off. *Lryan.*

QUEST. VII. Who are comprehended under the name of fathers and mothers.

BY father and mother are understood: 1. Parents of all sorts, whether our naturall fathers or mothers, or those so called by law, as the father, and mother in law: and such as doe adopt children: Tutors likewise and Governours. 2. Publike officers, as Magistrates, which are the fathers of the Commonwealth. 3. Pastors and Ministers, as *Elisha* calleth *Elias* father. 2. *King. 2.* 4. Masters, as *Na•mans* servants called him father, 2. *King. 2.* and generally the elder sort, and aged persons, whom usually we call fathers. *Vrsin.*

The reasons why all these are comprehended under the name of fathers, are these: 1. Because *Lex Dei est perfectissima, in qua nihil desiderari posset*: the law of God is most perfect, wherein nothing is wanting. but if these severall callings should not be here understood, the morall law should be defective, omitting many principall duties. *Basting. 2.* Because all these doe performe such duties, as belong to parents: the father is to instruct his child; therefore Pastors and Teachers

are our fathers, *propter doctrinam*, because of their doctrine: the father is to provide for his child; therefore Patrons and Benefactors are our fathers; *quia proprium est patris benefacere filio*, it is proper to the father, to doe well unto his childe: Princes also and Magistrates are saluted by the name of fathers, *Quia debent intendere bonum populi*, because they must intend the good of the people, as it belongeth to fathers to procure the good of their children. *Thomas*.

QUEST. VIII. Why the Lord here useth the name of father and mother to signifie the rest.

BUt although the signification of fathers and mothers here be generall, it pleased the Lord under these termes to comprehend the rest, for these reasons: 1. Because the government of fathers is the first, and the most ancient of all other. 2. For that all other governments are to take their rule and direction from this. 3. The name of father is most amiable, and allureth unto obedience *Vrsinus*. 4. *Et quia sacrum est patris nomen, &c.* And because the name of a father is sacred, *redundat patrum contemptus in Dei ipsius contumeliam*, the contempt of the father redoundeth even unto the contumely and reproch of God. *Calv.* Therefore for more reverence to be yeelded unto superiours, the Lord hath comprehended them under the name of fathers.

QUEST. IX. What is meant by this word, Honour.

HONOUR thy father. 1. This word *honour*, in the originall is *cabad*, and it signifieth properly *onerare*, to load, or lay on burthens: which sheweth that those, whom we honour, are of great weight and au|thority with us: *Simler*. Or that we should honour our parents not in word onely but in deed, loading them with gifts, and recompencing their kindnesse, as when *Balaak* had sent to *Balaam*, that hee would promote him to great honour, *Num. 22.17.* *Balaam* understood what honour hee meant, and therefore answered: *If Balak would give me his house full of silver and gold, &c. Oleaster.* 2. As our parents doe per|forme three things for us, so we must render three things to them againe: The parents doe give unto the children, first, *stabilimentum quoad esse, nutrimentum quoad vitae necessaria, documentum, &c.* generation, sustentation, erudition: and children must render these three things: *Quia esse habemus ab eis, debemus eos revereri:* Because we have our being from them, we must reverence them. Which was *Chams* fault, that derided his fathers nakednesse. *Quia dant nobis nutrimentum in pueritia, &c.* Because they gave us nourishment in our childhood, we must nourish them againe in their old age: as *Ioseph* fed his father *Iacob*. *Quia docuerunt nos, debemus eis obedire:* Because they instructed us, wee must obey them. *Thomas*. And of this duty of obedience, Christ is a most perfect example unto us, that was obedient to his parents. 3. And these foresaid duties of *reverence, recompence, obedience*, wee must yeeld also unto other our pa|rents, namely all Superiours, both Civill and Ecclesiasticall, and the rest: but unto old men, who also are a kinde of fathers, only one of them is due, namely reverence, as we are commanded, *Levit. 19.* to rise up to the hoare head: as for sustentation and obedience, they are no more due unto them, than unto any other: nor the first neither, unlesse they be vertuous old men: for old age is a crowne of glory, if it be found in the way of righteousness, *Prov. 16.* and not otherwise. *Tostat. qu. 18.*

QUEST. X. Certaine doubts removed, how, and in what cases parents are to be obeyed.

BUt here certaine doubts will be propounded: 1. If the father be wicked and ungodly, whether in this case the sonne be tied. 2. If the sonne be a Magistrate, whether hee be to yeeld obedience to his fa|ther. 3. What if the sonne be base borne, or one forsaken and left of his father.

Answ. 1. Though the father be wicked: yet, *quatenus pater, jus suum retinet in filios, &c.* as hee is a fa|ther, hee holdeth his right toward his sonnes: so hee command nothing contrary to the will of God. 2. Though the sonne be a Governour, and the father is in that respect to obey, yet things may so be tem|pered, that neither the sonne be deprived of the honour due unto his place, and yet the sonne, *modeste re|vereatur patrem*, may modestly reverence and respect his father. *Calvin.* 3. Such children are by the Civill lawes exempted from all duty and obedience to such parents: and

it were but just, if such fathers, as doe violate the law of matrimony, received no benefit by the fruit thereof: *tamen laudanda videtur pietas, si sponte praestant hac*: yet their piety is more commendable, if they performe these duties of their owne accord. *Simler*.

QUEST. XI. In what sense Christ biddeth us hate our parents.

AGAINST this Commandement, which commandeth fathers and mothers to be honoured, will be oppo|sed that saying of our blessed Saviour in the Gospell, *Matth. 23.9. Call no man your father upon earth: for there is but one, your father which is in heaven:* and *Lukae 14.26. If any man come to me, and hate not his father and mother, &c. he cannot be my disciple.* These places may seeme to bee contrary to this precept, *Honour thy father, &c.*

* *Answ.* 1. The former of these places must not be so understood simply, as though it were not lawfull to give the name and appellation of father to any: for then our Saviour should bee contrary to himselfe, who reproveth the Scribes and Pharisies, because they perverted the children, and suffered them not to doe any thing for their fathers and mothers, *Mark. 7.11.* And Saint *Paul* also should have beene contra|ry to his master, who maketh himselfe a spirituall father to the Corinthians, *1. Cor. 4.15.* Therefore the meaning is, that they should not call any their father in earth, as we call God our father, that is, to put our trust in him, and to make him the author and preserver of our life. *Simler.* 2. The other place is also to be understood comparatively that we must hate them, that is, not regard them in respect of Christ, as it is ex|pounded, *Matth. 10.37. He that loveth father or mother more than me, is not worthy of me.* So *Chrysostome: Sicut post Deum diligere parentes, pietas est, sic plusquam Deum diligere impietas est:* As to love our parents next after God is piety, so to love them more than God is impiety: *Homil. 26. in Matth.* And the same Father well noteth upon that place in *Luke*, that we are not bid onely to hate our fathers and mo|thers, &c. but even our owne life and soule also: *Nihil est homini anima sua conjunctius, & tamen nisi etiam hanc oderis, &c.* Nothing is neerer to a man, than his owne soule; yet if thou doest not hate this also for Christ, thou shalt not be rewarded, as one that loveth him. *Homil. 36. in Mat.*

QUEST. XII. How farre children are bound to obey their parents.

NOW then it is evident how farre our duty is extended to our parents: 1. Though they bee froward and perverse and endued neither with vertue, nor wisdom, or any other good qualities, yet they must be revered, and relieved as our parents: and the reason thereof is that conjunction, whereby they are joynd unto us by nature: *Hanc conjunctionem alia attributa non tollant:* This conjunction cannot be taken away by any other attributes: but seeing by Gods providence they are our earthly parents, and so instruments of our outward life, wee must honour them, as herein obeying the will and pleasure of God, and submitting our selves to his providence. *Simler.*

2. But wee must so farre obey them as that wee disobey not God our heavenly father: and so the A|p|stle doth limite our duty and obedience to our parents: *Children obey your parents in the Lord, Ephes. 6.1.* So *Chrysostome: Si habes patrem infidelem obsequere ei, &c.* If thou hast an unbeleeving father, obey him: but if he would draw thee into the same pit of infidelity, wherein hee is: *plus dilige Deum, quam patrem, quia pater non est animae:* then love God more than thy father, for he is not the father of thy soule, but of the flesh: therefore render unto every one that which belongeth unto him: *Carnalibus patribus praebete carnis obsequium, &c.* Unto carnall fathers yeeld carnall and outward obedience, but unto the father of spirits reserve *animae sanctitatem*, the holinesse and freedome of the soule. *Homil. 26. in Matth.* Our duty then unto God being alwayes excepted, in all other things wee must obey our earthly parents, though they be evill and wicked: for *officium à personis discernendum, &c.* the office and calling must be

discerned from the persons: wee may hate their vices, and yet because of Gods ordinance honour their calling. *Vrsinus*.

QUEST. XIII. At what age it is most convenient for men to marry to get children.

*TO*status here hath a politicke and wise consideration, that because children are to honour their parents, not only in giving them outward reverence, but in helping and relieving them in their old age, when as the aged parents cannot provide for themselves; that parents should neither marry too soone, nor yet stay too long, but beget children in the middle and strength of their age: as *Aristotle* would have men to take them wives about 37. yeeres of age: *lib. 7. politic. c. 15.* For if they should marry at 14. or 15. yeeres, they themselves being yet but young, and wanting experience, are scarce able to provide for themselves, much lesse for their children: and for the same reason, if they should deferre their marriage till their old age, as to 65. yeeres or thereabout, neither they growing impotent by their age, can discharge the part of fathers in the education of their children: and their children cannot bee of any growth in time, to succour and relieve their aged parents. But if they take the middle age of their strength, both these inconveniences will be prevented: for both they shall be sufficient for strength of body and mind, to take care for their children, and they also will bee attained to perfect growth and strength, to helpe their parents in their age. *Tostat. qu. 17.*

QUEST. XIV. Whether the reciprocall duty also of parents toward their children be not here commanded.

AS children are here commanded to honour their parents, so the reciprocall duty of parents is requi[re]d toward their children: for although expresse mention be made onely of honour to be given to parents, and superiours, yet the other also is included: for seeing God *tribuit eis nomen, etiam tribuit eis rem*, doth give them the name of parents, he doth also give them the thing: and if he would have them revered with due honour, his meaning is also, they should doe things worthy of honour. *Vrsin. Neque*

Page 315

enim veri sunt parentes, qui labores negligunt: For they are not true parents indeed, which doe neglect their children, *Basting*. And seeing the Scripture doth in many places urge and prescribe the duty and care of parents in bringing up their children, this morall duty should altogether be omitted, and so the Law of God should not be perfect, if it were not comprehended in this precept, *Calv.*

QUEST. XV. Wherein the duty of parents consisteth toward their children.

THE care then of fathers toward their children consisteth in these three things, in their education, in providing all things necessary for their maintenance and life, in their instruction and institution, and in due and moderate correction and castigation: S. *Paul* toucheth all these three together, thus writing, *Ephes. 6.4. Yee fathers provoke not your children to wrath: then he saith; but bring them up; and further, in instruction, and information of the Lord.* For provision and sustentation the Apostle saith: *If any provide not for his owne, and namely for them of his houshold, he denieth the faith, and is worse than an Infidel, 1. Tim. 5.8.* that is, herein he commeth short of the example of many Infidels, who were kinde and naturall to their children. For instruction, and institution, *Moses* saith, *thou shalt rehearse them continually to thy children, Deut. 6.7.* And the Wise-man saith: *Teach a childe in the trade of his way, and when hee is old, he will not depart from it, Prov. 22.9.* Concerning due correction and chastisement, the Wise-man also saith, *Withhold not correction from the childe, if thou smite him with the rod, he shall not dye: thou shalt smite him with the rod, and shalt deliver his soule from hell, Prov. 23.13, 14.* And

this was the overthrow of *Eli* his house, because hee did not reprove his children with a fatherly severity, according to the quality and merit of their sinne, *Basting*.

QUEST. XVI. Whether all the duties of mercy and charity are com|manded in this precept.

Lyranus, and *Tostatus* consenting with him, as he seldome useth to doe, will have by the name of fa|thers here understood all men that are in need and necessity, whom we are bound to succour: as *Au|gustine* saith: *Pasce fame morientem, quod si non poteris occidisti*: Feed him that is ready to be famished, if thou doest not feed him, thou hast killed him. And *Tostatus*, by *honour* here understandeth all the workes of mercy and charity, and generally all good workes, which a man is bound to doe: *nam mala opera, qua vitare tenemur*, &c. for the evill workes, which we are bound to shun, belong unto the other Commande|ments following, *Tostat. qu. 19.*

Contra. 1. Paulus Burgensis doth herein finde fault with *Lyranus*: for it is evident by that sentence borrowed from *Augustine*, that he which suffereth his brother to perish, when it is in his power to helpe him, in effect killeth him, and so is a transgressor against the sixth Commandement, *Thou shalt not kill. 2.* And as for the workes of mercy they are commanded in those severall precepts, where the contrary is forbidden: as the same Law which forbiddeth to take away a mans life, commandeth us, if it be in our power, to preserve it: and where we are inhibited to take away our neighbours goods, wee are likewise willed to relieve him with ours, where there is cause: and in the same Commandement, where it is made unlawfull to take away our neighbours good name, it is enjoyned that wee should by all meanes seeke to preserve it.

QUEST. XVII. Of the true reading and meaning of these words, that they may prolong it.

That thy dayes may be prolonged. But in the originall it is put in the active, *that they may prolong*: as read *Iun. Momanus. 1.* Some referre it unto the parents, that they by their prayers and blessings may cause the life of their children to be prolonged, *Oleaster*. As in the same sense they are said to receive them into everlasting tabernacles, *Luk. 16.4.* and men are said to save, *1. Timoth. 4.16.* and *Iam. 5.20. sic Iun. 2. Ab. Ezra* understandeth it of the precepts and commandements, which shall procure long life to those which obey them. *3.* But the verbe is rather here taken impersonally, and in the signification of a verbe *neuter*, *That thy dayes may prolong*, that is, may bee lengthened: so the *Childe*. And it is an usuall phrase with the Hebrewes, to put the active in a passive signification: as *Iob 4.19. They shall de|stroy them before the moth*, that is, they shall bee destroyed: and *Iob 7.3. They have appointed painefull nights unto mee*; that is, were appointed unto me, *Iun.* And this seemeth rather to bee the sense, be|cause Saint *Paul* so taketh it, *Ephes. 6.3. That it may be will with thee, and that thou maist live long in the earth, Simler.*

QUEST. XVIII. In what sense the Apostle calleth this the first Commande|ment with promise.

BUt whereas Saint *Paul* saith, that this is the first Commandement with promise, *Ephes. 6.2.* hereupon this doubt ariseth, in what sense the Apostle so calleth it, seeing there is annexed unto the second Commandement a large promise of shewing mercy unto thousands to them that love God. Hereunto di|vers solutions are made: *1. Hierom* bringeth in two expositions, yet resolving of neither: As first, how some doe take the whole Decalogue, because it was first given unto the Israelites, after their comming out of Egypt, for one Commandement, and so would have this promise not peculiar unto this precept, but unto all the rest. But this is against the Apostles meaning; for he doth annex this promise as peculiar to this duty of honouring our parents, and calleth this the first Commandement with promise. *2.* Others doe thinke that in the second Commandement, *Non tam promissionem prolatam, quàm sententiam in landes Dei esse finitam*: That it is not so much a pronouncing of a promise, as an ending of the sentence in the

praises of God: but herein the fifth Commandement, the promise is divided from the precept, and the sentence is broken off, and not continued as there. But *Hieroms* reason overthroweth this answer: *Observe, quòd verba sunt sponsiones, &c. Observe, that these are words of covenant, shewing mercy unto thousands:* and they are added as a reason joyned to the Commandements. *Hieron. in 6. ad Ephes. 3. Ambrose* understandeth the Apostle thus: *Hac causa dixit, quod est mandatum primum in promissione, ut discerneret inter mandata, quae ad Deum, & mandata, quae ad homines pertinent:* Therefore he said, Which is the first Com|mandement with promise, that he should discern betweene the Commandements which appertaine unto God, and those which belong unto men: *Ambros. in 6. ad Ephes.* His meaning is, that it is the first precept of the second Table with promise. 4. But I rather resolve with *Simlerus*, and *Vrsinus*, that this is the first precept, that hath any speciall and particular promise: the other promise added to the second Commande|ment is generall to all those that love God, and so not restrained only to that precept, but is extended ge|nerally to the obedience of the whole law.

QUEST. XIX. Why the promise of long life is made to obedient children.

THat thy dayes may belong. &c. 1. *Cajetane* giveth this reason, why this promise of long life is made to obedient children: *Tanquam gratis accepta à parentibus beneficio vitae:* As being thankfull for the benefit of life received of their parents: for it is fit, that they which are thankfull to their benefactors, should enjoy the benefit long. *Calvine* also to the same purpose: God doth shew his favour in prolong|ing of this life; *Vbi erga eos grati sumus, quibus am acceptam ferre cenvenit:* When we are thankfull to those, of whom we have received it. So also *Thomas:* *Qui non honorat parentes, tanquam ingratus meretur vita privari:* He that honoureth not his parents, deserveth as an ungratefull man to bee deprived of life, which he received of his parents. * 2. *Thomas Aquin.* also yeeldeth another reason: In those precepts it was necessary to adde a promise, *ex quibus videbatur nulla utilitas sequi, vel aliquae utilitas impediri:* where no profit was either not expected, or seemed to be hindred: therefore in the second Commandement, which forbiddeth idolatry, a generall promise is propounded, because by the worship of Idols, Idolaters looked for great benefits, which seemed by this meanes to be cut off: and because parents being aged are wearing away, *ab eis non expectatur utilitas*, no profit is expected from them, and therefore a promise is put to this precept of honouring parents. *Sic Thom. 1.2. qu. 100. art. 7. ad. 3.* But this reason seemeth somewhat curi|ous. 3. *Oleaster* rendreth this reason: Because parents doe prolong the childrens dayes, & *precibu*• by their blessings and prayers. 4. *Thomas* addeth further, this reason is put to, *ne credatur non deberi praemium, &c.* lest a reward might be thought not to be due for the honouring of parents, because it is naturall.


QUEST. XX. What other blessings are promised under long life.

BY long life here, not only the lengthening of dayes is understood, but other benefits also. 1. *Tostatus* giveth this reason, because without other temporall blessings, *vita laboriose & miserabiliter ducitur*, mans life seemeth to be but full of labour and misery, and so no blessing: *quaest. 20. 2. Pelargus* thus di|stinguisheth these blessings: *Vt triplex honor, ita triplex pramium:* As a threefold honour is to be yeelded to parents, so a threefold reward is promised, *pro honore obedi•ntiae vita gloriosa*, for the honour of obedi|ence a glorious life: *pro honore reverentiae vita jucunda*, for the honour of reverence a pleasant life: *pro honore fidei vita opulenta*, for the honour of faithfulness in recompencing our parents, a plentiful life. 3. *Thomas Aquin* understandeth here three kinde of lives: *Vitam naturalem, vitam gratiae, vitam glorie:* The naturall life, the life of grace, the life of glory. He that honoureth his parents, shall have both the grace and favour of God in this life, and glory in the next: as it is in *Ecclesiast. 3.9. Honour thy father and thy mother in deed, and in word, that thou maist have Gods blessing.* Another benefit is, *habere sibi silios gratos*, to have good and thankfull children. *Hee that honoureth his father, shall have joy of his owne children, Ecclesiastic. 3.6.* A fourth benefit is, *habere famam laudabilem*, to have a good and commendable fame by honouring of parents: *Ecclesiastic. 3.12. A*

mans glory commeth by his fathers honour. The fift is, *habere divitia*, to have riches: *Ecclesiast.* 3.5. *He that honoureth his mother, is as one that gathereth treasure.* *Thom. in opuscul.* 4. *Ecclesiasticus* goeth further, and sheweth how this duty of honouring parents is rewarded with spiri|tuall blessings, as namely these two: first, forgiveness of sinne: *He that honoureth his father, his sinnes shall be forgiven him, chap.* 3.4. And the hearing of his prayers, *vers.* 6. *Who so honoureth his father, &c. when hee maketh his prayer, he shall be heard.* And all this may well bee comprehended under this blessing: as the Apostle expoundeth it, *Ephes.* 6.3. *That it may be well with thee, and that thou maist live long in the earth, &c.* Whatsoever then belongeth to a mans welfare, and well being in this life, is here promised.

QUEST. XXI. This promise of long life, did not only concerne the Jewes.

THis promise of long life, and of other blessings thereby understood, seemeth first to concerne the Jewes, because mention is made specially of that land, which the Lord promised them, namely the land of Canaan: and because they were an obstinate people, disobedient, and churlish to their parents, as it may appeare by that evill use, which continued untill our Saviour Christs time, which hee reproveth, *Mark.* 7.12. therefore the Lord intended specially to allure them to this duty, by this promise of long life. Yet this blessing is extended generally unto all that shall performe this duty to their parents: which is shewed by these reasons: 1. *Quia tota terra à Deo benedicta est:* All the earth is blessed of God: as it is in the Psalme, *The earth is the Lords, and all that therein is, Psal.* 24. and therefore wheresoever the Lord giveth long life, it is his blessing. *Simler.* 2. *Quia •sta mandata erant moralia, & obligabant omnes homines, &c.* Because these Commandements are morall, and so binde all men, therefore the reward for the obe|dience

to these morall precepts belongeth unto all, *Tostat. qu.* 20. 3. God giveth these promises, *ut sint in*  *futurae terra viventiam*, that they may be for a type of the land of the living to come, *Lippoman.* So then though the land of the terrestriall Canaan were peculiar to the Jewes, yet the celestia|ll Canaan belongeth to all the faithfull: then consequently the promise of long life here, a type of everlasting life there, appertaineth likewise to them all. 4. Saint *Paul* applieth this promise generally to all, *Ephes.* 6.2. *Basting.*

QUEST. XXII. Whether long life simply be a blessing, and to be desired.

BUt it will bee objected, that this promise of long life here is no such blessing, seeing this life is full of misery, and of many incumbrances: and therefore Saint *Paul* desired to be dissolved and to be with Christ. 1. Hereunto some make this answer, that this promise of long life, in respect of them that lived un|der the Law, was a blessing, because they imagined, that before the comming of Christ, they went not im|mediatly to heaven, but to *Limbus Patrum*, which they imagined to be in the brim of hell. *Contra.* 1. But though it were admitted, that the Saints under the Law went not immediatly to heaven, which is not|withstanding contrary to the Scriptures, *Luk.* 16. for *Abrahams* bosome, whither the faithfull went be|fore Christ, was no part or member of hell, even in *Augustines* judgement, because it was *quietis habitatio & foelicitatis sinus*, an habitation of rest, and place of happinesse, *Epist.* 99. yet their state in that place, which they imagine to be free and exempt from the labours and sorrowes of this life, should have beene better, than their condition in this life. 2. But what say they then to this promise renewed in the new Testament by S. *Paul*? where it is evident that the Apostle speaketh of a terrene and temporall blessing which is performed in this life? 3. Saint *Paul* in wishing to be dissolved, sheweth that everlasting life is chiefly and most of all to be desired: yet so, as this life also, which is a degree unto that, may bee desired also to the good pleasure of God: for otherwise the Apostle in the same place, would not have beene in a straight, not certaine what to desire, whether to be dissolved, or to remaine still in

life for the good of Christs Church: *Simler*. 2. Therefore thus rather this objection is to be answered: 1. That notwithstanding the many troubles and miseries of this life, it is to be esteemed in it selfe as a gift and blessing from God: *quòd autem vita misera est, nostro vitto accidit*: and in that our life is miserable, it is by our fault. *Gallas. fit per accidens, &c.* so that is by an accident, that this life is full of misery, not of it selfe, *Vrsin*. 2. The miseries of this life cannot extinguish this chiefe benefit, *quod creati sunt homines & foventur in spem immortalitatis*, that men were created, and are nourished to the hope of immortality, *Calvin*. 3. God hath promised unto his children to mitigate and allay the calamities of this life: and further, *Celebratio Dei in hac vita tantum bonum est, &c.* The setting forth of Gods praise in this life is such • benefit, as that it may countervaile all the miseries of this life, *Vrsin*.

QUEST. XXIII. Why wicked and disobedient children are suffered to live long.

IT will be againe objected, that many times the wicked and disobedient live long, and therefore this promise of long life is not peculiar unto the faithfull and obedient children.

Answ. 1. *Exempla pauca non evertunt regulam, &c.* a few examples doe not overthrow a generall rule: for the most part it falleth out so, that the wicked and disobedient to their parents are punished, as *Prov. 20.20. He that curseth his father or mother, his light shall be put out in obscure darknesse*; and *Prov. 30.17. The eye that mocketh his father, &c. the Ravens of the vally shall picke it out, Vrsin*. 2. If God doe give long life unto the wicked, it is either of mercy to bring them to repentance, or in judgement to make them more inexcusable, *Tostat. quaest. 20*. 3. And oftentimes, *vita eorum est misera, furiis eos persequentibus*: their life is miserable, their owne conscience troubling and accusing them here, and the judgement of God meeteth with them afterward, *Simler*. 4. Their life also is prolonged to their punishment herein: *Dum ipsis merces inhumanitatis à filiis & nepotibus rependitur*: while their ingratitude to their parents is redred and repayed by their owne children and posterity, *Calvin*.

QUEST. XXIV. How this promise of long life is performed, seeing the righteous seed are many times soone cut off.

FURther it is also objected, that many times vertuous and obedient children are cut off, and their dayes are shortned, so that this promise of long life is not alwayes performed to such.

Answ. 1. *Quod ordinarium & frequentissimum est ostenditur*: that which is ordinary and usuall is here shewed: extraordinary things must be left to the secret judgement of God: we see by experience, that for the most part this blessing of long life is bestowed upon dutifull and obedient children, *Galas.2. Boni filii citò rapiuntur, ne à malitia perturbentur*: good children are taken away, lest they might bee disturbed and corrupted by sinne, as it is said, *Wisdom. 4.11. He was taken away, lest wickednesse should alter his understanding, Tostat*. 3. They are removed from the earth, that they should not see and taste of the miseries and calamities which the Lord intendeth to send upon the world, *Basting*. Which was *Abiahs* case the sonne of *Ieroboam*, 1. *King. 14.13*. 4. He that honoureth his father, though he dye soone, may bee said to have lived long: for *Vita longa non mensuratur tempore, sed actione*, long life is not measured by time, but by action, *Thomas*. As if a man in thirty yeeres have attained to greater perfection of godlinesse, than the sinner, which hath lived an hundred, he may be said to have lived longer than he: as it is said, *Wisdom. 2.13. Though he was soone dead, yet fulfilled he much time, Tostat*. 5. These temporall blessings are granted, and promised upon condition, so long as the Lord seeth it to be good for his children: and *Quantum ordinantur ad futuram remunerationem*: as they are ordained to be helpe unto the reward to come, *Thom*.

If the Lord see that they are rather hinderances, than helps, in his secret judgement hee doth otherwise dispose of them, as is most for his glory, and the good of his children. 6. Though they have a short life here, *In coelis reposita est major compensatio*: a greater recompence is laid up for them in heaven, *Calvin*. As if a man were promised two akers of ground in the barren mountaines of *Liguria*, and afterward have them given in the fruitfull soile of *Campania*; the promise should be more than kept, *Simler*.

Questions concerning the duty of subjects unto the Civill Magistrate.

QUEST. XXIII. Of the duty of subjects toward their Prince.

BEcause, under the name of parents also are comprehended the fathers of the Commonwealth, Princes and other Magistrates: in the next place now commeth to be declared, what duties the subjects are to yeeld unto them.

1. They must submit themselves unto those Governours, which are set over them in the Lord, and honour them by performing all dutifull loyalty and obedience: as the Apostle teacheth, *That every soule should be subject to the higher powers, Rom. 13.1.*

2. Honour also must be yeelded unto them, both in heart, in word, and in gesture: So also the Apostle, *Rom. 13.7. Give to all men, &c. feare, to whom feare, honour, to whom honour belongeth.* So *Nathan* com|ming in to King *Salomon*, made obeysance upon his face downe to the ground, *1. King. 1.23.* The Ro|mane histories doe make honourable mention of *Q. Fabius Maximus*, for reverencing and honouring his sonne, being *Consul*. But Christians are much better instructed by the Word of God, and ought to shew the same in practice, what reverence, feare and honour is due unto Magistrates.

3. Fidelity and love must the subjects shew toward their Prince, in defending and maintaining his life and state, dignity, and honour, in discovering of treasons, conspiracies, practices, and dangers inten|ded against his life and person. So the people did fight for *David* against rebellious *Abshalom*, and would not suffer *David* to hazard his person among them: for *thou art now*(say they) *worth ten thousand of us, 2. Sam. 18.3.* So *Mardoche* bewrayed the treason of two of the Kings Eunuches against *Ahashver•sh, Ester 6.*

4. Subjects also must shew their piety toward their Magistrates, to pray unto God for them: as the Apostle exhorteth, that prayer should be made, especially for Kings, *1. Tim. 2.2.* So the Christians in the Primitive Church used to pray, even for the Pagane Emperours in this forme, wishing unto them, *Vitam prolixam, imperium firmum, domum tutam, exercitus fortes, Senatum fidelem, populum probum, orbem quietum: A long life, a sure Empire, a safe house, strong armies, a faithfull Counsell, a good people, and the world quiet, Tertull. Apolog. cap. 30.*

5. Humility also and modesty becommeth subjects, not to usurpe upon the office of the Prince, but to bring all their complaints unto him, not seeking to redresse things themselves: as *Abshalom* did fawne upon the people, and insinuate himselfe into their favour, wishing that he were their Judge to end their matters, *2. Sam. 15.4.*

6. Another duty is thankfulness to be shewed, testified and acknowledged by all meanes, for the benef|fits received by their godly government: as *Araunah* being but a stranger in Israel, expressed his thank|full minde, in giving liberally as a King unto King *David, 2. Sam. 24.23.*

7. Subjects also are bound to helpe and support the necessities of the Crowne and Kingdome, by giving Subsidies, taxes, and such other reliefe; as the Apostle willeth, *To give custome to whom custome, and tri|bute to whom tribute belongeth, Rom. 13.7.* Christ himselfe also paid tribute, *Matth. 19.* and *Ioseph and Mary* went to Bethlem to be taxed, *Luk. 2.*

8. All these duties must bee performed unto the Civill Magistrate, both because it is Gods ordinance, from whom they receive their authority, *Rom.* 13.1. and in respect of our selves, that under them wee may lead a godly and a peaceable life, 1. *Tim.* 2.2. *Bucanus.*

QUEST. XXIV. How far subjects are bound to obey their Governours.

BUT the authority of Magistrates over their subjects is not absolute, it must be limited according to the rules of the Word of God: and subjects are bound no further to obey, than they are obliged in conscience according to the Word of God. And here these considerations are necessary: 1. Who commandeth: 2. What: 3. And where.

1. If it be the inferiour Magistrate that commandeth or requireth any unjust thing, the subject that is grieved, is to make his complaint, and to sue for redresse unto the Superiour, and highest Magistrate: as *Paul* appealed from the Romane Governours in Judea, unto *Caesar*.

2. If it be the Prince himselfe, and chiefe Magistrate, which enjoyneth any thing unjust and unlawfull, it must be considered, of what nature and kinde it is, that is commanded: 1. If it be against piety and our duty toward God, we must rather submit our selves to the punishment, than yeeld unto the Commandement, and so obey rather God, than man: as the three children did rather chuse to endure the flaming fire, than to worship the Idoll, which was set up: and *Daniel* resolved rather to be cast into the Lions den, than to be barred from making his prayer unto his God. 2. If the things commanded concerne our temporall state, as in grievous impositions, taxes, payments, no resistance at all is to be used: but such burdens must be endured with patience, untill by good meanes, as first prayer unto God, and then making their

Page 319

moane unto their Governours, they may bee eased. So the people of God did submit themselves to such payments, as their land was taxed at by their hard Lords: as the people of Judea paid unto the King of Ashur 300. talents of silver, and 30. talents of gold, which he required of them, 2. *King.* 18.14. But *Na|both*s case herein was singular, who did well in not yeelding his inheritance unto the Kings desire: * because that belonged to the speciall policy of that nation, not to alienate their inheritance, from one tribe to another, that a distinction of their families and tribes might be kept, that it might be knowne of what tribe and family the Messiah should come *Bucanus.* 3. If the subjects life be by indirect meanes assaulted, or the chastity of his wife, or the life of his children, which a man is bound to defend by the law of nature, as we see the unreasonable creatures are ready to defend their young ones; the subject in these extremities, is not to rise against the Princes authority, yet the law of nature will binde him by all lawfull meanes, to defend him and his, *Bucanus.* As the Prophet *Elisha*, when the King sent a messenger unjustly to take off his head, bid the Elders that sate with him in the house to shut the doore, and to handle the messenger roughly.

3. The third consideration is, *Where*, that is, in what kinde of State such unjust edicts and commandements are enjoined: for if the State bee usurped by some Tyrant, not lawfully possessed of the government, it is lawfull for the State to remove him, and to take armes against him: as the Macchabees resisted King *Antiochus* wicked decrees, 1. *Macch.* 2. who was an usurper upon that State. Againe, where the people are free, and the Prince received upon condition, to maintaine the ancient franchises, liberties, and immunities of the country, the State may lawfully maintaine their liberties, against the vexation and violence of Tyrants: which was the case of *Helvetia*, when they shook off the government of the house of *Austria*. And this case is much like unto that, when *Trajanus* the Emperour delivered a sword to a certaine Governour,

with these words: *Vse this sword for me, as long as I doe justly; and against me, if I doe unjustly.* But in an absolute Monarchy the case is otherwise.

QUEST. XXV. Whether it had beene lawfull for David to have killed Saul: against Bucanus.

BUt here I cannot let passe untouched that assertion of *Bucanus: David potuisse juste interficere Saullem, &c.* That *David* might justly have killed *Saul*, because he had violently taken from him his wife, had slaine the Priests, and persecuted him with open force: But that *David* did forbear, lest hee might have given offence to the Heathen, that would have taken exception to the Kings of Israel, if they had entred by blood: and others might have beene encouraged by this example to have attempted the like against lawfull Kings: and beside *David* should have obscured his owne calling being of God, and have beene thought ambitiously by seeking his owne revenge to have aspired to the kingdome, *Bucan. de magistrat. loc. 77.*

Contra. It was neither expedient, nor lawfull for *David* to have killed *Saul*, as may be shewed by these reasons: 1. He himselfe saith, *Wickednesse proceed from the wicked, but mine hand be not upon thee, 1. Sam. 24. 14.* That which to doe was wickednesse, was no wayes lawfull: but to have killed *Saul* was wickednesse, as *David* himselfe confesseth: *Ergo.* 2. Againe, *David* taketh another reason from the calling of *Saul: Who can lay his hand upon the Lords anointed and be guiltlesse? 1. Sam. 26. 9.* It was not only not expedient, but not lawfull to slay the Lords anointed. 3. *David* maketh this distribution, *Either the Lord shall smite him, or his day shall come to dye, or he shall descend into battell and perish: the Lord keepe me from laying mine hand, &c. ibid. v. 10.* *Saul* only lawfully could end his dayes in respect of *David* three wayes; by a naturall death, or violent in battell, or by the extraordinary stroke of Gods hand: for he that God had set up, must be removed also by God: but if *David* had killed him, he had not ended his dayes by any of these meanes.

2. Places of doctrine observed upon the fifth Commandement.

1. Doct. Of the generall and particular contents of this Commandement.

THE duties prescribed in this Commandement are of three sorts: 1. Either of superiours toward their inferiours: 2. Or of the inferiours toward their superiours: 3. Or such as are common to them both.

1. Superiours are first parents, to whom it appertaineth; 1. To nourish and provide for their children, *1. Timoth. 5. 8. If any provide not for his owne, and namely for them of his houshold, he hath denied the faith, &c.* 2. To defend them against wrong, *Ephes 6. 4. Fathers provoke not your children to wrath.* 3. To instruct them: They must bring them up in the information of the Lord, *Ephes. 6. 4.* 4. To give them due discipline and correction, *Prov. 19. 18. Chasten thy sonne, while there is hope; and let not thy soule spare for his murmuring.*

Contrary hereunto are: 1. Either to be carelesse to provide for the children, as *Hagar* cast away her sonne in despaire, *Gen. 21.* or to pamper them too much, and bring them up wantonly. 2. Not to protect or defend them from wrongs: or to be too much moved for small injuries offered unto them. 3. Not to have care to give them good education and instruction: as they whose children called the Prophet baldhead, *2. King. 2.* 4. Not to give them due correction, but to suffer them to commit sinne without cheeke, which was *Eli* his fault, *1. Sam. 2.*

2. Magistrates also are the fathers of the Common-wealth: to whom it belongeth first to prescribe good Lawes agreeable to both the tables of the Morall law, and therefore the King is bid to read in the Law of God all the dayes of his life, *Deut. 17. 19.* 2. To see those Lawes executed, and the morall Commandements observed and kept of all, *Rom. 13. vers. 4. He is the minister of God to take vengeance, &c.*

on him that doth evill. 3. To provide by other wholesome positive lawes agreeable to the times and places, to governe the people in all equity: as it is said in the Proverbs, *By Kings reigne, and decree justice, Prov. 8. vers. 15.*

Contrary hereunto are, first, negligence in government, either in not prescribing good lawes to the people; as the Kings of Judah offended herein, that removed not the hill Altars: or in not defending the innocent, as *Ahabs* suffered *Iezabel* to put innocent *Naboth* to death: or in not punishing the transgressors of Gods law at all, or not according to the quality of their sinne: as *Eli* failed herein, in being remisse toward his sonnes, being then the Judge of Israel. 2. Tyranny, either in commanding unjust things, as *Saul* did to his servants to kill *David* in his owne house, 1. *Sam.* 19.11. or in sparing to punish the offenders, as *Saul* in saving *Agag* alive, 1. *Sam.* 15. or in punishing beyond the quality of the offence, as *Saul* did for a small or no offence put the Priests to death, 1. *Sam.* 22.

3. Pastors and Teachers are also spirituall fathers, whose office is, 1. Faithfully and diligently to teach the people found doctrine: as *S. Paul* saith, *I kept backe nothing that was profitable, but have shewed you, and taught you openly and throughout every house, Act. 20.20.* 2. To exercise with a fatherly clemency the discipline of the Church; as *S. Paul* did in excommunicating the incestuous young man, 1. *Cor.* 5.

Contrary hereunto are; 1. Negligence in teaching. 2. Then insufficiency to teach; for such cannot discharge the duty of spirituall fathers: both these are touched by the Prophet *Isay* 56.10. *The watchmen are all blinde, they have no knowledge: they are all dumme dogs, they cannot barke: they lye and sleepe, and delight in sleeping.* 3. Teaching of unsound and corrupt doctrine: of such the Apostle saith, *If any man preach unto you otherwise than that which you have received, let him be accursed, Galath. 1.9.* 4. The negligent administration of the Ecclesiasticall government: as our Saviour reproveth the Scribes and Pharisees, for wresting the Commandements of God to observe their owne traditions, *Mark. 7.9.*

4. Masters are also fathers of their family and servants: their duty is, 1. To require of their servants such things as are equall and just, and not beyond their power or strength, *Luk. 17.8.* 2. To provide for them food and raiment, and other necessities, *Prov. 31.21. Shee feareth not the snow for her family: for all her family is cloathed with double.* 3. To governe the family, and order them with discretion, and to watch over them by domesticall discipline, *Prov. 31.27. She overseeth the wayes of her houshold, and eateth not the bread of idlenesse.*

Contrary hereunto are; 1. To command hard and cruell service: as *Sampson* being a servant to the Philistims, was forced to grinde in the prison house, *Iudg. 16.21.* 2. To defraud them of provision or maintenance in sicknesse or in health: as the Amalekite did, which left the poore Egyptian being sicke in the field, 1. *Sam.* 30.13. 3. To be cruell, and immoderate in correction unto them. *Balaam* was reproved for his cruelty toward his beast: a much greater fault it is for masters to bee too sharpe toward their servants.

5. The elder sort and ancient must goe before the younger. 1. In example of good life, *Prov. 16.31. Old age is a crowne of glory, if it be found in the way of righteousness.* 2. In good counsell, *Iob 32.7. I said dayes shall speake, and the multitude of yeeres shall teach wisdom.*

Contrary hereunto are; 1. Evill and light counsell in the elder sort: wherein *Iobs* friends offended, all but *Elibu*, *Iob 32.* 2. Evill example in life and manners, as *Cham* gave an evill example to *Canaan* his sonne, in deriding his fathers nakednesse. 3. Neglecting of the younger sort, and

letting them run their owne course, without any admonition or direction: as *Gen.* 19.4 both young and old in Sodome came together, and beset *Lots* house, *Vrsin*.

Duties peculiar to inferiours.

1. HEre is required reverence both internall in acknowledging and approving the divine ordinance in appointing of superiours, and testifying the same by externall obeisance: as *David* reveren|ced and respected *Saul*, because he was the Lords anointed: his heart smote him, for the cutting off the lap of *Sauls* garment: he indured not to offer unto him the least indignity.

2. Love must be joyned with reverence: for one cannot truly and heartily reverence those whom they love not. As *S. Paul* testifieth of the Galathians, that if it had *beene possible, they would have plucked out their owne eyes and given them unto him*, *Galath.* 4.15.

3. Obedience must be yeelded in all lawfull things, and that willingly: as *S. Paul* would have servants obedient to their masters in singlenesse of heart, as unto Christ, *Ephes.* 6.5.

4. Thankfulnesse for benefits received from the superiours: as the Egyptians said unto *Ioseph*, *Thou hast saved our lives*, *Gen.* 27.25.

5. We must also beare with the infirmities of superiours, such as may be tolerated without Gods disho|nour, and directly impugne not the law of God: as Ecclesiasticus well admonisheth, *chap.* 3.13. *My sonne helpe thy father in his age, &c. and if his understanding faile, have patience with him: and despise him not, when thou art in thy full strength.*

Contrary hereunto are; 1. Not to yeeld due reverence unto superiours, in word, or in deed: as therefore *S. Paul* excused himselfe by his ignorance, because he had called the high Priest painted wall, *Act.* 23.

2. To hate them, especially in respect of their office: as the Witch at Endor hated *Saul*, for expelling of Witches and Southsayers, 1. *Sam.* 28.9. Or to love them more than God, and to extoll them above their desert: as the people that said *Herods* voice was the voice of God, and not of man, *Act.* 12.

3. To refuse to obey them in lawfull things: as the Reubenites refused to goe with *Deborah* and *Ba/ruch*

Page 321

to battell, *Iudg.* 5.15. Or to obey only in shew, as the sonne that said he would goe worke in his fa|thers vineyard, and did not, *Matth.* 21.30. Or in rebelling against them, as *Abshalom* did against his fa|ther: or in obeying them in things unlawfull, as *Doeg* at *Sauls* commandement killed the Priests: or in re|fusing to helpe and aid them, as the men of Succoth refused to give bread unto *Gedeons* army, *Iudg.* 8.

4. To be unthankfull unto them, is another transgression; as *Pharaohs* Butler was unto *Ioseph*, that was his keeper and comforter in prison, *Genes.* 40.

5. And to lay open their infirmities, not hiding and covering them, as *Cham* did his fathers nakednesse, *Genes.* 9. or to flatter them, as *Tertullus* the Orator commended *Felix* government beyond his desert, *Act.* 24.3.

Duties common both to Superiours and Inferiours.

1. Here is commanded generally in all justice and prudence, to give and yeeld unto every man that which belongeth to his place: as when S. *Paul* had described the duty of servants toward their masters, he saith likewise unto Masters, *Doe ye the same things unto them*, *Ephes.* 6.9. So both superiours and infe|riours must discerne what is due to each one in their place, and accordingly by the rule of justice measure out unto them.

Contrary hereunto is partiality, and inequality, when any doe exact at others hands, what is due unto them, but are negligent in doing their duty, as the Prophet *Ezechiel* crieth out against those Shepherds, which did feed themselves fat, but would not feed the flockes againe, *Ezech.* 34.2.

2. There is required diligence and sedulity in every one to doe his duty faithfully and studiously, whe|ther superiour, or inferiour: as *Rom.* 12.7. *He that hath an office, must wait on his office, &c. he that distri|buteth, with simplicity; he that ruleth, with diligence, &c.*

Contrary hereunto are: 1. Negligence and carelesnesse in men, either not to know their duty, or know|ing it, not practising accordingly: as the Prophet *Zachary* crieth out against the foolish shepherd *which did not looke for that which was lost*, &c. *Zachar.* 11.15, 16. 2. Hypocrisie, in doing of the office rather for praise or commendation, than of conscience: which S. *Paul* calleth in non-Latin alphabet 〈, *eye-service*, *Ephes.* 6.6. 3. Curiosity, when one busieth himselfe with anothers office, and medleth with things not appertaining unto him: against such busie bodies the Apostle speaketh, 1. *Tim.* 6.13.

3. Love is commanded both in superiours toward their inferiours, and in them againe toward the other, *Matth.* 6.24. This reason is given why one cannot serve two masters, because he cannot love them both.

Contrary hereunto is: 1. Want of naturall love, which was one of the sinnes of the Heathen, *Rom.* 1. 30. 2. Too much indulgence or foolish affection, which winketh at their faults, or gratifieth them in things not lawfull: and so they one beare with another: as the Prophet saith, *they wrap it up*, *Micah* 7.3.

4. Mutuall gratitude, in acknowledging the benefits mutually received: as appeareth in *Davids* kind|nesse toward *Mephibosheth*, for his fathers sake, and his thankfulnes againe for the same, 2. *Sam.* 19.29, 30.

Contrary hereunto is: 1. Ingratitude and unthankfulnesse; as *Saul* was unkinde to *David*, who deser|ved well of him. 2. Mutuall gratification in things unlawfull; as *Ioab* served *Davids* turne in hastening *Vrias* death.

5. Sobernesse and gravity, in a moderate respect of our credit and estimation in the world in doing of our duty: as the Apostle saith, *Let every man prove his owne worke, and then shall he have rejoycing in him|selfe, and not in other*, *Galath.* 6.3.

Contrary hereunto are: 1. Levity, in being carelesse to preserve a good name in the world: such the Prophet saith have a *whores forehead*, *Ierem.* 3.3. which are impudent, and shamelesse, and blush not at any thing. 2. Ambition, and vaine glory, when one doth their duty for the praise of men: as *Herod*, *Act.* 12. when he apparelled himselfe gorgeously, and made an oration to the people.

6. Modesty also is requisite, that every one consider their owne infirmity, neither ascribing too much unto themselves in their doings, nor detracting from others: as the Apostle saith, *Galath.* 6.3. *If any seeme to himselfe that he is somewhat, when he is nothing, he deceiveth himselfe, &c.*

Contrary hereunto are: 1. Arrogancy, and vaine ostentation: as *Pilate* said to our blessed Saviour, vaun|ting of his authority: *Knowest thou not that I have power to crucifie thee, and power to loose*

thee? *Ioh.* 19.10. 2. Dissimulation, when one pretendeth modesty, in refusing of honours, that he may be had in more ad|miration: as *Saul* that hid himselfe among the stuffe, when he was chosen King, 1. *Sam.* 10.22.

7. Equity, and moderation, which is a mutuall toleration of ordinary defects and infirmities both in superiours and inferiours, and a mitigating of the rigour in the full exacting of duties: as *S. Peter* giveth this counsell to servants; *Be subject to your masters with all feare, not only to the good and courteous, but also to the froward*, 1. *Pet.* 2.18.

Contrary hereunto, are: 1. Too much rigour in finding fault, and censuring of others, which our blessed Saviour reproveth, *Matth.* 7.3. *Why seest thou the meate in thy brothers eye, and perceivest not the beame in thine owne eye?* 2. Too much lenity in winking at others faults, and not reprovng them, as time and place requireth: as it is in the *Psalme* 50.18. *When thou seest a theefe, thou ruineest with him, &c.* as they doe, which see and suffer others to sinne, and reprove them not. 3. Flattery, and soothing men up in their sinnes, which the Prophet calleth sowing of pillowes under their arme holes, *Ezech.* 13.18. *Sic fere Vrsinus.*

2. *Doct.* Of honouring of the spirituall parents, by giving them due maintenance, as by tithes, &c.

HOnour thy father, and thy mother, &c. One speciall part of this honouring, is to give reliefe and maintenance, as to our naturall parents, so also to our spirituall fathers, whom Saint *Paul* would to be had in double honour, 1. *Tim.* 5.17. that is, to bee sufficiently maintained: and the reason hereof is, *Servus communitatis debet sustentari à communitate*, the servant of the comminalty must bee maintained by the comminalty: as Saint *Paul* reasoneth, that they which serve at the Altar, must live of the Altar: *Laborant bono publico, &c.* they labour for the publike good, and therefore they should bee maintained by the publike good, which is performed two wayes: either by the common treasure, where any such is, or by the goods in common of particular persons, *Tostat. qu.* 19. But *S. Paul* giveth a better reason, 1. *Cor.* 9.11. *If we have sowed unto you spirituall things, is it a great thing if we reape your carnall:* They therefore which give grudgingly, sparingly, and fraudulently, toward the maintenance of their Pastour, and Teacher, and doe withdraw their rights and tithes due unto them, doe offend against this Com|mandement, in not honouring their spirituall parents.

3. Places of Controversie.

1. *Confut.* Against the Maniches.

First, the Maniches who rejected the old Testament, objected, that this precept of honouring the parents, is contrarie to that in the new Testament, where our Saviour said to one, that asked leave to goe and bury his father, Let the dead bury the dead, *Luk.* 9.

Augustine thus answereth: 1. If herein the old Testament, and the new are contrary, then the new herein should be contrary to it selfe: for *S. Paul* also urgeth this Commandement, *Ephes.* 6.2. 2. Where|by it is manifest, saith he, *Honorem parentum, in gradu suo esse servandum, &c. That honour in a certaine de|gree, is to be reserved unto parents: Eos tamen in divini amoris comparatione, &c.* yet that in comparison of the love of God, there is no doubt, but they ought to be contemned, *Cont. Adimant. cap.* 6.

2. *Confut.* Against the Anabaptists, which deny government.

SEcondly, the Anabaptists are here condemned, which deny that it is lawfull for a Christian to be a Magistrate, because Christ hath made us free.

Contra: 1. The internall freedome and liberty of the Spirit, doth not take away externall subjection unto Princes, as the Apostle saith, *Art thou called being a servant, care not for it*, 1. Cor. 7.21. As one may be a servant, and yet retaine his Christian liberty, so he may also be a subject, *Bucan*. 2. The Prophet *Esay* saith, *Kings shall bee thy nursing fathers*, *Isay* 49.23. shewing that even under Christs kingdome, there should be beleeving and faithfull Kings. *Serigius Paulus* the Proconsull, was converted by S. *Paul*, and yet he was not charged to leave his calling, *Basting. Act.* 13.

3. *Confut.* Against the Papists, that would have the Clergy exempt from the authority of the Magistrate.

THirdly, the Romanists are here confuted, which doe exempt their Clergy, both their persons, lands and possessions from the jurisdiction of the Civill Magistrate. Concerning the first, it is evident by Saint *Pauls* doctrine, in saying, *Let every soule be subject to the higher powers*, *Rom.* 13.1. that none are to be excepted; as *Chrysostome* saith, *Etiam si Apostolus fueris, etiam si Evangelista, etiam si Propheta, &c.* Though thou beest an Apostle, an Evangelist, or Prophet, *Hom.* 23. *ad Roman.* But the Pope and his Cler|gy are so farre from yeelding due obedience and subjection unto the Civill power, that they have usur|ped authority over Emperours and Kings, and commanded them, by whom they should have beene commanded, *Basting.*

Concerning the immunity of the lands and possessions of the Clergy: 1. There is no reason, but that they which possesse temporall things, should also beare the burden imposed upon temporalities, and not lay the burden wholly upon others. 2. The Apostles rule is generall, *Tribute, to whom tribute; custome, to whom custome*, *Rom.* 13.7. And our Saviour refused not to pay poll money for himselfe and *Peter*. 3. Whereas it is objected, that the lands of the Egyptian Priests were free from the payment and tax of the fifth part: the reason is, because their lands were not sold to *Pharaoh*, as the peoples were: as the text it selfe sheweth, *Except the land of the Priests only, which was not Pharaohs*, *Genes.* 47.25. And the Priests and Levites in Israel were exempted, because they possessed no inheritance among their brethren, but lived onely of the Offerings. 4. Yet it is not denied, but that Ecclesiasticall persons may enjoy such immunities and privileges, as are bestowed upon them, by the liberality of Christian Princes: but they are not to challenge them by any Divine right, *Bu•an.*

4. Morall observations upon the fifth Commandement.

1. *Observ.* Of the duty of children to their parents.

HOnour thy father, &c. This strait charge of honouring parents, reproveth their ingratitude, which are sparing in relieving their parents in their age. *Calvin* saith, it is *detestabilis barbaries*, a detestable and more than barbarous rudenesse, for a childe to neglect his parents: a great impiety it is, and too usuall in these dayes. *Oleaster* reporteth out of R. *Simeon*, that God doth preferre the honouring of parents before his owne service: *I will have mercy, and not sacrifice*, and rewardeth it more: for those that honour God, he honoureth againe: but those which honour their parents, he rewardeth with long life, which is more than honour. But this is somewhat too curious: indeed, honouring of parents is prefer|red before the ceremoniall part of Gods service, which consisted in sacrifices, but not before the morall part, as it is set forth in the first Table: And the honour which God promiseth, is more than long life, comprehending the glory of this life and the next: But yet the Lord commandeth honouring of parents as a speciall duty; for the neglect whereof, our Saviour reproveth the Pharisies, *Mark.* 7.

2. *Observ.* Of the care of parents toward their children.

AGaine, on the other side, parents are to be carefull to provide for their children, and to see to their good education; not to provide only for their bodily life, for so brute beasts doe for their young ones; but especially to see that they be brought up in the knowledge of their heavenly Father: which duty S. *Paul* requireth at parents hands, *Ephes.* 6.4. And *Solon* made a law, that the children should not be bound to relieve their Father, that had not brought them up in some good trade.

The sixth Commandement: Thou shalt not kill.

I. The questions discussed.

QUEST. I. Why this precept is set before the other that follow.

1. AS the former Commandement exacteth and requireth to doe good, and to performe our duty unto man: so these following concerne our innocency, in doing of no hurt unto our neigh|bours and brethren. *Pelarg. Lyran.* 2. And they are propounded negatively: *Quia negativa sunt majoris obligationis, & gravioris transgressionis*: because negatives doe bind more strongly, and the transgression is more grievous: for it is a greater sinne, to doe evill, than not to doe good. *Tostat. quaest.* 21. 3. There are two rules and Canons in Scripture, upon the which these precepts of the second Table depend: the one is, *Quod tibi fieri non vis, alteri ne feceris*, That which thou wouldest not be done unto thee, doe not to another: *Hic canon omnes tollit injurias: This rule taketh away all injuries and wrongs*: the other is, *What/soever you would that men should doe unto you, even so doe you to them*, *Matth.* 7.12. *Hic canon ad omnem similiter nos cohortatur beneficentiam: This rule likewise doth exhort us to all beneficence and doing of good.* *Procopius.* 4. Now whereas injury is done three wayes unto our neighbour: *Perversitate operis, falsitate sermonis, improbitate voluntatis*: by the perversenesse of the deed, falsenesse of speech, and badnesse of the minde: and the perversenesse of the deed, is either offred to ones person, or substance: and his person is two wayes considered, as it is *simplex*, his single person, or *conjuncta*, his coupled person, in his wife: there|fore these three Commandements, which forbid murder, adultery, theft, are set first. *Pelarg.* 5. And because the greatest hurt, which can bee done unto a man, is touching his life: *Quia mors tollit esse simpliciter*, be|cause death taketh away a mans being simply, as other wrongs doe not: therefore this precept is set be|fore the other, as forbidding the greatest wrong. *Tostat.*

QUEST. II. Whether it be here forbidden to slay any beasts.

Thou shalt not kill. Some have imagined, that all kinde of killing is here forbidden, yea even of brute beasts. But this foolish opinion may be diversly confuted. 1. *Augustine* thus reasoneth: If it be not lawfull to slay beasts, *Cur non etiam & herbas*, why also is it not unlawfull to pull up herbes and plants? which, although they have no sense, yet they are said to live, and so also may dye: as the Apostle saith, *That which thou sowest, is not quickned, except it dye*, *1. Cor.* 15.36. And this indeed was the mad opinion of the Maniches, that thought it unlawfull to pull up a plant. If then this, *Thou shalt not kill*, be not meant of plants, because they have no sense; then neither is it understood of brute beasts, *Quia nulla nobis ratio/n• sociantur*, because they are not partakers of reason with us: thus *August. lib.* 1. *de civitat. Dei, cap.* 20. 2. *Thomas* useth this reason, *Non est peccatum uti illis, quae sunt subdita hominis potestati, &c.* It is no sinne to use those things, which are subject to mans power, and made for mans use: for there is a certaine nat|turall order, that plants are for the nourishment of beasts, and beasts feed one upon another, *Omnia in nu|trimentum hominum, &c.* and all are appointed for the nourishment of man: and the Lord hath given unto man this liberty, *As the greene herbe, have I given you all things*, *Gen.* 9.3. The Apostle also sheweth the Lawfulnesse hereof: *Whatsoever is sold in the shambles, eat yee, and aske no question for conscience sake*, *1. Cor.* 10.25. *Thom. in opuscul.* 3. *Cajetane* addeth further, that it is lawfull to kill beasts, *Vt vescamur eis*,

vel ne molesta sint nobis: To feed upon them, or that they be not noisome unto us. 4. And the word *ratzach* here used, in the opinion of the Hebrewes, signifieth properly to kill a man: and therefore there need to be no doubt made of the lawfulness of killing other creatures for mans use. *Simler. Cajetan.*

QUEST. III. Of the divers kindes of killing.

Thou shalt not kill. There are divers kindes of killing: some doe kill the soule onely, some the body only, some both the body and soule. 1. They kill the soule, which seduce and pervert it: as therefore the Devill is said to be a murderer from the beginning, *Ioh. 8. In quantum traxit ad peccatum* because hee dr•w our first parents into sinne. 2. The body and soule is killed two wayes, *occidendo pragnantes*, in killling of women with childe: for so the infant conceived, is deprived both of body and soule: *Secundo in lterficiendo seipsum*, secondly when one killeth himselfe: for beside the death of the body, they bring their soule into danger. *Thom. in opuscul.*

3. The body is killed also divers wayes: for *Homicidium est internum, externum*, murder is either in|ward or outward: the inward is of two sorts, either *conceptum* conceived, as in anger, hatred, desire of re|venge, which our Saviour forbiddeth, *Matth. 5.22.* or, *permissum*, when it is permitted or suffred, when one consenteth unto another mans death, *Rom. 1.31. They doe not only the same things, but favour them that doe them. Pelarg. Thom.* The externall is committed three wayes, *manu*, by the hand, as in beating, wounding, and lastly killing: or, *ore*, with the mouth, in railing, reviling, giving evill counsell: and, *adjuto rrio*, by ministring helpe, and so being accessary in killing. *Thom.* This externall murder, is either, *Verbis ex•ptatum, gestu attentatum, opere designatum*: wished in word, attempted in gesture, or designed in deed. *Pelarg.*

QUEST. IV. How the soule is killed by evill perswasion.

First then, the seducing and perverting of the soule, is a principall breach of this Commandement: as *Piscator* well observeth, that *seductio animae*, the seducing of the soule, is one of the transgressions of this precept.

1. *Augustines* reason is taken from the practice of the Devill: *Homicida Diabolus, non gladio armatus, &c. verbum malum seminavit & occidit: The Devill is a murderer; he came not unto man with armour or weapons, he sowed evill seed by tempting them, and so slew them. In Ioan. tract. 42.*

2. *Thomas* useth this reason, *Occidunt animam auferendo vitam gratiae: They slay the soule by taking away the life of grace:* So *Augustine* concludeth, *Si fratri tuo mala persuades, occidis: If thou perswade evill unto thy brother, thou killest him, ibid.*

QUEST. V. That it is not lawfull for a man to kill himselfe.

SOME thinke, that by this precept man is forbidden to kill another, but not himselfe: But that it is a speciall offence against this law, for any man to lay violent hands upon himselfe, it may be thus shewed. 1. *Augustines* reason is: *Ne{que} enim qui se occidit, aliud, quàm hominem occidit: Neither hee which killeth himselfe, doth any other than kill a man.* 2. *Pelargus* useth this reason, *Praeceptum eum ipsum comprehend•, cui praecipitur*, A precept being simply propounded without any other addition, comprehendeth him also to whom the precept is given: in that it is said therefore, *Thou shalt not kill*, it is insinuated, that thou shalt not kill thy selfe. 3. Because our life is the gift of God, it cannot be taken away from whomsoever, without great impiety, and *Facit injuriam humano generi*, he that killeth himselfe, doth wrong unto hu|mane society, in

depriving the Commonwealth of a member thereof. *Basting*. 4. The same reasons, why a man should not kill his neighbour, because he is the image of God, hee is our flesh and one of Christs members, for whom he died; are strong to perswade one not to kill himselfe, for no man ever hated his owne flesh. *Vrsinus*. 5. Whereas it is objected that *Sampson* killed himselfe, the answer is, he did it, *Instinctu Spiritus Dei: By the instinct of Gods Spirit*: so that hee did it *Authoritate Dei: By Gods authority*. *Thomas*.

QUEST. VI. The inward murder of the heart forbidden.

NOT only the externall act of murther is here forbidden, but the internall also, by hasty rage, malice hatred, envy and such like. 1. *Lex Dei spiritualis est*: The law of God is spirituall, and therefore it bindeth not only the hands and tongue, but the heart also and affections: as our blessed Saviour, the best interpreter of the law, teacheth: *If one be angry with his brother unadvisedly, he shall be culpable of judgement*, *Matth.* 5.22. *Gallas*. 2. Another reason is: because, he, *qui irascitur sine causa quatum ad voluitem, homicidium fecit*, which is angry without a cause, in respect of his owne will and purpose, hath committed manslaughter: *Chrysost. hom.* 11. in *Matth.* Therefore the Apostle saith, *He that hateth his brother is a manslayer*, 1. *Ioh.* 3.15. 3. *Bonus medicus non solum tolli malum, quod apparet, sed etiam radicem removet infirmitatis*: A good Physitian doth not only take away the evill, that is apparent, but also removeth the very root of the disease: *Thomas*. Therefore our Saviour biddeth not only to take heed of murther, but of anger also: *ex ira enim homicidium generatur*: for homicide or murther is ingendred by anger and rage: *Chrysostome*. 4. And where the effect is forbidden, there also the cause and occasion thereof is restrained: as God would not have us to hurt our brother, so he would have all occasions thereof to bee cut off. *Vrsinus*.

QUEST. VII. What things are to be taken heed of in anger.

CONcerning anger and rage, which is the inward killing, five things are here to be taken heed of. 1. *Ne citò provocatur*, that it be not soone provoked: as *S. Iames* saith, *Loe every man be swift to heare, slow to speake, and slow to wrath*, *chap.* 1.19. And there be two reasons why anger should not be soone provoked, because rage is a sinne before God, and so deserveth punishment; and for that every man desireth libertie: but he that is given to anger, is not *Dominus sui ipsius*, Master of himselfe. 2. He must take heed, *ut in ira permaneat*, that he continue not long in anger: *Psal.* 4. *Be angrie, and sinne not*: *Ephes.* 4. *Let not the Sunne goe downe upon your wrath*. 3. Men must bee carefull, *ne procedat primò in corde*, that anger proceed not first in the heart, for then it turneth to hatred: and he that hateth his brother, is a manslayer: for, *Se interficit, spoliando se charitate & alium*: He killeth himselfe, by spoyling himselfe of charitie, and another also. 4. *Ne procedat in verbo*: It must not proceed in word: for he which calleth his brother foole, is in danger of hell fire, *Matth.* 5. 5. *Ne procedat in opere*: It must not proceed unto the deed: for in every worke wee must consider two things: *Facere justitiam & misericordiam*: To doe justice, and shew mercie: but he which is angrie can doe neither. For the first the Apostle saith, that *the wrath of God doth not accomplish the righteousness of God*, *Iam.* 1.20. It is reported of *Plato*, that hee should say to his servant, that had offended him: *Punirem te, nisi essem iratus*: I would punish thee, if I were not angrie. And he that is angrie, can shew no mercie: as it is said of *Simeon* and *Levi*, in their rage they killed a man, *Gen.* 49. *Thom. in opuscul.*

QUEST. VIII. Of rayling and reviling.

NEXT unto the inward rage and heat of the affections followeth the outward indignation expressed by words, gesture, and other signes: and the third degree is when men fall to plaine railing, backbiting, slandering, threatning: as these three are thus expressed by our blessed Saviour:

Whosoever is angrie with his brother unadvisedly shall be culpable of judgement: and whosoever saith unto his brother, racha, shall be worthie to be punished by a counsell: and whosoever shall say, thou foole, shall be worthie to be punished with hell fire, Matth. 5.22. 1. Here our Saviour maketh three degrees of anger, or rage: the one in the sudden heat and boyling of the affection inwardly without cause: the second, in the shewing of this indignation outwardly by any disdainfull words: as in calling one, *racha*, that is, idle head, light braine: for so *rik* in the Hebrew, to the which this Syrian word agreeth both in sound and sense, signifieth, *light*, *value*, *lun*. *Matth. 5.22.* As also this indignation may bee expressed by other signes, as by grinning, frowning, spitting, and such like, *Simler*. Then the third degree followeth, in open railing, as calling one foole, with other termes of reviling. 2. As our Saviour maketh difference of the sins: so also he sheweth divers degrees of punishment: alluding unto the politike forme of judgement: for first there was the session or judgement of *three*, who judged of small causes; then of 23. who determined more weightie matters; then of 71. before whom the high Priest, or a false Prophet, and sometime a whole tribe was convicted and judged: *Beza*. So he that is angrie shall be censured in the secret judgement of God; he that sheweth his indignation by opprobrious words, shall be held guiltie before all the assemblie of the heavenly Angels and Saints: he that raileth and revileth, shall bee judged worthie of hell fire, that is, of the greatest punishment, *Marlorat*. For they used foure kinds of punishments among the Jewes, whereby they put malefactors to death: strangling, the sword, stoning, and fire: of the which the last was the worst, *Beza*. 3. For he that raileth and revileth, *tres, quasi uno ictu occidit*, killeth three as it were with one blow: himselfe, him that giveth credit, and the third, whom he slandereth and revileth, *Basting*.

QUEST. IX. Whether beating and wounding, though there be no killing, be not forbidden here.

The externall act followeth, not only of killing, but in offering any other violence with the hand, in beating, wounding, striking, and such like. 1. Here commeth to be examined the opinion of *R. Salomon*; that in this precept only murther is forbidden: but other violent wrongs, in maimes, wounds, shedding of blood, beatings and such like, hee thinketh onely afterward to bee restrained in the Judicials. 2. Against this opinion these reasons are enforced: 1. The Judicials only concerned the Israelites, and did not bind the Gentiles: but even among them these kind of violent assaults were unlawfull, therefore they are forbidden not by the Judicials only, but by the Morall law, *Tostat. qu. 21*. He also urgeth this reason: The things which were forbidden by the Judicials of *Moses* only, it was no sinne for the Israelites to doe, before those Lawes were given them, that is, before they came to Mount Sinai: but it was unlawful before for them one to smite another, as for the same cause *Moses* reproveth an Hebrew, that did his brother wrong, and smote him, *Exod. 2.13*. therefore these wrongs were not only prohibited by the Judiciall law. 3. *Burgensis* giveth this reason: *Quia facit contra charitatem*: Because he that smiteth or woundeth, though he kill not, doth against charity, as he also doth which killeth, though in an higher degree. So also *Lippo/man*. 4. *Tostatus* further giveth this rule: *Omnia quae pertinent ad idem genus reducuntur ad idem preceptum* All that belongeth to the same kinde, is to be referred to the same Commandement: as all *wounding, beating, smiting*, tendeth to the hurt of our brother in his body, as killing likewise doth.

QUEST. X. Why actuall murder is such an hainous sinne before God.

NOW followeth the greatest transgression among the rest, which is the taking away of a mans life: 1. For if hatred, envy, railing, wounding, and the like, are counted murder before God, in respect of

the will and purpose, much more murder it selfe, which is the scope and end, whereat all the former wrongs and injuries drive; for if those things are displeasing unto God, because they often bring forth murder, the effect it selfe must needs bee more hainous, *Basting*. 2. Another reason, which amplifieth the sinne of murder, is, because the Lord by this meanes seeth *Imaginem suam violari*, that his image is violated, which is given as a reason of this precept, *Gen. 9.6. Calvin*. 3. And againe, it is an unnaturall sinne, because man is as our owne flesh: as the Prophet saith, *Isai. 58.7. Hide not thy selfe from thine owne flesh*: but no man ever hated his owne flesh, as the Apostle saith▪ *Calvin*. Yea, the murderer herein is *crudelier Lup*•, more cruell than the Wolfe: for as *Aristotle* writeth, 4. *Animalium*: Give unto a Wolfe the flesh of another Wolfe, and he will not eat it: yet one man preyeth upon another, and devoureth another, *Thomas*. 4. *Ho/minum societas violatur*, by this meanes the societie of man is violated: which, that it may be preserved, the Lord forbiddeth all shedding of bloud, *Galas*. 5. *Polluitur & foedatur terra*, yea the land it selfe is polluted and defiled with bloud, *Numb. 35.36. Galas*. 6. Mans bodie is the temple of the holy Ghost, 1 *Cor. 6.16*. If any then destroy the temple of God, him will God destroy, 1 *Cor. 3.17*. 7. The murtherer also sinneth against Christ, whose member his neighbour is, whose life hee hath sought. So reasoneth the Apostle, but in a divers case: that he which causeth the weake brother to perish, for whom Christ died, sinneth against Christ himselfe: 1 *Cor. 8.11*.

QUEST. XI. How diversly murder is committed.

THis kinde of externall and actuall murther is committed two wayes; either by a man himselfe, or by another: 1. The first is done two wayes, either by the cruell shedding of mans bloud, which is the most grievous sinne of all: or by neglecting the meanes, and not preserving our neighbours life either by helpe or counsell, when it is in our power: as the rich man suffered *Lazarus* for want of reliefe to perish at his gate, *Luk. 16*. So the Priest and Levite passed by the man that had beene wounded of the theeves, and was left for halfe dead, and had no compassion of him, *Luk. 10*. So the Wise-man saith in the Pro|verbs, *chap. 24.11. Deliver them that are drawne to death, and wilt thou not preserve them that are led to bee slaine? Isidore* saith: *Qui incurrit in nudum & esurientem, &c.* He that meeteth with a man readie to perish for hunger and cold, if he doe not give him meat and raiment, *homicida tenebitur*, shall be counted a mur|therer. So *Gloss. interlinear*. A man committeth murther, *manu, vel mente, vel subtrahendo auxilium, aut consilium, &c.* with his hand, with his heart, and when he withdraweth his helpe and counsell.


2. A man killeth by another two wayes; *consensu*, by giving consent: as *Saul* did, when *Stephen* was put to death, keeping their garments that stoned him, *Act. 7.58*. And the people crucified Christ, calling unto *Pilate*, *Crucifie him: Mandato & voluntate*, By willing and commanding ones death: as *David* did contrive *Vrias* death, and *Iezabel Naboths*, *Bastingius*.

QUEST. XII. Of the divers kinds of murder.

THere are divers kinds of killing: 1. There is a lawfull killing or taking away of the life by the Ma|gistrate; as either in putting malefactors to death, or in just warre where much bloud is shed. 2. There is another kinde altogether unlawfull, and inexcusable, which is called wilfull murther: when any of hatred smiteth a man, that he die, or of purpose lie in wait for him: *Numb. 35.20*. So *Ioab* wilfully killed *Abner* and *Amasa*. 3. There is a third kinde of involuntarie murther, when a man lieth not in wait, but God offereth him unto him, *Exod. 21.13*. For though such things seeme to us to fall out by chance, yet all things are ordered and disposed by Gods providence, and with him nothing happeneth by chance: of this kinde there are three sorts: 1. When two doe of a sudden, having no purpose before, fight to|gether, and the one killeth the other: as striving upon the way, or falling out upon any other sudden and unthought of occasion: this is called manslaughter; as *Abner* killed *Asahel*, that met him, and pursued him in battell: this kinde is not so hainous as wilfull murther, yet it far exceedeth these other kinds that follow. 2. Sometime one is killed by chance, which is of two sorts, either a chance which falleth out by meere oversight

and negligence: as if a Physitian, through carelesnesse mistake the medicine, and so kill his patient, which might by his care have beene prevented: or it falleth out by meere chance, which could not be helped; as when one heweth wood, and the axe-head flieth off, and killeth one that standeth by. 3. But that kinde which deserveth most favour, and may best be excused, is, when one is forced to kill ano|ther, *se defendendo*, by defending of himselfe: which was the womans case, that with a milstone pashed out cruell *Abimelechs* braines, when he attempted to set fire upon the tower, and to burne the woman, and all the rest of the people there, *Iudg.* 9.

QUEST. XIII. Magistrates are not guiltie of murder in putting malefactors to death.

ALL kinde of killing is not then unlawfull: whereof there are three sorts: there is *divina vindicta, heroica, ordinata: divine revenge, heroicall, ordinarie*. 1. The divine is, which is directly and imme|diatly commanded by God: as *Abraham* at the Lords bidding would have sacrificed his sonne: *Abraham non solum non est culpatus crudelitatis crimine, sed laudatus est pietatis nomine: Abraham was not onely*  *blamed for his crueltie, but commended for his pietie therein.* So *Ioshua* had commandement from the Lord to destroy the Canaanites.

2. The heroicall kinde of killing is, when any being inflamed with the zeale of Gods glorie, and extra|ordinarily stirred by his spirit, doe take revenge of the Lords enemies: as *Sampson* upon the Philistims in his death, *Phineas* in zeale killed the adulterer and adulteresse▪ and *Samuel* hewed *Agag* the King of Amalek in peeces, *Marbach*.

Page 327

3. The ordinarie killing is by the Magistrate, who by direction of the word of God, and according to wholesome lawes grounded upon the same, doth give sentence of death against malefactors, or wageth just battell: upon these occasions the Magistrate sinneth not in shedding of blood. The reasons are these:

1. *Hierome* saith: *Homicidas punire, non est sanguinis effusio, sed legis ministerium*: To punish mur|therers, and other malefactors, it is no effusion of blood, but the execution of the law: *in Ieremiam, c. 22.* So *Gloss. interlinear. Index non occidit reum, sed lex quae jubet*: The Judge killeth not the guiltie partie, but the law which commandeth.

2. *Thomas* saith, *Id quod licitum est Deo, licitum est & ministro ipsius per mandatum ejus*: That which is lawfull unto God the author of the law, is lawfull unto Gods Minister by his Commandement. But the Magistrate is Gods Minister, *Rom.* 13.4.

2. Places of Doctrine upon the sixth Commandement.

1. *Doct.* Of the generall contents of this Commandement.

THou shalt not kill. This Commandement consisteth, 1. Partly in prohibiting all kinde of hurt or wrong to our neighbour, either in leaving or forsaking him, or in doing him hurt, either *outwardly*, by murder, rayling, reviling, or by any injurie whatsoever; or *inwardly*, by anger, hatred, desire of revenge.

2. Partly in commanding the preservation of our neighbours life, either in not hurting, whether pro|voked, or not provoked: or in helping, either by the *depulsion* of wrongs and injuries offred, or by the *collation* of benefits.

2. *Doct.* The particular vertues here commanded.

The vertues then prescribed in this Commandement, are of two sorts, either such as doe not hurt, or such as are beside helping also.

Of the first kinde are: 1. A particular justice and equitie, in all our acts and doings, not to hurt or molest any, in word or deed, by violence, fraud, or negligence, or by any other meanes: such an one was *Nathaniel*, a true Israelite, in whom there was no guile, *Ioh. 1.47.* hee was a just, harmlesse and inno|cent man.

Contrarie hereunto are all kinde of hurting or harming others by violence, oppression, of purpose or negligence: of such speaketh the Wise-man, *They cannot sleepe, unlesse they doe evill, Prov. 4.*

2. Another vertue is gentlenesse, mildnesse, not to bee apt to quarrell upon every occasion, but to bee patient in bearing of wrongs, and readie even to forgive our enemies; as *David* spared the life of *Saul*, and endured with patience the reviling of *Shemei*.

Contrarie hereunto are: 1. *Stupiditie*▪ not to be angrie, or moved at all, no not for manifest and no|torious wrongs and injuries: as *Saul* saved *Agag* alive, whom *Samuel* through a just indignation for the great wrongs which that nation had done to the people of God, hewed in peeces. 2. Anger, rage, desire of revenge, wherein *David* offended in purposing to put *Nabal* and his house to the sword, in his furie and rage, *1 Sam. 25.*

3. A third vertue is, *Peaceablenesse*, to bee carefull to avoid all offences and occasions of contention: and to end and compound strifes and contentions, being once risen: as *Moses* did betweene the two Hel|brewes, *Exod. 2.* and as *Abraham* moved to have a separation betweene him and *Lot*, their servants, and their cattell, for avoiding of further contention, *Genes. 13.*

Contrarie hereunto it is, to be turbulent and unquiet, to move sedition, discord, enmitie: such were the seditious in Israel, *Core, Dathan* and *Abiram, Numb. 16.*

Vertues furthering and helping our neighbour, are: 1. Just severitie in punishing of offenders, which is the office of Magistrates, who are the Ministers of God in that behalfe: as *David* worthily put to death those two Captaines that had murdered *Ishbosheth*, *2 Sam. 4.*

Contrarie hereunto are: 1. Injustice, rigour and crueltie, as *Herod* beheaded *Iames*, and laid hand on *Peter* also, *Act. 12.* 2. Connivence and remisnesse: as God was angrie with *Ahab*, because hee had let *Benhadad* escape, *1 King.20.41.*

2. Zeale and indignation for the wrongs and injuries offered to men: as *Abraham* armed his houshold to goe and rescue *Lot*, *Gen. 14.*

Contrarie hereunto is, carelesnesse of others miserable and afflicted estate, as in *Pharaohs* Butler, that remembred not *Iosephs* afflictions.

3. Mercie and commiseration, to bee grieved for the miseries of others: as *David* and his companie wept when the Amalekites had smitten *Ziklag*, *1 Sam. 30.4.*

Contrarie hereunto is hardnesse of heart: to have no feeling compassion, as the rich Glutton had not of *Lazarus*, *Luk. 16. Ex Vrsin.*

3. Places of confutation.

1. *Confut.* Against the Stoikes, that denied any passion at all to be in a wise man.

Whereas it is shewed before, that even rash and unadvised anger is forbidden in this precept, accor|ding to the doctrine of our blessed Saviour, *Matth. 5.22.* The Stoikes are confuted, whose

opinion was, that the passions of anger, and of other such like affections, were not incident unto wise men: but the opinion of the Peripatetikes was that *Ira cadit in sapientem, sed moderata*, that anger is incident to a wise

man, but moderate and temperate: which opinion commeth neerer the truth. *Et primò patet autoritate*; And this first is evident by the authoritie of the Gospell, which sheweth anger to have beene in our blessed Saviour. *Secundò, ratione*: Againe, it is manifest by reason: for if all the passions of the minde were contrarie to vertue, there should be some powers of the soule in vaine: *Imò essent homini in nocumentum*, they should be to a mans hurt, as the facultie of anger, and desire: but God made nothing in vaine. Further, anger is taken three wayes; *Primò prout est in solo iudicio rationis absque commotione animi*: first, as it is in the judgement onely, without any commotion of the minde: and so the Lord in Scripture is said to bee angrie. Secondly, it is taken for the passion of the minde, which sometime is ordered and ruled by reason, as when one is angrie, *Quando debet, quantum debet, & pro quo debet*: When he ought, as much as he ought, and for what he ought to be angrie: and then it is a note of zeale. Thirdly, there is a kinde of anger, *Qua refugit iudicium rationis*, which refuseth and rejecteth the judgement and direction of reason, and this is alwayes sinne, *Thomas in opuscul*.

2. *Confut.* Against those that thinke no anger to be forbidden.

There are some further, that doe hold, that anger is not at all forbidden in this precept: 1. Because it is naturall. 2. We read that God himselfe in Scripture is said to be angrie. 3. Christ himselfe was, and the holy Saints and Prophets, as *Moses*, and *Paul*. 4. The Apostle forbiddeth not to be angrie, but onely to persevere and continue in it, *Ephes*. 4.26.

Answ. 1. Naturall and moderate affections are the worke of God in the nature of man, and so they are not forbidden: but those affections which were perfect and good in the nature of man, before sinne entred, are now through the sinne of man perverted and corrupted, and refuse to be subject to reason, and so had need to bee reformed by grace: these violent and intemperate affections are forbidden, and so anger, not simplie: for to be angrie with that which is evill, is commendable. So our Saviour condemneth not all anger, but when a man is angrie with his brother unadvisedly, *Matth*. 19.22.

2. God is not said to be angrie as man is: it is no passion or perturbation in God, but the Scripture so speaketh of God, according to our capacitie: for, *Ira est appetitus ultionis*, anger is a desire of revenge: and therefore because man cannot punish without anger, God is said to be angrie, *quando punit scelera*, when he punisheth sinne: *ultio ejus ira dicitur*, his revenge is called anger.

3. These naturall affections and passions of the minde, were otherwise in Christ than in us: in him they were temperate and moderate without sinne, as they were first created in man: and such kinde of anger we grant is not forbidden.

4. The last reason sheweth, that all anger is not forbidden, but that onely which exceedeth measure, as to be too much inflamed with anger, and to continue long therein: which we also grant, *ex Simler*.

3. *Conf.* Against the Anabaptists, that it is lawfull for Christians to beare armour, and to make warre.

Whereas out of this prohibition, *Thou shalt not kill*, is excepted the lawfull Magistrate, which either putteth to death, or maketh just warre; we are here to deale against the Anabaptists, who

hold it unlawfull for Christians to beare armour or weapons, or to wage battell. Their reasons and arguments are these:

1. Our Saviour in the Gospell biddeth, that we should *not resist evill, but whosoever will smite thee on the left cheeke, turne to him the right also*, *Matth. 5.39.*

Answ. 1. It is evident, that our blessed Saviour doth not here bring in a new law, but onely freeth the law from the corrupt gloses of the Scribes and Pharisies: he therefore giveth the true sense of the law gi|ven them by *Moses*, which allowed lawfull warre to be made: Therefore Christs meaning cannot be, that evill and injuries can no way be resisted. 2. It must be considered, that Christ here speaketh unto private men, not unto Magistrates, that they were not to seeke revenge, which belonged unto the rulers and go|vernours. 3. Our blessed Saviours meaning is to restraine mens corrupt affections, and grudges, in seeking revenge, and to exhort them to patience: for according to the very letter, our Saviour himselfe did not per|forme this precept: for being smitten with a rod, he did not turne the other cheeke, but answered for him|selfe, *Ioh. 18.23.* So also did *S. Paul*, when the high Priest commanded him to be smitten on the face, *Act. 23.*

2. *S. Paul* would not have Christians to goe to law one with another, *2 Cor.6.* much lesse it is lawfull to make warre.

Answ. *S. Paul* simply findeth not fault with their going to law, but because they one convented ano|ther before Heathen Judges, and for that they were impatient of wrongs, and would put up nothing one at anothers hand.

3. Our Saviour biddeth *Peter* to put up his sword, adding further, that they which take the sword shall perish with the sword, *Matth. 26.52.*

Answ. It is plaine, that our Saviour speaketh of the private use of the sword, not of the publike in law|full battell, when as the souldier doth not take the sword into his hand by his private authoritie, but it is committed unto him by the commandement of the Magistrate.

4 The parable of the tares is objected, which our Saviour would have grow untill the time of harvest.

Answ. The end and scope of this parable must be considered: which is to shew the state and condition of Christs Church in this world, that therein the wicked and hypocrites are mixed among the faithfull: and so it shall bee till Christ shall come in the end of the world to purge his floore, and take away all the chaffe: for otherwise, if it were not lawfull to take away the evill, there should be no place, neither for Civill nor Ecclesiasticall discipline: and so Saint *Paul* should have beene contrarie to his master, who

willed the incestuous young man to bee excommunicate, *1 Cor. 5.* and so the tares to bee weeded out of the corne.

5 The Apostle saith, *The weapons of our warfare are not carnall, &c.* *2. Cor.10.4.* we must not then use carnall and outward weapons.

Answ. 1. The Apostle speaketh there onely of such weapons which wee are to use against spirituall evils, which indeed are onely spirituall: not of those which are used against men. 2. After the like manner *S. Paul* saith: *Christ sent me not to baptize, but to preach the Gospell, 1*

Cor. 2.17. yet he baptized some: his meaning is, he was not sent chiefly to baptize, but to preach: so the chiefeſt armour of Christians are ſpirituall: but they may uſe carnall and externall alſo, *Simler.*

But now on the contrarie ſide, that it is lawfull for Chriſtian Magiſtrates to wage battell, * it may be thus ſhewed by the authoritie of the word of God: 1. *Deut.* 20. there are divers lawes preſcribed, whom they ſhall make choice of to go to warre, how they ſhould be exhorted by the Priests, and other orders are there expreſſed: which had beene ſuperfluous, if it were a thing ſimply unlawfull to enterpriſe warre.

2. In the new Teſtament, when the ſouldiers came to *Iohn*, to know of him what they ſhould doe, he biddeth them not to lay aſide their weapons, or to forſake their calling, but not to doe wrong, and to be content with their wages, *Luk.* 3.14. Wee read in the Goſpell of a Centurion that beleevd in Chriſt, *Matth.* 8. and in the Acts of a Centurion converted by Saint *Peter*, *Act.* 10. who retained that office and calling ſtill.

3. Further, ſeeing it is the office of the Magiſtrate, that beareth not the ſword for nought, *to take vengeance on him that doth evill*, *Rom.* 13.4. And it may fall out, that not one or two, or a few, but a multitude may doe evill and commit ſome outrage, who cannot be reſiſted but by force of armes: the Magiſtrate then is herein to doe his dutie, to ſuppreſſe the evill, and to take vengeance on them.

4. But whereas it will be objected, that there are no precepts in the new Teſtament, concerning this matter, but onely in the old: wee answer, 1. That it is ſufficient that we finde it there: for whatſoever is preſcribed in the old Teſtament, not repugnant to, nor reversed in the new, Christians are to receive and obey: it was the wicked opinion of the Marcionites, and Manichees, which rejected the old Teſtament. 2. And the reaſon why no mention is made in the new Teſtament of waging of battell, and making of warre, is, for that there was then no Chriſtian Magiſtrate, by whose authoritie warre muſt be taken in hand. And becauſe there was then no ſuch civill power in the Church, the Lord gave unto his Apoſtles an extraordinarie power in puniſhing the wicked, as *S. Peter* did ſtrike *Ananias* and *Sapphira* with ſudden death, *Act.* 5. So they needed no ſchools then, becauſe they were furniſhed with extraordinarie gifts of the Spirit: but now they are needfull, thoſe extraordinarie gifts being ceaſed: and ſo it is neceſſarie now that the Magiſtrate ſhould uſe the materiall ſword; that ſpirituall ſword of vengeance, which the Apoſtles had, being now no more exerciſed.

5. Briefly ſomewhat ſhall be added here, what conditions are required, and ought to concur to make juſt warre; which are theſe three: 1. By whose authoritie. 2. Upon what occaſion. * 3. In what manner warre muſt be taken in hand.

1. Warre muſt not be attempted without the authoritie of the Magiſtrate: for he beareth the ſword, *Rom.* 13.4. If the examples of *Sampſon* and *Abraham* be objected: for the firſt we answer, that hee was moved by the Spirit: for the ſecond, that he was no private man, or ſubject to any other, but free, and at his owne command: beſide, he was not without the direction of Gods Spirit. And further, if a true man ſhall defend himſelfe againſt a theeſe by the ſword, or a Citie being ſuddenly beſieged, or invaded of the enimie, the Magiſtrate being abſent: in theſe caſes it is lawfull to uſe the ſword, becauſe though in particular they have not the expreſſe conſent of the Magiſtrate, yet in generall the lawes permit, that it ſhall be lawfull for every one in ſuch deſperate caſes to defend themſelves.

2. The cauſes of juſt warre are theſe three: 1. When as any battell is enterpriſed by the ſpeciall Com|mandement of God: as *Saul* was ſent againſt *Amalek*. 2. To reſcue and recover ſuch things as are unlawfully taken away: as *David* purſued the Amalekites that had burned *Ziklag*, and carried away their goods, and their wives, and redeemed them againe, 1 *Sam.* 30. 3. To deliver

the oppressed, and to bridle the insolencie and crueltie of the wicked: as *Abraham* followed after the foure Kings that had taken *Lot* prisoner, and delivered him out of their hands, *Gen.* 14.

3. The manner also must be considered, that although the cause of warre be just, yet that it be not rashly set upon, but all other meanes must first be tried: as *Ezekiah*, before he would by force resist the King of Assyria, sought to have pacified him by paying a certaine tribute, *2 King.*

18.14. So the children of Israel, before they assaulted their brethren the children of *Benjamin* by open warre, because of the wickednesse of the Gibeonites committed against the Levites wife, first required of them that those wicked men might be delivered into their hands: which when they wilfully refused, then they resolved to set upon them, *Judg.* 20.13. *Ex Simlero.*

4. *Confut.* Against the Romanists, that make difference betweene counsels and precepts.

IN the next place the Romanists are to be dealt withall: and here commeth first to be examined that assertion: that whereas we affirme, that even in this Commandement, *Thou shalt not kill*, that dutie of charitie is prescribed, even in loving our enemies: they affirme, that this is no precept, which we are bound to keepe, but a counsell of perfection, and a worke of supererogation: *Thom. Aquin.* 2.2. qu. 25. art. 9.

Contra. 1. This derogateth from the authoritie of Christ, to say that he gave counsell to his Disciples, and did not by his authoritie command them. 2. Seeing all the duties of charitie are required by the law

Page 330

(for love is the fulfilling of the law) it followeth that even this dutie also in loving our enemies is enacted by the law, and not left free. 3. Our Saviour adding further as a reason hereof, *that ye may bee children of your Father which is in heaven*, sheweth that wee cannot otherwise be the true children of our heavenly Father, unlesse we be like him herein, even in loving of our enemies: then it will follow, that it is not a counsell of *conveniencie*, but a precept of *necessitie*: *Ex Bastingio.* See more of this popish distinction of counsels and precepts, *Synops. Centur.* 1. err. 84.

5. *Confut.* Against the Popish distinction of mortall and veniall sinnes.

ANother assertion of the Romanists here to be taxed is, that anger, *si sit talis motus, ut deducatur ratio, est peccatum mortale, &c.* If it be such a motion, as that the reason is drawne to consent, it is a mortall sinne: *Si usque ad consensum non pervertitur ratio, est peccatum veniale, &c.* But if reason be not perverted to consent, then it is a veniall sinne: but if it be not a mortall or deadly sinne in the nature and kinde thereof, as is murther, and adulterie, then although there be a consent, it is no mortall sinne. *Sic Thom. in opuscul.*

This distinction of sinnes veniall, and not veniall, in their owne nature, in respect of the greatnesse or smalnesse of the sinne, is not to be admitted for these reasons: 1. In the respect of the nature of sinne, which of it selfe deserveth death: *Rom.* 6.23. *The wages of sinne is death*: and sinne is the transgression of the law, *1 Ioh.* 3.4. and every transgression of the law is under the curse, *Galath.* 3.10. 2. In respect of the infinite Majestie of God, which to violate, can be no veniall sinne of it selfe: considering also the perfect and absolute righteousness of God, which cannot abide the least blemish or imperfection: therefore in regard of the perfect righteousness and infinite Majestie of God, no sinne committed against God can in it selfe be veniall. 3. And concerning this motion and passion of anger, even when it is sudden, and unadvised, though there be no further purpose or intendment to hurt, it is guiltie of judgement, *Matth.* 5.22.

Where, by the way, it shall not bee amisse to note the difference here betweene *Thomas Aquin*, and *Bellarmino*: for *Thomas* holdeth this anger here spoken of to bee a deadly sinne, in that he saith, *He that is angrie with his brother, shall be guiltie of judgement, it must be understood d^omatu tendente in nocumentum, &c. of a motion tending to hurt, where there is consent, and so that motion is deadly sinne. Sic Thomas in opuscul. Ex Lippoman.* But *Bellarmino* affirmeth that this is a veniall sinne, and so de|serveth not everlasting damnation, because hell fire is onely due unto the last, to call one foole, *Bellarm. lib. 1. de purgator. cap. 4.*

Contra. 1. Every mortall sinne deserveth damnation: but in *Thomas Aquin*s judgement, as is shewed before, this anger here spoken of is a mortall sinne. *Ergo.* 2. The naming of hell fire onely in the last place, sheweth not a divers kinde of punishment from the rest, but a divers degree of punishment: for otherwise, judgement in Scripture, ^os taken for damnation: as *Psal.* 143.2. *Enter not into judgement with thy servant, for no flesh is righteous in thy sight.* So *Rom.* 2.1. *In that thou judgest another, thou condemnest thy selfe.* Here to judge and condemne are taken for all one: to be culpable then of judgement, is to bee guiltie of damnation.

4. Yet we admit this distinction of veniall and mortall sinnes, if it be understood, not in respect of the nature of sinne, but of the qualitie of the persons: for unto those that beleve, all sinnes are veniall, and pardonable through the mercie of God: *Rom.* 8.1. *There is no condemnation to those that are in Christ Iesus:* but to the wicked and unbelievers, all their sinnes are mortall: *Rom.* 6.23. to them the stipend and wages of sinne is death. See more also hereof, *Synops. Papis. Centur. 4. err. 6.*

4. Morall observations.

1. *Observ.* Not to be hastie to anger.

Thou shalt not kill. Our blessed Saviour expounding this Commandement, *Matth.* 5.22. sheweth, that even hee which is angrie unadvisedly transgresseth this precept: which may bee a caveat unto furious, cholerike, and hastie men, that they should bridle their intemperate affections, and not give place to rage: for as *Chrysostome* saith, *Si concedatur licentia irascendi, datur & causa homicidii faciendi:* If li|bertie be granted unto anger, even cause many times will bee given of murther. But if any man shall say, when hee is angrie with a man for railing and reviling, that hee is angrie with his sinne; let him con|sider, that when he heareth the name of God blasphemed, he is not so much moved, which sheweth that he is angrie in respect of his owne name and person, which is called in question, and not simply for the sinne, *Simler.*

2. *Observ.* The challenging of one another into the field forbidden.

And if it be simply unlawfull to kill, then let such looke unto it, that take it to be their honour and estimation to challenge one another into the field, whereupon often ensueth murther: for we have otherwise learned in the Scriptures, *Omnem cupiditatem seipsum ulciscendi vetitam esse:* That all desire for a man to revenge himselfe is unlawfull: *Simler.* For such doe usurpe the Lords office. The Wise-man saith, *Say not thou, I will recompence evill, but wait upon the Lord, and he shall save thee, Prov.20.12.*

3. *Observ.* Surfetting by e^ocesse forbidden.

FURther, by this precept they are condemned, *qui luxu se occidunt, &c.* which kill themselves with sur|fetting and drunkennesse, riot and excesse: *Basting.* whereupon often ensueth also quarrelling, and wounds, as the Wise-man sheweth: *To whom is woe, to whom is strife, &c. to*

whom are wounds without cause, to whom is rednesse of the eyes? to them that tarrie long at wine, Prov. 23.29, 30.

The seventh Commandement.

I. Questions discussed.

QUEST. I. Of the order and negative propounding of this Commandement.

Thou shalt not commit adulterie. 1. This Commandement very fitly followeth after the other, *Thou shalt not kill*, *Quia post injuriam, quae infertur personae, nulla est major, quàm illa quae infertur conjunctae*: Because next after the injurie done to the person, there is none greater, than that which is offred unto the joynt person; for they two shall be one flesh, *Thom. in opuscul.* So also *Lyranus.* 2. This Commandement is propounded negatively, rather than affirmatively: because the negative is more generall than the affirmative, *Tum quoad tempora, quàm personas*, both in respect of the time and persons: for at all times, and in all places it is unlawfull to kill, to commit adulterie, &c. but at all times, and in all places wee must not honour our parents: and for the persons, wee must not offer violence or wrong unto any; but for the affirmative, it is impossible to doe good to all, *Thom. in Epist. ad Roman. cap. 13.* See before *quest. 1.* upon the sixth Commandement.

QUEST. II. Whether the uncleane desire of the heart be forbidden in this precept.

IN this Commandement, not onely the impuritie of the bodie, but of the soule also is forbidden, and chastitie commanded in both: *Gregories* opinion is, that God *Per hoc praeceptum, non peccata cogitationis, sed operis resecurit, &c.* Doth not by this precept cut off the sinfull thoughts, but the sinfull act: and that Christ afterward in the law, *Cogitationes hominum religavit, Did bind also the thoughts of men*, In *Ezech. homil. 13.* *Augustine* also is of opinion, that in this precept, *Ipsium opus notatum est, The worke of uncleannesse it selfe is noted*: but in the other, *Thou shalt not covet, Ipsa concupiscentia*, the very concupiscence: because, saith he, sometimes it may fall out, that a man may commit adulterie, *cùm non concupiscat illam*, when he doth not covet her, but upon some other cause doth companie with her: *Aliquando eam concupiscat, nec ei misceatur, poenam timens*: Sometime he may covet her, and not company with her fearing the punishment, in *quaest. 71. in Exod.*

Contra. 1. Our Saviour Christ doth not adde any thing to the law of *Moses*, or bringeth in any new interpretation, but doth free and cleare the law from the grosse and corrupt gloses of the Scribes and Pharisies, delivering the true sense and meaning thereof, as it was first given unto the people: And therefore *Chrysostome* well saith: *Vt per concordiam mandatorum ipse inveniatur author legis fuisse & gratia*: That by the agreement of the Commandements, in the old and new Testament, the same may be found to bee the author of the law, and of grace, in *Matth. hom. 11.* And that even the inward concupiscence and desire was forbidden in the old Testament, it is evident by *Iobs* practice, in whose heart the morall law was written, *I have made a covenant with mine eyes, why then should I thinke on a maid? chap. 31.1.*

2. Concerning *Augustines* opinion: the concupiscence, which is joyned with a full purpose, onely wanting opportunitie, and being restrained by feare from the externall act, is a breach of this Commandement, and not of the last, as our blessed Saviour expoundeth, *Matth. 5.28.* What kinde of concupiscence is prohibited in the last precept, and how it differeth herein from this, shall bee shewed afterward, when wee come to that place. 2. And that commixtion which hath no concupiscence, nor consent of will, being violent and forced, as in them which are ravished, it is no adulterie at all, which alwayes proceedeth out of the heart.

3. But that the inward sanctimonie and puritie of the minde is here commanded, and the contrarie forbidden, it is thus proved: 1. By the definition of puritie, and chastitie, which is to be holy both

in bodie and spirit, as *S. Paul* describeth a true Virgin, *1 Cor. 7.34*. So the same Apostle, *1 Thess. 5.23*. *That your whole spirit, soule and bodie, may be kept blamelesse unto the comming of our Lord Iesus Christ*. 2. Both the soules and bodies of the faithfull are the Temples of the Spirit, and therefore ought to be kept holy, *1 Cor. 3.16*. *Know yee not that yee are the Temple of God, and that the Spirit of God dwelleth in you? if any destroy the Temple of God, him shall God destroy, Basting*. 3. *Chrysostome* urgeth these foure reasons: first, from the interpretation of our blessed Saviour, who sheweth that this Commandement is broken in the very inward lust and concupiscence, *Matth. 5.28*. 4. Secondly, from the analogie and correspondencie, which it hath with other Commandements: that *Irasci proximis sine causa*, to be angrie with our neigh|bours without cause, is a breach of the precedent Commandement, *Thou shalt not kill*: So *Concupiscere mulierem alienam*, &c. to desire a strange woman, though the act of concupiscence follow not, is against this precept. 5. Thirdly, in respect of God, *Qui non tantum opus hominis aspicit, quantum cor*; *Who doth not so much looke unto the worke of man, as to his heart*. 6. Fourthly, because concupiscence is the cause of adulterie: *Omne adulterium ex concupiscentia*, *All adulterie proceedeth from concupiscence*, as our blessed

Page 332

Saviour sheweth, *Mark. 7.21*. *Even from the heart of man proceed evill thoughts, adulteries, fornications, &c. Quomodo ergo tolletur adulterium, nisi praevisa fuerit concupiscentia, &c. How then shall adulterie be taken away, unlesse concupiscence be first cut off?* *Homil. 12. in Matth.* Seeing then that the effect, that is, adultery, and outward uncleannesse is forbidden in this precept, it followeth also, that the very cause thereof, which is concupiscence, should be restrained.

QUEST. III. Other acts of uncleannesse beside adulterie here forbidden.

COncerning the externall act of uncleannesse, which is in the very letter of this precept prohibited, the Hebrewes are of opinion, that onely *concubitus adulterinus*, *the adulterous act is here forbidden*. But this opinion is easily convinced: 1. *Tostatus* urgeth this reason; *Qui prohibet minus malum, à fortiori prohibet majus, &c. He that forbiddeth the lesse evill, doth much more prohibit the greater evill*: for there are more unlawfull acts of uncleannesse, than adulterie, as those unnaturall sinnes, committed either with another kinde, as with brute beasts, which is monstrous, or with the same kinde, and with the same sex, as Sodomitrie, and abusing of the male, or with the same sex, but in degrees forbidden, such is incest, with those that are neerely joyned in affinitie and consanguinitie: and though none of these fall out, yet if by violence any be forced to uncleannesse, as in the ravishing and deflowring of wives or Virgins: all these are more odious than adulterie, and therefore they are likewise forbidden. 2. *Vrsinus* thus reasoneth; The end and scope of this precept is to be considered, which is to preserve chastitie, and to maintaine matri|monie: whatsoever then is contrarie hereunto, is forbidden; and therefore all acts of uncleannesse, as well adulterie as others, which are against chastitie, and matrimoniall sanctitie, are here restrained. 3. *Calvin* addeth further, *Lex est juste vivendi perfecta regala, The law is a perfect rule of righteous living*: there|fore not one kinde of uncleannesse, but all whatsoever are in this precept restrained, which are against righteous and upright living: as all unnaturall uncleannesse, incest, fornication, all pollutions, wherewith the bodie is defiled.

QUEST. IV. Of the sinnes of unnaturall lust.

THE unnaturall sinnes of uncleannesse are of three sorts: 1. Those which are committed with ano|ther kinde, as with brute beasts, *Levit. 18.23*. *Thou shalt not lie with any beast to be defiled therewith*: which enormous and monstrous sinne doth violate the law of nature, and bringeth a great infamie upon mankind, in that any should bee found among them, of such beastly and vile

inclination, *Tostat. qu. 23*. And herein is discovered the wickednesse and corruption of mans nature, which without Gods grace is prone even unto the most vile, monstrous and ugly sinnes.

2. Another kinde of unnaturall lust, is that which is committed with that sex, which is not for that naturall use; which was the sinne of the Heathen, *When man with man wrought filthinesse, Rom. 1.27*. Such were the Sodomites, which with one consent came from all quarters of the Citie, and beset *Lot*shouse, and would have offred villanie unto the two young men (which were indeed two Angels) whom *Lot* had received into his house, *Genes. 19*. These, whom the Apostle calleth 〈 in non-Latin alphabet 〉, liers with men, with others there named, are without their great repentance, excluded the Kingdome of heaven, and inheritance of God, *1 Cor. 6.9*.

3. The Apostle in the same place nameth also the third unnaturall sinne of lust, of those whom the Apostle calleth 〈 in non-Latin alphabet 〉, effeminate, wanton, and lascivious persons: *molles*, as the Latine Interpreter translateth, who doe commit uncleannesse with the same kinde, with the same sex, and with the same person, that is, with themselves, in the voluntarie emission of their nature, such as was in part the sinne of *Er* and *Onan*, the sonnes of *Iudah*, whom the Lord destroyed for their wickednesse, *Gen. 38*. these are so called *molles*, tender, delicate, effeminate, *Quia nullam tristitiam tolerare possunt*, because they can endure no grieffe in resisting of carnall concupiscence, *Tostat. quast. 22*.

QUEST. V. Why some kinde of uncleannesse is not forbidden by humane lawes.

BUT here the question will bee demanded, what the reason is, seeing this kinde of filthinesse is odious before God and man, and by the Word of God condemned, yet the lawes of men make no provision against it.

Hereof two reasons may be rendred: 1. Because this kinde is committed secretly, so that it cannot bee proved by witnesse, and so by due prooffe be censured: such sinnes the lawes of men specially provide for, as may be by witnesse or other evidence manifested: now this uncleannesse can hardly be brought to light, but by the parties themselves, who are not so impudent, as to act any such thing in open view: as the Priest of Priapus standing aloft upon the staires, used to shew his privie parts unto the people, to provoke their beastly lust: So also other secret sinnes, as the adulterie and murther of the heart, mens lawes cannot meet with, unlesse they be such as are against the state of the Prince and Commonwealth; for then, even such thoughts and purposes, though they take no effect, yet if they can be discovered, as by the confession of the parties, or by their fellow conspirators, are worthily punished, *Tostat. quast. 22*.

2. Another reason is, because *Solos actus justitiae mandat humana lex*, humane lawes onely command the acts of justice: and forbid all such acts whereby one hurteth another, and so humane societie is hindred: hereof it is, that intemperance, prodigalitie, pride, cowardlinesse, and such like, are not censured by humane lawes, because they are no acts of injustice tending to the hurt of others. So other acts of uncleannesse, as of adulterie, incest, rape, are by law restrained, because the hurt and disgrace of others is thereby procured: but this *mollicies, licet sit actus intemperantia, non est tamen actus injustitia, &c.* This

effeminate pollution of the body by it selfe, though it be an act of intemperancy, yet it is no act of injustice, because none other is hurt thereby, which thing humane lawes especially provide for, *Tost. quast. 22*.

QUEST. VI. Of the greatnesse of the sinne of adulterie.

Thou shalt not commit adulterie. Here by the very letter of the law, that grievous and hainous sinne of adulterie is forbidden: the greatnesse of which sinne is thus amplified, and set forth. 1. *Ambrose* thus describeth the sinne of adulterie: God made two in the beginning, and commanded that they two should be as one flesh, *Quod unum separas corpus, &c. naturae adulterium est:* In that thou doest separate one boldie, &c. thou doest adulterate nature, &c. First therefore by adulterie, the holy institution of God is violated, which maketh man and wife but one flesh: *Ambros. Hexamer. lib. 5. cap. 7. 2. Chrysostome* multiplieth many reasons together, *Qui capta uxore post hoc carnis remedium alie injuriatur, nullam veniam consequitur: hoc jam lascivia est, &c.* He that having taken a wife, wrongeth another woman, shall hardly finde pardon: for this is a sinne of wantonnesse. 3. *Si suam repudiare & alii vacare non licet, &c.* If it be unlawfull for a man to put away his wife, and use another, (which is a kinde of adulterie) how much more is he to be blamed, *qui suae aliam addit*, which joyneth another to his wife? 4. Againe, the greatnesse of the sinne of adulterie appeareth, by comparing it with other great sinnes: it is so hainous before God, *Vt si uxor ab Idolatra viro, ipso nolente, discedat, puniatur; sin ab adultero, minimè;* That if the wife depart from an husband that is an Idolater, against his will, shee is punished; if from an adulterer, she is not: the first the Apostle sheweth, that it is unlawfull for a woman to depart from an unbeleeving husband, being willing to dwell with her, *1 Cor. 7.13.* but for adulterie, the wife may be dismissed, *Matt. 5.32.* 5. Further, by comparing of the effects together, this sinne appeareth what it is: *Qua cum infideli habitat, non est immunda, &c.* she which dwelleth with an infidell, is not polluted or uncleane: *For the unbeleeving husband is sanctified by the wife, 1 Cor. 7.14.* But the fornicator, and much more the adulterer, maketh the members of Christ, the members of an harlot, *1 Cor. 6.14.* 6. *In hac vita secum innumera mala trahit;* This sinne of adultery and fornication, bringeth an innumerable company of evils with it in this life, beside the punishment of the next: *Cogitur vitam miseram & infoelicem vivere,* he liveth a miserable and unhappy life: *Alie nam domum trepidus ingreditur, omnis timet, liberos & servos:* he entreth trembling into anothers house, hee is afraid of every thing, of the servants, and the children, &c. *Sic fere Chrysost. super Ioan. hom. 62.7. Thom. Aquin.* A woman committeth three great sinnes in the sinne of adultery: she is first *Sacrilega*, she committeth sacrilege in going against Gods ordinance, in parting that asunder, which God hath coupled: secondly, she is *Proditrix*, she sinneth by betraying her husband, under whose government she is, and giuing her selfe over to another, for the woman hath no power over her owne bodie, but the man, and so likewise of the man, *1 Cor. 7.4.* Thirdly, she is *furatrix*, she committeth theft: *Ex alieno viro sibi constituit filios,* she getteth her children by another man, *Thom. in opuscul.*

8. This sinne of adulterie is one of those which excludeth out of the Kingdome of heaven, *1 Cor. 6.9.* and whoremongers among the rest shall have their part in the lake that burneth with fire and brimstone, *Revel. 22.8.* And in this world, though adulterers and adulteresses should escape the censure of men, as often they doe, yet God will not suffer such to goe unpunished: hee will judge them himselfe, *Heb. 13.4.* Therefore the Wise-man setting forth the adulterous woman, saith, that *shee forsaketh the guide of her youth, and forgetteth the covenant of her God, Prov. 2.17.* God therefore will take revenge of such, as transgressors of his covenant. This made *Ioseph* that hee would not consent to the unlawfull desire of his Mistresse, saying, *How can I doe this great wickednesse, and so sinne against God? Gen. 39.4.*

QUEST. VII. Adultery as well forbidden in the husband as in the wife.

FURther, it will here be enquired, whether this precept, *Thou shalt not commit adulterie*, doth not indifferently binde both the man and the woman, that as well the husband as the wife, if hee goe unto any strange flesh, committeth adulterie. In *Augustines* time men tooke unto themselves great libertie herein, and it was growne to be such a generall custome, *ut jam & mulieribus fere persuasum sit licere hoc viru, sed non licere mulieribus;* That women are almost now perswaded, that it is lawfull for men, but not for women: for it is often heard, that the wives have beene brought to the market place to be punished, *quae facto cum servis inventae sunt,* which have

beene found with their servants: but it was never heard of, that a man was set in the market place, *qui inventus est cum ancilla*, which was found with his maid. *Augustine* by divers reasons overthroweth this wicked custome, shewing, that it was *par peccatum*, a like sinne both in the husband and wife: and in the like sinne, that the man seemeth more innocent, *facit non divina veritas, sed humana perversitas*: not the divine veritie is the cause, but humane perversitie. Then he useth these perswasions:

1. From the faith that is made mutually by both the husband and the wife unto Christ: *Quod à me exigis, redde mihi: fidem tibi debeo, fidem mihi debes: fidem Christo ambo debemus, &c.* That which thou exactest of me, render unto me: I have plight thee my faith, and thou hast plight me thy troth: we both have plight our faith unto Christ, &c.

2. He reasoneth from the like: *Nolite ire vos, quò eas sequi non vultis*: Yee men, got not that way, wherein you would not have your wives to follow: say not, I goe not to another mans wife, I goe unto my maid: *Vis ut dicat tibi, uxor tua, &c.* Wouldest thou thy wife should say unto thee; I goe not to another womans husband, I goe unto my man or servant?

3. From the preeminence and superiority of man: Say not, we cannot: *Quod potest foemina, vir non potest*? Can a woman forbear, and cannot a man? For what, *illa carnem non portat, &c.* is not shee also flesh and bloud? was not the woman first beguiled of the Serpent? But you will say, that the woman may

Page 334

easily avoid adulterie, because shee is held in by the watchfulnesse of her husband, and by the terror of humane lawes: *Multa custodia faciunt foeminam castam, virum castum faciat ipsa virilitas*: Many keepers make a woman chaste: and let manhood it selfe make the man chaste: *nam ideo mulieri major custodia, quia major infirmitas*: for therefore a woman had need of more strait keeping, because shee is the weaker: her husband and the terror of lawes watch over her, and God watcheth over thee. To this purpose *Augustine*.

4. Further, the very letter of the precept, which in the Hebrew is put in the Masculine, *to tineaph*: Thou, that is, the man, shall not commit adulterie. *Augustine* well inferreth: that although it be onely expressly forbidden to the man, *Thou shalt not covet thy neighbours wife: Ista lex non solum viris, sed & foeminis data est*: Yet this law is not onely given unto men, but unto women also: and so this precept as well bindeth women, as men, as all the rest of the Commandements doe: *Thou shalt not kill, Thou shalt not steale, &c. August. qu. 71. in Exod.*

5. Lastly, the Apostle sheweth, that as the woman hath no power of her owne bodie, but the husband, so neither hath the husband power over his owne bodie, but the wife, 1 *Cor. 7.4.* and therefore as well the one as the other are restrained of all carnall libertie to goe unto strange flesh.

QUEST. VIII. Whether adulterie be a more grievous sinne in the man or the woman.

BUt this being agreed upon, that adulterie is a sinne as well in the husband as in the wife, it will further be demanded, in which of them it is a greater sinne, or whether it be not equall in both.

1. *Augustine* thinketh, as is shewed before, that it is *par peccatum*, a like sinne whether in the husband, or in the wife. And *Thomas* addeth further, that in the time of the law there was not an equalitie: for the man among the Jewes might have many wives, but not the wife many husbands: *Ideo matrimonium nunquam statum perfectum habuit, nisi in lege Christi*: Therefore matrimonie had never any perfect state, but under the law of Christ. But to this it may be answered, that the institution of matrimonie being first made in Paradise, was the same both under the law of *Moses*,

and the law of Christ: but that much was permitted and tolerated unto the Jewes onely for the hardnesse of their heart, as our blessed Saviour sheweth, *Matth.* 19.

2. Some doe urge the lawes of men, and the greater punishments, which have beene laid upon women for adulterie, rather than upon men: and that therefore the sinne of the woman should bee the greater: But this sheweth not the greatnesse of the sinne before God, but the greater inconvenience that is brought upon the civill and politike state (which the lawes of men seeke chiefly to preserve) by the adulterie of the woman, rather than of the man.

3. Some thinke that it is a greater sinne in the man, because of his authoritie, *quia vir caput mulieris*, because the man is head of the woman: and the Apostle biddeth, that women, *if they would learne any thing, should aske their husbands at home*, 1 *Cor.* 14.35. *Est ergo vir doctor mulieris*: The man then is the womans teacher: then as the Priest sinneth more than a lay man, because he is his teacher; so the man doth more grievously offend than the woman: *Thomas in opuscul.* But this proveth not that the sinne of the man simply is greater than the sinne of the woman, but in a certaine respect.

4. Wherefore the best answer is, that the sinne of adulterie in some respects is equall in both sexes, and in some other greater, both in the one and the other.

1. In regard of the law of Matrimonie, whereby they have given their faith each to the other, the sinne seemeth to be equall: for the man hath no more power over himselfe in this behalfe, than the woman, as S. *Paul* teacheth, 1 *Cor.* 7.4. and therefore by *Moses* law, as well the adulterer, as the adulteresse, was to be put to death.

2. But in respect of the qualitie and condition of the person, because the woman is the weaker ves|sell, and the man is the head of the woman, and of the more strength, this sinne is greater in the man, be|cause hee therein give than evill example to the weaker partie, and teacheth her an evill lesson, *Eccle|siasticus* 9.1.

3. But the inconveniences considered that follow hereupon, as the ignominie and shame of houses, the confusion of inheritances, and the obtruding of false heires by the adulterie and false play of women; their sinne is thought to exce•d: *Simler*. Which might be the reason also why among the Jewes, the men were permitted to have divers wives, but not the women to have divers husbands.

QUEST. IX. Whether adulterie be now necessarily to be punished by death.

SOMewhat here would bee inserted concerning the punishment of adulterie by the sentence of death: wherein there are these three opinions: 1. Some thinke that adulterie ought to be punished capitally, according to the judiciall law of *Moses*, and not otherwise. *Piscaetor* giveth divers reasons hereof: but two especially I will single out: 1. *Delicta temporibus naturam suam non mutant*: Sinnes doe not change their nature in time. 2. *Deus naturam suam non mutat*: Neither doth God change his nature, so that he hateth sinne no lesse now than in times past, neither will he have it lesse punished: *Praefat. in Exod.*

Contra. 1. The nature of sinne is the same, though the punishment bee altered; adulterie is as grie|vous before God now as it was under the law: but the circumstances as of place and person, so also of time, may give occasion of aggravating or alleviating the punishment. Hee that gathered sticks upon the Sabbath was stoned to death, *Numb.* 30. because it was necessarie that the law at the beginning, being then newly given, should bee established by severitie. But yet our Saviour excuseth his Apostles for ga|thering and rubbing eares of corne upon the Sabbath, *Matth.* 12. Saint *Peter* pronounced the sentence of death upon A•amas and *Sapphira*, for deteining part of that which they had given to the Church, for

the terror and example of others: yet now, such dissimulation is not held to be worthie of death. 2. Nei|ther is God changed, by the changing or mitigating the rigour of the law: but he removing the same, ap|plieth his law according to the different respect of 〈◇〉 and persons: for as well hee might bee said to be changed, in the changing of other 〈◇〉, as of the ceremoniall, and judicials thereto annexed.

4. If all judicials annexed to the Morall law are now to be necessarily retained, then the violating of the rest of the Lords day, as then of the Sabbath, which was in that respect morall, should be punished with death; and blaspheming, and prophaning of the name of God by swearing, as *Levit. 24. 16.* which would seeme to be too rigorous.

5. And seeing the times of the Gospell are the times of mercie, and those under the Law were the times of rigour and severitie, to abate somewhat of the rigorous punishments of the Law, not leaving sinne unpunished, may seeme not unlawfull.

2. Another opinion is, that adulterie is not at all now to be punished by death: for our Saviour would not condemne the woman taken in adulterie, *Ioh. 8.*

Contra. 1. Upon that example of Christ, it cannot be gathered, that it is unlawfull to censure adultery by death: for it would follow as well, that adultery is not to be punished at all, because Christ inflicteth no punishment at all upon her: onely this may be inferred, that by Christs silence and forbearance it appea|reth, that the punishment of adultery by death, is not necessary: for if his will had beene, that the rigour of that law should stand in force, our Saviour needed not to have feared their trap, lest they should have condemned him of rigour and severitie, if he had judged her worthie of death: and if he had repealed that law, they would have accused him, as contrarie to *Moses*. 3. This then may bee collected by Christs silence and connivence, that it is not necessarie that adulterie should alwayes and in all places be sentenced unto death; but rather, that it is left indifferent: that neither those Churches are to be condemned of too great severitie, which follow the president of *Moses* judicials herein, nor yet they are to be accused of too much lenitie, which judge adulterie otherwise than by death, as they see it best to fit their estate, so that the severitie of the punishment be answerable to the quality of the sinne. By *Moses* law, they which com|mitted adulterie were to die the death, that is, if it were *duplex adulterium*, that both the adulterer and adulteresse were married, or if the woman were anothers wife, *Levit. 20. 10.* otherwise it was not death for a married man beside his wife, to have a Concubine, or to one wife to take another, so shee were not anothers wife. What will they thinke now of such single adulterie, that would have it revenged by death? they have no president in *Moses* law, for the punishing of this kinde of adulterie by death: then it is evi|dent, that all adulterie by the law of *Moses* was not adjudged to death.

The Romane lawes followed *Moses* president, in punishing of adulterers: so did some other nations beside. The King of Babel burnt *Zedekiah* and *Ahab*, two false Prophets, with fire, for committing adul|tery, *Ierem. 29. 23.* Among the Egyptians, the man taken in adulterie was beaten with a thousand stripes, the woman had her nose cut off: *Diodor. Sicul. lib. 2. cap. 3.* The Germanes used to set the adulteresse naked before her kindred, and cut off her haire, and then her husband d•ave her before him through the street beating her with cudgels: *Cornel. Tacit. de morib. German.* The Cumeans placed the adulteresse in the Market place upon a stone in open view, that shee might be derided and scorned of all, and then set her upon an asse: and ever after shee was called 〈 in non-Latin alphabet 〉, an asse rider: and the stone they abhorred as an un|cleane thing: *Plutar. tom. 1. in quastionib. Graci•.* These or some other grievous punishment may be im|posed upon the odious crime of adulterie, where it is not recompensed with losse of

life: but to dallie with so great iniquitie, and either to winke at it, or to let it passe with a light and superficiall checke, is displeasing to God, and offensive to all good men. See more of this question, how farre *Moses* Judicials doe now binde, 1 *qu. generall in Exod.*

QUEST. X. Whether it be lawfull for the husband to kill his wife taken in adulterie.

BUt whereas the ancient Romane lawes permitted the husband to kill his wife taken in adulterie, as appeareth in the declamations of *Seneca*, how a man having lost both his hands in warre, comming home, and taking his wife with another in adulterie, commanded his sonne to kill them both, and for re|fusing, hee did abdicate and renounce him for his sonne: Some would justifie this also as lawfull, preten|ding the example of *Phinehes*, that stroke the adulterer and adulteresse thorow at once.

Contra. 1. Though the ancient lawes did not punish the husband that killed his wife taken in adul|terie: yet that act was not thereby made lawfull, but the law did therein beare with the just grieffe of the husband. 2. And though the lawes of men should tolerate it, yet before God he committeth murther; be|cause he doth it in his rage, and in his owne revenge. 3. But the last•r Romane lawes gave no such liber|tie for the man to kill his wife, but onely the adulterer with whom shee is taken in her husbands house: for by this meanes, if men hated their wives, they might seeke occasion to be rid of them: and if he were a Noble personage, with whom the woman was found, it was not lawfull for the husband to kill him, but only to keepe him foure and twentie houres prisoner at home, untill he brought the witnesses. 4. *Phinehes* example is altogether unlike, for beside that he was stirred by the extraordinarie motion of the Spirit: if this president should be followed, it might be lawfull for any man to kill the adulterer, and the adulteresse, and not for the husband onely: for both of these, whom *Phinehes* killed, were strangers unto him: the man was of another tribe, and the woman a Midia•i•esse, *ex Simler•*.

Page 336

QUEST. XI. Simple fornication, whether a breach of this Commandement.

THou shalt not commit adulterie, &c. 1. Some are of opinion, that *simplex fornicatio*, single fornication, which is *soluti cum soluta*, of a single man with a single woman, is not here forbidden, *Oleaster*. Hee granteth that fornication with a woman, *quae esset alteri, vel omnibus exposita*, which was either defiled by another, or common to many, was forbidden to the Israelites, as *Deut. 22.21*. *Shee that played the where in her fathers house should be put to death:* but otherwise it was not: in this Commandement therefore he thinketh adultery only to be forbidden, according to the native signification of the word *na•ph*, which signifieth only to commit adultery.

Contra. 1. But I rather preferre the opinion of *Aben Ezra*, a learned Rabbin, who thinketh *O••em concubitum, qui non est viri cum uxore sua hic esse prohibitum: That all companying with a woman, beside of the man with the wife, is here forbidden:* for seeing single fornication is against the Law of nature, as *Iudah*, before the Law was written, adjudged *Thamar* for her whoredome to the fire, *Gen. 38*. as *Oleast* him|selfe confesseth, it must also of necessity be held to be a breach of the Morall law, which is grounded upon the Law of nature. 2. And as for the use of the word, *Augustine* well sheweth, by the interpretation of our blessed Saviour, *Matth. 5.9*. that even adultery is a kinde of fornication: *Hee that dismisseth his wife, except for fornication, causeth her to commit adulterie:* the word is 〈 in non-Latin alphabet 〉, fornication, which is taken for 〈 in non-Latin alphabet 〉, adulterie, *Beza in hunc locum*.

2. But that single fornication, even betweene parties both unmarried and unbetrothed, is forbidden in this Commandement, it shall bee manifested by these reasons. 1. *Augustine* thus

argueth: 1. If that kinde of fornication be not forbidden here, *Vbi sit illa prohibita in decalogo, utrum inveniri possit, ignore*; Whether it can be found prohibited elsewhere in the decalogue, I am ignorant, &c. But it is certaine, that it is either forbidden here, or no where in the morall law. 2. Againe, *Si furti nomine bene intelligitur omnis illicita usurpatio rei alienae, &c.* if under the name of theft is well understood all unlawfull usurping of other mens goods, *Profectò & nomine moechiae omnis illicitus concubitus, &c.* by the same reason also, by the name of adulterie, all unlawfull companie with a woman is forbidden, *August. quaest. 71. in Exod.* 3. Further, *Augustine* in another place thus reasoneth: Say not, *Vxorem non habeo, &c.* I have no wife, and therefore I sinne not against her: neither doe I covet another mans wife: *ad meretricem eo, I goe unto an harlot; In Deum peccas, cujus imaginem per diffluentias libidinis in te violasti, &c.* Thou sinnest against God, whose image thou hast violated in thy selfe, by thy overflowing lust. 4. Againe, *Dominus, quiscit quid tibi utile sit, uxorem concessit, hoc praecepit, hoc jussit;* The Lord, who knoweth what is best for thee, hath granted thee a wife, that thou shouldest not wander in lust: this he commandeth thee to doe, if thou canst not containe thy selfe, &c. Therefore the fornicator, in giving himselfe to lust, and refusing the remedie which God hath appointed, therein offendeth against God.

2. *Thom. Aquin.* addeth these arguments: 1. *A rigno Dei non excluditur aliquis nisi per peccatum mortale, &c.* one is not excluded the Kingdome of heaven, but by a mortall sinne: but fornication excludeth out of the Kingdome of God, *1 Cor. 6.9.* therefore it is a deadly sinne. 2. *Licet non detur corpus uxoris, datur tamen corpus Christi, &c.* although he have not a wife given, against whose bodie he sinneth, yet the bodie of Christ was given him in Baptisme, and hee made a member thereof: if it be not lawfull to sinne against the bodie of his wife, much lesse against the bodie of Christ; whose members hee taketh, and by fornication maketh them members of an harlot, as *S. Paul* sheweth, *1 Cor. 6.15.* So he concludeth, *Est ergo haeresis, dicere fornicationem, &c.* it is heresie therefore to say, that single fornication is not deadly sinne, &c. and therefore in this precept, *Thou shalt not commit adultery,* not onely adultery, but all carnall copulation out of matrimonie is forbidden, *Thomas in opuscul.*

3. *Tostatus* urgeth these reasons: 1. Whatsoever is evill, belonging unto carnall lust, must be here forbidden, either *expressè,* or *tacitè,* either by expresse words, or closely: for it cannot bee forbidden else|where: now simple fornication, even by the naturall light of reason, is judged to be evill: But it is not necessarie to finde out a thing evill by nature, that all men should bee of the same judgement, but onely those whose reason and understanding is aright: for like as some are deceived in the judgement of the outward sense, as hee whose tongue is infected with bitter choler, thinketh hony to bee bitter: and hee whose eye is vitiate and corrupt, with a kinde of melancholy, will take the Aethiope and the Crow to be whitish: So in some the judgement of naturall reason is corrupted, as in intemperate and incontinent men: it is therefore sufficient, that temperate and sober men by the light of reason, judge fornication to be evill. 2. Every naturall act, not used and employed to the right end, is evill: so then, as to eat and drinke, *Non propter conservationem individui, &c.* not to preserve the bodie, but of riot and excesse, is evill: so to use carnall copulation of lust, and not *Propter conservationem speciei per generationem, &c.* for the preserving of the kinde by generation, for the which it is appointed, must needs be evill, as it is in fornication, *Tostat. quaest. 22.*

4. *M. Calvin* thus proveth that fornication is a sinne before God, and a breach of this Commande|ment: *Ex quo legimus Deum benedixisse conjugio, &c.* where we read that God blessed marriage, it is easie to gather on the contrary, that all other companying of man and woman, not in marriage, is accursed, and so the Apostle setteth the one as opposite to the other, *Hebr. 13.4. Marriage is honourable among all men, &c. but whoremongers and adulterers God will judge:* Seeing therefore the sanctitie and chastitie of marriage is commanded in this precept, the contrarie is forbideen, all other acts of uncleannesse whatsoever, which are a violation of marriage. 2. *Nec aliunde, quàm ex lege Oseas illam reprehensionem sumpsit. &c.* Neither did *Hosea* take that reprehension, but from the law, *c. 4.11. Whoredome & wine take away the hears,*

3. S. *Paul* also sheweth, that the Israelites were punished for their fornication, and fell in one day 23 thousand, 1. *Cor.* 10.8. 4. The Apostles also exhorting the brethren to abstaine from fornication, giue this as a reason thereof, because *Moses* was read in their Synagogues every Sabbath day, *Act.* 15.19. if fornication then had not been contrary to the law of *Moses*, and so generally taken, it had not been such a great offence. *Sic Caluin in hunc locum.*

QUEST. XII. Spirituall fornication is not a breach of this precept.

SOME doe make spirituall fornication a breach of this Commandement, *Thou shalt not commit adulterie: Necesse est spiritualiter observari:* it must bee spiritually observed: and this abstinence from spirituall fornication, they make of th^{ee} sorts, *Idolorum, & omni superstitio* from the ceremonies of Idols, and all superstition of the Gentiles: there is another kind of fornication, *Qua in Iudaismi superstitionibus contetur*, which consisteth in the superstitions of Iudaisme; and the third is *adulteri* the adulterie of heretickes, *Lippom. ex collationibus putrum.*

But spirituall fornication, because it concerneth the worship of God, cannot bee referred to this precept, being of the second Table, which onely concerneth our dutie toward our neighbour: and beside, if this precept should bee so spiritually understood, then the rest of the second table in like manner, which were inconvenient: and spirituall fornication, which is committed by idolatrie and false worship, is a peculiar breach of the second Commandement, and therefore need not to bee referred hither.

QUEST. XIII. Of the lawfulness and dignitie of mariage.

NOW because in this precept, *Thou shalt not commit adulterie*, as all inconveniencie and uncleannes is forbidden: so chastitie both in mariage and without, is commanded: Here it shall not bee amisse to insert certaine questions concerning mariage: and first of the lawfulness and dignitie thereof, which the Apostle calleth *honourable*, *Heb.* 13.4. This honour of the married estate is set forth, 1. By the author and institutor thereof, God himselfe when hee brought *Eve* unto *Adam*; and to signifie the neere conjunction that ought to bee betweene man and wife, hee made woman of one of the mans ribs, *Gen.* 2. 2. The time and place, when and where Matrimonie was instituted, doe set forth the commendation of it, which was in Paradise, in the time of mans innocencie, before sinne yet was entred into the world. 3. The holy and wholesome ends, for the which Matrimonie was ordained doe shew not only the lawfulness, but the excellencie of it: which shall afterward, *quest.* 27. more fully bee declared: whereof the most especiall is, the procreation of children, *ipsi Deu, Ecclesiae & reipublica:* unto God himselfe, his Church and Common-wealth, *Bucan.* 4. In holy Matrimonie it hath pleased God to represent unto us the mysticall conjunction betweene Christ and his Church, *Ephe.* 5. so that it cannot bee but holy, wherein is shadowed forth such an holy mysterie.

QUEST. XIV. Of the espousals and contract of mariage, with the difference, and divers kinds thereof.

NOW Matrimonie is of two sorts, either *inchoatum*, which is only initiate and begun by the espousals and contract onely; or it is *perfect* and *consummate*, when all the rites of mariage are accomplished and performed. Concerning the contract and espousals, which is the affiancing and betrothing of the man and woman each to other, by their owne voluntarie and full consent, with the liking and approbation of their friends, there are two kinds of them: 1. Some contracts are conditionall, and *de futura*, of the time to come, as they are called: as if the man make this promise, that hee will marrie a woman if her friends will consent, or if hee may have a competent

dowrie with her: or if both the parties are under age, and not fit for marriage: for all these espousals are onely promises of marriage for the time to come: and they doe not binde the parties: they may shew their levitie in not performing the promise made, unlesse they can give probable and reasonable cause of the change of their minde; but they are not to bee forced by any such promise of marriage, to accomplish the same. 2. The other kinde of espousals, is *de praesenti*, pronounced of the time present: as if one say, *Ego te mihi despondeo uxorem*: I take thee to my wife: this contract is actuall and effectuall; and cannot bee dissolved, being lawfully made: for that which God hath coupled together, man cannot put asunder, *Matth.* 19.7. and they which are thus contracted, are man and wife before God: as *Iacob* calleth *Rachel*, being onely espoused, his wife: *Give me my wife*, *Genes.* 29.21 and the Angell calleth *Mary* espoused to *Ioseph*, his wife, *Matth.* 1.20. Hereof it was, that by *Moses* law, hee which defloured a maid espoused unto another, was to bee stoned to death, *Deut.* 22.23. 3. After these espousals, there came betweene them and the celebration of the marriage some convenient space of time: 1. For publike honestie sake, that they should not presently come together, as brut beasts in the heat of their fleshly desire. 2. That by this meanes their mindes might bee first knit together, before their bodies: their desire of each to other by this meanes being kindled and increased. 2. That this pause being made, if in the meane time there should fall out any just cause of let, it might appeare, *Bucanus*.

QUEST. XV. Of marriage consummate, and the rites and orders therein to be observed.

Marriage is consummate by two solemne and publike actions; one is religious and Ecclesiasticall, the other is Civill: 1. The parties espoused are first brought into the face of the congregation, both to testifie their unfained consent each to other, and that they may publicly bee instructed by the Minister of the duties of marriage, and be commended unto God by the prayers of the congregation: which godly use of the publike celebration of marriage before the congregation, howsoever some schismatickes foolishly

Page 338

and wilfully spurne against it; yet is grounded partly upon the example of God himselfe, who brought man and woman together, and gave them a solemne blessing, saying, *Increase and multiplie*: partly upon that rule of the Apostle, 1. *Corinth.* 14.40. that all things in the Church should be done honestly, and by order: for by this meanes, secret and <◇> marriages are prevented: and the parties freed from all suspition, who without this publike solemnitie might bee thought so live incontinently together: and seeing all things are consecrate by the word of God and prayer, 1. *Tim.* 4.5. it is requisite that such a weightie businesse as this should bee sanctified with prayer, and invocation of the name of God.

2. The other publike action is Civill, in the nuptiall feast, or festivitie: for it hath beene a commendable custome in all ages, and in all nations almost, to solemnize marriage with the cheerefull meeting of friend•• as *Laban* made a feast in the marriage of his daughters, *Genes.* 29.22. our blessed Saviour was present at a marriage feast at Cana in Galile, *Ioh.* 2. But the marriage feast ought to bee kept with this caveat, that there bee no excesse, riot, or disorder, with other abuses, that often fall out in such meetings. As in that great feast which the great King of Persia made unto his Nobles, such good order was kept, that none was compelled to drinke more than hee would himselfe, *Esther* 1.8. This moderate and sober kinde of feasting may safely bee retained among Christians, according to S. *Pauls* rule, *Philip.* 4.8, 9. *Whatsoever things are true, whatsoever things are honest, whatsoever things are just, &c. those things doe, and the God of peace shall bee with you*, *Ex Bucano*.

QUEST. XVI. What conditions are required in lawfull marriage.

BUt in lawfull mariage divers conditions are required, and namely these: 1. That Matrimony bee contracted between such parties as are apt for mariage. The contracts then and espousals made betweene children are void. 2. That there bee a voluntarie consent of both parties, not forced or urged thereunto. 3. The consent also of the parents, or of those which are in the place and stead of parents, must not bee wanting. 4. There must bee no error in the persons: as when they are espoused as virgins, which prove afterward to bee otherwise: or such like errors and mistakings. 5. That honest condition bee propounded in such contracts, with decencie and comelines. 6. That Matrimonie bee contracted onely between two parties: for though the Fathers were permitted to have many wives; yet we must live not according to examples, but by a certaine law and rule. 7. Mariage must bee contracted in the Lord, that is, onely between the faithfull and beleivers, and such as consent together in the true faith and religion. 8. That such persons contract not together, as are within the degrees prohibited either of affinitie and consanguinitie, which are expressed *Levit. 18.* which prohibition of degrees is grounded upon the law of nature, and therefore is morall and perpetuall: for God did cast out the Canaanites, because they were defiled herein, *Levit. 18.24.* Who were not bound to the ceremoniall, but to the morall lawes: and the end of this prohibition of certaine degrees was for reverence of the neerenesse of kindred and blood, as this reason is rendred: *None shall come neere to any of the kindred of his flesh to uncover their shame, Levit. 18.6.* and therefore this law is universall and perpetuall: *Vrsin.* Concerning the particular limitation of these degrees and right computation of them; see elsewhere this matter handled at large, *Synops contr. 15. of Matrimonie, qu.3.*

QUEST. XVII. Of the ends of the institution of matrimonie.

NOW the ends wherefore Matrimonie was ordained are these: 1. In respect of the parties themselves there are three ends: 1. That they should be a mutuall helpe one unto another, both in divine and humane duties: as the Lord, when hee made woman, said, *I will make an helpe meet for him, Gen. 2.18.* which helpe is partly in humane affaires, as in domesticall duties, in governing and ordering the familie, in the bringing up and education of children: and in personall duties, one in helping and relieving another, in sicknesse and in health: as also in divine, one in comforting another, in praying one for another, and such like. 2. Mariage is ordained to bee a remedie against incontinencie and vagrant lust, 1. *Cor. 7.2.* 3. For procreation of children, which should continue their parents name, and succeed in his inheritance: as the Lord said unto them, *Gen. 1.28. Increase and multiplie.*

2. In respect of the Church and Common-wealth, Matrimonie was appointed as a meane to increase them both with profitable members and instruments, and therefore parents are charged to bring up their children in the instruction and information of the Lord, *Ephes. 6.4.* that they may bee fit to bee employed in the Church and Common-wealth.

3. In respect of God, Matrimonie was instituted principally for the setting forth of his glorie; that the married parties should together better learne to serve and worship God, and to bring up their children in his feare: and in their matrimonie, which is a sweet and amiable fellowship, is set forth that mysticall conjunction which is betweene Christ and his Church, *Ephes. 5.32. Ex Bucan. Vrsin:*

QUEST. XVIII. Of the mutuall matrimoniall duties betweene man and wife.

THE duties to bee performed in mariage are first, such as are common betweene man and wife: as 1. Mutuall love, that they should one love another, to love as they are beloved. 2. Matrimoniall faith, in keeping themselves one to another, not seeking after strange flesh. 3. A communion of their goods, one supplying anothers wants: and a communion of affection, one having a lively fellow-feeling of anothers griefes. 4. The education of their children, wherein both the parents are bound to shew their Christian care. 5. And mutuall hearing and forbearing one another, tolerating their infirmities, ⟨◇⟩ a great desire to have them amended and healed, *Vrsin.*

2. The duties required on the husbands part are: 1. To instruct and teach his wife, and bring her to the knowledge of God, 1 *Cor.* 14.35. 2. To be her head, to protect and defend her from injuries▪ to guide▪ direct, and governe her in discretion, *Ephes.* 5.23. *The husband is the woman's head, as Christ is the head of her Church.* 3. To be amiable unto his wife, not bitter or cruell unto her, *Colos.* 3.19. not to use her as his maid or servant; but as his yokefellow, and collaterall companion and *coadjutrix* in the government of the house. 4. To provide for her all things needfull in sicknes and in health: for hee is worse than an Infidell that doth nor provide for those of his owne house, 1 *Timoth.* 5.8. 5. To honour the wife as the weaker vessell, 1 *Pet.* 3.7. and in his Christian discretion to winne her with lenitie.

3. The speciall duties on the behalfe of the wife are: 1. To shew her care and diligence in preserving of her husbands domesticall estate, and wisely disposing the houshold affaires: as that h•swively Mac•on is described, *Prov.* 31. 2. To give due reverence and honour to her husband, as unto her head, as *Sara* is commended, 1 *Pet.* 3.7. 3. And to bee subject and obedient unto him in all things in the Lord, *Ephes.* 5.22.

QUEST. XIX. Whether marriage be left indifferent to all.

MAtrimonie is neither denied unto any by the divine institution; nor yet commanded unto all: 1. It is lawfull and granted unto all to marrie, if they will: for the Apostle saith, that mariage is honou|rable among all men, *Hebr.* 13.4. because that blessing given unto mariage, *Increase and multiplie*, was gene|rall to *Adam* and all his posteritie. 2. As mariage is not necessarily imposed upon all, so is it indifferent unto those which have the gift of continencie: for although they need not the remedie of ma|trimonie against fornication, having received that speciall gift; yet they may desire mariage for mutuall comfort, and to have issue: and for other ends, whereunto marriage was appointed. 3. But unto those which cannot containe, it is necessarie to use this remedie, and to them mariage is not indifferent. So the Apostle saith, *It were good for a man not to touch a woman: neverthesse to avoid fornication, let every man have his wife, &c.* 1 *Cor.* 7.2. and vers. 9. *If they cannot abstaine, let them marrie: for it is better to marrie than to burne.* 4. But though this libertie be given to use the remedie, yet there must bee a temperate sobrie|tie and moderation, both in the use of mariage, that they doe not give themselves over to fleshly delight, but sometime sequester themselves to fasting and prayer, 1 *Cor.* 7.5. And a comely decencie must bee ob|served both in first and second mariages, not hastily and greedily to fall into them: as among the Ro|mans *Numa* made a law, that a woman should not marrie within ten moneths after her husbands death, *Vrsin.*

2. Places of doctrine.

1. *Doct.* Of the generall and particular contents of this precept.

IN this Commandement under one speciall kinde of adulterie, all other acts of uncleannesse whatsoever are restrained: and whatsoever belongeth unto chastitie, is prescribed and commanded: as these three vertues principally: 1. Chastitie. 2. Shamefastnes. 3. Temperance. The contrarie unto which vertues like|wise are forbidden.

1. Chastitie is commanded, which is a vertue keeping both the soule and bodie chaste, avoiding and shunning all uncleannesse and unlawfull lust, both in mariage, and in the single estate: as also all causes, occasions, opportunities, egging and provoking thereunto, as likewise the effects and inconveniences that ensue thereon. So the Apostle teacheth: *This is the will of God even your sanctification, that yee should abstaine from fornication, that every one of you should know how to possesse his vessell in holinesse and honour, not in the lust of concupiscence, &c.* 1 *Thess.* 4.3, 4.

Contrarie unto this vertue of chastitie are, 1. Such kinds of inordinate lust as are against even this nature of ours, as it is corrupt: as first, the confusion of divers kindes, as when men are given over to vile affections to defile themselves with brut beasts. Secondly, the abuse of the sex, as when men with men worke filthinesse, which was one of the sinnes of the heathen, *Rom.* 1.28. Likewise may the feminine sex be abused, *Rom.* 1.27. Thirdly, when as the lawfull sex is used, but in too neere a degree, as in incest: all these are unnaturall lusts, and deserve of the Magistrate to be extraordinarily punished.

2. Other kindes of lusts there are, which proceed from this our corrupt nature: 1. Fornication betweene parties not married, when as one with one committeth follie, or which is more odious, one with many, which is the vile practice of strumpets and whores. 2. Adulterie, either the one partie being married, and it is called *adulterium simplex*, simple adulterie: or both, which is *adulterium duplex*, double adulterie.

3. There are beside these, evill inclinations of the heart, and inward inflammations, which the godlly doe resist by prayer, and cut off the occasions of them: and the remedie against this kind of lust is marriage, according to S. Pauls rule: *It is better to marrie then to burne*, 1 *Cor.* 7.9.

4. *Shamefastnesse* is here required▪ which abhorreth all kind of turpitude and uncleannesse, being allwaies accompanied with a certaine grieve and feare, lest any thing uncomely should be committed: such was the shamefastnes of *Ioseph*, that being entised often by his shamelesse Mistresse, would not afterward come into her companie,

Contrarie hereunto are, 1. Immodestie and unshamefastnesse, such as was in *Herodias* daughter, that came in impudently and danced before *Herod* and the rest that were at the table. 2. Obscenitie and uncomelinesse in word or in deed, as in *Iosephs* Mistresse, that was not ashamed to move him with her owne mouth to lie with her.

3. *Temperance* is also commanded, which is a moderate and sober use of such things as belong

unto the bodie, as meat and drinke, agreeable for the time, place, and persons, as S. Paul saith, *Be not filled with wine, wherein is excesse*, *Ephes.* 5.18.

Contrarie hereunto are, 1. Intemperance in meats and drinks, as in drunkennesse and gluttonie: 2. Falcesse and superfluitie of meats and drinkes, which breedeth intemperance: as also excesse and pride of apparel, reproved by the Prophet in the daughters of Sion, *Isai.* 3. and other unseemely usages of the bodie, as in painting or colouring the face or haire, as wicked whorish *Leabel* used to doe, 2 *King.* 9.30. 3. Contrarie unto this moderate temperance, is in another extreme superstitious and immoderate abstinence, such as was that of the Heremites and Anachorites, that with too rigorous abstinence and fasting did oppress nature, *Vrsin.* 4. As in temperance in diet is forbidden, as the nourishing cause of lust, so also in all other kind of behaviour: as the wantonnes of the eye, which opened as it were a window unto that great sinne of adulterie, which *David* committed with *Bathsheba*, 2 *Sam.* 12. Likewise obscenitie and uncomelinesse in speech: for evill words corrupt good manners, 1 *Cor.* 15.33. *Simler.* But these two last rehearsed are rather opposite unto the second vertue of shamefastnesse before rehearsed.

3. Places of Controversie.

1. *Confut.* Against the Anabaptists and Nicolaitans, which make their wives common.

Thou shalt not commit adulterie, &c. First, seeing this precept commandeth chastitie in the married estate to be preserved, the Nicolaitans, and heretikes called *Gnostici*, are condemned, which as of other things, brought in a filthie communitie and mutual commixtion of their wives, *Bucanus*. Contrarie to the Apostles doctrine, *To avoid fornication, let every one have his wife*, 1 *Cor.* 7.2. that is, the wife ought to bee proper and peculiar to the husband, and the husband likewise to the wife: for the honour of mariage is stained when the mariage bed is defiled, and therefore the Apostle putteth them both together, *Heb.* 13.4.

2. *Confut.* Against the Maniches and Marcionites that condemne mariage.

FURther, this Commandement forbidding the violating of mariage by adulterie, and all other uncleane and unlawfull lust, consequently alloweth the wholesome remedie of mariage, against the old heretikes, the Maniches, Encratites, Marcionists, *Chrysost. hom.* 12. in 1 *Timoth. Ambrose* addeth to these the Patri|tians, in 1 *Tim.* 4. that condemned mariage, as being instituted of Satan: whose wicked opinion is blas|phemous against God, upon whose blessing, (*Increase and multiplie*) dependeth the procreation of chil|dren, which is the specia|l fruit of mariage: And they contradict the holy Apostle, who saith, *That mar|riage is honorable, &c. Hebr.* 13.4.

3. *Confut.* Against the Romanists that forbid Mariage.

THirdly, the Romanists are here confuted, that enjoyne single life unto their Priests, as more agree|able unto their orders, which they thinke are defiled and polluted by mariage: and they count that to bee the more holy state among them, and such to bee most religious, which are entred into a vow of single life: so that although they doe not in open blasphemie condemne marriage, as the other wicked heretikes, which made the devill the author thereof, yet they speake falshood through hypocrisie, and under pretence of greater holinesse, condemne the holy institution of marriage, so that they cannot escape the censure of the Apostle, which calleth it a doctrine of devils to forbid to marrie, 1 *Tim.* 4.1.3. Neither can they shift it off by saying, that they doe not forbid mariage generally: no more did the Maniches, who allowed their hearers, such as were lay men, to marrie, but denied that libertie to their Clergie, whom they called their elect and chosen men, *August. hares* 46. And the Heretickes called *Apostolici* would not permit such to marrie, as had made a vow of single life, being not able to performe it, *August. hares.* 61. So the Romanists hold it unlawfull for their votaries to marrie, though they bee never so weake and unable to performe their vow. It is evident then, that whereas S. *Paul* giveth libertie to everie man for avoiding of fornication, to have his wife, 1 *Cor.* 7.2. and againe he saith, that mariage is honorable among all men, *Hebr.* 13.4. the practice of the Romanists not allowing their Clergie and Monkes to marrie, doth contra|dict the Apostolical doctrine. And beside, by this restraint of marriage, they give occasion of adulterie, for|nication, and other uncleane lusts, seeing they restraine the remedie against these enormities, which is lawfull and honest marriage: and so they are apparent transgressors of this precept: Herein they are not unlike to those old Heretickes, called *Origeniani turpes*, the filthie Origenists, who, as *Epiphanius* writeth of them, rejected marriage, and yet gave themselves to lust, and some of them went in the habit of Monks, professing solitarie life, and yet were defiled with uncleannesse, *Epiphan. hares.* 63. Such were the Monks in Poperie, given over to al filthinesse, as their hypocrisie was notably discovered in the suppression of their uncleane cages and cells here in England. See more hereof, *Synops.* pag. 260, 261, &c.


4. *Confut.* Against Aquinas, that saith in the matrimoniall copulation there may be mortall sinne.

HEre by the way some exception is to be taken unto certaine positions of *Thomas Aquinas*, who con|futing those who affirmed, *Commixtionem viri & uxoris non esse sint peccato*, that the accompanying of the husband with the wife could not bee without sinne, setteth downe these conclusions: 1. That *con|junctio aliquando non solum est sine peccato, sed etiam ad meritum vita •ternae*: that such conjunction is sometime not only without sinne, but meritorious

also of eternall life. 2. *Quando est cum intentione procreanda proles, vel reddendi debiti, &c.* when in the matrimoniall act there is an intention of procreation, or of rendring the mutuall debt of marriage, it is an act of justice, and so without sin at all. 3. *Aliquando est cum peccato veniali, &c.* sometime it hath a veniall or small sin, as when neither of the two former intendments do concur. 4. *Quando autem excedit, ut si posset se extenderet in alium, tunc est mortale, &c.* but when this matrimoniall

copulation exceedeth the bounds, that if it might bee, it would extend it selfe to another, then it is mortall, *Thomas in opuscul.*

Contra. 1. No act of righteousness in man can be meritorious of eternall life; seeing our best workes are imperfect, and betweene the merit and worke there must be a proportion and kinde of equalitie: but so there cannot bee betweene our imperfect workes, and such a perfect and infinite reward: The Apostle saith, *That the afflictions of this present life are not worthie of the glorie which shall be shewed unto us, Rom. 8.18.* If the suffrings of the Saints are not meritorious, much lesse their actions.

2. When matrimoniall conjunction is applied to the right end, it is without sinne, as *S. Paul* saith in the like case, *Let him doe what hee will, he sinneth not, 1 Cor. 7.36.* that is, materially he sinneth not: the thing which hee doth is no sin, neither is it a sinfull act: but yet there may bee some blemish and imperfection in the manner: seeing our best actions are stained, as the Prophet saith, *All our righteousness is  filthie clouts, Isai. 64.4.*

3. If veniall sin be taken for a small offence, wee denie not, but that such blemishes are found in matrimoniall duties, which are tolerated and covered in mariage, according to that excellent saying of *Augustine; Libidinis voluptas, non propter nuptias cadit in culpam, sed propter nuptias accipit veniam:* The pleasure of lusts doth not take blame because of mariage, but for mariage sake doth receive pardon: *Lib. 1. de concupis. cap. 15.*

4. But mortall or deadly sin in mariage there is none, that is, in his sense, haynous and grievous: for if his meaning be, that the fleshly desire would extend it selfe to another, that is, coveteth strange flesh, this is not incident unto any act of mariage, but is a violating of mariage, by adulterous and unchaste thoughts: And if there could be any such mortall and deadly sin in the duties of mariage, what is become of that saying of the Apostle, concerning the giving in mariage, *Hee sinneth not? 1 Cor. 7.36.* which also may bee understood of the duties of mariage. *Augustine* hath this worthie saying, *Sicut bono uti malè malum est, ita male•ti bene bonum est: benè utitur bono continentiam dedicans Deo, bono utitur malè continentiam dedi|cons idolo; malo utitur male concupiscentiam relaxans adulteri•, bene utitur malo concupiscentiam restrin/g•s connubio:* As it is evill to use a good thing evill, so it is good to use an evill thing well; as hee useth a good thing well that dedicateth his continencie unto God, hee useth a good thing evill that dedica|teth his continencie to an Idoll: hee useth an evill thing evill, that doth loose the reines of his concupis|cence to adulterie, he useth an evill thing evill, who restraineth his concupiscentie to matrimonie, *August. cont. Pelag. 1.19.* If he doe an evill thing well, that limiteth and keepeth his concupiscentie within the bounds of mariage, hee then cannot sinne mortally.

V. Confut. Against Tostatus that would not have simple fornication punished by humane lawes.

Against *Tostatus*, here also worthily exception is taken, who justifieth this defect and imperfection in humane lawes, he meaneth such as are practised among the Romanists, which doe not punish simple fornication: these are his words, *Injustissima civilis lex esset, quae retrices tolleret*; That should be a most unjust Civill law, which should take away strumpets, and punish simple fornication, &c. Wee will see and examine his reasons.

1. Civill lawes are only to restraintsuch sins, whereby justice is violated, and injurie done unto another, but in fornication there is no act of injustice, *Non est ibi aliqua persona cui inferatur injuria*; There is no person there to whom any injurie can bee done.

Contra. There is a manifold wrong committed in single fornication: 1. They offer wrong and dishonour unto Christ, in making the members of Christ, the members of an harlot, 1 *Cor.* 6.15. 2. They injurie themselves, in sinning against their owne bodies, in defiling and polluting them, *ibid.* vers. 18. 3. They doe wrong unto their posteritie, bringing upon them the shame of bastardie, making them illegitimate, and disenabling them to inherit.

2. If humane lawes should punish fornication, it would give occasion unto adulterie, incest, Sodomitrie, seeing the most in a common-wealth are weake and imperfect, and if they were restrained from this smaller vice, they would fall into greater enormities.

Contra. 1. As though God hath not appointed a remedie against fornication, and all other uncleannesse, by lawfull matrimonie: shall men make themselves wiser than God, and seeke to cure one evill by another?

2. And thus the divine order is perverted among the Romanists: for they restraints marriage, and give way unto fornication, and therefore it is no marvell, if among them such unnaturall lusts doe reigne. *Bernard* well sheweth the reason thereof, *Tolle de Ecclesia honorabile conjugum*, &c. Take away from the Church honorable matrimonie, (he saith not, take away harlots, and brothel houses, as *Tostatus* doth) shall ye not replenish it with incestuous persons, with concubinaries, Sodomiticall vices? &c. *super Cant. serm.* 66.

3. Humane lawes are not to forbid all sinnes, because *Homo legem ponens non potest dare gratiam praeservativam*, &c. because man making a law, cannot give preserving grace to keepe it: and this was the cause, why *Lex Mosis non prohibebat omnia vitia*, *Moses* law did not forbid all vices, because therein was no grace given, or helpe ministred to avoid them: therefore some things were permitted among them, as to take usurie of the Gentiles, to give a bill of divorcement, and such like. So *Tostatus quæst.* 23.

Contra. 1. By this reason humane lawes should forbid no sins, because Gods word, not mans law, giveth grace to abstaine from any sin. 2. Neither is there any sin forbidden in the new Testament against the morall law, which is not prohibited in the old: as it may appeare by our blessed Saviours interpretation of the law, *Mat.* 5. wherein he giveth no new law, but only expoundeth the old. 3. Though *Moses* law gave no grace to keepe it, yet because it was a Schoolemaster to bring us unto Christ, *Gal.* 3.19. it was fit it should be a perfect law, and containe a strict rule of all righteousness▪ that men the rather should bee driven unto Christ, seeing themselves to come so farre short. 4. The toleration of some things among the Israelites, for

their hardnesse of heart sheweth not a defect in the law, but an imperfection in them, that could not bee▪ subject to the perfect rule of the law. 5. And concerning the punishment of fornication, it was not omitted in *Moses* law: for although fornication with one were recompenced with

marriage, and paying of the dowrie, *Deut.* 22.24. yet if a daughter in Israel did play the whore, she was stoned to death, *ibid.* vers. 21. And seeing the law saith, There shall not bee a whore of the daughters of Israel, *Deut.* 23.17. how dare any defend the tolerating and suffering of whores in a Christian Common-wealth?

4. Morall observations.

1. *Obser.* Against shamelesse adulterers, that thrust themselves into the Congregation of the Lords people.

Thou shalt not commit adulterie. This sin being so haynous in the sight of God, whereby both the ordinance of God is perverted, and matrimoniall faith mutually given violated, and the Temples of the holy Ghost defiled: hereby their impudencie, unshamefastnesse, and profanenesse is evident, that being guiltie of this sin, dare presume to come into the Lords house, to offer themselves to heare the Word, to receive the Sacraments, or communicate in any other exercise of religion, against whom the Prophet thus enveigheth: *Will you steale, murther, commit adulterie, &c. and come and stand before me in this house, where upon my name is called, and say wee are delivered, though wee have done all these abominations? Ierem.* 7.9. Chrysostome well sayth to this purpose: *Non est locus hic lupanar, sed Ecclesia; si membra meretricis habes, abesto ab Ecclesia, ne praesentiâ tuâ sordescat:* This place is no brothelhouse, but the Church; if thou hast the members of an harlot, absent thy selfe from the Church, lest it be defiled by thy presence, &c. *homil.* 62. *super Ioan.*

2. *Obser.* Against fornication.

AND let not onely adulterers take heed unto themselves: even fornication, between those that are not married, is a grievous offence before God, who will not onely judge adulterers, but whoremongers also, *Hebr.* 13.4. And that saying of the Apostle may bee applied against fornication, as well as adulteries *Know yee not, that yee are the Temple of God? &c. if any man destroy the Temple of God, him shall God destroy,* 1 *Cor.* 3.16. Whereupon Augustine thus writeth: *Non vis corrumpi domum tuam, quare corrumpi Dei?* Thou wouldest not have thine house corrupted, or defiled, why then doest thou corrupt the house of God? *lib.* d. in *chord.* cap. 9. And these mischiefes fornication bringeth with it: 1. *Perdit anima*, The fornicator destroyeth his owne soule, *Prov.* 9.18. *Hee knoweth not, that the dead are there, and that her guests are in the depth of hell.* 2. *Consumit substantiam*, He consumeth and wasteth his substance, *Prov.* 6.16. *Because of the whorish woman, a man is brought to a morsell of bread.* 3. *Vilificat prolem*, It maketh their posteritie vile and base, as the Apostle sheweth, *Otherwise were your children uncleane,* 1 *Cor.* 7.14. that is, without mariage. 4. *Privat honore, &c.* It depriveth of honour, and purchaseth an everlasting blot, *Prov.* 6.32. *Hee shall find a wound, and dishonour, and his reproach shall never bee put away,* Thomas in *opuscul.*

3. *Obser.* Against disguising of the bodie and uncomely apparell.

Augustine sheweth, how this Commandement is otherwise transgressed, by light behaviour, disorderd apparell, disguising of the bodie: *Habitus impudicus corporis est nuntius adulterini cordis;* The unshamefast behaviour of the bodie is the messenger of an adulterate heart: *Superflua & inordinata capitulatura, vestimentorum muliebrium affectata similitudo,* as, Superfluous and inordinate haire, and affectation of womens garments, &c. And in women, *Fucata facies, capillorum nativi coloris adulteratio:* A painted face, colouring of the haire, imitating the fashion of mens garments, &c. *August. serm.* 347. The one S. Paul reproveth in men, 1 *Cor.* 11.14. *Doth not nature it selfe teach you, that if a man have long haire it is a shame unto him?* The other S. Peter reprehendeth in women, *As their broidred haire, and gold put about, and the putting on of apparell,* 1 *Pet.* 3.3.

The eighth Commandement.

1 Questions discussed.

QUEST. I. Whether the stealing of men only bee forbidden in this precept.

Vers. 15. *Thou shalt not steale.*] R. Salomon is of opinion, that only the stealing of men is prohibited here: because that kinde of stealth onely was punished by death, other kinds of theft by restitution either of double, or quadruple.

Contra. 1. It doth evidently appeare, that all kinde of theft, and not that of men onely is here forbidden, by these two reasons: first, because the Morall law only, as grounded upon the law of nature, did binde both Iewes and Gentiles, the Judiciais only concerned the Israelites: therefore if other thefts had beene restrained only by the Judiciais, and not by the Morall law, the Gentiles would not have condemned the stealing of goods, as well as of men, as they did. Secondly, the Judiciais did only binde the people after they were delivered unto them, not before: but it was a sinne to steale in Israel, even before they had received the Judiciais. 2. The ground of his opinion is not found: that the breach of every morall law was punished by death: for the coveting of a mans ox or asse, though this coveting had proceeded to act, was not judged worthie of death, *Tostat. qu. 24.*

Page 343

QUEST. II. Of the order and phrase used in this precept.

Thou shalt not steale. 1. Next unto those wrongs which either are done unto a mans single person, as in offering violence to his life; or in *persona conjuncta*, in his coupled and conjoynd person, namely his wife, in committing adulterie: next after follow those injuries which concerne his substance, and such things as appertaine unto him, *Thomas in opuscul.* 2. And first of all, *prohibentur nocumen•a, quae infertimur facto*, those hinderances are forbidden, which are done in fact: then those, *quae inseruntur verbo*, which are done in word: as in 9. precept, *Thou shalt not beare false witnesse*, *Lryan.* 3. But here this word *theft* is more generally taken, *quam apud jurisc•nsu tos*, than among the Lawyers, *Borrah.* for it signifieth *quamlibet alienae rei usurpationem*, any kinde of usurping of that which is another mans, *Gloss. interlinear.* 4. And the reason why all violence, fraud, circumvention is prohibited under the name of theft, is, *Furandi verbum posuit, quod ut probros•m omnibus naturaliter exhorrent:* He useth the word *stealing*, which all men by nature doe abhorre is ignominious, that we might the better be perswaded to abstaine from all kinde of theft, *Calvin.* For men cunningly doe glose and colour their vicious and corrupt dealing with honest names: as fraud and deceit is called wit; and cunning getting of other mens goods, providence. The Lord therefore to meet with all such daubing, doth call things as they are, and sheweth how that before him all such wrong-doers are held guiltie of theft.

QUEST. III. Of the generall heads of the things here prohibited.

THree things in generall are forbidden in this Commandement: 1. The unjust getting of other mens goods, which is, 1. Either by rapine or violence, either of sacred things, or of prophane and com|mon. 2. Or else by theft and pilfring. 3. Or by deceit, circumvention, and fraud.

2. All dammages, discommoditie, or hinderance, which either is brought upon another, by hatred, evill will, enmitie: or else which is not turned aside, and declined from our brother, it being in our power.

3. The abuse of mens goods and substance is likewise here condemned, either in the evill bestowing, and expending of them in vaine and unprofitable things: or in the unjust holding and possessing, and not employing of them when necessitie requireth, *Simler.*

QUEST. IV. Of Sacrilege.

The first generall transgression then is in sacrilege, which is the stealing either of any sacred thing, appointed for holy and sacred uses, out of any place, sacred or prophane; or of any prophane and common thing out of a sacred place. And this sacrilege is of two kinds: it is either of things spirituall, or of things externall and temporall: of this latter sort are these: 1. The wilfull stealing and withdraw|ing of such things as are ordained to holy and divine uses: which kinde of sacrilege is strictly punished by humane lawes. Such was the sinne of *Achan*, in stealing the wedge of gold, and the Babylonish gar|ment, which God had consecrate to his treasure, *Iosh.* 6.19. and for the same offence hee was stoned to death. 2. When the Church goods are imployed to another end, than for the which they were first given to the Church: which was to maintaine the ministerie of the word of God and Sacraments, to re|lieve the poore, to maintaine the edifices of the Church. Let such therefore looke unto it, as live of the tithes and revenues of the Church, being lay men, not called to the office of teaching, instructing and spirituall feeding. 3. They abuse the Church goods, which either give themselues to idlenesse, living of the tithes and offerings, but feed not the people: such are idle, carelesse, and negligent pastors: or those which mispend them in riot and excesse, as in keeping haukes, hounds, in dice, cards, and such like, as doe the Romane Cardinals and Prelates: all these are guiltie of Church robbing and sacrilege, *Simler*.

QUEST. V. Whether it be lawfull to convert things consecrated to Idolatrie, to other uses sacred or prophane.

HEre it will bee questioned, what is to be thought of the converting and turning of such things to religious uses, which were bequeathed to superstition, whether therein any sacrilege may be com|mitted or not. The answer is this: 1. That it is lawful from superstitious and no true religious uses, to con|vert such bequests to the true service of God, and therein no violence is offered at all to the will of the dead: for their generall intendment is observed, the applying of them to sacred uses, 〈◇〉 the parti|cular use bee not kept, which they, led with the error of the time, intended, *Simler*▪ So the Lord comman|ded, that the silver and gold and brasse in Iericho should be consecrate to the Lords •urie, *Iosh.* 6.19. which had beene before abused to idolatrie. 2. Where excessive and superfluous legacies have beene given to such uses, it is lawfull for the Civill Magistrate, reserving a sufficient maintenance for the service of God, to dispose of the overplus of such gifts for other publike uses, as to support the necessitie of the Crowne and State, to maintaine maimed souldiers, and such like, and to applie them to other lawfull and profitable Civill uses: as *Iehu* converted the house of *Baal* from a superstitious and idolatrous, to a civill and pub|like use, *2 King.* 10.27. *Iosias* also defiled and polluted the high places, *2 King.* 23.8. that is, cleansed them of those superstitions there practised, and turned them to prophane and common uses. Hereunto is a|greeable that Imperiall law, *Cod. lib. 1. tit. 14. leg. 5. Omnia loca quae sacris veterum error deputavit, nostrae rei jubemus sacrari, &c. Honor. Theodos.* All those places which have beene in the error of former time ap|pointed to sacred uses, wee bid to bee joyned to our treasure, &c. Yet so, as it was provided by another law, that sufficient should bee reserved for the use and exercise of Religion: as *Cod. lib. 1. tit. •. leg. 9. Anastasius* the Emperour decreed that the possessions of Heretikes should be confiscate to the Prince, yet so, as that the Oratories and places of prayer should still bee maintained. 3. But it will bee objected, that great miracles have beene shewed in such places, and they extraordinarily punished from heaven, that in|vaded them, and offered violence unto them. Hereunto wee answer: 1. That such things also fell o•t

even among the Heathen, they which violated their Idoll Temples, were strangely punished, as *Brenn*•• when hee invaded the Temple at *Delphos*: the reason hereof was, because they did it not

of any hatred to superstition and Idolatrie, and zeale to the true worship of God, but of a prophane and irreligious minde, and so the Lord punished their prophanesne: and they which attempted such things, might bee tyrants and otherwise wicked persons, and therefore the Lord did take occasion thereby to punish their crueltie and tyrannie. 2. The Apostle sheweth that Antichrist shall come with lying signes and wonders by the working of Satan, 2 *Thess.* 2. and therefore, such strange things might bee wrought in such places by Satan, for the further advancing of superstition, *Simler*.

QUEST. VI. Of the sacriledge of spirituall things.

BUt mention was made before of spirituall sacriledge: which is, when *Ecclesia verbi Dei pr•dicati*, & *sacramentorum administratio aufertur*, the preaching of the Word, and administration of the Sacra|ments is taken away from the Church, *Simler*. 1. In these two things consisteth this spirituall theft and sacriledge: *Contraria veritati dogmata praedicant*: They doe preach doctrines contrarie to the truth, and, *quotidie de Ecclesiae gregibus rapere festinant*, they doe daily snatch and take with greedinesse from the flockes of the Church, *Hierom. in Abdiam, cap. 1.* 2. *Hierome* also to this purpose alleageth these two places of S•ipture, *Ierem. 23.30. I will come against the Prophets, saith the Lord, that steale my word every one from his neighbour:* and *Ioh. 10.8. All that ever came before mee are theeves and robbers:* they were the false Prophets, that beguiled and deceived the people, *Hierom. in epist. ad Ephes. cap. 4.*

QUEST. VII. Of Simonie.

VNto *Sacriledge*, *Simonie* is cosen germane, which also is committed about holy things, when they are abused by buying and selling unto priva•• gaine. And this Simonie is of two sorts: 1. Either direct and immediate Simonie, when things meereley spirituall are bought or sold, *Gehezs* sold spirituall things for money, exacting a reward of *Naaman* for the gift of healing: and for that his sinne he was punished with Leprosie, both hee and his posteritie, 2 *King. 5.* *Simon Magus* would have bought spirituall things, *Act. 8.* *Basting*. Of this kinde are they which sell their prayers, or the Sacraments of the Church for money: as the Pharisies, that under colour of long prayer, devoured widowes houses. Such are the Popes chapmen, the Pardoners that went up and downe with Popes pardons, to sell remission of sinnes for money, and soule Priests, that would bee hired for money to sing Masses: they also which shewed the re|liques of Saints, and kept pilgrimage Idols, gathering thereby unto themselves no small advantage, as *A|lexander* the Coppersmith did at Ephesus, by making silver shrines for *Diana*.

2. Their is another kinde of Simonie, which is not of meere spirituall things, but of the Ecclesiasti|call places, functions, and renewes, which are ordained for Ecclesiasticall and religious uses: such is the buying and selling of Churches and Benefices by Patrones, and their Clerkes, whom they present: for these by a consequent doe also buy and sell the mysteries and Sacraments of the Church, when as the pla|ces and functions are set to sale, wherein, and whereby those holy rites are dispensed. *Thomas Aquinas* doth very fitly apply that saying of Christ against all those which thus enter corruptly into the Church, *Iohn. 10.* Hee that entereth not in by the doore, but climeth up another way, is a theefe and a robber. *Thom. in opuscul.* So much of the theft of sacred things.

QUEST. VIII. Of common theft, with the divers kinds thereof.

THE other kinde of theft is of things that are prophane and civill, which are of two sorts, either publike or private. 1. The publike theft is either direct: when as the publike treasurie is robbed, which is much greater than the theft of private things, because it redoundeth to the hurt and losse of many. Hereunto may be adjoynded the defrauding of such gifts as are bequeathed to publike uses: as *Iudas* was a theefe in robbing the almes of the poore. 2. Indirect publike theft is when they which are put in trust with the common goods, doe waste and mispend them: as

Demosthenes said, when a poore theefe was led to pri|son by the officers: *Parvum furem à majoribus duci*: That a smal theefe was carried by the greater theeves.

Private theft is either by taking the things belonging to others, consenting, or deteyning and with|holding them: the first is distinguished in respect of the matter, the things that are stollen and taken away, or the ⟨◇⟩ The things are of foure sorts: 1. Of men, which kinde of theft was punished by death by the law of ⟨...⟩ . 21.16. 2. Of cattell, as the stealing of Oxe or Sheepe, which theft was puni|shed by restitution, *Exod.* 22.1. 3. Of goods, which are called moveables, whereof see the law, *Exod.* 22. 7. 4. In remooving of land markes, which kinde of theft concerned their lands and possessions, *Deut.* 19. 14. Now theft also differeth in the manner: for it is either committed by privie and secret stealth, which wee call pilfring and filching, of which kinde the Prophet *Ieremie* speaketh, chap. 2.26. *As a theefe is a|shamed, when he is taken*: or by breaking into houses, *Exo.* 22.2. which is commonly called *Burglarie*: or by open force and violence: such is robbing by the high way: whereof mention is made in the parable of the Samaritane, of the man that fell among theeves, and was wounded, and left for halfe dead, *Luk.* 10.

This kinde of private theft is also committed by consenting, and being accessarie thereunto, *Psal.* 50. 18. *When thou seest a theefe, thou runnest with him*: such are those also which give entertainment to theeves, and are their receivers, to keepe such things as are stollen: which kinde of confederacie with theeves is punished by humane lawes, *Simler*:

Further, they are guiltie also of theft, that detaine and withhold the goods of others, as they which finde things that are lost, and doe not restore them. Likewise they which borrow things of their neigh|bour, and doe not make them good. See the law, *Exod.* 22.14. They which are indebted to others, and have no care to pay their debts, but runne away with others goods: such are fugitives, and voluntarie bank|routs.

Page 345

All these are held guiltie of this sin of theft before God, and obey not the Apostles rule, *Give to all men their duty*, *Rom.* 13.7. And verse 8. *Owe nothing to any man, but love one another*. Where the Apostle maketh two kinde of debts: whereof the one may be so paid, as nothing remaine of the debt: the other is alwaies in paying, and never paid, which is the debt of charitie, *Marbachius*.

QUEST. IX. Of the divers kinds of transactions and contracts.

There remaineth the third branch of the first generall kinde of theft, and that is by fraud and cir|cumvention: which is of two sorts, either in such actions and contracts as are lawfull of themselves, or by such acts and devices as are altogether unlawfull. Now just and lawfull transactions and contracts are of divers sorts, and namely these ten, in buying and selling, giving, exchanging, pawning, trusting, farming, copartnership, tenure for service, hiring, lending and borrowing: all which may bee brought to these two heads: all these alienations are either both of the use and right and ownership of a thing, or of the use only, and each of them either for ever, and in perpetuall, or for a time only. 1. Buying and selling is a bargaining for an equivalent price, for any thing both in right and in use. 2. Giving is a franke donation of a thing without any satisfaction or recompence. 3. Exchanging, when one thing is given for another of like value. These transactions are perpetuall, both of the right of a thing, and the use. For the use only and not the right, are these that follow: 4. Morgaging, or laying to pawne, when house or land, or any other thing is con|veyed over to another for a certaine time, til some condition required be performed. Contracts, which con|cerne the use only, are these also: either for a time: 5. As committing a thing to ones trust to keepe. 6. Let|ting out any thing to farme for a certaine rent. 7.

Copartnership; when one putteth in the stocke, another employeth his paines, and are agreed to divide the profit. 8. And when one taketh any ground by tenure, and holdeth it for doing of some kinde of service. 9. Hiring, when one for his money hath the use of a thing. 10. When the use of a thing is granted without paying any thing for a time. *Vrsinus*.

QUEST. X. Of the divers kinds of fraud and deceit used in contracts.

NOW in these lawfull kinds of contracts, the frauds which are usually committed are these: 1. In the matter and substance, and qualitie of the thing transacted, and bargained for: as when sophisticate and deceitful ware is uttered for that which is good and sound: as wine mixed with water in stead of good wine and spices ungarbled, and refuse, for good and merchandable spice: the like deceit may be in cloth, in come, and all other kind of Merchandize: as *Amos* 8.6. the rich covetous say, *That wee may buy the poore for silver, &c. and sell the refuse of Wheat*. 2. There may be deceit in the quantitie, when as the seller useth false weights and measures: therefore the law saith, *Levit.* 19.35. *You shall not doe unjustly in judgement, in line, in weight, or in measure*. 3. When too great a price is exacted, and the buyer is not ashamed to aske double the price of his ware, and sometime take it also: as the Prophet crieth out against the covetous men, that did sell corne, and *Made the Ephah small and the shekel great, Amos.* 8.5. They made the measure lesse, and the price greater, *Genevens*. 4. Deceit also may be used in the coyne, as in clipping it countersetting, and corrupting it, *Simler*. And therefore it is said, that *Abraham* weighed unto *Ephron* silver, 400. shekels of currant money among Merchants, *Gen.* 23.16. it was both weight, and currant money, not sophisticated 5. As in bargaining by selling, so in other contracts the like deceit may bee practised: as in *hiring*; when either the hireling doth not his service faithfully or truly, but doth his businesse with eye-service, which the Apostle reproveth, *Ephes.* 6.6. or when the master that hireth, detaineth the hirelings wages, or keepeth it backe by fraud, *Iames* 5.4. as in paying lesse than hee should, or with bad money, or obtruding and thrusting upon them other base commodities in stead of their wages, *Simler*.

QUEST. XI. Of unlawfull and cosening trades.

THE other kind of fraud is, when meanes and devices are used altogether unlawful: as by usurie, (where|of wee shall have occasion to intreat more fully upon the 22. chapter) by dicing, carding, or using any other unlawfull games: by monopolies, forestalling of commodities, and ingrossing of them to enhance the price: and whatsoever is gotten by any unlawfull calling, practice or exercise whatsoever, *Simler*. To make a lawfull vocation and calling three things are requisite: 1 *Persona legitime ordinata* the, person must be lawfully ordained, and called, no usurper, nor intrudet. 2. *Officium legitimum*, &c. The office it selfe must be lawfull: and *opus executionis legitimum*, the execution of the office must bee lawfull, as proceeding from faith, referring all to Gods glorie, and from charitie, intending no hurt to our neighbour: in some dealings not all, but certaine of these are wanting: as the first, when any not called to the office of teaching, yet usurpe the tithes of the Church, appointed for the maintenance of Teachers: they faile in the next, who exercise no lawfull office or calling, as *Alexander* the Copper-Smith, that grew rich by making silver shrines for *Diana*, *Act.* 19. They offend in the third, which having an office, yet abuse it: as *Zacheus*, that before hee was called, used forged cavillation in pilling and polling his brethren, *Luke* 19.8. But in these unlawfull trades before spoken of, as in usurie, carding, tabling, and such like, all these are missing for the trade it selfe being unlawfull, none can be lawfully called unto it: neither can that which is unlawfull bee exercised either with faith or charitie.

QUEST. XII. How this precept is broken by procuring our neighbours ◇ .

NOW wee are come to the second generall breach of this Commandement, as in observed before, *quest.* 3. which is in the hinderance that by our meanes commeth to our brother: which is commit|ted two wales, either in procuring the same to bee done, or in suffering it to bee done.

1. They which of evill will and envie seeke their neighbours hinderance in his goods or cattell▪
 〈◇〉 offend against this precept: as the setting on fire of corne or houses. See the law against such, *Exod.* 22.6. in trespassing upon a mans ground, by feeding it with his cattell: *ibid.* vers. 5. in hurting, mayming or spoyling that which is our neighbours, *ibid.* vers. 14.

2. They offend here also, which doe not helpe their neighbour, when it is in their power, and rescue him, and that which belongeth unto him: therefore the law of *Moses* prescribeth, that if a man meet his enemies Asse or Oxe going astray, hee should bring him home: and helpe up his Asse lying under his burthen, *Exod.* 23.5. If this service of love must bee performed to an enemy, much more to our neighbours and friends.

QUEST. XIII. Of the abuse of mens goods and substance, another generall transgression of this precept.

The third generall transgression followeth, which is in the abuse of mens substance and goods, which is of two sorts: 1. When as goods are evill employed, and unprofitably spent: as 1. In bestowing cost, and giving rewards to procure mischief to others: as wicked *Haman* promised to bring ten thousand talents of silver into the Kings treasurie, to have the Jewes destroyed, *Ester* 3.9. 2. In spending it vainely, as in play, and gaming, in riotous living, in whoring, and such like: as the prodigall child wasted his fathers patrimonie. 3. In consuming the substance in prodigall and superfluous expences, as in keeping of haukes and hounds, for men of meane estate, by which meanes they are made unable to give unto the poore.

2. The other abuse is the miserable keeping and hoarding up of wealth, and not using of it toward the relieving of others necessitie: as in comforting strangers, succouring of the poore, redeeming of captives, and such like. It was the rich mans condemnation, that suffered *Lazarus* to starve at his gate for want of reliefe. These before God are guilty of theft, in denying that to the needie brother, which his necessitie requireth; and therefore the Wiseman saith, *With hold not the good from the owners thereof, though there bee power in thine hand*, *Prov.* 3.27. and what owners hee meaneth, not only the possessors, but even those whose povertie requireth it, the next verse sheweth: *Say not to thy neighbour, goe and come againe, and to morrow I will give thee, if now thou have it*. Nay some are so miserable, that they defraud their owne soule, *Eccles.* 4.8. and are theeves to their owne bellie, *Simler*.

2. Places of doctrine.

1. *Doct.* Of the generall and particular contents of this precept.

Thou shalt not steale, &c. The scope and end of this precept, is to preserve the particular right and interest which God hath given to every one in the goods and possessions of the earth • and it forbid|deth all theft, fraud, violence, whereby our neighbours outward and temporall state is empayred and hindered; and it contrariwise commandeth to defend, as much as in us lieth, our neighbours state, and to give unto him what is his due, *Vrsinus*.

These then are the particular vertues here prescribed, with the contrarie vices: 1. Iustice and equitie, in contracts and bargaines is commanded; not to use fraud or deceit, or to practise unlawfully to 〈◇〉 other mens goods: but to give unto every man that which is due unto him, and to deale justly, plainly, and sincerely with all, as wee our selves would bee dealt with: which is grounded upon that principle of the law and nature, *Whatsoever you would that men should doe unto you, doe unto them*, *Matth.* 7.12.

Contrarie hereunto is all in justice, and wrongfull usurping of other mens goods, or attempting the same by violence, fraud, or theft: the divers kinds whereof are before in the severall questions

handlled at large. So the Wiseman saith: *Intend no hurt against thy neighbour, seeing hee doth dwell without feare by thee, Prov. 3.29.*

2. Here is also commanded contentment of mind, that wee be contented with that portion which God hath given unto us, not greedily desiring any thing of another mans. So the Apostle saith, *Godliness is great riches, if a man be content with that hee hath, 1 Tim. 6.6.* And againe, vers. 8. *Therefore, when wee have food and rayment, let us therewith be content.*

Contrarie hereunto is, 1. Covetousnesse and discontent in one extreme, namely, the defect, as the Preacher describeth the covetous man, *There is no end of his travaile, neither can his eye be satisfied with riches, Eccl. 4.8.* 2. And in the other extreme of excesse, is nicenesse and morositie, not to take or receive those things which one may safely accept and use: as the begging Friars, which thought themselves defiled with taking of money, yet loved it well enough.

2. *Faithfulness* is another vertue, both in using diligence in our vocation, that wee may have to support our necessities, as the Apostle adviseth: *let him that stole, steale no more, but let him labour and worke with his hands, &c. Ephes. 4.28.* as also in shewing an honest care in preserving and saving the goods of another, as *Iacob* carefully kept *Labans* sheepe, enduring both the frost of the night, and the heat of the day, *Genes. 31.40.*

Contrarie hereunto are, 1. unfaithfulness in having no care to save the goods of another: such a one is the unfaithfull Steward in the Parable, that was accused for wasting his masters goods, *Luk. 16.1.* 2. Idleness and negligence: the idle and slothfull, *S. Paul* calleth inordinate walkers: and giveth this rule concerning such that hee which would not worke, should not eat, *2 Thess. 3.10.*

Page 347

Now it will be here objected, that this vertue of *Fidelitie* belongeth unto the fifth Commandement, as it is before rehearsed among the duties there prescribed, and therefore appertaineth not to this place. The answer is, that the same vertue, in respect of divers ends and offices, by the which vertues are distinguished, may be referred to sundrie Commandements: and so the grace and gift of faithfulness, as it concurreth with obedience, and dutie to Superiours, belongeth to the fifth precept; but as it respecteth the preserving of anothers goods and substance, it hath the proper place here.

3. *Liberalitie* is commanded, which is a franke and voluntarie collation or bestowing of ones substance upon those which want, discerning discreetly, to whom, where, when, and how much to give: such an one was *Iob*, *Who did not eat his morsels alone, &c. hee did not see any perish for want of cloathing, &c. Iob 31.17-19.*

Contrarie hereunto are, 1. Sparing niggardlinesse, such as was in *Nabal*, that would afford nothing to *David* in his necessitie: 2. And vaine prodigalitie, such as was in the prodigall child, *Luk. 16.*

4. *Hospitalitie* is a kinde of liberalitie, which is especially extended to and exercised towards stranger, and chiefly such as are exiled and banished out of their owne countrie for the Gospell and the truth sake: for this vertue is *Lot* commended, *Heb. 13.2.*

Contrarie hereunto is inhumanitie toward strangers: such was the crueltie of the Egyptians toward the Israelites, that sojourned among them.

5. *Frugalitie* joyned with *parsimonie*, is a vertue also hitherto belonging, which is a thriftie saving of such things as God sendeth, and a provident employing of them to some profit: whereby one is made more able to give, and to shew his liberalitie: for *frugalitie* and *parsimonie* are the two upholders and maintainers of true liberalitie: for without *frugalitie*, liberalitie will degenerate into *niggardlinesse*: and without *parsimonie* into *prodigalitie*. Of this *frugalitie* and *parsimonie* our blessed Saviour gave example, when hee commanded, after hee had fed the multitudes in the wilderness, that the broken meat should bee reserved and kept, *Mark. 8.*

Contrarie hereunto are, 1. Undiscreet wasting of the goods, and unnecessarie liberalitie, or rather superfluous *prodigalitie*: as in *Herod*, that promised, if it were to the one halfe of his kingdome, for a pleasing and wanton dance, *Mark. 6.* and the diseased woman had spent all shee had upon Physicians, and was never the better, *Mark. 5.26.* 2. And niggardly sparing, when there is necessarie cause of spending: as hee that pincheth his owne bellie, and defraudeth his owne soule, *Ecclesiast. 4.8.* And such an one was that miserable man that *Ambrose* speaketh of: *Cui si quando •vum appositum esset, conqueri solebat, quod pullus occisus esset*: Who, if an egge were set before him, would complaine, that a chicken was killed, *lib. de Naboth cap.2.* hee could not afford himselfe an egge to eat.

3. Places of Controversie.

1. *Controv. and Confut.* Against the Anabaptisticall communitie.

Thou shalt not steale. This precept overthroweth that error which first among the Heathen was maintained by *Plato*, that all things among men ought to bee common: the same also was held by the Heretickes called *Apostolici*, and in these daies by the Anabaptists: for if there were a communitie of goods, then no man should have a propertie in any thing, and so there could not bee any theft: this law then maintaineth every mans peculiar and severall right and interest in that which hee hath. First their objections shall bee answered, that labour to have a communitie.

1. *Object.* The Apostles had all things common in Ierusalem, *Act. 2.44.*

Answ. 1. That custome was then both easie, because they were few: and necessarie▪ for if they had not sold their possessions, and so made the use common, they by violence should have been stripped of them: now there is neither the like facilitie nor necessitie. 2. That communion was voluntarie, not imposed upon any; for it was in their choise, whether they would sell their possessions or not: as *Peter* saith to *Ananias*, *Act. 5.4.* *After it was sold, was it not in thine owne power? Vrsin.* 3. Neither were all things common among them: they had some things private and peculiar to themselves: as *Mary* had her proper house and dwelling in the citie, *Act. 12.12.* *Simler.* 4. Beside, this was not the generall custome of the whole Church: for in *Achaia* and *Macedonia*, there was gathering made for the Saints at Ierusalem: it was then particular for that place, and peculiar to that time; therefore a generall rule for all times and places cannot bee taken from thence, *Simler.* 5. Neither were then things so indifferently common▪ as that every man might take what hee would: but the things in common were distributed according as every one had need, *Act. 5.35.*

2. *Object.* Christ saith to the young man, *Mark. 10.21.* *Goe and sell all that thou hast, and give to the poore: Ergo,* wee must doe the like.

Answ. 1. That was a personall precept and belonging to those times: So the Apostles did leave their parent• and their houses, but wee are not commanded now to doe the like, *Simler.* 2. Beside, our Savi|our so said to shew how farre hee came short of the perfection of the law, and to humble him that thought so well of himselfe. 3. Further, our blessed Saviour saith not, make thy goods common, but, give unto the poore: which are two divert things, *Vrsin.*

3. *Object.* The Apostle saith, *All things* ◇◇ *yours*, 1 *Cor.* 3.21. *Ergo*, all things ought to bee common.

Answer. 1. The Apostles meaning is, that all things were ordained for their good, whether life or

death, things present, or things to come. 2. Hee speaketh not of a common possession of all things in right: but that they are common in use, they had *jus ad rem*, *non jus* •*nre*, right to the thing, not in the thing, *Vrsin*.

Now on the contrary, that it is lawfull for Christians to retaine a severall right and propertie in those things which they possesse, it may thus appeare: 1. The Scripture alloweth contracts, as buying and selling: as *Abraham* bought a buriall place of *Ephron*, *Gen.* 23. *David*, the threshing floore of ◇◇, 2. *Sam.* 24. but there can be no such contracts *ubi non sunt distincta rerum dominia*, where there are ◇◇ distinct properties in things. And if they shall object, that these examples of the old Testament belong not unto us: wherein they shew their blasphemous error seeing the Apostle saith▪ that *whatsoever is* ◇◇ *is written for our learning*, *Rom.* 15.4. wee have the like warrant in the new Testament▪ how the Disciples of our blessed Saviour bought such things as were necessarie, *Ioh.* 4.8. and 6.5. chap. 13.♦♦.

2. The giving of almes is every where commanded in Scripture: but men are not to give almes, but of their owne. If there were no particular propertie in things, but one had as good right as another, neither should men have wherewith to give almes, neither should there need any almes at all.

3. Riches are the gift of God, *Prov.* 10.22. *The blessing of the Lord maketh rich*: and chap. ♦2.2. *The rich and poore meet together, the Lord is the maker of them all*: therfore the Lord alloweth distinct ◇◇ in things, without the which none should bee richer than another.

4. The Lord himselfe appointed, that the tribes with their severall lots and possessions should bee distinguished: and therefore the fact of *Naboth* is defended and justified, because he would not part with the inheritance of his fathers.

5. Many examples may bee produced, not onely out of the old, but the new Testament also, of divers of the Saints, that had their proper possessions and goods, as *Tabitha*, *Act.* 8. that made ◇◇ for the poore: of *Lydia*, *Act.* 16. who was a seller of purple.

6. It is lawfull for a Christian to have proper servants, much more his proper goods: for the ◇◇ possession of servants seemeth more to bee against the freedome and libertie of nature, than of ◇◇ and lands: but the distinction betweene masters and servants is not taken away, but continued and ◇◇ in the new Testament, *Ephes.* 6. and in other places: much more distinct possession of things, ◇◇ ▪

4. Morall Observations.

1. *Observ.* To take heed even of the smallest theft.

THou shalt not steale. In that this precept is propounded in generall, no quantitie prescribed or limited of that which is stollen; it sheweth, that all kinde of theft is condemned, even in the least and smallest things. And so the Apostle saith in generall words, *Let him that stole, steale no more*, *Ephes.* 4.28. And the reason is: *Non id quod furto ablatum est, sed m•ns furantis*

attenditur: Not what a man stealeth, but the minde of him that stealeth is considered: *Hierome*. For in fornication and adulterie▪ whosoever it is, rich or poore, faire or deformed, with whom the 〈◇〉 is committed 〈...〉 *fornicatio & adulterium*, it is one kinde of fornication and adulterie: so is it in theft▪ *Quomocumque servus abstulerit, furti crimen incurrit*: How little soever the servant stealeth from his master, he incurreth the crime of theft, *Hieron. in Epist. ad Tit. cap. 2*. Hereby therefore al are to bee admonished that they take heed even of pilfring small things: for it is Satans subtiltie, from stealing of a pi• or point, to draw such on to pence, and pounds, and greater thefts: it is good therefore to take heed in the beginning.

2. *Observ.* All deceivers and extortioners are accounted before God as thieves.

FVrther, seeing in this precept all kinde of purloyning that which is anothers is forbidden, by deceit▪ guile, fraud, violence, oppression; it is evident, that all such fraudulent practices are accounted in the sight of God no better than theft: which *Zacheus* considering, maketh the like restitution of fourefold, for that which hee had gotten by forged cavillation, *Luk. 19.8*. as if hee had directly stollen it. 〈◇〉 then the name of a theefe is odious and ignominious, let al such circumventers of their brethren, 〈◇〉, deceivers, extortioners, leave such wicked trades, unlesse they will bee ranged in the ranke of the theefe•.

3. *Observ.* Of the greatnesse of the sinne of theft.

THis sinne of theft, of what kinde soever, though many make light account of it, is for many reasons to bee shunned and abhorred of all: 1. *Prima sumitur ex gravitate*: The first is taken from the greatnes thereof: for theft in some cases is compared to murder, *Ecclesiastic. 34.22*. *The bread of the 〈...〉 the life of the poore, hee that defraudeth him thereof, is a murtherer*. *Secunda ex periculi qualitate*•: The second reason is from the qualitie and condition of the danger: for in other sinnes satisfaction is 〈...〉 than in theft: where before effectuell repentance can bee wrought restitution must bee made of the thing taken away, and of the losse that came thereby▪ *Tertia ex talium 〈...〉*: The third is by 〈...〉 of such things as are wrongfully gotten: for they neither profit spiritually▪ *Pro. 10.1*. *The 〈...〉 of wickednes profit nothing*: Almes given of evill gotten wealth availeth not: neither doe they profit temporally: for such unrighteous substance doth not prosper: as the Prophet saith into cruell oppression, *Thou hast consulted shame unto thine owne house, by destroying many people*. *Thomas 〈◇〉 soul*.

The ninth Commandement.

1. Questions discussed.

QUEST. I. What it is to answer a false testimony.

Thou shalt not beare false witnesse, &c. The word here used is *ghanah*, or as *Oleaster* readeth, without any asperation at all, *anah*: which signifieth properly to answer: and accordingly it receiveth divers interpretations: 1. It seemeth specially to be understood of false testimony publikely, when one is asked of the Judge, and so answereth falsly. 2. It may be also thus expounded, that although hee be his enemy that is knowne to hate him, yet he should not be answerable therein, in shewing hatred againe, in being a false witnesse. But the other sense is more fit and agreeable here. 3. Sometime this word signifieth to heare: as *Psal. 143.1*. *Heare my prayer, O Lord, &c. and answer mee*: and in this sense this precept as well forbiddeth to heare and receive a false testimony, as to speake it, *Oleaster*. 4. Because the other word he• used, *ghed*, signifieth a witnesse, as well as the thing witnessed, that is, the testimony it selfe; some of the Hebrewes read thus in the vocative case: *Thou shalt not speake, or testifie, ô false witnesse!* but then the sense should bee imperfect: the better reading therefore is, the *testimony of falsehood*, or

false testimony, than *false witnesse*, as *Montanus*, unlesse a word be supplied thus: *Thou shalt not testifie (as) a false witnesse*, *Calvin*.

QUEST. II. Whether false testimony in judgement be here only forbidden.

R. *Salomon* thinketh that in this precept only such false testimony is forbidden as is committed publickly in judgement. But that cannot be, for these reasons: 1. Because backbiting and slandering also is a breach of the Morall law, and if it should not be restrained here, it cannot be referred unto any other precept, and so the Morall law should be defective: and that other kinde of false witnesse bearing, than publickly in judgement, is against the Morall law, and not onely against *Moses* Judicials, it is evident by this, because these offences were even odious among the Heathen, that were not bound to *Moses* Judi|ciall lawes, *Tostat*. 2. Seeing God in the former precept shewed, *sibi curae esse omnium fortunas, famam, qua longe pretiosior, neglexisse*, that he had care of all mens goods, it is not like hee would neglect their same, which is more precious, *Calvin*. But the fame and good name of our neighbour is not onely hurt and hindred by false testimony in publike, but by private false reports also. 3. *Coram Deo consentur false testes*: They are held as false witnesses before God, who by what meanes soever doe defame their bre|thren, *Calvin*.

QUEST. III. How divers wayes a false testimony is borne.

THis false testimony or witnesse bearing, 1. is not only by word of mouth, but also by writing, libell|ing, and such like: for hee that by any such meanes doth bring anothers name in question, speaketh also by his penne and writing: yet the lively testimony by voice more hindreth a mans good name, and maketh him more infamous, than the discrediting by any libell: for he that slandereth by his owne mouth, is sooner beleevd than a libeller, who is not knowne, and in concealing his name, hee maketh the slander or misreport to be more suspicious, *Tostat. qu. 25*. 2. Yea this false testimony may be in the suspition of the minde: when men are too ready to thinke evill of their neighbours, and apt to beleev false reports against them: for herein charity is violated; which is not suspicious, *it thinketh no evill, it beleeveth all things, it hopeth all things*, 1. *Cor. 13.7*. *Calvin*.

QUEST. IV. Who is to be counted our neighbour.

ANd our neighbour, 1. is every man, whosoever: *Secundùm naturam omnes propinqui sumus*: By na|ture we are all neighbours, *Tostat*. and even strangers are our neighbours, as our Saviour expoun|deth in the parable of the Samaritane; who was found to bee more neighbour unto the man that fell among thieves, than either the Priest or Levite, that were of his owne nation. 2. But there are degrees in neighbourhood: *Magis tenemur bene agere vicinis, qui sunt proximi, &c*. Wee are more bound to doe well to those neighbours, who dwell neere us; and among them, *consanguineis*, to those which are our kinsmen, than unto others, *Tostat*. So the neerer in kinred, or acquaintance our neighbour is, so much is the sinne the greater, and more unnaturall, in speaking evill of them: as *Psal. 50.20*. *Thou sittest and spea|kest against thy brother, and slanderest thy mothers sonne*. 3. Yea if a man bee a false witnesse against him|selfe, he hath transgressed against this precept: *quando regulam diligendi à seipso accipit, &c*. seeing a man taketh a rule from himselfe of loving his neighb•ur: *Thou shalt love thy neighbour as thy selfe*, *August. lib. 1. de civitat. Dei, cap. 20*.

QUEST. V. What conditions must concurre to convince one of falshood.

A *False witnesse*. As generally in this precept, we are commanded to speake the truth, as *Psal. 15.2*. *He that speaketh the truth in his heart*, is one of those that shall dwell in the Lords Tabernacle: so all falshood and untruth is condemned, *Proverb. 12.22*. *Lying lips are an abomination to the Lord*: and in making of a lye, or telling an untruth, there are three things to be considered: 1. In respect of the matter,

that it bee false, which is testified or told, and so the signes agree not with the things, nor the words with the minde: 2. The minde must be considered: there must be *Voluntas fallendi*, a desire to deceive, therefore S. *Paul* promising to goe into Spaine, though he went not, because he was letted, being kept in prison at Rome, deceived not, because he had a purpose to goe, if he had not beene hindred. 3. There must bee also *cupiditas fallendi*, a desire to deceive, *Simler*. Therefore he which uttereth an untruth unwittingly, thinking it was a truth, is not guilty of wilfull falshood.

QUEST. VI. Of the divers kindes of lies.

NOW there are usually made three kindes of lies: 1. *Perniciosum*, a pernicious lye, which tendeth to the hurt of another, in his life, name, or goods; this is the worst kinde of lye: such was that lye and dissimulation of *Simeon* and *Levi*, who falsly promised marriage with their sister unto *Sichem*, if they would be circumcised. 2. There is *mendacium jocosum*, a pleasant lye made in meriment and sport, which is not so grievous as the other, because here is not *cupiditas fallendi*, a desire to doe hurt, or deceive: as such a lye the old Prophet made, to bring backe the man of God againe, 1. *King*. 13. which tended to his great hurt, though the other intended it not: but this kinde of offence is so much the greater, *Cum quis ex assuetudine delectatur mentiando*, if one make a common practice and custome thus to lye, *Tostat*. as jesters and parasites doe. 3. *Mendacium officiosum*, an officious lye, when one telleth a lye to doe another good, as to deliver him from danger, as some thinke *Rahab* did, to rid the spies from that present perill: this kinde of lye of all the rest is most excusable; yet it cannot simply be justified, for every lye in it selfe is evill, and contrary to the truth, and so displeasing unto God, *Simler*. *Tostat*. But this kinde of lye hath no excuse or defence at all, if a man lye for his owne profit and advantage, as *Ananias* and *Sapphire* did, *Act*. 5.

QUEST. VII. Some cases wherein the truth is not uttered, and yet no lye committed.

BUT there are some cases, wherein the truth is not according to the literall meaning of the words uttered, and yet no lye or falshood committed: 1. As when some part of the truth is concealed: as hee which hath a thousand crownes, lieth not, if he say he hath 600. So *Jeremy* lied not, when he was willed by the King to tell the Princes, that he intreated him, not to be sent unto *Iehonathans* prison house, *Ierem*. 38.26. that was part of his speech with the King, but not all. Therefore the Philosopher is deceived, who maketh two extremes of the truth, the defect, and the excesse: for there may be a defect, not in telling all the truth, as I have shewed, and yet no lye. 2. Neither alwayes in the excesse is a lye committed: as in the *Hyperbolicall* speeches in Scripture, which must be understood not after an *Arithmeticall*, but a *Geometrical* proportion, serving only to set forth the excellency of the thing so described: and so in other like figures and tropes, which are for elegancy of speech, *Simler*.

QUEST. VIII. How the truth may be uttered, and yet this Commandement broken.

SOMETIME the truth may be uttered and testified against our neighbour, and yet this Commandement may be transgressed even in speaking the truth: and that is, 1. When any one discovereth the sinnes of his neighbour of rancour and malice: for then, *Sinistra excusabimus, non nisi vera crimina nos protulisset* We use a vaine excuse, that we speake but the truth in ripping up his faults, *Calvin*. For wee have broken charity in so doing: for the Wise-man saith, *Hatred stirreth up contentions, but love covereth all trespasses*, *Proverb*. 6.12. 2. When the rule of the Gospell is not observed, to tell our neighbour his faults privately first, before we make them publike: therein we also offend, and that two wayes: first, *Quia transgreditur ordinem, quem Christus posuit in corrigendo*: because he transgresseth the order set by Christ, in correcting of offenders, *Matth*. 18.11. And againe, *Quia ex mala intentione agit*, because he doth

it of a bad intention to hurt his brother, *Tostat. quaest. 25. 3.* But two cases are excepted, wherein this private admonition is to be omitted: first, *Si judicialiter inquiratur*: if the offence be judicially inquired of; then one is not to conceale the faults which he knoweth by another: for in this case he need not tell it to the Church, that is, to the Judges and Governours, because it is knowne to them already. Another case is, where the offence, though not yet acted, but intended only, concerneth the whole State, wherein there is danger in concealing: in such offences complaint may bee first made to authority: for of such trespasses our blessed Saviour speaketh not, but only of those which are private and particular: *If thy brother trespass against thee.*

QUEST. IX. Of the divers kindes of false testimonies.

BUT now let us proceed to examine the particular kindes of false testimonies, which are of two sorts: 1. In doctrine, which either concerneth God and religion, or the knowledge of humane Arts. 2. In the affaires of the life: and that either publike in judgement and making of covenants; or private, which is either in testifying falsly against others, or giving a false testimony of our selves, *Marbach. Simler.* Of these now in their order.

QUEST. X. Of a false testimony in matters of religion.

FIRST, a false testimony is in doctrine: 1. In matters of religion: as, *Cum in religione à vera fide discitur*; when as in religion any depart from the analogy of faith, *Marbach.* As they which maintaine heresie and false doctrine; or which for feare in time of persecution, deny the truth; or such as handle the word of God impurely, and mingle with it their owne traditions, and fables: all these are false witnessess

Page 351

against God and his truth. And therefore *Augustine* inferreth well, *Si mendacium quod adversus vitam cujusquam temporalem dicitur, detestabile est, &c.* If a lye which is made against any ones temporall life, he detestable, much more, if it be against life eternall, as every lye is that is made in doctrine of religion, &c. And to this purpose *Augustine* produceth that saying of *S. Paul*, 1. *Cor. 15.15.* *We are found false witnesses against God* (namely, if the dead rise not againe) *for we have testified of God, that he hath raised up Christ: August. de mend. ad Rom. cap. 12.* But because this kinde of lying in causes of religion is a transgression of our duty toward God, it more properly belongeth to the first Table, being a breach of the first Commandement, *Simler.*

QUEST. XI. Of falshood and errour in

ANOTHER kinde of falshood in doctrine, is, *artibus vel à vero*, when in arts and disciplines, *Marbach.* As when, and false opinions are maintained in, Physicke, or any other and profession, as *Anaxagoras* that the was blacke. Now these errors are dangerous in three respects: . Because of the, *Error turpis*, error of it selfe is a beastly and filthy, thing. 2. The cause thereof is arrogancy and pride: Sophisters, to shew their wit, will take upon them to defend errors, and strange opinions. 3. But the greatest regard of the inconvenience that often ensueth, for by such errour in opinion, many seduced also to in action, and which is worst of all, such Sophistry from oftentimes into Theology and Divinity, *Simler.*

QUEST. XII. How falshood is committed in judgement.

FALSHOOD in judicall acts, is diversly committed: 1. By the false and unjust accus therefore the Law saith▪ *Levit. 19.16.* *Thou shalt not stand against the blood of thy neighbour*: that is, accuse

him wrongfully, and being his life in danger. 2. The Judge offendeth, in giving false judgement, *<◇>*. 19.15. *Thou <◇> not the •justly in judgement.* 3. The actuaries also, and ministers of unjust Judges, and guilty of the same offence, *Isay 10.1. W•unto them that decree wicked decrees, and write grievous things.* 4. The Advo|cates and patrons of causes, that defend▪ false titles, and set a faire shew on bad causes: as *<◇>* abused his eloquence in disgracing of *Paul, Act. 24.1.* 5. False witnesses especially transgresse this Commande|ment, because upon their testimony resteth the whole proceeding in judgement.

QUEST. XIII. Of the danger of bearing false witness in judgement.

COncerning false witnesses: 1. He is not only a false witness, that testifieth that which is false against his brother, as such were the false witnesses against *Naboth*, but hee also which concealeth the truth, of feare, hatred, or malice, whereby the truth is overthrowne. 2. Yet there are divers degrees in bearing of false witness: for a false testimony is more hainous in causes criminall, and in those which are capitall, and concerne ones life, than in civill, and such as bring not the life in danger: and those which are brought to effect are more odious, than where they fa••e of the effect, as when the Judge suspecteth such witnesses, and giveth no credit unto them, *Simler.* 3. But generally to be a false witness, is a grievous sinne, for he sinneth against God, whose name he taketh in vaine, he abuseth the Judge, oppresseth the in|nocent, condemneth his owne soule, *Simler.* And three wayes doth a false witness commit great impiety: *ex viol•tione justitiae*, because by his meanes justice is violated: *ex persurio*, by being perjured: *ex men|dacio*, by his lying: so in every false testimony there is a treble sinne, *Thom. Aquin. 2.2. qu. 70. art. 4.4.* The punishment of a false witness by the Law of God is retaliation, *Deut. 19.19. You shall doe unto him, <◇> he thought to have done unto his brother:* So *Haman* was hanged upon the same gibbet which he had made for *Mardoche*: and *Daniels* accusers were cast into the Lions den, whither he was condemned before. By the Roman Lawes, which were contained in the 12. Tables, a false witness was condemned to be throwne downe headlong from the mount *Tarpeye*.

QUEST. XIV. Of the detorting and wresting of words to another sense• another kinde of false testimony.

NEither are they onely false witnesses, which doe bring in a false record against any of such things as were neither said nor done: but he also is a false witness, *Qui non eodem sensu dicta intelligit, quo dicuntur*, which understandeth ones sayings in another sense than they are spoken, as they are said in the Gospell, to be false witnesses against our blessed Saviour, that detorted and depraved his words, as though he had spoken of the destruction of the materiall Temple, whereas he spake only of the dissolution of the Temple of his body, which he would raise up in three dayes, *Matth. 26.61.* The like false witness was suborned against *Stephen, Act. 6.14. Wee have heard him say, that this Iesus of Nazaret shall destroy this place, &c. Basting.* But *Hierome* observeth further, that they did not only pervert th•sense and meaning of our blessed Saviours words, but invert and change the words themselves: for Christ said, *Solvite tem|plum hoc*, destroy ye this temple, *Ioh. 2.19.* but they alter the words thus, *I can destroy this temple:* But he said, *Destroy it you, not I: Non licitum est ut nobis ipsi inferamus manus*, it is not lawfull for us to lay hands upon our selves: they adde further, *and build it againe in three dayes:* But our Saviour, *ut ostenderet ani|mal• & spir•s templum*, &c. to shew that he meant a living and breathing temple, said, *I will raise it up in three dayes, Hierom. super Matth. 26.*

QUEST. XV. Of the violating of faith in leagues and covenants.

THere remaineth another kinde of publike false testimony, which is in the violating of league•, *<◇>*, and covenants: 1. This *S. Paul* reckoneth among the sinnes of the Gentiles, *Rom. 1.3•.*

that they were truce-breakers: and for this special fault were the Carthagineans noted, with whom it was usuall to falsifie their faith, so that it grew into a proverb, *Pu•ica fide•*, the Carthagineans faith. Of the same kinde was that sacrilegious and impious breach of faith, in that great massacre in France, and 〈◇〉 slaughter practised by the Papists upon the Protestants, against their faith given, and covenants of peace made betweene them. 2. This violating of faith, as it is a breach of an oath, and so manifest perjury, is referred to the third precept: but in regard that promises are falsified to men, it appertaineth hither to this Commandement, *Siml*. 3. Of this kind was that dissembled covenant, and agreement 〈...〉 and *Levi*▪ and the Sichemites, and 〈◇〉 slaughter of the •ibeonites, contrary to th• 〈...〉 that *Ioshua* formerly had made with them, for the which the Lord was angry, and 〈...〉 land with famine in *David* 〈...〉 . *Sam*. 21.1.

QUEST. XVI. Whether are more grievous, publike or private false witness-bearing▪

NOW follow such false testimonies as are committed privately: in the which in generall▪ 〈...〉 be observed: 〈...〉 false testimonies, which are publike in judgement 〈...〉 than those which are out of judgement, both because publike witnesses speake upon their oath, and so are more credited; and greater infamy followeth upon such a publike testimony, than by a private slan|der: but this must be understood only *materialiter*, materially, in respect of the matter and action it selfe; and 〈...〉 other things being alike: for otherwise, *intentionaliter*, the private slander 〈...〉 a more malicious intent to 〈◇〉 than he which falsly deposeth in judgement: and beside, the 〈...〉, if his false 〈◇〉 touch his neighbours life, is more injurious, than hee which 〈...〉 falsly, where the crime bringeth not the life in question. 2. There is difference and in publike false testi|monies, in respect of the divers action: for there are three kindes of actions or causes: there 〈...〉 civill cause, as in an action of debt, or such like; there is *causa criminalis civiliter* 〈◇〉, a criminall cause, but civilly intended, that is, when the crime only deserveth a civill punishment, as a pecuniary mulct; and *causa criminalis criminaliter intent••a*, a criminall cause, criminally intended, •s to the punishing of the body, or losse of limme or life. The false accusation in the second is more grievous than in the first, where no infamy lieth: and in the third more than in the second, where there is infamy only; but in the third, there is both infamy and punishment, *Sic fere Tostat. qu•st. 25.*

QUEST. XVII. Of the divers kindes of private false testimonies.

* *OF slandering.* Now the particular kindes of false testimonies privately given, are these: 1. 〈◇〉, privy slandering and obtrection of them that are absent▪ This speciall vertue is required of those that shall dwell in the Lords Tabernacle, *He that slandreth not with his tongue, Psal*. 11.3. such an 〈...〉 *Sib•*, that accused *Mephihoseh*. 2. *Sam*. 16.1. and wicked *Doeg*, that by his malicious accusation procured the slaughter of 85. of the Lords Priests, 1. *Sam*. 22.9. and *Haman* which incensed the King against the whole nation of the Jewes, *Esther* 3.9.10. *Pelarg*. 2. Neither they only, which devise the slander are here faulty, but they which willingly receive it, and beleve it: and therefore it followeth in the *Psalm•* 15.3. *He that receiveth not a false report against his neighbour.* *Simonides* the Musician, by the light of 〈◇〉 could reprove one that told him, that many spake evill of him: *Et quando tu desines mihi* 〈...〉, &c. and when wilt thou leave to backbite me with thine eares? 3. They also which suffer one to be slandered in their hearing, and hold their peace, not defending the good name of their brother, are partakers in this sinne: such were the servants of *Saul*, that held their peace when *Saul* charged *Io••than* and *David* to have conspired against him, 1. *Sam*. 22.8. But *Jonathan* dealt faithfully with *David*, delfending him in his absence, before *Saul* his father, 1. *Sam*. 19.4.

* 2. 〈 in non-Latin alphabet 〉, evill speaking, and railing, which *S. Paul* biddeth to be put away, *Ephes*. 4.31. which is of divers sorts: 1. In manifest and open railing to the face, as *Shemei* cursed *David*, 2. *Sam*. 16. 2. In derision and scorning as *Michel* laughed *David* to scorne, 2. *Sam*. 6.

Simler.3. Or in hasty and rash judgement 〈◇〉 *Potiphar* upon the complaint of his wife, without any further examination, condemned innocent *Ioseph* to prison, *Basting*.

*3. Then there is 〈 in non-Latin alphabet 〉, whispering: they which use it are called 〈 in non-Latin alphabet 〉, whisperers, tatlers, *Qui recitant quicquid audiant*, who will tell whatsoever they heare, *Thomas*. Therefore the Law saith, *Th●● shalt not walke about with tales among the people*, *Levit*. 19.16. These are first busie bodies, that doe curiously inquire and aske questions of things that belong not unto them, *They goe about from house to house*, *1 Tim*. 5.13. then they are pra•lers, that clacke in every corner whatsoever they know, and so they are the sowers of dissention, and makers of strife, which is one of the six things which the Wise-man ab|horreth, *Prov*.6.19.

*4. Hitherto belongeth also 〈 in non-Latin alphabet 〉 flattery, who seeke altogether to please, and doe uphold them, upon whom they fawne, in their sinnes. 1. The scope and end of such flatterers is their owne profit and advantage and therefore they attend upon rich men, and specially in Princes Courts: as such there were in *Sauls* Court, of whom *David* complaineth, *They flatter with their tongues, and speake with a double* 〈◇〉, *Psal*. 12.2. 2. Of these there are two sorts: for there are some flatterers in the callings of religion as

Page 353

false Prophets, and flattering Preachers, that sooth up men in their sinnes: such were they whom *Eze|chiel* describeth, *chap*. 13. that did sow pillowes under all arme-holes. There are other flatterers in civill affaires: such was *Iehonada•*, that applied himselfe to 〈◇〉 filthy humour, 2. *Sam*. 13. thinking there|by to insinuate himselfe unto him, being the Kings eldest sonne, *Pelarg*. 3. A double mischiefe commeth by these flatterers; for they both corrupt them whom they flatter, and nourish them in their evill, and feed their humorous disposition, as the people puffed up *Herod* in pride, by their flattering acclamations, that it was the voice of God, not of man, *Act*. 12. So *Alexander* and *Nero* were corrupted by flattery, and of good Princes became most cruell Tyrants, *Simler*. Therefore *Di•g●●s* said well, that it was better to fall upon 〈 in non-Latin alphabet 〉, Crowes, than 〈 in non-Latin alphabet 〉, flatterers: for they did but devoure the body, these did devoure the soule. And beside this mischiefe, flatterers procure great hurt unto those whom in their flattery they ac|cuse and traduce: as *Do•g* was the cause that 85. Priests were put to the sword, *Simler*.

5. Another kinde of false testimony is 〈 in non-Latin alphabet 〉, all kinde of lying, and false speaking: * for lying lips are an abomination to the Lord, *Prov*. 12.22. The beginning of lying was from the Devill, *Ioh*. 8.44. *When he speaketh a lye, th•n speaketh he of his owne: he is a lyer, and the father thereof*; and the end of liars is to be cast into the lake that burneth with fire and brimstone, *Basting*. *Pelarg*. Of the divers kindes of lies see before *quest*.6.

QUEST. XVIII. Of a false testimony, which a man giveth of himselfe.

NOW remaineth the last kinde of false testimonies, when one is a false witnesse of himselfe: and here|of there are two sorts: 1. Arrogancy and vaine ostentation, when any maketh his boast of vertue, and piety, which is not at all in him: such the Prophet *Esay* meaneth, *chap*. 65.5. which say, *Stand apart, came not neare me, I am holier than thou*. Such was the Pharisie, that vaunted himselfe before the Lord of his fa|sting and almes. 2. The other is coloured and cloaked hypocrisie: such was that of the Pharisies, that un|der pretence of long prayer devoured widowes houses, *Matth*. 23.14. these 〈◇〉 gaine and profit the end of their religion. Another sort of

hypocrites make the praise of men the scope of their dissimulation: such were also the Pharisees, that caused a trumpet to be blown before them, when they gave their almes, and used to pray in the corners of the streets, that they might be seene of men, *Matth. 6*. Like unto these Pharisaicall hypocrites were the Monkes in Popery, that through a pretence of religion, gathered infinite wealth and riches, possessions and lands, unto their Monasteries and Cels. All these are enemies to the truth, and maintainers of falshood, making a lye of themselves, *Simler*.

3. Places of Doctrine.

1. *Doct.* The particular vertues commanded, with their contrary vices forbidden.

IN this Commandement generally is commanded the love, confession, and defence of the truth: and contrariwise is forbidden all lying, falshood, dissimulation: 1. The first vertue then here required, is the love of the truth, and the franke confession thereof with the mouth, and practice in the life: therefore the Devill though he sometime speake the truth, yet because he loveth it not, hee is not of the truth, neither can be said to be true. The confession of the truth, as it concerneth the glory of God, belongeth to the third Commandement; but as it respecteth the good of our neighbour, it is referred to the ninth. Concerning this inward love, and outward profession of the truth, the Prophet *David* saith,* describing a righteous man, *Psal. 15.2. And speaketh the truth in his heart.*

Contrary hereunto are, 1. In the defect, all kinde of lying whatsoever, dissimulation, fraud, circumven|ting, flattering: such the Prophet noteth, *Psal. 12.2. They speake deceitfully every one with his neighbour, flattering with their lips, and speake with a double heart: the Lord cut off all flattering lips.* 2. In the excesse, there is 1. an intempestive and unseasonable confession of the truth: concerning the which, our blessed Saviour giveth this caveat: *Not to give holy things unto dogs, nor to cast pearles before swine, Matth. 7.6.* not in all places, and before every one to utter every truth. 2. *Curiosity*, which is to enquire things unnecessary, or unsearchable: as the Apostles were inquisitive after the time of restoring the Kingdome to Israel: to whom our Saviour maketh this answer, *That it was not for them to know the times and seasons, which the fa|ther hath put in his owne power, Act. 1.7.*

2. Here is required that vertue called *Candor*, which is a favourable interpreting of mens doings and sayings, taking all things in the better part, and hoping the best,* where there is no evident cause to the contrary: which is an especiall fruit of charity, as the Apostle sheweth, *1 Cor. 13.7. It beleeveeth all things; it hopeth all things.*

Contrary hereunto are, 1. In the defect, first perversenesse, taking all things in the worst part, and wre|sting mens sayings and doings to another sense than they meant: as the false witnesses did those words of our blessed Saviour, *Of the destroying the temple, and raising it in three dayes:* which he meant of the temple of his body, they turned it to the materiall temple. Secondly, suspition: when men are ready to take every occasion to suspect their neighbour of evill, which is contrary to charity, *which thinketh not evill, 1 Cor. 13.5.* it is not suspitious. Yet all suspition is not condemned in Scripture: for our blessed Salviour saith, *Matth. 10.16, 17. Beware of men, &c.* And, *Bee wise as Serpents, &c.* There is then a good suspition, and an evill suspition, which are thus distinguished:* 1. The evill suspition is raised without any cause at all, or the same not sufficient: the good ariseth of a probable and sufficient cause. 2. The evill, when upon a bare suspition any thing is certainly concluded: the good leaveth the thing suspected in

suspense and doubt. 3. The evill is, when upon suspition followeth hatred, and an intention to

worke mischief: the good, when one useth his suspicion to charitable and friendly admonition. 2. In the ex|cesse here offendeth the credulous person, that is without all suspicion, where there is just cause: such an one was *Godaliah*, that would suspect nothing of bloudy *Ismael* that was sent to kill him, *Ier.* 40.16. Se|condly, the flatterer erreth here, who upholdeth men in their sinnes, and will not tell them their ◇◇ : therefore *Moses* saith, *Thou shalt not hate thy brother in thy heart, but thou shalt plainly rebuke thy neigh|bour, and not suffer him to sinne.*

3. *Simplicity* and plainenesse is commanded, which is a vertue, whereby one plainly and sincerely pro|fesseth that which is right and agreeable to the truth, without any colouring or cloaking: so in *Nathanie*♦♦ commended for an Israelite indeed, in whom there was no guile, *Ioh.* 1.47.

Contrary hereunto is doubling and dissembling, either in words, or workes, sayings, or doings: so *Ieh*♦*inadab*, that gave that lewd counsell to *Amm*♦*n*, is noted for a crafty and subtile man, 2. *Sam.* 13.3.

4. *Constancie* here required, is a vertue, which persevereth in the truth, being once knowne and apprehended, and not changing, without necessary or probable cause: as *Psalm.* 15.4. *That sweareth to his owne hindrance and changeth not.*

Contrary hereunto are, 1. In the defect, levity and inconstancy, without any just occasion to ◇◇ and change the opinion: as *Saul* in his phranticke fits hated *David*, and sought his life, having confessed his foolishnesse and error before, 1 *Sam.* 26.21. 2. In the excesse, is pertinacie and obstinacie by no reason or perswasion to change an opinion or purpose once conceived: such was *Herods* perversenesse, in keeping his rash oath in beheading of *Iohn Baptist*.

5. *Docilitie*, or willingnesse, or aptnesse to heare and conceive the truth, is joyned with constancie: hereof the Wise-man saith, *Prov.* 21.28. *A false witnesse shall perish, but he that heareth speaketh continually.* He may soone be seduced to testifie falsly, that will receive no other information: but he that is willing to heare, and to be further instructed in the truth, cannot lightly erre, or be deceived.

Contrary hereunto are, 1. In the defect, easinesse to be lead and carried away with every tale, to bee light of beleefe, as *Patiph*♦*r* was against *Ioseph*, without any further examination. 2. In the excesse, not to heare at all what others informe: such an one was *Nabal*, who was so wicked that a man might not speake to him, 1 *Sam.* 25.17.

6. *Taciturnitie*, or discreet silence, is here requisite also: which is to conceale things secret, and not fit to be revealed in time and place. Herein *Rachel* and *Loah*, contrary to the weaknesse of that sex, shewed a good example in keeping secret *Iacobs* purpose of departing from *Laban*, and consenting thereunto, *Gen.* 31.14.

Contrary hereunto are, 1. In the defect: first, *garrulitie*, pratling and talking, to be full of words, with|out reason, and out of season. Such light women the Apostle noteth, 1 *Tim.* 5.13. *They are praters and busie bodies.* Secondly, *futilitie*, in keeping nothing secret, but telling whatsoever they know: as the young man that discovered *Jonathan* and *Ahimaaz*, and told *Absolom*, 2 *Sam.* 17.18. Thirdly, *trea*♦*herie*: as the *Ziph*ius betrayed *David* unto *Saul*, 1 *Sam.* 23.19. 2. In the excesse, are contrary, *morosity*, stub|borne and wilfull silence, not to speake at all, or confesse any thing: Such was *Cain*, that being asked where his brother *Habel* was, stubbornly made answer, *Am I my brothers keeper*, *Genes.* 4.9. And con|cealing of the truth, when it ought to bee revealed: against such unwise uncharitable silence the Wise-man giveth this rule: *Answer a foole according to his foolishnesse, lest hee be wise in his owne* ◇◇, *Proverb.* 26.5.

3. Places of Controversie.

First here that erroneous assertion, which *Hierome* imputeth to *Origen*, commeth to be examined: which is this, *Homo cui incumbit necessitas mentiendi, &c. sic matur inter dum mendario quomodo condi|mento, at{que} medicamento, ut servet mensuram ejus, &c.* He upon whom there lieth a necessity to lye, let him sometime so use a lye, as a sauce or medicine, that he keepe a measure, and exceed not the bounds, &c. *Hieromere* proveth this opinion, and counteth it as one of *Origens* errors, though *Ruffinus* therein finde fault with *Hierome*. See *Hierom. apolog. cont. Ruffin.*

Contra. 1. But there is no necessity of lying at all: *Moriendum est potius quàm peccandum*; We ought to dye rather than finne, and so consequently to tell a lye: *S. Pauls* rule must stand, We must not doe evill, that good may come of it, *Rom.* 3.8. 2. If a lye were tolerable in any case, then chiefly, when by telling a lye one may save his life: but even in such necessity, a lye is not justifiable. *Augustine* saith well, *Me•tiri vis ne moriaris, & meutiris & m•r•ris, &c.* Thou wilt make a lye, lest thou shouldest dye, thou both liest, and diest too: for while thou wouldest shun one kinde of death, which thou mayest deferre, but canst not take away, thou fallest into two; first dying in thy soule, and then afterward in thy body, *August. in Psal.* 30. *Hierome* to this purpose writeth to *Innocentius*, of a woman suspected of adultery, that was tormented and racked to confesse the fault whereof she was not guilty: who in the midst of her tor|ments uttered these words, *Tu testis es Domine Iesu, non ideo me negare velle ne peream, sed ideo mem••• nalle, ne peccem*: Thou art my witnesse Lord Jesus, that I doe not deny it lest I should perish, but that therefore I will not lye, lest I should sinne: *Sic Hierom.* 3. Whereas *Origen* urgeth the example of *Iudith*, that deceived *Holoser•••*, and of *Iacob*, *Qui patris benedictionem artificii impetravit mendacie*: who obtai|ned

his fathers blessing by an artificiall lye: it may be answered, that *Iudahs* example is one of an Apo|cryphall booke, and therefore is of no force: and *Iacobs* example is either extraordinary, and so not to be imitated, or that therein he sheweth some humane infirmity, which is not to be commended: though it pleased God to use it, and dispose of it, for the effecting of his purpose.

SEcondly, the Heretickes called *Priscillianists* held that it was lawfull for their, *M••dacio oculiare hae|resius, & se Catholices singere*: To hide their heresie by telling a lye, and to faine themselves Catho|likes: such a trick also that unreasonable sect of the Family of Love have taken up, who use so to wind away with obscure and intricate termes, when they are examined, that their heresie by their confession can hardly be found out. The *Priscillianists* reasons were these: 1. That it was enough to have truth in the heart, though not in the mouth. 2. And a Christian is bound only to speake the truth to his neigh|bour, but they which are of another religion, are not our neighbours. 3 *Iohn* fained himselfe a worshipper of *Baal*. *Answ.* 1. But *S. Paul* requireth both to beleieve with the heart, and to confesse with the mouth, *Rom.* 10.10. *Peter* denied Christ only with his mouth, not in his heart: *Et tamen laerymis hoc pccatum a••uit*: yet he was faine to wash away this sinne with teares. 2. *Licet aliqua (...) sint •era, &c.* al|though some truths may be hid from him that is not yet initiate in the mysteries of religion; *Non tamen dic•nda falsa sunt*, yet false things are not to be uttered. 3. *Augustine* answereth, that *Iehu* had not a right heare before God, and therefore his example in every respect is not to be justified. So *August. lib. com|mendatium*. But to this last answer, thus much may be added: that *Iehu* his example here is much unlike, for he did not seeke his owne gaine, or propounded his owne safety, but did this in a

zeale to the glory of God: but the Priscillianists intended their owne safety only, and dishonoured God, in spreading their heresie by this meanes: neither for the matter, did *Iehu* speake untruly: for indeed he had a great sacrifice for *Baal*, when he sacrificed his Priests: and in the rest he lied not, but used a kinde of outward dissimulation, which in politike affaires, where the rule of charity is not broken, and Gods glory sought, is not unlawfull.

3. *Confut.* Against *Tostatus* that maketh lies in meriment tolerable.

IN the third place *Tostatus* is here to be dealt withall: whose opinion concerning some kinde of lies, as namely those which are called *mondacla j•c•sa*, lies in meriment, is this: that they are tolerable, *tumea necessitate*, both for necessity sake, because they are made for delight and recreation, which is necessary: and *nulli nocent*, they hurt no body, *qu.* 26.

Contra. 1. Though recreation and delight be necessary, which we grant: for as *quies* rest is necessary for the body, so recreation is for the minde: yet there are other delights and recreations, which may bee used: there is no such necessity, to jest and make sport with telling of lies. 2. And though none other be hurt, yet the lier hurteth his owne soule, because he speaketh not the truth: therefore this kinde of lye is not tolerable. 3. But here we refuse not *Tostatus* distinction of the diversity of recreations that are used among men, and of the divers kindes of men that affect such delights and recreations: whereof he maketh foure sorts: 1. Our blessed Saviour needed no such delight or recreation at all, who as he is read often to have wept, so is he never found to have laughed. For whereas recreations and delights are to succour the infirmity of our nature; Christ being God *Poterat se á conditione mortalinu• defectuosae elevalre, quantum voluit*: could reare himselfe up from all such mortall defect, as he would himselfe, without any such helpe or supportation. 2. There is another sort of perfect men, who are given to heavenly meditation: and their delight and recreation is not *in jocosis mendaciis*, in such jests and meriments, but *in sanctis exhortationibus, & •astis colloqutis* in holy exhortations, and chaste communications. 3. There is another sort in another extreme, who are altogether earthly minded, who, when they wil recreate themselves, *ad lud•s iniquitatis convertuntur*, turne them to the sports of iniquity, as unto eating, drinking, wantonnesse, lasciviousnesse. 4. There are others, *mediocrem vitam tenentes, &c.* which are in the middest betweene these two: *quiaed medias delectationes convertuntur*, which turne them to delights of a middle nature, which are neither spirituall, nor altogether carnall, but honest and seemely recreations. Thus farre *To/status* goeth on well: but in that he placeth merry jests and lies among moderate and tolerable recreations, therein is his error. For that no kinde of lies at all are tolerable, thus briefly I will shew out of *Augustine*, whose reasons (some of them) are these:

1. One reason is taken from the nature of a lye: *Lex Dei veritaes, & quod á vero discrepat, transgredi•ur legem, &c.* The Law of God is truth, and whatsoever differeth from truth, doth transgresse the Law: therefore a lye being a swarving and declining from the truth, transgresseth the Law, and so consequently is sinne. *Lib. contr. mendacium, cap.* 18.

2. By way of comparison with other sinnes. *Cur magis mendacium faciendum, quàm adulterium committendum, &c.* Why should it be lawfull rather to lye, than to commit adultery? *Lib. de mendac. cap.* 8. If it be not lawfull to doe the one upon any occasion whatsoever, then neither the other also: for by adulterry, the body chiefly is corrupted, but by making a lye principally the soule.

3. Divers speciall cases are propounded, wherein, if lying were upon any occasion tolerable, it should seeme to have the most just excuse: but being not allowed in these, it is lawfull in none.

1. It is not lawfull to tell a lye, and commit a lesse evill, *Vt deterius mal•ividetur*, to avoid a greater evill: as if one had rather make a lye, and offer sacrifice to idols, than to ha•e his body

defiled;* which was *Origens* case. For here the case is this, they which force a man to do any unjust thing, threatning that they

will doe a worse, doe in a manner say thus, *Fac tu malè, ne nos faciamus*; Doe thou evill, to prevent us from doing evill: but here this rule ought to be held, *Dehemus propria peccata magis evitare, quam aliena*; Wee must rather shun our owne sinnes than anothers, *August. ibid. cap. 9.* Againe, it is not in sinnes, as in mat|ters of profit in the world, we call not that a losse which is lost upon hope of greater gaine: but it is not so here, *Vt non sit peccatum, quod admittitur, ne gravius admittatur*: that it should be no sinne, which is admitted, lest a greater be committed, *cap. 19.*

2. Neither is it lawfull to tell a lye to save another mans life, for he that lieth slayeth his soule: *Num ergo quis tenetur occidere animam, ut alius vitam corporis servet?* A man is not bound to slay his soule, to save anothers temporall life, nay a man is not bound to lose his temporall life, to save anothers temporall life: *Vt consequatur eternam nostra temporalis relinquend*▪ We must leave our temporall life for anothers eternall life; but to hazard our eternall for anothers temporall, there is no reason.

3. Nay we are not to lye, though it be to preserve the chastity of the body. For, *Magis servende casti|tat animi, quàm corporis*: The chastity of the soule must rather be preserved, than of the body: And againe, *Magis cavenda in peccatis commissio facti tui, quam permissio facti alieni*: In sinnes, we must more take heed of the commission of any fact of our owne, than the permission of anothers fact, *ibid. cap. 20.*

4. *Non mentiendum, aeternae hominis salutis causa*: We are not to lye, no not for anothers everlasting salvation. As if one is in captivity, and not yet initiate by Baptisme, nor perfectly won unto the faith; who is not like to be brought to the faith, unlesse the keepers be deceived by some lye, and he deli•ered out of their hands: for a lye is no more in this case to be devised, than adultery to be committed: *Si•g• non violand• castitat, nec violanda est veritas*: If chastity be not to be violated, much lesse is verity. If then in these speciall cases a lye is not to be admitted, as to avoid a greater evill, to save another mans life, to preserve the chastity of the body, nay not to save anothers soule; then much lesse is it lawfull to make a lye in jest, to shew others sport, and to delight them.

5. Concerning the examples which are objected out of the old Testament, as of *Iacobs* dissimulation with his father, when he got the blessing: of the Midwives excuse, *Exod. 1.* and *Rahabs* made for the spies received into her house; *Augustines* answer is this.

1. *Aut siguratè prolata sunt, at{que} ita non mendacia, &c.* Either they are figuratively spoken, and so no lies: for we must consider, *Non quid in facto dicitur, sed quid in sensu significatur*: Not what is expressed in fact, but what is signified in sense: for as it is no lye in speech, when one word is put for another, as in metaphors and other tropes: so neither is it in matter, when one thing is signified by another.

2. Another answer is: they are not lies which are mentioned in Scripture, *Si figurate sunt dicta*, If they be spoken figuratively; *Si mendacia, non sunt imitanda*: Or if they were lies, they are not to be imitated, *August. lib. de mendac. cap. 21.*

3. *Commendantur comparatione, &c.* They are commended by way of comparison, not absolutely. 4. Con|cerning the excuse of the Midwives, and of *Rahab*, he saith, *Non est*

remunerata fallacia, sed benevolentis, benignitas mentis, non iniquitas mentientis; Their fallacie was not rewarded in them, but their mercy, the benignity of their mind, not the iniquity of their lying; Thus *August. lib. cont. mendac. cap. 17.*

4. *Confut.* Against the Iesuits new trick of equivocating.

FOurthly, that late taken up trick of the Judasites, in *equivocating*, with their *mentall reservations*, is evidently contrary to this Commandement: they thinke it lawfull to dissemble with the Magistrate, and to delude him with their ambiguous and equivocating answers. As, if they be asked whether they were in such a place, as beyond the seas, in France or Spaine at such a time, when and where it is certaine they were, they will answer they were not, understanding to themselves secretly to such an end or purpose. The folly and falshood of which their deceitfull equivocations, doth diversly appeare: 1. This was the very evasion of the old Priscillianists before confuted, that if they held the truth inwardly in their heart, it was no matter if the truth were not alway in their mouth: but a right Christian is knowne by this, *He speaketh the truth in his heart, Psal. 15.3.* he hath the truth both in his heart and mouth. 2. By this device of theirs, they invert the order and nature of things, they make falshood truth, and truth falshood, they turne affirmatives into negatives, and contrariwise; as it is all one, to say, I was not in such a place, with a *mentall reservation*, as to say, *I was*: and so as *Augustine* saith, *Veritatem faciunt patronam mendacu*, They make the truth the patron of a lye. 3. If every one should take this licentious liberty, there should be no truth among men, no certainty of any thing: all testimonies given in evidence, all promises and con|tracts might justly be suspected, lest some secret condition or reservation might be understood: for who can trust him at any time, that thinketh it is lawfull to lye and dissemble sometime? for as *Augustine* saith, *Volens, cum mentitur, esse aptior, fit, cum verum dicit, intertus*: For while he applieth himselfe, when he lieth, aptly to the time, he is held uncertaine, when he speaketh the truth. 4. And whereof commeth this doubling and dissembling, but of feare, and a bad conscience? what needed the Martyrs by their plaine confession of the truth, to have adventured and lost their lives, if they had held such dissimulation and equivocating lawfull? So *Augustine* saith, *Si simulare liceret, quare id non faciunt Martyres*? If it were law|full to dissemble, why did not the Martyrs so? *lib. cont. mendac. cap. 5.* 5. But if they shall reply againe, that they doe thus *equivocate*▪ for the maintenance of their Pope Catholike faith, and for the discovering of heresie, as they call the profession of the Gospell: wee say againe with *Augustine* in a case not much un|like, *Melius occultaretur haeresis, quàm praetipitaretur veritas*: It were better that heresie lay hid still, than that the verity should be endangered, *de mendac. cap. 7.*

6. But the example of our blessed Saviour is pretended, who used such kinde of dissimulation, and

equivocation: as *Mark. 5.30.* Christ made himselfe as ignorant who had touched his cloathes, whereas he knew it well enough, as well who touched them, as that they were touched. So *Luk. 24.28.* Christ made as though he would have gone further, and yet did not. Likewise, *Ioh. 7.8.* he saith to his brethren, *Goe ye up unto this* ◇◇ : *I will not yet goe up, &c.* but immediatly after he went up, *vers. 10.* Here Christ did equivocate with his brethren: he said he would not goe up, whereas he did indeed goe up, meaning, not with them.

Answ. 1. To the two first instances *Augustine* answereth; that they are figures of other things •as in that Christ maketh himselfe ignorant who touched him, therein the Gentiles were prefigured, who were a people whom the Lord saith he knew not. In the next, he saith, *Christus non mente•us est, &c.* ◇◇ in *c••llos profectus est*: Christ said no untruth: for indeed he went further, namely

to heaven, *August. ibid. c. 19*. But wee are not driven here to such a strait with *Augustine* to finde out a mystery: Our Saviour in nei|ther of these places dissembleth: for dissimulation is an hiding and cloaking o•the truth: but in both these places Christ <◇> by this meanes to bring the truth to light: in the first to trie on• the faith of the woman that touched him in the other to make <◇> of the humanity and charity of his Disciples; as he did the like to *Philip. Ioh. 6.6.* to prove him.

<1 paragraph>

4. Morall observations.

1. *Observ.* Against the evill custome of lying.

Thou shalt not beare false witnesse. By this strait charge and commandement of God, all men are war|ned to take heed of lying, and speaking untruth, under what pretence soever: and that for these foure causes: 1. *Propter diaboli assimilationem*: Because lying maketh men like unto the Devill. For as God is truth, and all that love the truth are the children of God; so they that use lying are the children of the Devill: *for he is a lyer, and the father thereof, Ioh. 8.44.* He told the first lye that was ever made in the world, when he said to *Eve: Yee shall not dye, Gen. 3. 2.* *Propter societatis dissolutionem*: Humane society and entercourse is by this meanes dissolved: for how can one man trust another, if lying and dissembling should be used? This reason the Apostle urgeth, *Ephes. 4.25. Cast off lying, and speake every one truth unto his neighbour: for we are members one of another.* 3. *Propter fama amissionem*: The lier loseth his credit, that he cannot be beleaved, no not when he telleth the truth: as *Ecclesiastic. 34.4. Who can be cleansed by the uncleane: or what truth can bee spoken of a lier?* 4. *Propter anima perditionem*: Wee must take heed of lying, for it destroyeth the soule, *Wisdom. 1.11. The mouth that lieth, slayeth the soule, Sic. Thom. in opuscul.*

2. *Observ.* Not to conceale the truth, whether publikely or privately.

AGaine, it is a kinde of false witnesse, as is shewed before, when the truth is concealed, either publikelly or privately: as when one suffereth his neighbour to be overcome in judgement, when hee by his testimony might deliver him. As to this purpose may be applied that saying of the Wise-man, *Prov. 24.11. Deliver those that are drawne to death, and wilt thou not preserve them that are led to be slaine?* And of this kinde is that usuall negligence and oversight of men, that privately doe not one tell another of their sinnes: which duty is reproved by the law, *Levit. 19. Thou shalt not hate thy brother in thine heart, but thou shalt plainly rebuke thy neighbour, and suffer him not to sinne.* He then which seeth his brother sinne, in drunkennesse, prophanenesse, swearing, or howsoever else, and holdeth his peace, therein offen|deth against the rule of charity, and is found before God to be an hater of his brother. *Augustine* useth this fit similitude: *Si hominem videres ambulare incautum in tenebris, ubi tu put cum esse scires, & taceres, qualis esses, &c.* If thou shouldest see a man walking in the darke, without taking heed, where thou knowest there is a pit, and holdest thy peace; what manner of one wouldest thou shew thy selfe? *Pracipitat se quis in vitia sua, &c.* One casteth himselfe headlong into vice, and vaunteth himselfe in thy hearing of his evill doing, and yet thou doest praise him, and smilest to thy selfe, &c. *August. in Psal. 49.*

Upon the tenth and last Commandement.

1. The questions discussed.

QUEST. I. The last precept, Thou shalt not covet, whether two or <◇> .

Thou shalt not covet, &c. 1. Some thinke that this Commandement is to be divided into two: and the first to restraine the concupiscence and desire of anothers wife: the other the coveting of such

things which doe belong unto him, which are either moveable or immoveable things: the moveable are of two sorts, either the things with life, and them either reasonable, as his man servant, his maid servant; or unreasonable, as his ox or asse; or without life, as his goods: his immoveable are, his house, lands, possessions. Of this opinion is *August. lib. de 10. chord. cap. 9.* to whom consenteth *Thomas Aquinas*, and *Tostatus*, and it is the received opinion among the Romanists, and some other, as *Pelargus*, *Osiander*, *Pellican*. Their reasons shall first be examined. 1. *Thomas* useth this reason: Because there are but three Com|mandements in the first table, there must be seven in the second, to make up the number of ten. And that there are but three in the first table, he would prove by the subject or matter of the Commandements, which concerne our duty to God; which is three-fold, *Diligenti Deum tria necesse est facere*: He that loveth God, must performe three things: 1. *Quòd non habeat alium Deum*: He must have no other God. 2. *He must honour him*: therefore it is said, *Thou shalt not take in vaine, &c.* 3. *Libenter quiescat* 〈...〉: He must rest and settle himselfe in God: therefore it is said, *Remember thou keepe holy, &c.*

Answ. 1. *Thomas* here omitteth one principall duty, which is the internall 〈◇〉 of God: for it is not enough to know who is to be worshipped, which is prescribed in the first precept, *Thou shalt have no other Gods*: but after what manner he will be worshipped, that is, by a spirituall and internall worship: as our blessed Saviour saith, *Ioh. 4.21. God is a spirit, and they that worship him must worship him, in spirit and truth*. This manner of Gods worship is prescribed in the second Commandement, *Thou shalt make to thy selfe no graven image, &c.* 2. Wherefore thus rather may the 〈◇〉 toward God be distinguished; his worship is either internall, or externall: the internall sheweth who is to be worshipped, in the first pre|cept, and how, that is, spiritually in the second precept. The externall is either private in the confession of Gods name, in the third precept; or publike, in keeping of his Sabbaths, *Vrsin*.

2. *Lyranus* thus reasoneth: Those things which are so divers, that one may be covered, and not the other, belong not to one precept: *Aliquis habens pronitatem ad* 〈◇〉 *non habe•• ad alterum*: One may have a pronenesse and aptnesse to one, and not to another: as he may covet his neighbours wife, and not covet any of his beside: therefore these two kindes of covetings belong not to one precept.

Answ. 1. This reason may be retorted: for so one may be guilty of idolatry and false worship, who yet holdeth but one Cod: and therefore by this reason the two first precepts, which they confound and make but one, which divide the last, must be distinguished. 2. Though in particular he that coveteth a mans wife, doth not alwayes covet his ox or asse, yet in generall he coveteth that which is another mans: for his wife is properly his, as any thing that belongeth unto him: therefore the proposition will be de|nied, that the coveting of that, which is not joyned with the coveting of another thing, belongeth not to the same precept: for one may covet a mans house, and ground, that coveteth not his ox or asse, as *Ahab* did, that desired *Naboths* vineyard: and so by this rule, as many particular things there are which may be severally coveted, so many particular precepts there should be of coveting.

3. *Tostatus* thus argueth: *Sicut se habet actus ad actum, &c.* As one act is to another, the like respect hath one concupiscence to another: but the act of adultery and theft are divers, and belong to two di|vers precepts, therefore so should the divers concupiscence, tending to those divers acts, be divided into two precepts.

Answ. The argument followeth not, because the acts of adultery and theft are forbidden in two di|vers precepts, therefore the concupiscences tending thereunto should: for there is difference

betweene the conception of sinne, and the birth and perfection thereof: when sinne is brought forth, and perfit|ted, then it appeareth of what kinde it is: but being yet in the body or in the seed, it cannot be so distin|guished; as darnell and corne being but yet in the grasse, cannot bee so well discerned. Beside, another difference is, because the externall acts of theft and adultery differ in the quality of the sinne, and o•e is more hainous than another, and deserveth a greater punishment, and therefore the precepts are fitly di|stinguished: but the like difference of quality and punishment cannot be made in the originall and first concupiscence, where the will hath not yet assented.

4. *Pelargus* addeth this reason: *Duo sunt principia concupiscentiae, &c.* There are two beginnings or oc|casions of concupiscence, one internall, the other externall: the Apostle calleth them, the concupiscence of the flesh, and the concupiscence of the eye, 1. *Ioh.* 2.16. therefore they are distinctly to be prohibited. *Lyranus* also saith, that there is *Aliaratio boni utilis, alia delectabilis*: One reason of coveting a profita|ble good, another of a delectable good: the coveting of the wife belongeth to one, and the coveting of the substance to the other.

Answ. 1. All this onely proveth a difference and distinction in the severall kindes of concupiscence, not a distinction of the severall precepts. 2. And thus much may bee inferred, that because they are distinct concupiscences, therefore they are distinctly to be expressed, and so they are: but it followeth not, that they are to bee distinguished in two precepts. 3. And yet these concupiscences are not so di|stinguished, but that they may concur at one and the same time in the inward desire and motion: as one may have a carnall desire to his neighbours wife, and have a covetous eye also unto her substance. Wherefore this last precept, which forbiddeth all manner of coveting, is not to bee divided into two precepts: but is one whole and entire Commandement, consisting of divers particulars. The reasons are these:

* 1. *Origen* thus reasoneth: *Quod si ita putetur, non complebitur decem numerus praeceptorum, &c.* If the two first precepts should be made all one, there would not bee ten Commandements: *ubi jam erit decalogi veritas?* where then is the truth of the decalogue? *Homil.* 8. in *Exod.* The reason is this: that seeing there must bee ten precepts, and there are foure in the first table, there can bee but six in the

second: but if the last be divided into two, there will bee more than six in the second, and so more than ten in all: but if wee make but three in the first, there will be but nine in all: for *Origen* taketh this as granted, that it is all one precept that maketh mention of coveting.

2. Another reason is, because that which is here put in the first place, *Thou shalt not covet thy neigh|bours house, thou shalt not covet thy neighbours wife*, is put in the second place, *Deut.* 5.21. *Thou shalt not co|vet thy neighbours wife, neither shalt thou desire thy neighbours house*: which inversion of the order shew|eth, that they are all one precept: for otherwise *Moses* should have confounded the ninth and tenth pre|cept together, *Vrsin.* So also *Cajetane*: *Varia •••ctura uxoris & domus, ex industria facta à Mose, &c.* This mixture of the wife and house, *Moses* maketh of purpose in these two places, because they belong to one precept. This reason also is urged by *Iunius* upon this place.

3. This precept, *Moses periodis non distinxit, sed uno versiculo comprehendit*, did not distinguish by pe|riods, as the other precepts, but comprehendeth it in one verse, which sheweth it to be one precept, not two, *Vrsin.*

4. Another argument is taken from the reason of this Commandement: which is added, *Nor any thing which is his*: we are forbidden therefore to covet the neighbours wife, house, or ox, or ass, *Quia alterius sunt*, because they belong to another, *Cajetan. Oleaster*. There being then one common reason serving the whole, it sheweth that it is one Commandement, not divers.

5. *Omnes hae species sub uno genere comprehenduntur*: All these severall kindes of coveting are comprehended under one generall head, *Thou shalt not covet*, therefore they are under one precept, *Galas*.

6. *Pari ratione in sex vel septem praecepta deduci posse videatur, &c.* With as good reason may it be divided into six or seven precepts, as into two, because so many particular branches of coveting are rehearsed, *Simler*.

7. But one of the best reasons, that the precept of *not coveting* is one, and not two, is taken from that place of Saint Paul, *Cum de concupiscentia tanquam de uno praecepto dicit*, When he speaketh of concupiscence, as of one precept, *Rom. 7.7. I had not knowne lust, except the Law had said, Thou shalt not lust, Vrsin. Basting*.

QUEST. II. What manner of concupiscence is here forbidden, and how this precept differeth from the former.

Concerning the difference betweene this precept and the other, *Thou shalt not commit adultery, thou shalt not steale*: there are divers opinions: 1. *Augustine* seemeth sometime to bee of opinion, that in those Commandements, *Ipsium opus notatum videtur, in extremo autem ipsa concupiscentia*; The worke only seemeth to be noted, but in the last the concupiscence only, *quaest. 71. in Exod.* But this is against our blessed Saviours exposition, *Matth. 5.28.* that a man may commit adultery in his heart, if hee hath but looked upon a woman to lust after her: therefore in the other Commandements, not the externall act only is forbidden, but the inward purpose also and desire.

2. *Thomas Aquin* thus distinguisheth concupiscence, that it may be taken one way, as it is *actus voluntatis*, an act of the will, another, *ut est actus sensualitatis*, a sensuall or carnall act: but here it is onely forbidden in the first sense, as it is *Consensus voluntatis, in opus vel delectationem*; As it is a consent of the will, either to the worke it selfe, or in taking delight: But when the will hath once assented, sinne is brought forth, and so it is a breach of the other Commandements: as our blessed Saviour sheweth, that if a man have but lusted after a woman, with a will and desire unto her in his heart, he hath committed adultery.

3. Some of the Hebrewes thinke, that no concupiscence resting inwardly, though it have the consent of the will, is here forbidden: but such as commeth into some externall act, beside the perfect act of any sinne: as when one soliciteth another mans wife by gifts, speeches, gesture, kissing and dallying, though adultery be not committed. But the very consent and purpose of the heart, though there follow no outward act, is sinne, as shall afterward be more fully declared, as *Levit. 19.17.* the very hatred of the heart is prohibited, though no mischief outwardly be committed.

4. Some thinke that there is no more forbidden in this Commandement, than before: but that the Lord thought good to rehearse and declare in plaine words his will, for restraining of the inward concupiscence, for he knew, *Aerius stimulandos & urgendos homines ne sub umbra obscurioris doctrina latebra quaererent*, Lest men should seeke some evasion in the obscurity of doctrine, that they were specially to be pricked forward and urged, *Calvin*. But it is not like, that in so compendious an abridgement of the Law, that the same things should be twice repeated: and *Calvin* himselfe onely propoundeth this reason, hee doth not much insist upon it.

5. Therefore that we may apprehend the true difference between this precept and the other, we must distinguish between these three, *Prava cogitationes, assensum simplicem, & certam deliberationem*: *Evill thoughts, a simple assent, and a settled and certaine deliberation*. The first, evill thoughts, if as soone as they rise, a man reject them, he seemeth not to be guilty, though herein he must acknowledge his corrupt nature: but if he either give a simple assent, or be as it were tickled with a full desire▪ or doe deliberately purpose of any evill thing, then he sinneth. So then all those sinnes, wherein there is either a full assent, or action, are forbidden in the former precepts: the very first desire and appetite is forbidden here. These three degrees then are to be made of sinne, *appetitus, assensio, actio*, the appetite or first desire, the perfect assent, and the action: the first, the evill appetite is restrained here, *Galas. * Quamvis non plane acquiescamus desiderio, si tamen nos titillat, sufficit ad re▪sper agendos*; Although we doe not yeeld unto the desire, if it doe but tickle us with delight, it is sufficient to make us guilty, *Calvin*. Here then such concupiscence

is forbidden,* as hath some inclination of the will, though no full consent: *Concupiscenti▪ enim nunquam est sine affectu, licet non▪ plane succumbat voluntas*: This concupiscence is not without some affection or desire, though the will doe not plainly yeeld. So is *Chrysostome* to bee understood: *Aliud est concupiscere, aliud velle; concupiscere passionis est, velle arbitrii; frequenter enim concupiscimus quod nolumus*: It is one thing to desire, another thing to will; to desire or covet is of passion, to will is of the disposition; for we often covet that which we would not, &c. *In Matth. homil. 52*. He speaketh of a full assent and purpose: for otherwise, with concupiscence here prohibited, there doth alwayes concur some affection and desire. So then it is evident, that even those first motions of concupiscence, wherein any taketh de|light, though there be no full purpose, are sinne before God, and forbidden by this precept: for, even the Heathen did condemne *impiam voluntatem*, the wicked will and purpose of any, as to kill, commit adulte|ry, and such like: but the Law of God is more perfect and spirituall, than any humane Law. Againe, it is not like that *S. Paul* was so ignorant, as to thinke at any time, that it was no sinne, *velle occidere homi|nem*. to have a purpose to kill a man, or to commit adultery: therefore by concupiscence, he understan|deth some more inward and secret disease, which he tooke not to be sinne, before it was revealed unto him by the Law, *Calvin*.

QUEST. III. Whether involuntary concupiscence having no consent of the will, is here forbidden.

BUt here it will further be enquired, whether even those first evill thoughts which arise in the minde, without any inclination of the will at all, are counted as sinne before God, and so forbidden in this precept. Here first, wee are to distinguish of concupiscence and desire, which is either a good concupiscence, or bad; the good is of two sorts, either perfectly good, such as was given unto man in his crea|tion, when he should have coveted nothing, but that which was good; or imperfectly good, such as now is in men, mixed with many infirmities and imperfections, which is either naturall in man, as the coveting of meat and drinke,* and other things necessary for the life of man, *Basting*. Or supernaturall, wrought in man by grace, as is the love and desire of vertue: or it is mixt, partly naturall, partly supernaturall, as matrimoniall concupiscence for procreation, which both hath a naturall cause or beginning, and is like|wise guided by grace unto the right end: none of these kindes of good and commendable concupiscence are forbidden by this precept.

The evill concupiscence, as *Bernard* doth well distinguish it, is of three sorts: 1. *Sunt cogitationes▪iosa, & ad rem non pertinentes, &c.* There are idle, roving and impertinent thoughts, which the

minde may easily reject: 2. *Sunt aliae cogitationes violentae magis, & fortius adhaerentes*; There are other violent cogitations, which stick more nearely, as the immoderate cogitation of meat and drinke, and such things as belong to the necessity of nature. 3. *Sunt cogitationes foetidae & immundae, quae ad luxuriam, invidiam pertinent, &c.* There are filthy and unclean cogitations, which concerne lasciviousnesse, envy, vaine glory, and such like: the first kinde is *lutum simplex*, as simple or thin clay, that cleaveth not: the second is *limum viscosum*, as a tough clay, that sticketh fast: the third is *tanquam immundissimum coenum*, as most uncleane, filthy, and stinking mire and mud, *Bernard. serm. de tri. ge. cog. na.* Seneca maketh this distinction of the motions of the minde, not much unlike to the former: 1. *Primus motus non voluntarius, &c.* The first motion is not voluntary, as a certaine preparation of the affections: 2. *Alter cum voluntate non contumaci*, another kinde is with the will, but the same not obstinate: as when it commeth into ones minde to revenge himselfe, when he is hurt: 3. *Tertius motus est impotens, &c.* The third kinde is so impotent, and outrageous, that it will not be ruled by reason, as when a man is carried to revenge himselfe out of measure: the first of these can be no more ruled by reason, than such things as happen to the body: as when one yawneth, when he seeth another yawne, or suddenly winketh, when one putteth the fingers toward the eyes. Thus *Seneca lib. 2. de ira, cap.* 4. Now the question is, whether these motions, which *Bernard* calleth idle and wandring, *Seneca* involuntary, are forbidden in this precept. Hereof there are three opinions.

1. Some thinke that even these first infused motions, *Etiam citra rationem ullius objecti*, even without respect had to any certaine object, are forbidden here, *Iun.* But it seemeth by the words of the Law, *Thou shalt not covet thy neighbours house*, that the concupiscence here prohibited, aimeth at a certaine object, and is not without some inclination of the affection. 2. Others are of the contrary opinion: that if a man doe at the very first reject these evill cogitations, *nullius culpa reus erit*, he shall be guilty of no fault, *Galas.* But seeing that Infants which have no such evill thoughts, yet are not cleane before God, being conceived and borne in sinne; it cannot be, but that these evill wandring and idle thoughts should carry some guiltinesse in them. 3. Therefore the best solution is, that these cogitations which doe vanish, *antequam animos afficiant*, before the minde bee affected, be not comprehended in this precept, as actuall sinnes: for untill the will of man in some degree give assent, sinne is in the conception onely, not in the birth: as *S. Iames* saith, *chap. 1. When lust hath conceived, it bringeth forth sinne*: but as the first fruits of originall sinne, together with that native corruption, they are contrary to this precept: wherein I finde also some difference of opinion. *Iunius* seemeth to thinke, that not originall sinne it selfe is here understood by concupiscence, which is as the habit, but only those involuntary motions, which are the first act of this evill habit, *Iun. in Analys.* But I rather subscribe to *Vrsinus*, that thinketh originall sinne to be a breach of this precept, as originall justice is therein prescribed, and commanded: because the Morall law is grounded upon the Law of nature, which was perfect in man by creation before his fall, from which perfection originall sinne is a declining defect. This then is the conclusion, that these involuntary

motions, though they doe not *venire in rationem coram Deo*, come into reckoning before God, if they presently vanish, before the will and affection incline unto them; yet they doe shew the corruption of our nature, that although they breake not out into a flame, *yet they are sparkles that flie upward, Iob 5.7.* our corrupt nature is as the coale, and those idle and wandering thoughts as the sparks that flie up: but if these sparks doe not kindle into a flame, they shall never burne us, nor be laid unto our judgement: and so *Chrysostom* sath well *Si concupiscentia non consentit voluntas, sola concupiscentia non damnat*; If the will consent not to concupiscence, concupiscence alone shall not condemne us, *Homil. 52. in Matth.* which is through Gods mercie, for otherwise even originall corruption is sufficient to condemne us.

QUEST. IV. Why there is no precept to direct the inward passion of anger, as of coveting.

NOW why there is not the like precept given, to direct the inward act of the *irefull* power of the mind▪ as to forbid the first motion of anger and rage, as there is *virtutis concupiscibilis*, of the coveting and desiring facultie, these reasons are alleaged: 1. The like is to be understood in other Commandements, that the very internall act, and first inclination of the heart unto evill is forbidden, but expresly the concupiscence is named, because it is more hard to resist the concupiscence, whose object is some apparent good, either delectable, or profitable: whereas the inward passion of anger, *movet ad aliquid triste*, moveth alwayes to some heavie thing, not delightsome, or profitable. So *Tostatus*. The same reason is yeelded by *Thomas Aquin*, *Homicidium secundum se non est concupiscibile, sed magis horribile, &c.* Murther is not of it selfe a thing to be desired, but to be abhorred: but adulterie, *Habet rationem alicujus boni, scilicet delectabilis, furtum, boni scilicet utilis*, Hath respect unto some thing that seemeth good, namely, delectable good, and theft to profitable good: therefore the concupiscence of these required a speciall precept rather than the other, &c. But this is no sufficient reason, for both it is as hard to resist anger, as any other passion, because of all other it is most violent and sudden: and beside, the angrie man in purposing to doe mischief, taketh delight therein, and thinketh it good for him so to doe: so that this passion also, hath an object of some thing seeming good, for otherwise the will of man naturally is not carried unto that which is taken to be evill.

2. In this precept even that concupiscence is forbidden, which is involuntarie, and hath not the assent of the will: for as *Chrysostom* saith, *Concupiscimus frequenter etiam quod nolumus*: We covet often that which wee will not. All other voluntarie inclinations of the minde, to adulterie, or theft, are prohibited in those other precepts: but there is no anger, without a purpose of revenge, and so hath a consent of the will, and so there need no speciall precept for that, it properly belonging to that precept, *Thou shalt not kill*: as our blessed Saviour sheweth, *Matth. 5.22*. To this purpose *Tostatus* saith well: *Ira audit rationem syllogizantem, &c.* Anger heareth reason disputing, whether it be meet to take revenge; and before reason hath thus concluded, anger riseth not: but anger hearing this first conclusion, that it is fit to take revenge, staieth not to heare the second, whom, and how wee are to revenge: but as a quicke messenger, that goeth away before hee hath halfe his arrand, and as angrie dogges, that when they see one, doe straightwayes imagine, that it is their part to barke, not considering who it is that they barke at, whether their master or no: so anger being an hot and hastie passion, resolving by reason of the thing, yet weigheth not every circumstance. Now concupiscence, when any object is offered, heareth no reason at all, but presently falleth to coveting of it. *Ex Tostat. qu. 27.*

QUEST. V. Whether sinne properly consist in the internall or externall act.

IT is here the opinion of the Hebrewes, that if a man onely desire another mans wife in his heart and goe no further, he sinneth not: and *Iosephus lib. 12. Antiquit.* reproveth *Polybius* the Historiographer, for saying that *Antiochus* died miserably, because he would have spoyled the Temple: adding further, *Si solum cogitavit, non egit peccatum*: That if he onely thought to doe so, he sinned not: therefore he was not punished for that, but for other evils which he had done in Jerusalem. *Ex Lyran.*

Contra. But it may bee made manifest by divers reasons, that sinne consisteth rather *in actu interiori, quàm exteriori*; In the internall rather than externall act. 1. That maketh a good or evill act, which is in a mans power, but the externall act is not often in mans power, but the internall is, as the act of the understanding and will: as the Apostle saith, *Rom. 7.18. To will is present with me, but I finde no meanes to performe that which is good, &c.*

2. Onely it is proper unto man, beyond beasts, to doe a good or evill act: but the externall act bruit beasts can doe as well as man: therefore it is the internall facultie, of the understanding and will, that maketh the act good or bad.

3. If in the externall act good and evill onely were found, then Angels should doe neither good nor bad, which have no externall act, because they have no externall faculties, powers, or instruments: the will therefore and understanding, which onely are in Spirits, are the causes of good and bad actions.
4. The same externall acts may bee done as well by those that sleepe, by fooles and mad men, as by the waking, by wise and sober men: but the externall act in those is not sinne, because it proceedeth not from the will and understanding.
5. Both divine and humane lawes make a difference betweene voluntarie and involuntarie acts: as in wilfull and casuall murther; but the externall act in both is all one.
6. Therefore, *Actus exterior secundum se nec bonus nec malus est*: The externall act of it selfe is nei|ther good nor evill: but yet in men because of the connexion which the externall act hath with the in|ternall, there is some goodnesse or evilnesse found, though not so properly as in the internall: for there are

two acts of the will and understanding: the immediate act, as to *understand*, to *will*, which is called *act^o elicitus*, the act which issueth out: and there is a mediate act, as to kill, to commit adultery, which is *act^o imperatus*, the act commanded: therefore the externall worke being by this coherence and connexion, an act of the internall powers, hath some good or evill in it, though not so properly as the internall, *Sic fere Tostat. quast. 29.*

QUEST. VI. The law of Moses did not onely restraine the hand, but the minde.

BEside this opinion of the Hebrewes, some other doe hold that the law of *Moses* did onely restraine the hand, and not the minde: and to this purpose they urge that place, *Matth. 5.27.* where our Saviour saith; *It was said unto you of old, Thou shalt not commit adulterie, &c. But I say, &c.* So that of old it seemeth the law onely restrained the outward act: but Christ doth forbid more, even the inward desire, &c.

Contra. 1. Our blessed Saviour, *secundum eorum opinionem loquebatur*; speaketh according to their opinion, because they thought they were onely obliged and tied to the outward act, and therefore he doth deliver the law from their corrupt interpretations: he giveth not a new exposition: and this appeareth *vers. 43.* *Yee have heard, that it hath beene said, Thou shalt love thy neighbour; and hate thine enemy:* but in all the old Testament there is no such precept given by God, or libertie for any to hate their enemy: our Saviour then meaneth not such sayings as were found in the law, but such expositions as they made among themselves. Now that even the law of *Moses* did binde not onely the hand and externall act, but the inward will and desire, it thus is proved:

1. None are said to repent but of that which is evill: but they under the law were to repent and to shew themselves contrite, even for the internall acts of their minde: as *Psal. 4.4.* *Tremble and sinne not, examine your heart upon your bed, &c. Ergo, &c.*
2. It is directly forbidden, *Levit. 19.17.* *Thou shalt not hate thy brother in thy heart:* which was an in|ternall act: and many other such like sinnes of the heart are reproved by the Prophets.
3. The law doth not justifie that which is naturally unjust, but forbiddeth it: now to covet another mans wife is naturally unjust. *Ergo.*

For the proposition, or first part of the argument, if the theft of the Israelites, the killing of *Isaack* intended by *Abraham*, the fornication of *Ose*, *chap. 1.* be objected: these were *singulares casus*, which the lawgiver commanding, thereby declared, *quod non includerentur sub lege communi*, that they were not included under the generall law: but if this whole law, *Thou shalt not covet*, had given a generall libertie for the Jewes to covet anothers wife, *Non jam declaretur lex, sed destruetur*: The law should not by this meanes be declared, but destroyed.

For the assumption, that it is against the law of nature to covet another mans wife, it is evident: 1. Because he faileth in the end, coveting her onely of lust, not for procreation. 2. *Matrimonie est de jure naturali*, is grounded even upon the law of nature: if then to breake and violate matrimonie bee against the law of nature; then to will, and purpose so to doe, is against nature also: yea the will and purpose is rather sinne than the act it selfe: for it may fall out that the externall act is sometime without sinne, as when a man ignorantly lieth with another woman, taking her to bee his wife, as *Iakobtooke Leah* for *Rachel*: but the will and desire is never without sinne, *Tostat*.

Burgens. addit. 7. in cap. 20. would thus excuse this assertion, that *Moseslaw, prohibebat manum, 〈◇〉 an...um*, did inhibit the hand, not the minde: not that their meaning is, that in no part of *Moses law*, there is any prohibition to be found of the minde: for hatred is directly forbidden, *Levit. 19.17.* but that when any externall act is forbidden, *Non intelligitur ex vi illius praecepti prohiberi actus interior*: The internall act is not understood to bee forbidden by vertue of that precept: as in this precept, *Thou shalt not kill*, he is not judged to be guiltie, which purposeth to kill, and yet killeth not.

Contra. 1. But our Saviour saith, that even this precept is transgressed by the anger and hatred of the heart, *Matth. 5.22.* therefore the law intendeth even by the externall act to forbid the internall also.

QUEST. VII. Whether any morall and naturall duties were to be restrained by positive law.

BUt it will further be objected, that the old law was not to give precepts of morall duties: 1. The morall precepts are grounded upon the law of nature, and such precepts are knowne unto all: but the divine law prescribeth such things, as otherwise are not, neither can bee knowne. 2. The keeping of the morall law giveth life, *Galath. 3.12.* but the old law was the ministration of death, *2 Cor. 3.7.* therefore the old law was not to containe morall precepts.

Contra. 1. The law of God was not onely to give rules of such things as men know by the law of nature, but to keepe and preserve them also from error, in those things which they know. And therefore because men doe erre and swarve in such things as they know, their will and affection not giving way to reason, it was fit that a law should be given as well to rectifie their affection, as to direct their understanding. 2. Beside, although these morall duties are grounded upon the law of nature, yet seeing the naturall instinct is obscured by mans corruption, that dimme light of nature had need of a clearer light by the law to helpe it. If man had continued in the perfection of his creation, hee should not have needed any other law: but seeing mans naturall knowledge is much decaied, it was to be revived, and renewed by the divine law. 3. The rules of direction of mens actions, are of foure sorts: 1. Some are so well knowne by nature, as none can doubt thereof: as these, (that evill is to be shunned, and good to be desired, that no unjust thing is to bee done) of such knowne principles it is not necessarie that any law should bee given. 2. Some things may so be searched out by the law of nature, as yet that many may erre therein: such

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the particular precepts, of not committing fornication, not coveting another's wife▪ therefore because many may erre in these duties, it was requisite they should bee determined by the law of God. 3. Some things are so derived from the law of nature, as yet they are onely searched out by those which are wise: such are the positive and judicall lawes of men, that wisely can applie the principles of the law of nature to particular circumstances: of this kinde are *Moses* Judicials. 4. Some things cannot at all be concluded by naturall reason, but altogether depend upon the will of the institutor and law-maker: of this kinde were *Moses* Ceremonials. So then for a full answer to the first objection, wee say, that if morall duties were so generally and perfittly knowne, as that none could doubt of them, as are the first rules of directi|on, there needed not be any law given of them: but they are of the second sort, so knowne by the law of nature, as that many doe doubt of them, and doe erre about them.

2 The old law was the ministration of death, not of it selfe, but *occasionalite*•, by occasion: because it commanded such things as were not in mans power to keepe: and so the morall precep•s also did mortifi|e and kill: *Quia importabant difficultatem ad conservandum ea*: Because they did bring in a difficultie, or rather impossibilitie to keepe them: therefore in this respect there was no difference betweene the old law and the Morall law, *Tostat. quast. 32.*

QUEST. VIII. Of the perfection and sufficiencie of the morall law.

BESide, it will be thus objected against the sufficiencie of the morall law.

1. Because the law prescribeth onely duties concerning God, and our neighbour, it speaketh no|thing of the sinnes of man toward himselfe.
2. It forbiddeth perjurie, whereas blasphemie and heresie were as needfull to be forbidden.
3. The precept of the Sabbath is expressed, whereas there were many other festivities, as of the Passe|over, Pentecost and others, which the Israelites were bound to keepe.
4. The dutie toward parents is commanded, but not the love of parents againe to their children.
5. The inward act of murther is not forbidden, as the inward act of adulterie, namely concupiscence: therefore there is not a sufficient enumeration in the morall law, of all morall duties.

Contra. 1. That the Morall law is perfect and every way sufficient, it appeareth first by the generall contents thereof, in prescribing all kinde of duties both toward God and man. For first, as three things are to bee performed to terrene governours, namely fidelitie, reverence, and obedience; so likewise the like duties, but in an higher nature and degree, are required toward God: 1. Fidelitie, in acknowledging him our onely God, which is commanded in the first and second precept. 2. Reverence in the third, not to prophane his glorious name. 3. Obedience and service, which is performed in consecrating the seventh day wholly unto Gods worship. Toward our neighbour our duties are either speciall toward those to whom we are bound by any speciall kinde of benefit, as we are to our parents, and superiours, which is required in the fift precept: or generally toward all, in forbearing to doe them any hurt: first, either in deed, as in their single person concerning their life, or their coupled person, touching their wife, or in their goods, we must not steale: either in word, where false witsesse bearing is forbidden: either in heart, as in the tenth Commandement. There can be no dutie rehearsed appertaining to God or man, which is not comprehended under some of these: therefore the Decalogue containeth a perfect law.

2. Now for answer to the objections in particular: 1. It was not necessarie that any particular precept should bee given as touching the duties of man toward himselfe: both because nature is not so corrupted in such duties (but that a man still retaineth love to himselfe) as it is in our love

toward God and our neighbour: <◇> also for that the rule of our love toward another, is taken from a mans love toward himselfe: *he shall love his neighbour as himselfe*: therefore this is presupposed as granted of all, and as a ground of the rest, that a man loveth himselfe.

2. The law giveth instance of the more generall and notorious transgressions, such as at the first would be acknowledged of all: and therefore because perjurie is more generall, and more easily discerned, than blasphemie or heresie, under that the rest are understood.

3. The other festivals were memorials of particular benefits which concerned the Israelites onely, as the passeover and feast of Tabernacles, of their deliverance out of Egypt: but the Sabbath is a memoriall of the generall benefit of the creation, which concerneth all nations: therefore this precept concerning the Sabbath onely, of all other festivals was onely to be inserted in the morall law.

4. The love of parents toward their children, though it be naturall, yet the dutie of children toward their parents is more agreeable to the law of nature, and the contrary, namely, their disobedience more unnaturall, and therefore instance was to bee given in this rather than in the other: and beside, the names of father and sonne being *Relatives*, the duties of each toward other are reciprocall; and one may bee in|ferred upon the other.

5. The concupiscence is expressly forbidden, rather than the first motion of anger and revenge:

1. Because it is harder to resist the motion of concupiscence than of rage and revenge, and wee are more apt to sinne by that than this. 2. Because the inward wrath and purpose of revenge, *N•scitur ex concu/piscibili*, beginneth with a desire, for there are two things in revenge, *ipsa persequenti*• *id quod persequimur*, that which we pursue, and pursuit it selfe: that which we pursue, we judge to be evill, and so hate it; but the action of pursuit, we thinke to be good, namely, to seeke revenge, and so we thinke it good, and desire it. Seeing then all kinde of coveting and desire is forbidden, even that also is included, from the which rage and revenge taketh beginning: but in the other kinde of coveting, when wee propound unto our selves an object of some delectable or profitable good; both the thing which is pursued with desire, is

judged good, and the action it selfe of pursuing it with desire. *Sic fere Tostat. quast.* 24. But the better an|swer is, why the first motion of anger is not expressly forbidden, as of concupiscence, because anger ne|ver riseth, but with the consent of the will, and therefore being a voluntarie motion, it belongeth to the other precept, *Thou shalt not kill*; but concupiscence, which is involuntarie, and hath not the full consent of the will, is forbidden in the tenth precept. See more of this difference before *qu•st.* 1.

QUEST. IX. Of the abrogation of the law.

NEXT unto this question of the perfection of the law, it followeth to consider of the perpetuities and continuance of it: for in some places the Scripture testifieth, that Christ came to fulfill the law, not to destroy it, *Matth.* 1.17. and some where againe it so speaketh, as though the law were abrogated, *a•Rom.* 6.14. *Yee are not under the law, but under grace*: *Heb.* 7.12. *If the priesthood be changed, there must of necessitie be a change of the law.* For the solution hereof, thus much is to be added here, though this question partly be touched before.

* 1. First then, concerning the ceremoniall law, which was prescribed unto the Jewes, to be observed in the worship of God, it is wholly abrogated: 1. Because the bodie being come, the shadow must give place: but all those ceremonies, in their sacrifices, purifications, festivals, and

the rest were shadowes, the bodie is Christ, *Coloss. 2.17. Ergo.* 2. Those ceremoniall observations were tied unto a certaine place; first, to the Tabernacle, then to the Temple of *Salomon*; but now the worship of God is not tied to any certaine place, as at Jerusalem, where the Temple was, *Ioh. 4.21.* 3. Other Sacraments are instituted in place of the old, as Baptisme and the Eucharist; therefore the old are abrogated. 4. The ceremonies did bind the observers to the keeping of the whole law, and the rites thereof: he which was circumcised was bound to keepe the whole law, *Galath. 5.3.* but we are not bound now to the whole law, from which bondage Christ hath freed us. *Ergo.* 5. The ceremonies were a wall of partition and distinction betweene the Jewes and Gentiles; but now that distinction is taken away, all being one in Christ: therefore that wall whereby they were parted and distinguished, is removed also, *Simler.*

*2. As touching the politike and judiciall lawes of *Moses*, neither doe they absolutely bind now: 1. Many of these lawes were peculiar to the policie of that Common-wealth, as the lawes concerning their inheritances and possessions, which were not to passe from tribe to tribe: and they shewed the fashions and manners of that countrie, as in building their houses with flat roofes, as *Deut. 22.8.* Of these positive constitutions, there is now no use among other nations. 2. The condition of all people is not alike: some are more stubborne and obstinate, some more civill and tractable, and therefore some have need of more strict and severe lawes than others: one kinde of politicke law then cannot serve for all nations. 3. The Gospell which is perpetuall, prescribeth not a certaine forme of government to all nations, neither overthroweth their severall policies; but in generall commandeth obedience to all higher powers, *Rom. 13.1. Ergo,* much lesse the law, which was to be changed, *Simler.* But the judiciall law is not abrogated, *Quoad substantiam. finem, & universalem equitatem,* In respect of the substance, end, and universall equitie, which is in punishing of vice, and maintaining of peace, *Bucanus.* See more hereof, *quest. 4. general. cap. 1.*

*3. The Morall law is not now in force, *quoad justificationem,* in respect of justification, *Rom. 3.28. A man is justified by faith, without the works of the law;* but it bindeth *quoad obedientiam,* In respect of obedience; we are bound to keepe all the precepts of the law: but yet *quoad terrorem & modum obedientiae,* in respect of the terror of the law, and manner of obedience, which was to be obedient and subject unto it, for feare of punishment, wee are freed now from it: and therefore the Apostle saith, *The law is not given to a righteous man,* *1 Tim. 1.9.* because they of love rather than feare, do yeeld their obedience, and so are a law unto themselves, *Simler.* But this is a privilege onely of the regenerate: As for carnall and unregenerate men, they are still under the curse and terror of the law, according to that saying, *Cursed is every one that continueth not in all things which are written in the booke of the law, to doe them,* *Bu...*

2. Places of Doctrine.

1. *Doct.* Of the particular contents of this precept.

Thou shalt not covet. First, the things commanded here are these: 1. Originall justice, which is an inclination and desire of the minde, to performe all duties unto our neighbour, *Vrsin.* 2. Diligent care and circumspection, even to take heed of the smallest sinnes, and to watch over the very thoughts: *Prov. 3.23. Keepe thy heart with all diligence, for thereout commeth life, Basting.*

Secondly, contrarie unto this precept: 1. Is originall corruption, which is the generall corruption and depravation of our nature, and that evill habit wherein wee are conceived and borne, as *David* saith, *Behold I was borne in iniquitie, and in sinne hath my mother conceived me,* *Psal. 51.5.* 2. All evill inclinacions of the heart, whereby it is sollicit to doe any thing against the law of God: this evill concupiscent is of two sorts: it either hath *principium internum,* the beginning within, as is fleshly and carnall desire, or *externum,* without, by some externall object, which are the concupiscence of the eye, and pride of life, as the Apostle calleth them, *1 Ioh. 16.*

3. And not onely these kinds of concupiscence, but all other phan[tasies, and cogitations of the minde, which are contrarie to the law of God, are here restrained, *Basting*.

2. *Doct.* Of the severall properties of possessions and goods, and the distinction of callings.

FURther, in that the Lord forbiddeth to covet our neighbours *house, servant, &c.* wee see the Lord establisheth and confirmeth hereby, both the severall rights in possessions, lands, and other substance: which right and propertie the Lord will not have violated, so much as in the concupiscence and inward desire: As also here it is evident, that the difference of callings, and distinction of degrees, as betweene master and servant, standeth with the will of God, as our blessed Saviour and his Apostles also every where teach, *Simler*.

3. *Doct.* The difference betweene divine and humane lawes.

HEREin also is set forth an apparent difference betweene the law of God and the lawes of men: *Lex humana judicat facta & dicta, divina judicat etiam cogitata*; Mans law onely judgeth doings and sayings, but Gods law judgeth the very thoughts: and the reason hereof is, because man judgeth onely ac[cording to the outward appearance and evidence, but the Lord seeth the heart, *Thomas*. And the per[fection of Divinitie is hereby declared beyond Philosophie, which condemneth not the inward lusts and desires of the minde, neither holdeth a man for the same, whether they bee good or evill, to be worthie praise or dispraise: But the law of God striketh at the very root of evill actions, which is the inward con[cupiscence and corruption of the heart.

4. *Doct.* Of the concupiscence of the soule, and of the flesh.

IT shall not bee amisse, here to insert *Chrysostomes* distinction of concupiscence. As wee have two na[tures, one of the soule, the other of the flesh: so wee have two wils, one of the soule, the other of the flesh: *habemus duas itas, & duas concupiscentias, &c.* we have also two kinds of anger, and two kinds of concupiscence, one of the soule, the other of the flesh; the nature of the flesh cannot bee separated from all these: *Necesse habet irasci, concupiscere, &c.* It cannot chuse, but to be angrie, to covet, because it is sold under sinne: but the soule being created according to the justice of God, *potest non irasci, &c.* cannot bee angrie, nor covet; therefore when wee are angrie and covet, if wee displease ourselves, and repress these passions, it is manifest, that our flesh onely is angrie, and coveteth, and not the soule. Such kinde of passions then here are forbidden, wherein the soule consenteth with the flesh. To this purpose *Chrysost. hom. 12. in Matth.*

3. Places of controversie.

1. *Conf.* Against the Pelagians that denie concupiscence to be sinne.

First we are here to deale against the Pelagians, who did hold *concupiscentiam non esse peccatum*▪ that concupiscence is not sinne: whose objections were these:

1. *Object.* Such things as are naturall, are not evill: but concupiscence is naturall, therefore it is not evill, nor consequently sinne.

Answ. This argument must be answered by a distinction: for by *naturall* here may be understood that which was made naturall in man by creation before his fall: and so the proposition is true, but the assump[ti]on is false; for inordinate concupiscence and appetite was not in man before his fall: or it is taken for that which is now incident to mans corrupt nature since his fall, and so the assumption is true, but the proposition false.

2. *Object.* Even in our nature, as it now standeth corrupt, the appetite or desire to such things as tend to the conservation of nature, and to decline and shun the contrarie, are not evill: but such is the concupiscence to meat and drinke, and such like, *Ergo*.

Answ. 1. Such motions and appetites of themselves are not evill, as they are naturall motions: but if they be inordinate motions, and exceed a just measure, they are evill: as to have an immoderate desire to meat or drinke. For as it was naturall in *Eve* to desire to eat of the fruit of the tree, yet to desire it against the Commandement of God, was evill: so is it with these naturall motions, if they bee immoderate and inordinate, they are evill. 2. There are other concupiscences beside these; which are neither naturall, nor tending to the conservation of nature: as coveting another mans house, or wife, &c. which can have no such excuse or preten^{••}.

3. *Object.* That which is not in mans power to avoid, is no sinne: but not to covet is not in mans power: *Ergo, it is no sinne*.

Answ. 1. The proposition is false: for sinne is not measured by the necessitie or libertie of nature, but by the disagreement which it hath with the will of God. 2. When God first printed the law in mans nature before his fall, then were the precepts of God given unto man, in his power to keepe: though man by his voluntarie corruption hath lost his power and libertie, yet God forgoeth not his power and right of commanding. 4. But that concupiscence is sinne, it is both evident by this law, that would not forbid it unlesse it were sinne: and by the Apostle, who useth the same argument: *I had not knowne sinne but by the law: for I had not knowne lust, except the law had said, Thou shalt not lust, Rom. 7.7. Vrsin.*

2. *Confut.* Against the Papists, that denie concupiscence to be sinne in the regenerate.

SEcondly, the Papists are herein Semipelagians; who generally affirme and hold, that concupiscence remaining after baptisme, is not properly sinne, nor forbidden by commandement: *Rhemist.* ◇◇ . *Rom. 6. sect. 6.* So was it decreed in the Tridentine Synode, that concupiscence, *non est vere & proprie peccatum in renatis*, is not verily and properly a sinne in the regenerate, but that it is so called, *quia ex peccato est, & in peccatum inclinat*, because it commeth of sinne, and inclineth to sinne: *Session. 1. cap. 1.* They object thus.

1. *Object.* Sinne maketh men guiltie before God of eternall death: but the regenerate are not guiltie of eternall death, therefore concupiscence in them is no sinne.

Answ. 1. By this reason there shall bee no sinne at all in the regenerate: for there is no condemnation at all to them that are in Christ Jesus. 2. Neither concupiscence, nor any sinne else shall condemne the regenerate: but that is not because concupiscence is no sinne, but that both it and all other sinnes are pardoned in Christ, and so not imputed.

2. *Object.* Originall sinne is taken away in Baptisme: therefore concupiscence in the regenerate is no sinne.

Answ. Originall sinne is not simply taken away in Baptisme, but onely *quoad reatum*, in respect of the guilt: and as the Schoolmen say, it is taken away *formally* in Baptisme, but not *materially*. There are two things to be considered in originall sinne: the disagreement or repugnancie which it hath with the law of God, and the guilt of the punishment. This latter way originall sinne is remitted and released in Baptisme, it shall never be laid unto the charge of the faithfull: as S. *Paul* saith, *Who shall lay any thing to the charge of Gods chosen, Rom. 8.33.* But the other remaineth still in Gods children: as S. *Paul* confesseth of himselfe, *Rom. 7.23. I see another law*

in my members rebelling against the law of my minde; but yet, though it remaine and have a being in the faithfull, it doth not reigne in them: as the same Apostle exhorteth, Rom. 6.12. Let not sinne reigne in your mortall bodie.

3. But that concupiscence is sinne in the very regenerate, it is evident by this precept, *Thou shalt not covet*: which commandment is given generally to all both the regenerate and unregenerate. S. *Paul* also calleth the rebellion of his flesh, which he felt in himselfe being now regenerate, *the law of sinne*, Rom. 7.23.25. And the Apostle speaketh to men regenerate, when he saith, *Be renewed in the spirit of your minds*, Ephes. 4.23. which renovation needed not, if concupiscence in them were no sinne.

4. But that place of *Augustine* will bee objected: *Quamvis insint, dum sumus in corpore mortis hujus, peccati desideria, &c.* Although while we are in the bodie of this death, there be in us the desire of sinne: yet if we should give assent to none of them, *non esset unde diceremus, &c. dimitte debita nostra*, we should have no cause to say to our heavenly Father, *Forgive us our debts, &c.* *August. epist. 200.*

Answ. 1. *Augustine* must be understood to speake of actuall sinnes: that if so men had grace never to consent to their concupiscence, they should not need to pray for remission of such sinnes. 2. And who is there that liveth, who sometime is not carried away with concupiscence, to give assent unto it? So that, if *Augustine* should speake generally of all sinne, yet his speech being conditionall, *if we should give assent to none of them*, and that condition being kept of none, this proveth not concupiscence not to bee sinne. See more of this controversie, *Synops. Centur. 4. err. 16.*

3. *Confut.* That no concupiscence is a veniall sinne in it selfe.

THirdly, *Thomas Aquin* his assertion commeth here to be examined: *Not a quòd cupiditas tun• est peccatum mortale, quando sine ratione, &c.* Note that concupiscence is then mortall sinne, when as the things of our neighbours are coveted without reason: but when they are reasonably desired, it is veniall, *Thomas in opuscul.*

Contra. 1. This distinction of mortall and veniall sinnes, being understood in their sense, that some sinnes in the condition and qualitie thereof are mortall, some veniall, is contrarie to the Scripture, which maketh death the wages of sinne, Rom. 6.23. that is, of all: but to the faithfull, through Gods grace, all sinnes are veniall, and shall never be laid unto their charge: and so no concupiscence is mortall. 2. There can be no reasonable coveting of another mans things: for reason is grounded upon the law of nature: against the which such concupiscence is: therefore the coveting of our neighbours goods, being a transgression of this morall precept, is in it owne nature mortall: but through Gods mercie in Christ, both it and all other sinnes to the faithfull are veniall and pardonable, and not otherwise.

4. *Confut.* That Marie was not void of originall sinne and concupiscence.

FURther, *Thomas Aquin* hath another position: *Post peccatum propter corruptionem nullus evadit concupiscentiam praeter Christus & virgo gloriosa, &c.* After sinne entred, because of corruption none can escape concupiscence, beside Christ and the glorious Virgin: *Thom. in opuscul.* So the Rhemists *All men are borne in sinne, Christ onely excepted, and his mother for his honour, Annotat. Rom. 5. sect. 9.*

Contra. 1. The Apostle saith, Rom. 3.19. *Whatsoever the law saith, it saith to them which are under the law, that every mouth may be stopped, and all the world be culpable before God.* But *Mary* was under the law, and culpable before God as others were: *Ergo*, the law also saith to her, *Thou shalt not covet.*

2. Againe, the same Apostle saith: *The law was our schoolmaster to bring us to Christ, that we might be made righteous by faith, Galath. 3.24*▪ But *Mary* was made righteous by faith, for shee calleth Christ her Saviour in her song, *Luk. 1.47*. Therefore the law also was a schoolmaster to her to bring her to Christ.

3. S. *Paul* further saith, *Ephes. 2.3. We were by nature the children of wrath as well as others*: He speaketh generally of all the faithfull: therefore even *Mary* was by nature the childe of wrath; and consequently borne in originall sinne.

4. Divers infirmities are discovered in Scripture in the Virgin *Mary*; as *Luk.2.48*. her *finding fault with Christ*: *Matth. 12.46*. her interrupting of Christ in his sermon: *Ioh. 2.2*. her prescribing of the time to Christ to shew a miracle in turning the water into wine: when Christ rebuked her, saying: *Woman, what have I to doe with thee?* All these infirmities doe shew that *Mary* was not void of originall sinne. And therefore upon these reasons and testimonies of Scripture we inferre, that *Mary* was conceived and borne in sinne as others are, and Christ onely is excepted: of whom onely the Apostle saith, *He was in all things tempted in like sort, yet without sinne, Heb. 4.15*. As *Origen* also well saith, *Solus Christus sine macula*: Onely Christ was without spot: *Homil. 1. in Levit*. See more also of this question, *Synops. Centur. 2. err. 79*.

5. *Confut.* Against the Romanists, that it is impossible in this life to keepe the law of God.

NOW whereas the law restraineth the very inward concupiscence and corrupt desire: herein appeareth the perfection of the law, and how impossible it is for any in this life to keepe the law of God perfectly: as the Apostle saith, *Rom. 7.14. We know that the law is spirituall, but I am carnall sold under sinne*. There are two reasons, why it is not possible to keepe the law: both because it is spirituall, not restraining onely the externall act, but the internall spirituall motions, and so is a most perfect rule of righteousness; and for that we are on the other side imperfect, full of weaknesse and corruption, and carnall. Here then is discovered another error of the Romanists, *That the precepts and commandements of God unto a man justified, and in the state of grace, are not impossible to be kept: Concil. Trident. sess. 6. can. 18*. First then the truth concerning this point, shall briefly be opened: and then their objections answered.

First, here we are to consider a fourefold state and condition of man: 1. As he was created in a perfitt state before his fall, when it was possible for man to have kept the law, and to have conformed himselfe in perfitt obedience to the will of his Creator. 2. But man considered in his corrupt nature, before he be regenerate and restored, can by no meanes keepe the law: as the Prophet saith, *Can the blacke moore change his skinne, or the Leopard his spots? then may yee also doe good, that are accustomed to doe evill; Iere. 13.23*. So the Apostle, *Whatsoever is not of faith, is sinne, Rom. 14.23*. And, *We are not able of our selves to thinke any thing, 2 Cor. 3.5*.

3. In the restored estate of man by regeneration and new birth, the law is partly possible to bee kept,* partly impossible. It is possible two wayes: first by the imputation of the righteousness of Christ, who hath fulfilled the law for us: for he needed not fulfill it for himselfe, as hee suffered not for himselfe: for he was perfittly holy and just, even from his conception, *communicatioe justitiae divinae*, by the communication of the divine justice: *Marbach*. So the Apostle saith, *Rom. 10.4. Christ is the end of the law* (that is, the fulfilling of the law) *for righteousness to every one that beleeveth*.

Secondly, the law is possible to be kept of the regenerate, *Quo ad inchoationem obedientia internae & externa*, in respect of the inchoation or beginning of obedience internall and externall: as the Apostle saith, *This is the love of God, that we keepe his commandements, 1 Ioh.*

5.3. For he which without this begin|ning of righteousnesse, that is, without regeneration, saith he knoweth and serveth God, is a liar, *Vrsin*. This regeneration and *inchoate* obedience, being wrought in the faithfull by the Spirit of God, though it doe not wolly extirpate and root out sinne, yet it keepeth it so under, that it reigne not in them: and it so renueth them, that they labour to resist sinne, and to live according to the law of God: which obedience though it bee in it selfe imperfect, yet is it accepted of God by faith in Christ, in whose perfect righteous|nesse, whatsoever is imperfect in our obedience, is perfected, and our imperfections pardoned, *Marbach*.

Yet even in the regenerate the law is impossible to be kept, in respect of that perfection which God re|quireth: * and therefore the Prophet *David* saith, *Psal.* 143.3. *Enter not into judgement with thy servant, for in thy sight shall none that liveth be justified.* 1. The faithfull doe both imperfectly keepe the law, com|mitting many things against it: 2. Even in those things wherein they keepe the law, they have some im|perfections, as the Prophet *Isay* saith, 64.6. *All our righteousnesse is as a stained clout, Vrsin.*

But there is great difference betweene the regenerate and unregenerate, even when they sinne. * 1. Gods purpose standeth to save the Elect, though they sometime slip; so is it not with the other. 2. Their repen|tance in the end is certaine; so is it not in the unregenerate. 3. Even in the sinnes of the regenerate there remaineth yet some seed of faith, which is not utterly extinguished, nor they wholly given over: but the wicked and unregenerate are wholly sold over unto sinne, and their very conscience is poll|luted, *Vrsin*.

4. In the glorious state of the Saints in the next life, the obedience of the Saints shall bee perfect, and they shall wholly be conformable to the will of God: and then we shall be just, not onely by the imputa|tive justice of Christ, *sed propria essentiali justitia*, but by a proper essentiall justice, and then we shall fully be made like to the image of Christ, as the Apostle saith, *Rom.* 8.29. *Those which he knew before, he also predestinate, to be made like the image of his Sonne, Marbach.* Now the contrarie objections are these:

1. *Object.* The works of the Spirit are perfect: but good works in the regenerate are the works of the Spirit: therefore they are perfect.

Answ. This argument proceedeth from that which is *simpliciter*; simplie and absolutely said to bee of the Spirit, to that, which *secundum quid*, after a sort is of the Spirit: the works of the faithfull are not absolutely the works of the Spirit: but they are so the works of the Spirit, as they be also our works: so they are pure, as they proceed of the Spirit, but impure and imperfect, as they are wrought by man.

Page 368

2. *Object.* They which are conformable to the image of Christ, have perfect works; The faithfull are conformable in this life to the image of Christ: *Ergo*.

Answ. The proposition is true onely of those which are perfectly conformable: but so are not the faithfull in this life, but onely in part, as the Apostle saith, 1 *Cor.* 13.12. *Now I know in part:* and as our knowledge is, so is our obedience, both imperfect.

3. *Object.* There is no condemnation to the faithfull, *Rom.* 8.1. therefore their works are perfect.

Answ. The argument followeth not, for the privilege of the faithfull, and their exemption from con|demnation, dependeth not upon the perfection of their works, but upon the perfection of

Christ's righteousness imputed to them by faith.

4. *Object.* Christ at his coming shall render unto every one according to his works: but it standeth not with God's justice, to give a perfect reward unto imperfect works, therefore the works of the regenerate, because they shall be perfectly rewarded, are perfect.

Ans. 1. The obedience of the faithful shall be perfectly rewarded, not according to the law of works, but according to the law of faith, whereby the righteousness of Christ is imputed, and is rewarded in them, being theirs by faith, as fully as if it were their own. 2. Yet Christ shall judge also according to their works, not as causes of the reward, but as testimonies, and lively arguments of their faith, *Vrsin.*

5. *Object.* The Scripture ascribeth perfection to the works of the Saints, as it is said of *Noah*, *Gen.* 6.9. that he was a just and perfect man in his time: so *Hezekiah* saith, *2 King.* 20.3. *I have walked before thee with a perfect heart.*

Ans. 1. These and the like sayings must be understood, *de perfectione partium, non graduum*, of the perfection of the parts of obedience, not of the degree of perfection: that is, the faithful do exercise their obedience in every part of the law, but not in a perfect degree or measure. 2. They are said to be perfect, in comparison only of such as were weak and imperfect. 3. And further, their sincerity and perfection is understood, as being opposite unto dissimulation and hypocrisy, that their heart was perfect toward the Lord, that is, unfained, without any dissimulation: in which sense the Prophet *David* saith, *Judge me according to mine innocencie*, *Psal.* 7.8.

6. *Object.* The Apostle saith, Whosoever is borne of God sinneth not, *1 John* 3.9. the faithful then, being borne of God, sinne not.

Ans. The Apostle understandeth here, not the dwelling of sinne, but the reigning of sinne, for otherwise he should be contrary to himselfe, who had said before, *chap.* 1.8. *If we say we have no sinne, we deceive our selves, and the truth is not in us:* They which are borne of God sinne not, that is, sinne, though it remaine in them, it reigneth not in them, as *S. Paul* saith, *Though we walke in the flesh, we doe not warre after the flesh*, *Vrsin.*

*7. It is evident then, that the law was not given to justify men thereby, as the Apostle saith, *Rom.* 3.20. *Therefore by the works of the law shall no flesh be justified in his sight, for by the law cometh the knowledge of sinne.* This then is the end and use of the law: 1. It sheweth what God is, one that loveth justice, and hateth iniquitie: 2. It is as a glasse, wherein we may see that image, after the which man was at the first created, which now is defaced in him by sinne: 3. It is a rule and line, after the which we should square out our life and actions: 4. It sheweth the corruption of our nature, and so is as a schoolmaster to bring us to Christ, *Marbach.* So *Augustine* saith, *Hac est utilitas legis, ut hominem de sua infirmitate convincat, & gratiae medicinam, quae in Christo est, implorare compellat.* This is the profit of the law, to convince man of his infirmities, and to drive him to seeke the medicine of grace in Christ, *Epist.* 200.

6. *Confut.* That the Morall law nor any precept thereof may be by humane authorities dispensed with.

There remaineth yet one point to be discussed, whether any of the precepts of the Morall law may be by humane authorities dispensed withall: wherein the Popes Canonists have heretofore given unto their terrene god an infinite and unreasonable power: for these were their conclusions, that ^a*Papa potest dispensare contra jus divinum*; The Pope may dispense against the law of God: ^a*contra jus natura*, against the law of nature: ^a*contra novum Testamentum*, against the new Testament: ^a*contra Apostolum*, against the Apostle. *Papa potest dispensare de omnibus praeceptis veteris & novi Testamenti*; The Pope may dispense with all the precepts of the old and

new Testament, &c. But herein I preferre the judgement of *Tostatus*, a moderate writer of that side, who denieth unto the Pope any such authoritie, and answereth the contrarie objections.

1. *Object.* As among men, the Law-maker may dispense with his law, so God that gave the Morall law, is therefore above the law, and may dispense with it: and if God may dispense, then the Prelates of the Church consequently may dispense, because they are in Gods stead.

Ans. First to the proposition this may bee answered: 1. That in humane lawes which tend unto the common good, the preservation of the publike state, the maintenance of peace, and of justice, the Law-giver himselfe cannot so dispense, as to overthrow the end of those lawes: as that it shall be lawfull to disturbe the publike state, or such like; for this were to evert the very scope and end of the law: but yet in particular cases he may dispense; as where an order is, that every one shall watch, which is intended for the good of the Citie: yet some may be dispensed withall, and exempted from watching, who may more necessarily bee employed for the common good: for here, although the letter of the law bee not precisely kept, yet the intention of the Law-maker is observed, which is to seeke and procure the common good.

Page 369

So likewise: 1. Universally the Lord himselfe neither will nor can dispense against his law: * as to make it lawfull to have other gods, to take Gods name in vaine, and such like: for this were for God to denie himselfe to be just, which were to deny himselfe: but the Apostle saith, *God is faithfull, and cannot denie himselfe*, 2 Tim 2.13. but to make it lawfull in generall, to violate the precepts of the first and second Table, were to denie his owne justice, and so consequently to denie himselfe: for God is most just, yea justice it selfe, and the law is a perfect rule of justice.

2. Yet in the particular determinations of the law, the Lord doth dispense, as with *Abrahams* sacrificing of his sonne, the Israelites robbing of the Egyptians, the fornication of *Ose* the Prophet: for the will of God which is most just, and the right which he hath in the lives, bodies, and goods of men, maketh these things lawfull, being done by the Commandement of God, which otherwise should bee unlawfull: for as a man may use his Oxe, or his Asse at his pleasure, because they are ordained to his use: so the Lord may doe with men, take away their lives at his pleasure, and that by a double right; both because man by his sinne hath deserved to die, and God as Creator may use the creature as it may best serve to his glorie. And as a man may use his owne goods, and that which is lent unto a man, *precari*•, freely and frankly, during the pleasure of the lender, he may when he will require againe: so the earth being the Lords and the fulnesse thereof, which he as it were lendeth unto man so long as it pleaseth him: the Lord may justly at his pleasure transferre things from one to another. So likewise in the third case of fornication: like as matrimony maketh carnall copulation lawfull, so the Lord may, *tale vinculum inducere*, by his commandement bring in and supplie the like bond, as matrimonie is, as when he commanded the Prophet to take him a wife of fornications, *Hose* 1.3. the commandement of God made that lawfull, which otherwise was unlawfull.

3. But as God can make that which seemeth unjust, to be lawfull and just: so yet can he not make a just and good act to be evill and wicked; as that he which worshippeth God aright, doth evill, or such like; and the reason is, because God by this meanes should bee contrarie to himselfe, in commanding one so to worship him, and yet to count him, so worshipping him, to doe evill. Again, *Impossibile est Deum facere quae non potest velle*, It is impossible for God to doe that hee cannot will: now the Lord willeth none evill to be done, therefore hee cannot make that which is good to be evill, because he cannot denie himselfe, who is onely good.

4. Further a difference is to be made betweene the precepts of the first and second Table: God doth dispense with the precepts of the second, which are referred to the good of our neighbour,

when he seeth it more to make for his owne glorie, which is the chiefe end and scope of the duties of the first and second Table; as when God commandeth to dishonour parents, rather than to dishonour him, and biddeth any kill, and so in the rest: but with the precepts of the first Table God dispenseth not, because they are immediately referred to Gods glory, for that were to consent to the dishonouring of himselfe. And thus much for the answer to the first part of the argument.

Secondly, it followeth not, if God can dispense, that therefore the Prelates of the Church may: * 1. Because the dispensation against a law must bee by as great authoritie as the law was first made by: but the morall law grounded upon the law of nature, was founded by the Author and Creator of nature, and therefore by him onely, and not by any else may it be dispensed with. 2. As in naturall effects, ordinarily there must goe before a naturall cause; as a thing cannot be made hot, unlesse fire or some other efficient cause of heat be put unto it: so that the Pope himselfe cannot command a thing to bee hot, but by such efficient cause of heat: yet the Lord without any such mediate or ordinarie cause can make a thing hot, by his infinite power supplying that cause himselfe: so likewise in spirituall actions, the Lord may supplie that which maketh the thing lawfull, which man cannot doe, unlesse some externall cause or circumstance doe concur, which maketh the act lawfull: As to kill is an unlawfull act in it selfe, neither can the Pope or any other make it lawfull to kill, unlesse there be some cause, that maketh it lawfull to kill, as when the partie commanded to be slaine hath deserved to die. But God, to whom all men are debtors, and who is the Lord of every mans life, may command to kill without any injustice: although there be no such apparent cause or circumstance, which should make that act lawfull.

2. *Object.* Further it is objected thus, to restore that which is committed to a mans trust, is a naturall dutie: yet this is dispensed with, when as a man refuseth to restore to a mad man his sword or weapon, which he gave one to keepe: so the Magistrate ordinarily dispenseth with that precept, *Thou shalt not kill*, when he commandeth malefactors to be slaine: so the Macchabees dispensed with the Sabbath, when they resolved to fight with their enemies upon the Sabbath, 1 *Macchab. chap.* 2. as these precepts are dispensed withall by men, so also may the rest.

Answ. 1. For the first instance, there is in that particular case no dispensation against the law of nature, for then by such dispensation it should bee made lawfull not to restore that which is committed to trust, which cannot bee made lawfull by any dispensation, for this were to crosse and overthrow the law of nature: but not to restore a sword to a furious man, is but a particular interpretation of that generall law of nature, wherein the intent of that law is kept: for it is agreeable to the law of nature, to render whatsoever belongeth to another, and the reason thereof is, because it is just: so it is lawfull by the same law notwithstanding, not to give unto a mad man his owne sword, because it is just also; the meaning and reason of the law is kept, because the furious man would doe some hurt with his weapon, and therefore to minister occasion and instruments unto his rage were unjust.

2. In the other two particulars there is no dispensation, but an interpretation rather, or declaration of the law: in the first, that it is no murther, when one is justly slaine; and in the other, that it is no breach of

the Sabbath, when necessitie compelleth to breake the rest thereof. 1. This were a dispensation, to make it lawfull to kill, where one cannot justly be put to death; and to worke upon the Sabbath, where there is no necessitie. 2. And a dispensation maketh that lawfull afterward, which was not before such dispensation: but it was alwayes lawfull both for the Magistrate to put to death, and

upon like necessitie to in|termit, or suspend the rest of the Sabbath. 3. Beside, these interpretations and declarations of these lawes are not devised by man, but warranted in Scripture by the Lord himselfe, the maker and author of the law, and therefore they are not interposed by any humane authoritie, *Tostat. quast. 35.*

4. Morall observations.

1. *Observ.* Why covetousnesse is to be taken heed of.

THou shalt not covet, &c. Men must not onely withdraw their hands from taking their neighbours goods, but restraints their inward coveting and desire, and that for these reasons: 1. *Propter concupiscentiae infinitatem*, because concupiscence is infinite, the desire of the covetous is never satisfied, as *Isay 5.8. They joyne house to house, &c. till there be no more place.* 2. *Aufert quietem*, it taketh away quietnesse, *Eccles. 5.11. The satie of the rich will not suffer him to sleepe.* 3. *Facit divitias inutiles*, it maketh riches unprofitable: *Hee that loveth riches, shall be without the fruit thereof, Eccles. 5.9.* 4. *Tollit justitiam*, it hindreth justice: *For rewards doe blind the wise, and pervert the words of the just, Exod. 23.* 5. *Necat charitatem*, it killeth charitie both of God and our neighbour: therefore the Prophet saith, *Hide not thy selfe from thine owne flesh, Isay 58.7.* The covetous despiseth his brother, who is as his owne flesh, 6. *Producit omnem iniquitatem*, it bringeth forth all iniquitie, as *S. Paul* saith, *1 Tim. 6.10. The desire of money is the root of all evill, Thom. in opuscul.*

2. *Observ.* Of the remedies against concupiscence.

The remedies against concupiscence are these: *Basil* assigneth these two: 1. *Si cogitaveris, quod dissolvendus es in terram, cessabit insana concupiscentia, &c.* If thou bethinke thy selfe, that thou shalt bee dissolved into earth, unsound concupiscence will cease. 2. *Meliorum desiderium minora cogit contemere*; The desire of better things will make thee contemne the lesse: as the love to the Word of God, which is more to be desired than gold, will withdraw our love from earthly things, *Basil. in regula. Thomas Aquinas* addeth foure remedies beside. 3. *Occasiones exteriores fugiendo*, By shunning all externall occasions, as *Iob* made a covenant with his eyes, *chap. 31.1.* 4. *Cogitationibus aditum non praeibendo*, In giving no way to the thoughts, as by humbling and afflicting the bodie, as *S. Paul* did, *1 Corinth. 9.27.* 5. *Orationibus insistendo*, By applying prayer, as our blessed Saviour saith, that even devils may bee cast out by fasting and prayer, *Matth. 17.21.* 6. *Licetis occupationibus insistendo, &c.* By being alwayes well occupied, for idlenesse brought the Sodomites to lust, it was one of their sinnes, *Ezech. 16.49. Thom. in opuscul.*

3. *Observ.* How the Lord hath punished the transgressors of his law.

THou shalt not covet.] In the last place I will shew, how the Lord hath punished and judged the transgressors of this precept, and likewise of the rest. The punishment then which is due for the transgression of the law is either divine or humane. The humane is that which is inflicted by the lawes of men, which are divers, according to divers usages of countries and conditions of people, among whom one vice may reigne more than another, and so more severitie is required. But this defect generally is found in humane censures; that the transgressions of the second table are more severely punished than those of the first: and those in the second, which doe concerne mans outward state, as theft, are more straightly punished than adulterie, which *Augustine* found fault with in his time: and he giveth this reason of this partialitie: *Quia id pejus credimus, quod huic vitae nocet.* Because we thinke that the worse or greater evill, which hurteth this life: *Lib. de Mendac. cap. 9.*

The divine punishment is of two sorts, it is either temporall in this life, or eternall in the next. And for the first, where humane lawes are silent or connivent, in censuring the sinnes of men, yet the divine justice sheweth it selfe: As now shall appeare in this particular enumeration of divers

presidents and ex|amples of Gods severitie, exercised and shewed upon the transgressors of his law.

1. *Pharaoh* is set forth as an example of an Atheist and prophane person, who would not acknowledge the God of Israel, but said, *I know not the Lord, neither will I let Israel goe, Exod. 5.2.* who manifestly trans|gressed the first precept: his end was to be drowned in the red Sea.

2. *Senacherib*, a most grosse Idolater, as he was worshipping his Idoll *Nisroch* in the temple, was slaine of his two sonnes, *2 King. 19.37.*

3. He which blasphemed the name of the Lord in the host of Israel, was by the Lords commandement stoned to death, *Levit. 24.11.*

4. The man also which gathered sticks upon the Sabbath, because he did it with an high hand, and is contempt, was stoned by Gods appointment, *Numb. 15.31.*

5. *Abshalom*, both a disobedient childe to his father, and a rebell against his Prince, was hanged by the haire of the head, and stricken through with darts: and so is made a spectacle unto all stubborne children, and rebellious subjects, that such should expect the like judgement at Gods hand.

6. *Cain*, for killing his innocent brother, was cast out of Gods presence, and made a runnagate upon the face of the earth. Cruell *Abimelech* as he slew 70. of his brethren upon one stone, so his braines were dasht out with a stone, *Iudg. 9.*

Page 371

7. *Ammon* an incestuous person, was slaine by the procurement of his owne brother *Abshalom*, for the deflouring of his sister *Thamar*, *2 Sam. 13.* That whore and strumpet *Iezabel* was eaten and devoured of dogges, *1 King. 21.23. 2 King. 9.22.35.* And as adulterie is an abomination to the Lord, the punishment whereof God reserveth to himselfe, where the Magistrates hand is not extended: as the Apostle saith, *Heb. 13.4. Whoremongers and adulterers God will judge:* So the sinne of drunkennesse and glut•onie shall not escape the stroke of Gods hand, as being the nurserie and seminarie of filthinesse and uncleane lust.

Drunken *Nabal* for that sinne, and others joyned withall, was smitten of the Lord, and died, *1 Sam. 25.38.* And that rich Glutton, who pampred himselfe, but was mercilesse toward poore *Lazarus*, was tormented in hell, *Luk. 16.*

And here I cannot omit to make mention of a strange judgement of God shewed of late upon three persons for this sinne of excessive drinking; which happened upon the 27. day of December last,* being the Lords day, next after the Nativitie, in the towne of little *Ashen*, or *Eason* in Essex, in the house of a worshipfull Knight there dwelling. The manner of it was this: One *Thomas Rugesby*, a servant of the house, with another that was a Retainer, and a youth about the age of thirteene yeeres, did in the after|noone withdraw themselves into a private chamber, taking with them strong Beere, *Aqua vita*, *Rosa solis*, Tobacco; and shut the doore close, that they might be privat, and take their fill of drinke without con|trolement: who so excessively and immoderaty distempered themselves with drinke, that they in most beastly manner vomited it up againe: two of them, the servant of the house and the youth, were in vomit|ing strangled, and were found dead in the morning; the first sitting in his chaire, the other lying upon the bed: that which they cast up, being by the cold of the night frozen to their mouths: the third, the Retainer, was taken up in the morning, wallowing up and downe in his vomit, and in a manner halfe dead, whom they had much adoe to recover. This example would not bee forgotten, but carefully bee laid up in

remembrance, that other excessive takers of drinke, and wanton abusers of plentie (which sinnes doe now every where overflow) might receive warning thereby, and judge themselves by repentance, and leaving their sinne in time, lest they be suddenly overtaken by Gods judgements in like manner.

8. For stealing, *Achan* may bee an example, who for his theft and sacrilege, was with throwing of stones put to death, and that by the Lords extraordinarie direction, in causing him to bee found by lot, *Iosh*. 7.

2. For lying, the fearefull examples of *Ananias* and *Sapphira*, would be thought upon, who were for that sinne stricken with sudden death, *Act*. 5.

10. For coveting of *Sara Abrahams* wife, both *Pharaoh* King of Egypt, and *Abimelech* King of Gerar were punished of God, *Gen*. 12. and 20. though they were prevented of God, and kept from com|mitting adulterie.

Thus it pleaseth God to exemplifie some, that others might take heed. But here concerning the tem|porall judgements in this life, these three observations are necessarie: 1. That they which are temporally punished, are not alwayes to be deemed the worst of all others, though it please the Lord to make them examples to others: as our blessed Saviour saith of the Galileans, whose blood *Pilate* mingled with their sacrifice, and of those eightene persons, upon whom the tower of Siloam fell in Jerusalem, that they were not greater sinners than the rest, *but except yee repent* (saith he) *yee shall all likewise perish*. 2. God neither punisheth all such offenders in this life, for then men would expect no judgement to come: neither doth he suffer all to go unpunished, lest worldly men might be altogether secure; and denie in their hearts the divine providence: as the Prophet *David* saith, *Psal*. 10.13. *Wherefore doth the wicked contemne God? he saith in his heart, thou wilt not regard*. 3. That they which goe on still in their sinne without punishment, should not flatter themselves: for there remaineth a greater judgement behind: and there is more hope of them which are chastised in this world. So the Apostle saith: *Thou after thine hardnesse, and heart that cannot repent, heapest unto thy selfe wrath against the day of wrath, and the declaration of the just judgement of God*, *Rom*. 2.5.

The other kinde of judgement is in the next world: as the Apostle sheweth, *1 Cor*. 6.9. *Be not deceived, neither fornicators, nor Idolaters, nor adulterers, nor wantons, nor buggerers, nor theeves, nor drunkards, nor railers, nor extortioners shall inherit the kingdome of God: and such were some of you, but yee are washed, but ye are sanctified, &c*. Adde hereunto the like sentence and declaration of Gods judgement upon the wicked: *Revelat*. 21.8. *But the fearefull and unbelieving, the abominable, and murtherers, whoremongers, and sorcerers, and idolaters, and all liars shall have their part in the lake which burneth with fire and brimstone, which is the second death*. This so heavie a sentence there is no way to escape, but in being washed from these sinnes by repentance, sanctified by newnesse of life, and justified by faith in Christ. And thus much of this treatise of the law, which by Gods grace I have thus happily finished.

3. Questions and doubts discussed out of the rest of this 20. Chapter.

QUEST. I. In what sense the people are said to have seene the voyces, which are properly heard and not seene.

Vers. 18. *ANd all the people saw the thunders, &c*. 1. Some thinke that by sight here is understood the hearing, because it is usuall with the Hebrewes to take one sense for another, *Vatabl*. But the sight is no more taken for hearing, than to heare for the seeing. 2. *Ambrose* referreth it to the under|standing: *Interioris mentis videtur obitu*. It was seene by the inward sight of the minde: like as our

Saviour saith, *Hee that hath seene me, hath seene my Father*, Iob. 14.9. Ambros. *pro m. in Luc.* So also Hierome will have it like unto that saying of S. Iohn, 1. epist. chap. 1.1. *That which we have heard, which we have seene with our eyes, &c. of the word of life: Hierom. in Abdiam.* But seeing Moses speaketh of outward objects of the externall sense, as of thunder, lightning, he meaneth also the sense, unto the which such things are objected. 3. Ferusthinketh, that herein *ostenditur oscitantia populi*, the carelesnesse of the people is shewed, who more regarded that which they saw, than the voyce which they heard: and therefore they are said rather to see than heare. But it seemeth that the people well regarded the voyce of God, because presently after they desire that Moses might speake unto them, and not the Lord any more. 4. Procopius thinketh, that it is said *they saw*, because of the evidence thereof, as if they had seene it with their eyes: as it is said, Amos 1.1. *The words of Amos, &c. which hee saw, &c. Deus Prophetarum oculis res subijcit tanta evidentia, ac si oculis cernerent, &c.* God doth so evidently set things before the eyes of the Prophets (that is, their inward sight) as though they saw them with their eyes. But this was not done in vision, as the Lord spake to his Prophets, here was a sensible demonstration. 5. Augustinetherefore thinketh, *Videre hic poni pro generali sensu, tam animi, quam corporis*: That to see is here put for the generall sense both of the minde and bodie: because Moses would speake compendiously: so we use to say, *vide quid sonet*, see what soundeth: so also is it taken for other senses: as Christ saith to Thomas, *Because thou hast seene me thou beleevest*, whereas Thomas touched him, Tract. 121. *super Ioann.* The reason hereof is, *Quia visus primatum obtinet, in sensibus intermiscetur omnibus*: Because the sight is the chiefe among the senses, it is as intermingled among them all: Interlinear. And, *Sensus visus plures rerum differentias nobis ostendit, &c.* Because the sense of the sight doth more distinguish things, than any other sense: for other senses doe shew but the differences of their owne objects; as the hearing the distinction of sounds: but the sight sheweth how one thing is discerned from another, whether by colour, quantitie, number, fashion, and divers other wayes, Tostat. Therefore the sense of seeing is taken in generall for the rest, but not in particular for any one sense, but as *sensus conjuncti sunt in communi sensu*, as the senses are joyned together in the common sense: Borrhaius. And so here to see is taken for *percipere* to perceive: Iun. The people saw these voyces, that is, perceived them. So also Cajetane: *Videre pro certa notitia ad sensum quocunque sensu saepe ponitur*: To see is often put for that knowledge which commeth by any of the senses. So also Simlerus. 6. The Interlinearie Glosse hereupon giveth this note: *Nos doctorum oes audientes oculum mentis dirigere debemus*: We also when we heare the voyce of the learned, must also direct the eye of the minde: as here the people are said to have seene these voyces.

QUEST. II. What is meant here by voices, whether the thunder or other voices.

The thunder and the lightning. The word is *koloth*, voices: 1. which some doe take for those voices and words which were uttered and framed by the Angels: and hereupon Tostatus taketh occasion to shew at large how the Angels are said to speake and expresse the voice as of man: which sometime they doe by assuming humane shape, sometime by framing other organes and instruments in the aire apt to make sounds: but neither of these wayes doe the Angels expresse *conceptiones suas modo naturali, sed per modum artis*, their conceits by any naturall meane, but as it were after the manner of art: as men doe use organes and instruments of musicke: Tostat. quaest. 36. All this discourse of Tostatus here is superfluous: for by voyces here are understood the thunders, as the word *koloth* is taken, chap. 19.16. and because of the other word which is adjoynd *lamps or lightnings*: and so read here and understand: Vata. Iun. Montan. Cajetan. Lippoman. Simler.

2. Basil understandeth this of the voice of God: *Quae non per aures verberato extrinsecus acceperunt, &c. sed arcano modo insonante voluntate divina*: Which is not apprehended by the outward beating of the aire on the eares, but by the secret sounding and intimating of the will of God: in Psal. 28. But it is evident by the storie, that this was a sensible sound, which all the

people heard, and were astonished at it: as the Apostle sheweth, *Hebr. 12.19. which they that heard excused themselves.*

3. *Moses* here setteth not downe all which the people saw: for there were foure terrible things beside: fire, which burned up to the midst of heaven, darknesse, clouds, and mist, *Deut. 4.11.* The thicke clouds were above the mountaine, from whence might proceed the thunder and lightning: and upon the mountaine it selfe was seene the fire mixed with smoake and darknesse, thorow the which the fire shined, *Cajetan.*

QUEST. III. Whether there were a sound of the trumpet beside the voices.

And the sound of a trumpet. 1. *Tostatus* thinketh that the voices before spoken of, and the sound of the trumpet, were not two distinct things, but one and the same: for otherwise the trumpet would have hindered the people from hearing the voices, if they had come together: they are therefore called voices, and a sound of a trumpet, because the Angels by the sound of a trumpet did expresse words and voices: *Tostat. qu. 37. 2.* But that there were words uttered beside the sound of a trumpet, it is evident *c. 19.16.* where the sound of a trumpet was heard, before the Lord began to deliver the law: and *vers 19. When the sound of the trumpet blew long, &c. Moses spake, and God answered him by voice.* Likewise the Apostle maketh mention of them as of two distinct things, *Heb. 12.19. Ye are not come, &c. unto the sound of the trump•• and the voice of words.* And yet the voice was uttered in a loud sound, as of a trumpet: as *Iohn* saith, *hee heard a great voice, as if it had beene of a trumpet, Revel. 1.10.* There might bee then a double kinde of sounding the trumpet: one without any expressing of voice, which sounded before the Lord

spake, and ceased all the while the Law was uttered, and after began againe: the other sound of the trumpet was that whereby the Lords voice was sounded out, when he delivered the Law. It is like also that some of these ceased while the Lord was in speaking, as the thunder; and the loud sound of the trumpet: for otherwise it might have beene a lot to the peoples hearing: and after the Lord had finished and made an end, then the thunder begun to be heard againe, with the sound of the trumpet: like as it is the manner of Princes to have a trumpet blowne before their edict• are proclaimed, and afterward• to cause it to be sounded againe, *Simler.*

QUEST. IV. Of the feare of the people, and their going backe.

Vers. 18. And they fled, or moved themselves, and stood afarre off. 1. The Latine readeth 〈...〉 & *timore percussi*: they were terrified, and smitten with feare: the Septuagint read 〈 in non-Latin alphabet 〉, they feared: *Chal.* they trembled: *Vatab. vacillabant*, they wavered: whereupon *Tostatus* maketh the• degrees of feare: that first the minde doth *timere*, is said to feare• when any evill is expected: then *terr•r•*, it beginneth to be terrified, *cum conturbatur*, when it is troubled with the expectation of any evill: but then we are said ••m•re, to tremble, when *totus corporis status vacilla•*, when the body it selfe and all the joynts doe shake for feare. But this distinction of feare is here our of his place: for though this giving backe of the people proceeded from feare: yet the word ••gh here signifieth to move; they moved then and fled from their place; and the next words doe confirme this sense, *They stood afarre off.* 2. Here wee see two operations of the Law, the one *terrorem incut•t*, it striketh feare because of sinne: then *ho/minem retrocedere cogit propter •am Iudicis*, it maketh man to give backe because of the wrath of the Judge, *Ferus.* 3. Some Hebrewes thinke, that the Israelites were backe certaine miles, *Ex Simler.* But the people goe backe, *Non per modum f•ga, sed per modum retrocessionis*, Not by way of flight, but by way of recoiling: neither herein did they breake the commandement of God; for they were set certaine bounds forward which they were not to passe, but backward they might goe, *Tostat.*

quaest. 37. 4. Neither is it to be thought that the people went backe while the Lord was speaking unto them; but after the promulgation of the Law, there being some pause made, then the people gave way, *Cajetan.* 5. All the people thus spake not to *Moses*, but their Elders and the chiefe of them came in the name of the rest, *Deut.* 5.23. *Iun.*

QUEST. V. Why the people desire that Moses would speake unto them.

Vers. 19. *ANd said to Moses, talke thou with us.* 1. Some doe here lay fault and blame upon the Israelites, in refusing to heare the voice of God, and chusing rather that *Moses* should speake unto them. But the Lord commendeth them for so doing, *Deut.* 5.28. *They have well said, all that they have spoken.* Therefore they thus spake not, as preferring *Moses* voice before the Lords, but because they were not able to heare the Lords voice, being so terrible, *Tostat. quaest.* 37. 3. And the Lord terrified his people with his thundering voice, for these two causes: 1. That the people hereby should learne and be taught to feare the Lord. 2. And that they might be driven of themselves by this meanes to desire the ministry of *Moses* in speaking unto them: for it was fit and requisite, that as the Lord the Authour and founder of nature had by his owne mouth given such Lawes as were grounded upon nature, such as were so evident even by the light of nature, as that every one might at the first understand and acknowledge them: so that the rest of the Lawes, which were not so evident, but needed explanation, should be declared and rehearsed by *Moses*, *Sic Tostat.* 4. Beside, herein *Moses* was a type and figure of Christ, who is the Mediator betweene God and us, and by whom the will of God is revealed unto us, *Marbach. Pelarg.* 5. *Moses* herein *formam boni auditoris describit*, &c. describeth the forme of a good auditour, who promiseth to heare and fulfill the precepts of their master, *Gloss. interlinear.*

QUEST. VI. Why the people are afraid they shall dye.

Vers. 19. *LEt not God talke with us, lest we dye.* Wee shall finde in Scripture, that it was an usuall thing for men to feare, that if they had seene God they should dye, as *Iacob* counteth it a great benefit that he had seene God and yet lived, *Genes.* 32. So *Gedeon* and *Manoah*, when they had seene God, were afraid. 1. *Tostatus* maketh this the cause of this feare, that if they heard Gods voice any more they should dye: because of the infirmity of the body, which could not endure the Lords terrible voice: for as the harmony of the body is dissolved by any excessive quality, as with exceeding great heat or cold: *Ita excellens tolerabile vel terribile corrumpit potentiam tolerantem*: So an exceeding terrible or tolerable thing corrupteth and confoundeth the tolerating faculty, *Tostat. quast.* 38. But the cause of this feare is not so much in the body: for *Adam* before his fall could endure the voice of God well enough. 2. Some understand this of everlasting death, *Gloss. interlinear.* But it is evident, that they meane the outward and corporall death, which is contrary to this temporall life: for thus the people say, *Deut.* 5.24. *Wee have seene this day, that God doth talke with man, and he liveth.* 3. *Cajetan* doth gather these two reasons of this their feare: both that terrible fire which they were afraid to come neere, and the thundring voice of God which they could endure no longer to heare: and these two reasons are expressed, *Deut.* 5.25. *Now therefore why should we dye? for this great fire will consume us: if wee heare the voice of the Lord our God any more, we shall dye.* 4. But the greatest cause of this their feare was their sinne: *Consciens homo peccati*, &c. *metuit iram Dei*, &c. Man being guilty to himselfe of sinne, feareth the wrath of God, *Simler.* as *Peter* said to our blessed Saviour, *Luk.* 5.8. *Lord goe from me, for I am a sinfull* ◇◇ .

QUEST. VII. How the Lord is said to come unto them and why.

Vers. 20. *GOD is come to prove you.* 1. God is said to come unto them, not that he goeth from place to place▪ but he came unto them by certaine effects, his sinnes and wonders: and two other

ways beside the Lord commeth, by his word, and by afflictions and crosses, *Simler*. 2. There are three ends of the Lords comming unto them: 1. To trie them. 2. That his feare may alway be among them. 3. That they sinne not. All these three arise one from the other: probation and triall worketh feare, and feare causeth to flee from sinne. 3. So although *Moses* free them from one kinde of servile feare, which was the feare of death and destruction▪ y^o he retaineth them still in that profitable kinde of feare, whereby they might be kept in awe and obedience still, *Simler*.

QUEST. VIII. How the Lord is said to tempt and prove his people.

Vers. 20. *GOd is come to prove you.* 1. *Deus metaphorice non proprie tentat, &c.* God is not said prolperry but metaphorically •o tempt, as he is said to be angry: *Qui facit effectum* ◇, &c. because he worketh the like effect, as he which tempteth, that is, to cause the feare and obedience of the people to appeare, *Cajetan*. 2. God tempteth, the Devill tempteth, and man is said to tempt. God is not said to prove or try for his owne knowledge and experience, *Cum omnia Deus videat priusquam* ◇; seeing God knoweth all things before they are done: *Chrysost. hom. 41. in Ioanu*. But God trieth and proveth, *Vt nos manifestemur aliis*: that we should be manifest to others, as *Abrahams* obedience was made knowne to all, in that he refused not to sacrifice his sonne▪ *vel nobis ipsis*, or to our selves: as the Israelites were tempted in the wilderness, that it might be knowne what was in their heart, *Deut. 8.2. Tostat*. Satan tempteth, *quia evertere* •ititur, because he goeth about to supplant and overthrow us, as hee tempted *Iob*. *Home aliquando tentat ut probat, aliquando ut rapiat*: Man sometime tempteth to prove, sometime to catch: as the Scribes and Pharises tempted Christ to entangle him, *Ambros. in 2 Cor. 13*.

QUEST. IX. Why the people stood afarre off, and where.

Vers. 21. *SO the people stood afarre off.* 1. *Cajetan* thinketh that the people returned not to their tents, but stood a little from the mountaine: and continued in the place whither they fled before, *vers. 18. Tostat*. 2. But it is evident, *Deut. 5.30*. that they were bidden to goe unto their tents, *Iun*. For as *Moses* went up neerer unto the presence of God, so the people went still further backward unto their tents being so commanded of the Lord. 3. The mysticall signification hereof is, that our sinnes doe make us stand aloofe off from God, untill wee be reconciled by a Mediatour, whereof *Moses* was a type and filgure here, *Simler*.

QUEST. X. How *Moses* is said to draw neere to the darknesse.

BVt Moses drew neere unto the darknesse, &c. 1. *Moses* was in the darknesse before, for all the hill was covered with smoake; but he was not in that darknesse wherein the Lord was: *Vbi expressiora signa fi^oant quibus nos^oebatur Deus*: Where more evident signes were expressed, by the which God was knowne: for otherwise how should the darknesse containe or receive him, whom the heavens cannot containe? *Gloss. interlin*. Hee went then up, *ad ca^oume^o montis*, to the top of the hill, where the thicke cloud was, wherein the Lord did manifest his presence. 2. Some by the darknesse understand the spirituall and mysticall sense of Scripture, which the people cannot comprehend, and therefore they stood afarre off; *Quia verò spirituales allegoriarum nubem penetrant, &c.* But because they which are spirituall, doe pierce into the cloud of allegories, therefore *Moses* went into the darknesse, *Gregor*. As Christ preached unto his Disciples in the mount, and unto the people in the plaine; so the mysteries and secret of Scripture are opelnd only unto those that are spirituall, for pearles must not be cast before swine, *Lippom*. So also *Hierom*; *Dominus aut in lumine est, aut caligi^oe; incipientibus simpliciter loquitur, iis qui perfecti sunt, mysticè loquitur*: God is either in the light, or in darknesse; unto the beginners hee speaketh simply, unto those which are perfect, in mystery, *Super Psal. 96*. 3. But hereby rather is understood, that God who himselfe dwelleth in light that none can attaine unto, yet *in caligine versatur respectu nostri*, dwelleth in darknesse in respect of us, because we cannot search out the nature of God, nor comprehend what he is, *Simler*. So *Gregor. Nyssen*. interpreteth, that *Moses* went into the darknesse, that is, *Tunc demum cognovisse illam esse divinam naturam, quae cognitionem omnem excedit*: He then perceived the divine nature to be such, which exceeded all

knowledge. Likewise *Procopius, Vera Dei notitia est agnoscere suam ignorantiam, &c.* It is the true know|ledge of God, for one to acknowledge his owne ignorance, that bringeth darknesse with it, *Thom. Nullus intellectus creatus potest ad cum accadere:* No created, understanding can come neere unto God, *In 1. ad Timoth. 6. lect. 3. 4.* Herein also *Moses* was a lively type of Christ: that as he having spoken unto the peo|ple, and declared the will of God, afterward went up into the darknesse: So our blessed Saviour having declared the heavenly doctrine of his Father to the world, and finished the worke of our redemption, *Ascendit in caligine•• nubium coeli,* Ascended into the darknesse of the clouds of heaven, and was taken out of our sight, and received up into heaven, *Simler.*

QUEST. XI. Why the Lord saith he spake unto them from heaven.

Vers. 22. *YE have seene that I have talked with you from heaven.* This is premised as a reason of the pre|cept following▪ vers. 23. *Ye shall make ye therefore, &c. no Gods of silver, &c. 1.*

Oleaster resol|veth the reason thus: *Considerate me vobis lōco superiore, &c.* Consider that I am higher than you in place,

Page 375

and therefore am able to punish you, if you rebell. 2. Some thinke that hereby the Lord signified unto them, that these were not *Mosis ar•es & figmenta, &c.* the devices and fetches of *Moses*, but that God himselfe spake from heaven, and therefore the Decalogue or ten precepts came from God himselfe, and were pronounced by him, *Cajetan.* And so the Lord by this meanes would get authority unto his law, *Borrh.* 3. God thus saith, *Vt ostendat calsitudinem suam rebus omnibus superiorem;* To show his highnesse farre above all other things, and so incomprehensible, and that therefore they could make no image of him, *Galas.* 4. Or because the Lord spake out of heaven; not as one absent, but every where present, therefore no image should be made of him; for images are representations of them, in their absence. 5. But this is the best interpretation of this reason, because they only heard the Lord speake out of heaven, they saw no image or similitude, but only heard a voice, therefore they should make no image of God: so is it explai|ned, *Deut. 4.15. Take good heed to your selves, for you saw no image in the day that the Lord spake unto you, Simler.* And so in effect he saith thus much, *I spake unto you from heaven,* that is, I the true God, not any corporall substance, as *of gold, silver, &c.* By heaven here he understandeth the higher part of the aire, as *Psal. 8.* they are called *The fowles of heaven, Tost. qu. 38.*

QUEST. XII. Why this precept is repeated of not making any graven image.

Vers. 23. *YE shall not make, &c. 1.* Some thinke that this is an addition to the first Commandement: *Thom Aquin.* who thus distinguisheth the Lawes of *Moses:* The Judicials and Ceremonials, *ex sola institutione vim habent,* only take their force from their institution: otherwise it were indifferent, whether they were done one way rather than another. The Morals, *ex ipso d•ctamine ratio•is naturali• efficaciam habent,* have their efficacy from the enditing of naturall reason: and these morall precepts are of three sorts: some are so manifest, *quòd editione non indigent,* that they need not to be set forth and publi|shed, as concerning the love of God and our neighbour. Some things are not so generall, but more parti|cularly determined: which although they are acknowledged of all, yet because many erre therein, they had need to be published, such are the ten Commandements: *Quaedam sunt, quorum ratio non est caili|bet manifesta, sed solùm sapientibus;* Some things are such, the reason whereof is not manifest to every one, but only to the wise, and these be the precepts, *superaddita Decalogo,* which are added to the Decalogue: of which kind this precept is here: *Sic fere Thom. 1.2. qu. cap. art. 11. in*

Cor. 2. But they are rather an explanation of the first and second precept, than any addition, *Iun.* And this precept either differeth not at all from the other, *Thou shalt make thee no graven image:* or only herein is the difference, that the other precept *declarat veritatem universaliter*, doth declare the truth universally: *Hoc autem determinantur mo|di quidam particulares;* And here certaine particular cases are determined, and two things are here forbid|den, one *directly*, not to acknowledge or make any other God: the other, *indirectly*, not to make any images, *repraesentativas veri Dei*, to represent the true God, *Tostat. qu. 38. 3.* Now this precept is iterated and repeated, because some things are *majoris necessitatis & periculi*, of greater necessity and danger, as idol|latry was, which the Hebrewes had seene practised in Egypt, *Tostatus.* And this repetition is made, *ut ma|gis imprimeretur haec prohibitio cordibus eorum, &c.* that this prohibition might be more deeply imprinted in their hearts, because he knew them to be prone to idolatry, *Lyran.* So also *Cajetan.*

QUEST. XIII. Of the meaning of these words, Ye shall not make with me.

Vers. 23. YE shall not make with me. 1. The Latine Interpreter omitteth this clause, *with me*, altogether which both *Cajetane* and *Lippoman* confesse to be a defect in that translation. 2. The Chaldee reads, *coram me*, before me: but the word is *it•i*, with me: the other phrase used before is *ghal p•nai*, before my face, *vers. 3. 3.* Retaining then the usuall reading, *with me*; some referre it to the spirituall idolatry of the minde, which is covetousnesse, that in the service of God their mindes should not be inclined to the love of silver and gold, *Ferus.* Some doe take this to be the sense, that although the Lord by his aulthority appointed certaine images to be made in the Tabernacle, as of the Cherubims: yet they should not presume, nor arrogate unto themselves the like power. But the more proper meaning is, that they should not make any such images, to joyne them with God, to worship God and them together: as this was the superstition of the Jewes, to worship God and *Baal* together, *Simler.* And withall, these words, *with me*, doe put them in minde of the covenant which they had made with God, and not with images, *Cajetan.*

QUEST. XIV. Why mention is made only of images of silver and gold.

Gods of silver, nor Gods of gold, &c. 1. Mention is made only of silver and golden images for this reason, as *Augustine* saith: Because a man being ashamed of that which is most deare and precious unto him, *facilius avertitur à veneratione viliorum, &c.* is more easily turned from those things which are more vile, in *Psal. 113.* So also *Tostatus: Quia ista magis movont, &c.* Because these metals of gold and silver doe more easily move to idolatry, than wood or stone, *quaest. 39.* 2. And because Idolatry, *iis Dei majestatem ornari putant*, doe thinke that Gods Majesty is adorned by these metals of silver and gold: & *Deum sibi magis obstrictum putant*, and they thinke that God is more bound unto them, for offering unto him the more precious things, *Gallas.* Therefore instance is specially given in th•se. 3. Another reason is, that mention is made of these metals, in *quae vos j•s habetis, &c.* because man hath right and power over all such things being made for their use, *Borrh.* and therefore their error•• the greater in worship|ping that which is made for their use and service.

QUEST. XV. Why the Lord commanded an altar of earth to be made.

Vers. 24. AN altar of earth, &c. 1. Here is an opposition made betweene the altars which the Gentiles made to their Idols, and the altar which God would have consecrated to himselfe: *Gentiles idolis construebant altaria ornata & subl•mia;* The Gentiles did build sumptuous and high altars to their Idols, as placing religion in them, *Thom. 1.2. qu. 102. art. 4. addit. 7.* So also *Lyranus: Hoc praecepit in detestationem idolatria;* Hee commanded this in the detestation of

idolatry. 2. Some thinke that the Lord intended hereby to commend unto his people the internall worship: as if he should have said; *Ego ex/terna illa ornamenta parvi pe•do*, &c. I esteeme not of those outward ornaments, which might withdraw thy minde from my true worship, *Lippom.* 3. But the reason indeed of this precept was, *ue diutius d•ra/re••*, that the altars made of earth might not continue long, *Simler*. This then was only a temporary pre|cept, that the Israelites, while they were in the way, should use such simple altars, which might soone bee destroyed againe, lest they might be occasions of superstition afterward, untill such time as the Tabernacle should be erected: and the reason hereof was, that God would only have the altar, which should be set up in the Tabernacle afterward to continue, lest the having of many altars in divers places should be an occalsion of superstition. This was the cause why the Israelites were so jealous of the Reubenites and Galdites for building an altar, which they made, *Non cultus, sed monumenti causa*; Not for religion sake, but to be a monument, *Iosh. 22. Gallas.* 4. Some make this altar of earth a type of our Saviour Christ: *Qui as/sumpsit carnem, quae terrona est, si materiam inspicias*; Who tooke our flesh, which is earthly, if you respect the matter: *Precopius, Rupert. Osiander.* 5. Some make this morall use of it, that we should *humilitatem sectari*, follow humility, *Ferus, Lyranus.*

QUEST. XVI. What Altar of earth he meaneth.

BUt here a further doubt ariseth, seeing afterward the Altar of burnt offering was commanded to bee made of Sittim wood, how that agreeth with this precept, to make an altar of earth. 1. *Ferus* to re|concile these places, would not have this precept taken literally, but that this should bee the meaning: *Quòd Deus magis piè, quàm splendide vult coli*, &c. That God would rather be worshipped devoutly, than sumptuously. But there is no necessity here to forsake the literall sense: as shall now appeare. 2. *Lyranus* therefore understandeth this of the altar of burnt offering, not of the altar of incense, which was made of Sittim wood, *chap. 30.* So also was the other made of the same wood, *chap. 27.* therefore this is no suffil|cient answer. 3. *Hugo de S. Victor.* referreth it to the altar of burnt offering: *Quod terra implebatur*, &c. which they used to fill with earth, being made hollow within, when they sacrificed. So also *Osiander.* 4. But it is evident by the precept following, of making an altar of rough and unhewen stones, that hee meaneth such altars as were set up of a sudden in the fields, as was that commanded to bee made in the borders of Canaan, *Deut. 27.* and that which *Elias* reared up in Mount Carmel: such as were set up *repentino & tumultuari• opere*, of a sudden and in haste by the way, upon some speciall occasion, *Gallas. Tostat. Iun.*

QUEST. XVII. Why the Altar was not to be made of hewen stone.

FOr the same reason they are forbidden, if they will make an altar of stone, to lift up a toole upon it: 1. Some apply it thus, that hereby is signified, that the articles of faith, *tanquam lapides integri sunt re/nendi fine scissione haeretica*: as whole stones are firmly to bee kept, without any hereticall dividing or mangling of them, *Lyrans.* 2. Some gather hence, that God will not be worshipped, *humano arbitrio*, accor|ding to the device and fancie of men. But this is as well forbidden in other precepts, it is not peculiar to this. 3. But the reason of this precept was *quia lapides politi exprimebant cert•m figuram, qua adorari pos/set*, &c. Because carved and wrought stones did expresse a certaine similitude and figure, which might be used for adoration, *Tostat.* 4. Another reason is, *quia ad durationem pertinet*: because that which was builded of hewen stones, was like to continue long: and therefore the Lord permitteth such altars to be made for the time, *ut post temporarium ejus usum, aut laberetur per se, aut destrueretur*, &c. that after the temporary use thereof it might either fall downe of it selfe, or easily bee destroyed, lest by the elegancie and curious building it might give offence, and occasion of superstition to posterity, *Iun. Marbach.*

QUEST. XVIII. Why the lifting up of the toole is said to pollute the Altar.

Vers. 25. *IF thou lift up thy toole upon it, thou hast polluted it.* 1. *Rupertus* doth thus moralize it: *Ferrus seu cultum arrogantia est, qua mens a Creature praeciditur, &c.* This toole or iron is arrogancie, whereby the minde is cut off and separated from the Creator: if thou lift up thy toole, that is, *si virtus tibi ipsi arrogaveris*, if thou doe arrogate any thing to thine owne vertues, thou hast polluted it. 2. Some make it a type of Christ, who was that stone cut out without hands, that is, without any sinne, imperfection, or pollution, *Procop.* 3. Some make this collection: *Quòd Deus manibus hominum cili* ◇◇ : That God would not be worshipped by any worke of mans hands. But that is not so, for afterward hee commanded the Temple to bee built, which was the worke of mens hands, and yet no hindrance to his worship, *Gallas.* 4. The meaning then is this, not that the iron toole of it selfe defileth: *sed quia* ◇◇ *contra mandatum Dei:* but because they should so goe against the commandement of God, and so all such workes should be as de●●●ed and polluted.

QUEST. XIX. How Jeremy is made to agree with Moses, who saith the Lord commanded not any thing concerning sacrifices.

Vers. 24. *THereon shalt thou offer.* How can this stand with that saying of the Prophet *Ieremie*, chap. 7.22. *I spake not to your fathers, neither commanded them, when I brought them out of the land of Egypt, concerning burnt offerings and sacrifices?* 1. Some doe reconcile these places thus: * that the Prophet speaketh *de praecepto & sermone Domini proprio ore*, of the commandement of God with his owne mouth: and so he spake only and commanded the ten Commandements: the rest he delivered by *Moses* mouth, *Cajetan.* 2. *Rupertus* giveth this sense, because *Moses me non iubente sed permittente talia praecepit:* *Moses* commanded such things, not by my bidding, but by my permission, &c. But it is evident, *vers. 22.* that *Moses* spake all these things at the Lords commandement. 3. The best solution then is this, that God commanded not sacrifices, *primò & principaliter, cum propter aliud fuerint instituta, &c.* chiefly and principally, seeing they were instituted for another end, *Lippom.* So also *Iun. Genevens.* And so the Prophet expoundeth himselfe, *vers. 21. But this thing commanded I them, saying, Obey my voice.* God specially re|paired of them obedience: for what else did those sacrifices signifie, *quàm extinctionem carnalis nostrae vitae*, than the extinguishing of our carnall life? *Lippom.* In the like phrase it is said, *Gen. 32.28.* that *Iakobs* name should be no more called *Iakob*, (that is, only or principally) but *Israel, Iunius.*

QUEST. XX. Of the difference betweene burnt offerings and peace offerings.

Thy burnt offerings, and thy peace offerings. 1. *The burnt offerings* were those which were wholly burnt upon the altar to the honour of God, the rite whereof is expressed, *Levit. 7. The peace offerings* were those which were offered to God in signe of thankfulness for any benefit obtained, or to the end to aske or obtaine any thing at the hand of God: and so they are called peace offerings, because God is thereby appeased, and our peace made, *Tostat.* So the Septuagint translate ◇ in non-Latin alphabet ◇, that is, your health sacri|fices, which are offered for their health and prosperity, *Lippoman.* The word *shalom* also signifieth perfe|ction, integrity. Their peace offerings then were such as were offered for the welfare, perfection, and in|tegrity of their state, *Oleaster.* 2. There was a third kinde of sacrifices for sinne, when they offered a Calfe, or Goat, or some other beast, to make attonement for some sinne which they had committed, as is expressed *Levit. 7.* The other two kinds of sacrifice are here onely mentioned, *quia sunt voluntaria*, be|cause they were free and voluntary: but those for sinne, were *ex necessitate*, of necessity, *Tostat.* 3. There were other things also necessary to be knowne, which belonged to the rite of sacrificing: as who were to offer sacrifice, namely the Priests: what kinde of beasts they were to sacrifice, and in what place, and in what order and manner: all which things afterward are fully declared and explained by *Moses* in *Leviticus*, *Tostat. qu. 41.*

Vers. 24. *IN all places, where I shall put the remembrance of my name.* 1. The Hebrewes make this a perfect sentence of it selfe, that the Lord will come and blesse them in every place which hee shall chuse: but seeing it was not lawfull for them every where to offer sacrifice, but where the Tabernacle and Arke was, as is expresly declared, *Levit. 17.* it hath relation also to the former precept, that they were not to make any such altar of earth or stone where they would themselves: *sed Deus ipse designare vult locum, &c.* but God himselfe will assigne the place, where they shall make an altar, *Gallas.* 2. And though the ordinarie place of sacrificing were the Tabernacle, where the name of God was solemly called upon, yet they might sacrifice in other places, *ex causa speciali & divina revelatione*, upon speciall occasion, and by divine revelation: as *David* did in mount Moriah, by the direction of the Prophet *Gad*, *2 Sam. 24.* and *Elias* in mount Carmel, *1 King. 18.* *Lryan.* So *Samuel* offered sacrifice in Ramath, *1 Sam. 7.* and in another place when *Saul* came unto him, *1 Sam. chap. 9.* and in Bethlehem, when he went to anoint *David* King, *1 Sam. 16.* And it seemeth that he by propheticall direction might offer where he would: as the Lord bid him make this answer, when he went to Bethlehem, *I am come to offer sacrifice to the Lord*, *1 Sam. 16.* for all Israel knew that *Samuel* was the Lords faithfull Prophet. So also it is like that *David* being a Prophet, offered sacrifice in Hebron, while he there reigned, having neither the presence of the Arke or Tabernacle: and that the people following *Davids* example, continued that custome still: as it appeareth by *Absoloms* excuse to his father, who asked leave to goe and sacrifice in Hebron, *2 Sam. 15.* *Tostat.* 3. Neither did these offend in sacrificing in other places beside where the Tabernacle and Arke was: for in those speciall places the Lord for that time would have a memoriall of his name, as in mount Moriah, where *David*, and Carmel, where *Elias* sacrificed, *Tostat. quaest. 40.* 4. But this may be added further, that beside that speciall direction which the Prophets had to offer sacrifice in some peculiar places, there was more liberty used in their peace offerings, than in other sacrifices: and in the time of *Samuel*, *Saul*, and *David*, the Arke and Tabernacle were apart; so that it seemeth in that confused and unsettled estate, that the Law in that behalfe concerning the place of sacrifice, was not so strictly observed.

NOW the place, where the Lord did put the memoriall of his name, was in the Tabernacle and Arke, while they were placed together: and when they were in two divers places, it was lawfull to sacrifice before either of them. 1. That it was lawfull to sacrifice where the Arke was, is evident by the practise of the men of Bethshemesh, that offered sacrifice at the returne of the Arke from the land of the Philistims, *1 Sam. 6.* So *David* sacrificed before the Arke, when he brought it from the house of *Ebed Edom*, *2 Sam. 6.* and the reason is, because the name of God was invocated or called upon, where the Arke was, *2 Sam. 6.2.* And from the mercie seat, which was upon the Arke of the Testimony, did the Lord use to speake, and give answers, *Numb. 7.89.* 2. Likewise, that it was lawfull to sacrifice, where the Tabernacle was while the Arke was away, is apparent: 1. Because there was the brasen Altar, whereon they offered their burnt offerings before the dore of the Tabernacle, *Levit. 17.6.* which Altar followed alwayes the Tabernacle, and not the Arke: as *Salomon* found the Arke at Jerusalem, but the Tabernacle with the furniture thereof, he fetched from Gibeon, *2 Chron. 1.3, 4, 5.* 2. Where the Ministers of the Altar, the Priests and Levites were, there was it lawfull to offer sacrifice; for they gave their attendance to that end, but most of the Priests and Levites remained with the Tabernacle, as *Ahimelech*, with 85. more were at Nob, where *Saul* put them to death, while the Arke abode in the house of *Abinadab*, who consecrated his sonne *Eleazar* to keepe it, *1 Sam. 7.1.* who alone sufficed not, for all sacrifices and oblations of Israel: it seemeth therefore, that most of their sacrifices were brought then to the

Tabernacle, though the Arke at that time were in another place. 3. Beside, after the captivity of Babylon, when the Arke was no more to be seene, as some thinke hid by *Ieremy*, 2 *Macchab.* 2, but as is most like, lost in the captivity, or burnt with the Temple: they used to offer sacrifices; for after the captivity, they restored and renewed such necessalry parts and implements, as before were in *Salomons* Temple, and were burnt together with the Temple: they made like unto them afterward, as mention is made of *Luk.* 1. how *Zacharie* burned incense before the Lord, which was upon the golden Altar: likewise *Matth.* 27. the vaile was rent, (which divided the most holy place from the Sanctuary) when Christ gave up the ghost: and seeing they offered sacrifices, for which cause, some sold doves in the Temple, whom Christ cast out, *Matth.* 12. they had also the bra|sen Altar; only the Arke they had not, for seeing the Tables of stone, the pot of Manna, and *Aarons* rod were all missing, for the keeping whereof, the Arke was principally made, they had no cause to make a new Arke, there being no farther use or service for it, *Tostat. quæst.* 43.

QUEST. XXIII. How long the Arke was severed from the Tabernacle.

NOW, because mention is made before of the parting and separation of the Arke and Tabernacle, it shall not be amisse to shew how long the Arke was absent from the Tabernacle, which time will be found to be not much under 100. yeeres, as may bee gathered thus: after the Arke returned from the country of the Philistims, it remained in the house of *Abinadab* 20. yeeres, 1 *Sam.* 6. and all the time of *Samuels* government, and *Sauls* reigne, who made 40. yeeres betweene them, *Act.* 13.21. whereof those 20. yeeres were part: then it was removed by *David*, about the 8. yeere of his reigne, to the house of *Obed Edom*, where it continued three moneths, and from thence to the house of *David* in Jerusalem, where it stayed 32. yeeres, and 11. yeeres more under *Salomons* reigne: for when hee had finished the Temple in the 11. yeere of his reigne, 1 *King.* 6.38. he brought the Arke from *David*s tent, which hee had pitched for it, into the Temple, 2 *Chron.* 1.4. So all these yeeres being put together, 40. yeeres of *Samuel* and *Sauls* government, 40. yeeres under *David*, and 11. yeeres of the reigne of *Salomon*, will make 91. yeeres: whereunto adde those seven moneths, during which time the Arke so journeyed among the Philistims, 1 *Sam.* 6.1. In which compasse and continuance of yeeres, the Arke had these sundry removes: first, it being carried from Shiloh, was seven moneths in the countrey of the Philistims, from thence it was carried to Bethshemesh, where 50. thousand and 70. persons were slaine for looking into the Arke, 1 *Sam.* 6. then it removed to Kiriathiearim, 1 *Sam.* 7. from thence to the house of *Obed Edom*, and so to the house of *David*, 2 *Sam.* 6. where it stayed till *Salomons* Temple was built: these were the settling places and mansions of the Arke, after it was severed from the Tabernacle, till they were joyned together againe: saving that sometime the Arke upon some speciall occasion was removed for a while, as when they went out to battell, as 1 *Sam.* 14.18. and so was brought to the place againe, *Sic fere Tostat. qu.* 42.

QUEST. XXIV. Of the removing of the Tabernacle.

AS the Arke was thus removed up and downe, so also was *Moses* Tabernacle: for first it was carried from place to place, as long as the Israelites pitched their tents in the wilderness: and after they were come into the land of Canaan, the Tabernacle remained a long time in Gilgal: for thither came the Gibeonites to *Ioshuah* in Gilgal, *Iosh.* 10. after that, it was set up in Shiloh, *Iosh.* 18.1. where it conti|nued all the time of the Judges, untill *Samuel*, who understanding by the Spirit of prophecie, that the Lord had rejected *Shiloh*, removed the Tabernacle to Nob, where *Saul* put 85. Priests to the sword: from thence it seemeth the Tabernacle was translated to Gibeon, where it continued untill *Salomons* Temple was finished, from thence *Salomon* brought it into the Temple, 2. *Chron.* 1.3. *Tostatus qu.* 42.

QUEST. XXV. Of the places where it was lawfull or unlawfull to sacrifice.

Now concerning the places wherein it was lawfull to sacrifice, this distinction is to bee observed: 1. That the ordinary place was in the Tabernacle, when the Arke and it were together, and both at the Tabernacle, and before the Arke, when they were divided, as is before shewed. 2. Extraordinarily it was lawfull for the Prophets to sacrifice elsewhere, as did *Samuel, David, Elias*, as is before declared, *quest. 20.* being thereunto directed by the Spirit of God. 3. But in the high places it was unlawfull to sacrifice: and therefore those Kings are commended which tooke away the high places, and those reproved, being otherwise good Kings, that suffered them to remaine. 4. Yet here it is further to be considered, that there were two sorts of high places, for some were consecrated to idolatry, as those which *Salomon* had built about Jerusalem for *Ashteroth, Chemosh, and Milchom*, which places *Iosias* defiled, * *1 King. 23.14.* There were other high places, where the Priests of the Lord offered sacrifice to the Lord, whom *Iosias* also put downe, not suffering them to come up to the Altar of the Lord, but onely to eat of the unleavened bread among their brethren, *1 King. 23.9,* who if they had beene idolatrous Priests, could not have beene permitted to eat of the unleavened bread, *Tostat. quast. 44.*

QUEST. XXVI. How God is said to come and goe, and how he is said to be in the world.

Vers. 24. *I Will come unto thee, &c.* 1. God neither commeth nor goeth by moving from place to place: for that which is infinite, and in every place, cannot move or change the place, for where any moving is, there one place is left to goe unto another: but God being of an infinite essence, is in all places alike. 2. Yet though God be in every place, yer he occupieth no place: *Nihil magis indivisibile, & minus occupans, quàm Deus:* Nothing is more indivisible, and lesse occupying a place than God is: An Angell cannot enter into a mans soule: *Deus tamen illabitur ei & totus intus manet, &c.* Yet God doth enter into a mans soule, and wholly remaine within it. 3. There is some similitude hereine betweene God, who is an infinite Spirit, and the other finite spirits, as namely the soule of man, which is said to be *tota in toto corpore & tota in qualibet parte:* whole and all in the whole body, and whole and all in every part, which is to be understood not after one and the same manner. There is a threefold union betweene the soule and the body, *unitur ei ut finis,* it is united unto it, as the end, for the body is ordained to this end, * to be perfected by the soule: secondly, it is united unto the body as the forme thereof, for by the joyning of the soule to the body, as the forme, a man is distinguished in his kinde from all other creatures: and in this sense, the soule as the forme is whole in the whole body. Thirdly, the soule is united to the body, *tanquam motor,* as an agent and mover: so it giveth power to the eye to see, to the eare to heare, and to every other part a severall faculty and power; and thus also the soule is said to be whole, and all in every part. Now then, as the soule is in the whole body, and yet in no one part more than in another: so is God in the world comprehending all, and himselfe not being comprehended. 4. Further, thus it may be shewed, that God is not in any place, neither moveth from place to place: for other finite spirits, because they are *compositi ex actu & potentia,* they consist of an act, and a power, or possibility; they being in one place, have a power or possibility to be in another: therefore God, because he is *purus actus,* a pure act, must of necessity be every where, for otherwise he should not be altogether in act, if being in one place, hee had not a power or possibility to be in another, for then he should not be actually there, but in power and possibility only. 5. As a finite spirit is said to be in that place, *in quo applicat virtutem suam,* where it doth exercise and apply the power; as the soule is in the body, because it only exerciseth the vertue and power in the body: so God, because hee exerciseth his power in and over all the world, must needs bee in every place of the world. 6. God therefore is said two wayes to be in the world, *secundum potentiam & virtutem,* according to his power and vertue, and *secundum essentiam,* according to his essence: And yet God is so in the world, as yet he is not included and limited in the world, and he is so without the world, as yet not excluded out of the world: as *Augustine* saith, *Deus est in mundo non inclusus, extra mundum non exclusus, supra mundum, non elatus, infra mundum, non depressus:* God is in the world, but not included; without the world, but not excluded; above the world, yet not elevated or lifted up; and under the world, yet not depressed or put under; &c. which must be understood according to Gods essentiall

presence: for according to his power and working he is only in the world, because he worketh in the world. 7. And although the power of God be infinite, so that if there were other worlds beside this, thither Gods infinite power would extend it selfe, yet the action or exercising of that power in the world is finite: *quia actio non potest esse major, quàm id quod sit*, the action cannot be greater, than that which is wrought or made: therefore, because the world is finite, the action or exercising of the divine power in the world is finite and determinate likewise, yet the divine power in it selfe remaineth infinite. 8. Now then God is said to goe from place to place, not in respect of his essence, but of his power and vertue: and of this power of God, there is a double action; one generall, whereby God governeth the world, and worketh in every place, and so God cannot be said to goe from place to place, because this generall power worketh in all places, and at all times: there is a *speciall* action or operation of the divine power: as when he worketh miracles and wonders, and sheweth manifest signes of his power and presence, more in one place than in another. And according to this speciall operation, the Lord is understood to goe and come thorowout the Scripture, *Tostat. qu. 46.47*. And so in this place he saith, *I will come and blesse thee: Veniam occulta inspiratione, benedicam corporali & spiritali benedictione*; I will come by secret inspiration, I will blesse thee, both with corporall and spirituall blessings, *Gloss. interlinear*.

QUEST. XXVII. Whether it were not lawfull to goe up by steps to the Altar.

Vers. 26. *THou shalt not goe up by steps unto mine Altar*. 1. All kinde of ascending unto the Altar is <◇> forbidden: for the Altar being three cubits high, *chap. 27*. the Priests could not minister, without some ascent and rising up to the Altar: there was therefore *Quidam ascensus sin• gradibu•punctatim ascendendo*, A certaine ascent, or going up without steps, rising by little and little, as •. *Salomon* thinketh, *Lyrans. Ascensus erat continuus de terra*: the going up was continued by the rising of the earth, *Tostat. 2*. Therefore all steppings up being forbidden, for the reason after alleaged, lest their nakednesse should be seene, *magis vetantur gradus scalae lignae*, the steps or scales of wooden ladders are more forbid|den, for by such climbing up, their nakednesse might appeare, both before and beneath, *Tostat. quast.47*. 3. Some doe thus moralize this precept, that simply it is not forbidden to goe up by steps, for afterward there were 15. steps made to goe up to the Altar, which *Salomon* made: therefore they would have it to be a figurative speech, and the meaning to be this, *minorem Patre non dicis incarnatum Filium*, Thou shalt not say, that the Sonne being incarnate, is lesse than the Father: this it is, not to goe up by steps unto the Altar, *Rupert. Thom*. So also *Gloss. interlinear. Qui gradus in Trinitate faciunt, &c*. They which make degrees in the Trinity, doe ascend by steps unto the Altar. But this is somewhat farre fetched, neither is there any necessity to leave the literall sense: for the reason why afterward steps were made unto the Altar, was, for that then the use of linnen breeches was common, which now was rare, and among other Priestly garments, the Levites afterward were appointed to put on such linnen breeches, when they ministered, *chap. 28. Vsus femoralium nondum fuit introductus*; The use of breeches was not yet brought in, &c. but was afterward enjoined to the Priests, *Lyrans*. And although, as some write, this fashion of garments to cover the secret parts was first invented by *Semiramis* the wife of *Ninus* King of Babylon, before *Abrahams* time, yet that custome was not common among the Israelites, *Tostat. qu. 49*.

QUEST. XXVIII. Why they were forbidden to use steps up to the Altar.

Vers. 26. *THat thy filthinesse be not discovered*. 1. This then was the reason why they should not goe up by steps; lest that in the going up, by the flying abroad of their garments, their secret parts might be discovered: for *sanctitati & pietati decorum & honestum conjungi debet*: unto sanctity and piety must be joyned comelinesse and honesty, *Gallas*. for the Ministers of God, committing

any thing uncomely in Gods service, doe therein offend two wayes: both shewing their owne evill inclination, and beside, *contumeliam inferunt ordini clericali*, they bring a contumely and reproach upon the whole order, *Tostat. quaest. 49.* Yea among the Gentiles there was a comelinesse and decencie observed in their publike assemblies: whereupon that Law was made; *Inscenam sine subligaculo prodeat nemo*, Let none come into the stage without his close garments: how much more ought all things to bee done with comelinesse and honesty in the sacred assemblies? *Gallas. 2.* Another reason was: *Arrogantia & ambitio p^m/posa graduum, qualis apud idololatrias tum in usu erat, Deo non placuit, &c.* An arrogant and ambitious pompe in stayers, such as was in use among the Idolaters, was not pleasing unto God, *Lippoman. 3.* Likewise this was commanded for the further detestation of idolatry, that they should not any wayes resemble or imitate the uncleane and filthy fashions used in the idolatrous service of *Priapus*: when the Priest ascending up aloft by certaine staires, used in most beastly manner, turning himselfe toward the people, to discover and shew unto them his secret parts, to stirre them the more unto uncleane and beastly lust, *Lyran. Tostat.*

QUEST. XXIX. Of the abominable Idoll of the Gentiles, called Priapus, and the filthy usages thereto belonging.

NOW this filthy and abominable Idoll *Priapus*, which was worshipped among the Gentiles, was taken up upon this occasion: 1. This *Priapus* was a young man of *Hellespontus*, who *insolita magnitudi^e membri genitalis excedebat omnes*, exceeded all other in the greatnesse of his secret parts: and being expelled thence as a corrupter of his country, went into Grecia, and there by wanton and unchaste women was made much of, and afterward they made him one of their gods. 2. As was their god, such was his sacrifice: for they used to offer unto him an Asse: and they that came to that abominable sacrifice, both men and women used to entermingle themselves in caves and woods, and each with other wrought filthinesse: and upon this occasion they used to plant woods and groves by their Idols, that they might have fitter opportunity to use their beastly lust. 3. This Idoll *Priapus* some thinke was the same which was called *Belphegh^r*: and to the abominable sacrifices of this Idoll did the Madianitish women entice the Israelites, *Numb. 25.* who afterward fell unto the like Idolatry: for *Asa* his mother *Maacha* (whom hee put downe) consecrated a grove to this Idoll *Priapus*, as *Hierome* translateth the word *Mipletzeth*, which signifieth an horrible or abominable Idoll, *1 King. 15.12.* and he put downe the Sodomites, and *e^ffeminate* persons, who as it seemeth were the worshippers of that Idoll: for they which were most beastly in their lust, thought they were best accepted of their god. So they which adored *Venus*, the more they were given to venery, the better they thought they served *Venus*: so that the more common the harlots and strumpets were, the more they thought they pleased their Goddess *Venus*. The Lord therefore forbiddeth his people all resemblance or appearance of uncleannesse, because he would have them detest and abhorre the abominable fashions of the Heathen, *Tostat. qu. 50.*

QUEST. XXX. Why the secret parts are counted uncomely.

THy filthinesse, or nakednesse, &c. 1. The secret parts of man are not in their naturall use more uncleane or unseemly than other organicall parts of the body: for they have their necessary use, both for the avoiding of the superfluous excrements of the body, and to serve for generation, and procreation: and our first parents, before they transgressed, were naked, and yet not ashamed of their nakednesse. 2. But after sinne entred, then these parts grew to be uncomely, because of that inordinate motion and stirring which is in those parts more than in any other: for by experience it is found, that the eyes, hands, feet and other parts are more obedient unto reason, than those unruly parts: and it is harder for one to bridle lust, than anger, or any other passion. 3. And herein appeareth the wisdom of the Creator, that hath set these uncomely parts in the midst of the

body, that they might more easily be covered: whereas if they were the extreme parts, as where the head, hands, or feet are, they could not be so well hid: and beside, the mercie of God herein is manifest, that our other parts, our eyes, hands, feet should not be so unruly or disordered: for then they also should have seemed as uncomely: and so *penot* • *inutiles redderemur*; wee should have beene altogether unprofitable, and unapt to doe any service in the world, if our necessary and organically parts should have had the like opinion of uncomeliness cleaving unto them. 4. Now seeing these parts being comely by nature, yet are made uncomely by sinne: their beastly error is to be abhorred, which thinke it no more dishonest to use the secret parts of nature openly, as well as any other members: such were the *Cynicall* Philosophers, which in the market place, and in the streets thought it no shame to exercise the act of generation: whereupon they were called *Cynicks*, because therein they were like unto dogs: and *Diogenes*, the first founder and beginner of this beastly error, was thereupon also called *Cynicus*, *Tostat. qu.* 49.

4. Places of Doctrine.

1. *Doct.* Of the difference of the Law and the Gospell.

Vers. 18. *When the people saw it, they fled, and stood afarre off.* Here is set forth the difference of the Law and the Gospell: for the Law worketh these two effects: *Terrorem incutit, &c.* It striketh terror by the manifestation of our sinne: as the prodigall childe confessed, *I am not worthy to be called thy sonne.* And, *retrocedere facit*, it causeth to goe afarre off. Hereupon the Publicane stood afarre off, beating upon his breast, as not worthy to come neere into the presence of God. But the Gospell hath two other contrary effects: *Consolatur & allicit*; It comforteth and allureth: as our blessed Saviour saith, *Come unto me all ye that are weary and laden, and I will ease you, Mat.* 11.28. They that finde not the Law and the Gospell to worke these severall contrary effects, doe shew, that they understand neither, but are like unto those in the Gospell, of whom it is said, *We have piped unto you, and yet have not danced; wee have mourned unto you, and ye have not wept:* such can neither be wonne by the comfortable promises of the Gospell, nor terrified by the heavy threatnings of the Law, *Ferus. B. Babington.*

2. *Doct.* One truth, one religion.

Vers. 24. *AN altar of earth shalt thou make.] Quòd unum at que undeus cultum inter omnes esse vellet, &c.* Because he would have one and the same worship among all, he commanded but one altar, *Gallas.* He would have but one altar, to note one truth, and one religion: *B. Babington;* as the Apostle saith, *Ephes.* 4.5. *There is one Lord, one faith, one baptisme.*

5. Places of Confutation.

1. *Confut.* Against Tostatus, that it is no more lawfull to make images in the new Testament than it was under the old.

Vers. 23. *GOds of silver; or Gods of gold, yee shall make yee none, &c.* Tostatus alleaging these two reasons why images were not allowed in the old Testament, because Idolatry was then commonly practised among the Gentiles, and therefore the Lord would take away all occasion thereof among his people: and for that no image could be made to represent God being visible; yet he saith that it is lawfull to have images in the new Testament, *⟨...⟩ aliqua predictarum causarum*, neither doth any of the former reasons hinder it: because now there is no danger of Idolatry in making an image to represent God: *Quia non est nunc generalis ⟨...⟩*; There is not now a generall custome of the Gentiles leading that way: and though in the old Testament there was nothing which could be expressed by an image, God being invisible; yet in the new Testament Christ truly tooke our flesh: *Ita ut statua et coueniat, quia ⟨◇⟩ nostrum ⟨◇⟩*; So that an image may well agree unto him, because he is like unto any of us. *Sunt etiam liqui sancti viri, &c.* There are also holy men, whom though we worship not as Gods, yet we have them as intercessors with God, and doe make pictures of them, to be put in remembrance of them, *Tostat. qu.* 39.

Contra. 1. If the forbidding to make any graven image to represent God by, be a morall precept, as it cannot be denied, then it bindeth Christians as well in the new Testament, as it did the Israelites in the old. 2. And there is more danger of idolatry ⟨◇⟩, than there was the•: for the grosse idolatry of the

Gentiles was not so dangerous to imitate, nor so like to be followed, as the coloured superstition, and refined idolatry of those which professe themselves Catholikes and Christians: the grosse Pagane idolatry is now turned into counterfeit Christian imagery. And if the nations, which have not yet received the Christian Faith, as the Turkes, Mahometanes, Jewes, have renounced idolatry, it is a shame for Christians in profession to retaine it still. 3. Concerning the other reason, first the Godhead and divine nature is no more circumscribable and to be pictured now, than it was in the old Testament. And as Christ in the new did take upon him the shape and forme of man, so also in the old he appeared in humane shape to the Fa|thers: why might they not then have pictured him, according to that appearance, as well as now? there|fore in this respect there is no difference. But can they also by any image resemble Christs divine nature? If they cannot, it is a lying image: for either they make a picture of Christ as God and Man, and so they with *Eutyches* will confound the natures of Christ, making the Godhead circumscribable: or else with *Nestorius* they must divide his person, making two Christs, one as he is Man, whom they cannot picture; another, as he is God, who cannot by any image bee resembled. And whereas *Tostatus* himselfe misliketh that any image should be made of the Trinity, upon this reason: *Quia cum nihil tale, ut est, exprimere in personis divinis valeat, solius erroris Arriani occasio est, ut tres Deos essentialiter distencos, &c.* ⟨◇⟩ : Because no picture can expresse any thing in the divine persons, as it is, and so it would only give occasion of the Arrian error, that wee should imagine three Gods essentially distinguished, &c. this reason may be returned againe upon him: that seeing nothing of Christs divine nature can be expressed by a picture, such delineation and portraiting of Christ would give occasion of the Nestorian heresie, to make two Christs; one, which may be pictured, as he is man, and the other, which cannot be pictured, as he is God.

Secondly, concerning the images of Saints: Were there not glorious and renowned Saints in the old Testament, as the Patriarkes, *Abraham*, *Isaack*, *Iacob*, with the Prophets, *Moses* and *Elias*, with the rest, as the Apostles and Evangelists, and holy Martyrs under the New? Why then was it not as lawfull to make images and visible representations of the Saints then, as now? Therefore herein there is no difference be|twene those times, and these: and so, notwithstanding all these shifts and evasions, it is found to bee no more lawfull to have Images and pictures for religious uses now, than it was then.

2. *Confut.* Against the grossenesse of idolatry.

BUt this place which forbiddeth any Gods of silver or gold to bee made, maketh strongly against all adoration of such Images, which by so doing they make their Gods. And whereas the Lord saith, Ye shall not make *with me*: *Hac voce ostendit alios sibi deos adjungi, cum eriguntur simulachra*: By this word he sheweth, that other Gods are joyned with him, when as Images are erected, &c. For when they doe bow before them, and make their prayers, and offer unto them, and give that unto dumbe Idols, which belongeth unto God, they doe in effect make Images of silver and gold, their Gods. Those reasons which *Damascene* urgeth against the Idols of the Pagans, may be also enforced against the superstitious Images of the Romanists. 1. *Stulte, pretiosius est tuo idolo animal quod offertur ei: nam idolum homo fecit, ani|mal Deus creavit, &c.* Thou foole, that beast is more precious than thine Idoll which thou offerest unto it: for thou madest the Idoll, but God created the beast. • *Deum quis emit, Deum quis vendit, &c.* Who hath

bought God, or who hath sold God? but thine Idols are sold, some for a greater price, some for a lesse. 3. *Quomodo Deus vocatur, qui non movetur?* How is that called God, which is not moved? Doest thou not see, how if an Image sit, it never standeth, and standing it never sitteth? 4. *Antiquior es tu deo à te facto, &c.* Thou art more ancient than the god which thou makest: but God was before all. 5. *Confi/dis teipsum, cum sis homo, Deum posse facere, &c.* Thou perswadest thy selfe, that thou being a man, canst make God: but man was created and made by God, he then cannot be a maker of his God. 6. *Nisi custodes assiderent, deum tu perderes, &c.* Unlesse thou shouldest set watchmen by, thou mightest lose thy God: but God is our keeper, God hath no need of our keeping. And so he concludeth, *Amentiae non pietatis sunt vestra opera, &c.* Your workes then are workes of madnesse, rather than piety: *Damascen in histor. Bar/laam & Iosaphat.*

3. *Confut.* Against those which say the Godhead may be comprehended.

Vers. 21. *MOses drew neere unto the darknesse where God was, &c.* This sheweth that in respect of us, God is in darknesse, because his divine nature and essence is of us incomprehensible, but in himselfe he dwelleth in light inaccessible, which none can attaine unto, 1 *Tim* 6.16. as also the Evangelist saith, *No man hath seene God at any time, Ioh.* 1.18. This then evidently convinceth the error of the Anol|mians,* that affirmed, *They comprehended the very essence of God:* which errour he strongly savoureth of, that is bold to say, *That there is not any thing of God, which his Saints shall not see; that we shall communicate with Christ in all his glory; that Paul being rapt into the third heaven, saw the very essence of God; that we shall see the Godhead of Christ in plaine manner, and in perfect measure.* Against these bold assertions, I will oppose the Theologicall conclusions of *Thomas Aquin* concerning this matter: *Nullus intellectus creatus potest ad eum accedere, &c.* No created understanding can come neere unto God: Now the understanding •ay two wayes come to the knowledge of the nature of another: *Scilicet, ut attingat, & comprehendat,* that is, to attaine unto it, and to comprehend it: it is impossible that the intellectuall part should come to com|prehend God; seeing he is *infinité cognoscibilis*, infinitely to be knowne; *Virtus autem intellect•• ◇◇ est finita;* But the power of the understanding, or intelligence created is finite, &c. how then can that which is finite, comprehend that which is infinite? *Ideo etiam intellectus Christi, non comprehendit ◇◇ , &c.* Yea even the understanding of Christ, that is, as hee is man, doth not comprehend God. There is

another way to know God, *scilicet u••ingendo Deum*, by attaining or comming neere unto him. And this way no created intelligence can attaine, *per propria naturalla*, by the naturall power, to know that which is God: and the reason is, *Quia null•• potent in potest in aliquid altius suo objecto, &c.* Because no power can doe any thing in that which is higher than the object▪ now God is higher than the object of our under|standing. *Thomas* proceedeth thus: A thing is said to be invisible two wayes, *Vno modo propter defectum sui, ut opaca; alio modo propter excedentiam, ut sol;* One way because of the defect in it selfe, as darke and shadowed places; another, because of the excellencie thereof, as the Sunne is to our eye; and so God is invisible. But how is God inaccessible? If we understand the comprehension of God so it is true even of the Angels (that is, that they comprehend him not) for so God only comprehendeth himselfe: *si de visio/ne quae attingitur, &c.* if we understand the Apostle to speake of the *vision attaining*, not comprehending, so it is understood three wayes: 1. *Nemo vidit oculo corporali*, No man hath seene God with the bodily eye: 2. *Secundum essentiam oculo m•ne•is vivens in curne nisi Christus, &c.* And according to his essence, no man living in the flesh, hath seene him with the eye of the minde, but Christ, as the Lord saith, *Exod.* 33.20. *There shall no man see mee and live.* 3. *Nemo vidit, quid est Deus, per scipsum*, No man hath seene what God is by himselfe, that is,

by his owne power, as our blessed Saviour saith to *Peter, Flesh and bloud hath not revealed this unto thee, &c. Matth. 16. Sic Thomas in 1. Timoth. cap. 6. lect. 3.*

6. Morall observations.

1. *Observ.* Not to contemne or despise the ordinary ministry.

Vers. 19. *TAlke thou with us, and we will heare.* This both meeteth with their curiosity and ignorant folly, that say, O if I might heare God speake himselfe, I should be much moved: little doe they conceive, that thus speake, their owne weaknesse, or the Majesty of God: for this people was not able to endure to heare the mighty voice of God, *B. Babington.* Beside, this sheweth the unthankfulnesse of men, in not acknowledging the Lords mercy, in appointing the ministry of man like unto our selves, for our instruction and comfort; and their prophanenesse which contemne so necessary a meane, without the which they must either be left altogether without a guide, or be overwhelmed with the Majesty of God, *Galas.*

2. *Observ.* How fearefull the day of judgement shall be.

LEt not God talke with us, lest wee dye. If the Law was so terrible when it was given, how fearefull is that day like to be, when God shall come to judge the breaches and transgressions of his Law? if the giving of the precept did strike such feare, the rendring of judgement cannot bee without great hor|rour, *B. Babington.* Therefore the Apostle saith, *Knowing the terrour of the Lord, wee perswade men, &c. 2 Cor. 6.11.*

3. *Observ.* Against curiositie.

Vers. 21. *MOses drew neere to the darknesse, &c.* This sheweth that God is incomprehensible, therefore we must be sober, and modest, and humble, in speaking or writing of God. This *Simonides* found, who being asked of *Hiero* what God was, first asked three dayes, then six, then double againe, to consider of it, and in the end gave over, as being not able to search it out, *B. Babing.* So the Apostle exhor|teth, *That no man presume to understand above that which is meet to understand, but that he understand ac|cording to sobrietie, Rom. 12.3.*

CHAP. XXI.

1. The Method and Argument.

IN the former Chapter was propounded the Morall law chiefly, mixed with ceremoniall constitutions in the end of the Chapter: now follow the Judiciall lawes, unto the 10. verse of the 23. Chapter: from thence unto the 20. verse are propounded certaine cel|remoniall orders in generall, as touching sacrifices and their feasts: the more speciall and particular prescriptions concerning ceremonies, are at large set forth in the booke of *Leviticus.*

This Chapter consisteth of three parts: The first is of the manumission and setting at liberty Hebrew servants, both men and women, unto *vers. 12.* Concerning the man servant, these Lawes are given: 1. How long he shall serve, *vers. 2. 2.* When his wife is to goe out with him, when not, *vers. 3. 4. 3.* What is to be done to the servant that will not be made free, *vers. 5. to vers. 7.* Concerning the maid servant: 1. Upon what condition she may be sold to her maste•, not to be sold againe to a stranger, *vers. 7, 8. 2* What is to be done unto her, if she be betrothed to his sonne, *vers. 9. 3.* What must be performed to her, if he marry another wife, *vers. 10. 4.* What must be done if he doe not performe these things, *vers. 11.*

Secondly, there follow certaine mulcts and punishments for divers offences committed by man, as of murther, *vers. 12, 13, 14.* smiting of parents, *vers. 15.* stealing of men, *vers. 16.* cursing of parents, *vers. 17.*

hurting of a man, *vers.* 19.18. beating of servants to death, *vers.* 18, 19. hurting of women with childe, *vers.* 22. blemishing of servants in their eye, tooth, &c. *vers.* 24. to 28.

Thirdly, of mischiefe and dammages, that are occasioned by other mens default: as by their oxe that useth to push and goare man or woman, *vers.* 28. to 33. or hurteth anothers oxe, *vers.* 35, 36. and of dammages which are caused by the digging of pits and wells, *vers.* 33, 34.

2. The divers readings.

*Vers. 3. *If he came with his body.* A.P. alone, *with his body.* I. *If he came in single.* V. or, *alone.* B.G.C.S. The sense is kept, not the word, better than, *with what garment he entred,* &c. L. but the word *guph*, signifieth a body, as *guphain* the feminine is taken, *Exod.* 21.3.

*Vers. 7. *She shall not goe out as men servants.* B.G.V.I. *cum caeter.* not, *as maids.* S.L.

Vers. 8. *Who hath not betrothed her.* I.V.A.P. better than, *betrothed her.* B.G.C.L. S. for here the negaltive, 〈 in non-Latin alphabet 〉, *lo*, is omitted.

Vers. 8. *In dealing deceitfully, or perfidiously with her.* I. or, *trespassing against her.* A. better than, *in despi/sing her.* B.G.C.L.S. for *bagadh*, signifieth properly to deceive, and breake covenant, as *Malach.* 2.10.14. the meaning is, he hath broken appointment of marriage with her.

Vers. 10. *Her rayment, and dwelling, or, habitation.* I.A. *conversation.* S. better than, *price of her chastity.* I. or, *recompence of her virginity.* G. or, *duty of marriage.* B. V. *lying with her.* C. *her time.* P. *ghorah* of *ghor*; signifieth an habitation or dwelling.

*Vers. 16. *And it be found in his hand.* I.A.P.C.V.G. that is, the person which he hath stollen, better than, *if it be proved upon him.* B. or, *if he be found in it.* S. *if he be convicted of the fault.* L.

Vers. 22. *If no destruction follow.* B.V.I. or, *death.* G. A. P.C. better than, *if the child come forth without fashion.* * S. or, *but she liveth.* L. for it is as well understood of the infant, as of the mother, if neither of them dye, &c.

2. Questions discussed.

QUEST. I. Of the necessity of the Iudiciall lawes.

Vers. 1. *THese are the judgements, &c.* 1. After the Morall law followeth the Judicials: for the Civill law issueth out of the Morall law, which is the fountaine and foundation of all other Lawes. And as the Morall law is principally grounded upon the Law of Nature: so in the next place, the Civill law also floweth from the same fountaine, as it may appeare by the generall use thereof: seeing no com|mon-wealth can stand without Civill and Iudiciall constitutions, *Borrh.* 2. And *Moses* having propoun|ded the Lawes which binde in conscience, so now he setteth forth the Penall lawes, whereby the obstinacy of men might be restrained: for if a man were left to himselfe: *Nemo est qui non suo arbitrio m•lit vivo/re*, there is none that had not rather live as he list himselfe, *Galas.* 3. Therefore because it might fall out, that all would not be obedient to the Morall precepts, *necessarium suit praescribere, &c.* it was necessary to prescribe what punishment every transgressor of the Law should be subject unto, *Rupertus.*

QUEST. II. The difference of the Morall, Iudiciall, and Ceremoniall lawes.

The judgements. 1. The Judiciall lawes, Ceremoniall and Morall, are thus distinguished: some pre|cepts have *vim obligandi ex ipso dictamine rationis*, power to binde by the very inducement of naturall reason, though there were no other Law to enforce them, such are the morall precepts: some Lawes doe not absolutely binde by the instinct and perswasion of naturall reason: *sed ex institutione divina vel hu/mana*, but by a divine and humane institution: which, if they concerne such things as appertaine unto God, are ceremonials: if they respect the ordering of men, and directing of humane affaires, they are Judic|iall lawes: two things then are required in Judiciall lawes, that they concerne *ordinationem humanam*, the ordering and directing of men, and that they doe binde, *non ex sola ratione, sed ex institutione*, not by reason onely, but by the institution, *Thom. 1.2. qu. 104. art. 1. in Cor. 2.* Now there are foure sorts of Ju|diciall lawes, one of the Prince toward the subjects, another of the Citizens among themselves, the third of the Citizens toward strangers, and the fourth concerning domesticall duties, as of the fathers, masters, husbands, toward their children, servants, wives, *Thomas.*

QUEST. III. How the Ceremonials are abolished.

FURther, concerning the validity of the Ceremoniall law: 1. The Ceremonies were of two sorts, either such as were meerely figurative, signifying such things as were to be performed in Christ, as Circumci|sion, and the paschall Lambe, which are in no respect to be observed: for this were in a manner to deny Christ to be come: if the figures should still remaine in use, then the body is yet to be expected. 2. There was another sort of ceremonies, which doe not directly concerne the signification of Christ to come; but only shewed, *munditiam populi illius & sanitatem*, the cleanness and health of that people, as to ab|staine from swines flesh: which if one should now observe, as it was commanded in the Law, he sinneth; but if for some other end, as for his health, or such like, he offendeth not, *Tostatus quaest. 1.* 3. Some cere|monies were partly figurative of things to come, and significative of some spirituall thing: partly they had some other politick end and use, which not in respect of the figure and type, but in some other regard,

may upon a new institution be observed under the Gospell: as the shew-bread or face-bread, as it was a figure of Christ, is now no more used: but yet bread by Christs institution is still retained in the Eucha|rist, as representative of the body of Christ. So they under the Law used washing with water, to signifie the inward cleansing: and now also in the new Testament, upon a new ordinance, it is used as the out|ward element in Baptisme. So the observation of the Sabbath, the paying of tithes, Churches garments, Church-musicke, and the like were partly ceremoniall, partly morall, belonging to the service of God, to the maintenance of Ministers, to externall decencie and comelinesse: in which respect, though the cere|moniall use be ceased, they may be retained still, all things being done without offence, and to edification, according to the Apostles rule. 4. But here I cannot let passe untouched an unsound assertion of *Lyranus*, to whom consenteth *Lippoman*: that *thurificatio, quae de ceremonialibus erat, in nova lege remanet*: that censuring and offering of incense, being one of the ceremonials of the old Law, yet remaineth in the new,* because it signified nothing to come, but only shewed the devotion of the people in the worship of God, which is greater in the new Testament than in the old. *Contra.* 1. The offering of incense was a necessarie appertinence to the externall sacrifices of the Law, it did continually wait and attend upon them: and as the sacrifices did prefigure the holy sacrifice of attonement, and passion of our blessed Saviour upon the crosse: so the incense did betoken the sweet savour of that sacrifice, and the acceptance thereof with Gold: as Saint *Paulsheweth*, that *Christ hath given himselfe for us an offering and a sacrifice, of a sweet smelling savour unto God, Ephes. 5.2.* Beside, the oblation of incense did shadow forth the mediation of Christ, in offering up the prayers of the Saints, as *Revel. 8.3. Much odors were given to the Angel that had the golden*

censer, to offer with the prayers of the Saints: and hereunto alludeth the Prophet *David*, when he saith, *Let my prayer be directed in thy sight, as incense, Psal. 141.2.* It is evident then, that the incense of the old Law was figurative, and significative of things to come. 2. And true it is, that the inward and spirituall devotion is more and greater in the new Testament, than it was in the old, but not the externall: for they had more outward ceremonies and rites prescribed, as signes of their devotion, than are now required under the Gospell: for now they that worship God, *must worship him in spirit and truth, Ioh. 4.24.*

QUEST. IV. How farre the Iudicials are now to be retained.

FURther, concerning the Iudicials of *Moses*: 1. They doe much differ in respect of their observation from the Ceremonials: for these are so abrogated, as that now to observe the figures and types of the old Testament, were great impiety: for all such things were observed then, *vel expresse, vel tacite sub protestatione Messiae futuri, &c.* either expressly or closely under protestation of the Messiah to come: now therefore to observe them, were to protest, *Christum nondum venisse*, that Christ were not yet come. But it is not so with the Iudicials, for they being conclusions and rules of justice grounded upon the Law of nature, and first given for the conservation of the peace, and politike state of that Common-wealth, and not prescribed for any signification, or prefiguring of things to come; they may now be so farre forth observed, as they are found fitting and agreeable unto the state and condition of the people: *Sic fere Tostat. Lippom.* 2. Two wayes is a precept said to be *figurale*, figurative: one way, when it is principally instituted to figure somewhat, such were the ceremoniall precepts: another, *ex consequenti*, by a certaine consequent; and so are the Iudicials after a sort figurative, because they belonged unto that people, *cujus status erat figuralis*, whose state was figurative: *Sic Thom. Lippom.* To bee figurative in this sense, letteth not, but that the Iudicials may be retained now, seeing they were not appointed or ordained to prefigure any thing, as the Ceremonials were. 3. But here two strange positions come to be examined: the one is of *Lippoman*: That to observe the Iudicials, *tanquam ex lege veteri obligatoria, esset mortiferum*, as binding by force of the old Law, were a deadly sinne. *Tostatus* also saith: We receive the iudiciall precepts given of God, *tanquam dicta sapientis viri, &c.* as the sayings of some wise man, not as of a lawgiver binding us to the observation thereof: like as the Romans borrowed their Lawes of the wise Grecians, *Tostat. qu. 1. Contra.* 1. The old Law in the constituting of the Iudicials was grounded upon the Law of equity: which rule of equity it is no sinne to follow now: therefore it is no sinne to follow the rules of the old law, as they are grounded upon equity and justice: nay therein to depart from them, were rather transgression. 2. *S. Iamessaith, chap. 4.12. There is one Lawgiver, which is able to save and destroy:* therefore to whom doth it rather belong to give direction, for what offences mans life is to be saved, and other punishment to be afflicted, and for what his life is to bee taken away, than unto that perfit and soveraigne Lawgiver, who is the author and giver of life, and at whose will and pleasure only mans life is taken away? To say therefore that the Iudicials appointed by God, are to be observed now only as the sayings of a wise man, not as of a Lawgiver, is both to derogate from Gods authority, who is the only sufficient Lawgiver, and from the sufficiencie of his law (which is more perfect than any humane constitutions whatsoever) in making these Iudicials but equall unto the sayings of other wise men. But this question hath beene already handled at large before, in the generall questions in *chap. 1. Exod.*

QUEST. V. Why these Lawes are called judgements.

These are the judgements. 1. He saith not, *Dei judicia, sed absolut* judicia*, the judgements of God, but absolutely judgements: for he which observed these, was not yet just before God, though hee were before men, *Lippoman.* 2. This word judgement in the singular signifieth not, as judgements in the plurall: for judgement in the singular for the most part signifieth condemnation: but in the plurall it signifieth, *tam re* vindictam, quam innocentis defensionem*; as

well the revenge and punishment of the guilt, as the defence of the innocent, *Rupertus*. 3. This word judgement is taken three wayes: first it signifieth

the act of the judgement and understanding, which determineth what is meet and convenient to be done: and so it is as the fountaine and beginning whence good Lawes proceed: *Lex enim per iudicium facta est*; for the Law is made out of judgement. Secondly, it is taken *pro ipsa exhibitione justitiae*, for the very exhibiting and administration of justice, which is the execution of the Lawes. Thirdly, it is taken *pro lege, secundum quam iudicandum est*, for the Law it selfe, according to the which judgement is given: and in this signification is the word used here, *Tostat. qu. 3.*

QUEST. VI. How Moses propounded these Lawes, by speaking or by writing.

Vers. 1. *Which thou shalt set before them, or propound unto them.* 1. *Augustine* saith: *Notanda est hic locutio, &c.* The manner of speech is here to be observed: this is said to *Moses*, *Thou shalt propound, &c.* but the rest that followeth, *If thou shalt buy, &c.* vers. 2. is spoken to the people, as unto *Moses*: *Locut. 91. in Exod. 2.* These Lawes *Ab. Ezra* saith might be propounded two wayes unto the people, either by pronouncing them, or by writing of them. But it is evident, *chap. 24.3.* that first *Moses* told all these Lawes by word of mouth, before he writ them: and he had first the peoples consent unto them: for they were no Lawes, till the people had received them, and submitted themselves unto them. And therefore as soone as *Moses* had propounded them, *the people answered with one voice, All the things which the Lord hath said, will we doe, chap. 24.3. Tostat. qu. 3.*

QUEST. VII. Why the Israelites were called Hebrewes.

Vers. 2. *If thou buy an Hebrew servant, &c.* This was a peculiar name to the Israelites to be called Hebrewes: 1. which name is not derived of *Abraham*, as some thinke: for the name *Hebrew*, belinneth with the letter 〈 in non-Latin alphabet 〉 *ain*: the name of *Abraham* with 〈 in non-Latin alphabet 〉 *aleph*: and beside, there were other nations that came of *Abraham*, as the Edomites, Ismaelites, Amalekites, Midianites, which should also by that reason have beene called Hebrewes. 2. Neither is this name derived of the signification thereof, which signifieth to passe over: that therefore they should be so called, because sometime they dwelt beyond the river in Mesopotamia, and came over the river: for *Lot* came over as well as *Abraham*, and yet his posterity, the Moabites, and Ammonites, were not called Hebrewes. 3. Therefore they are so called of *Heber*, not only because they were of him descended: for other nations which came of *Ioktan* the second sonne of *Heber*, descended of him, yet were not called Hebrewes: neither was this name given them, in respect of the holinesse and true worship of God, which *Heber* professed: for in that sense they might rather have beene called by *Abrahams* name, who is famous in Scripture for his faith and obedience: but the reason of this name is, because the Hebrew language, which was peculiar and proper to the Israelites, was preserved in the family of *Heber*, when the tongues were divided at the destruction of Babel: and so although many other nations did spring out of *Hebers* family, yet it was so disposed by Gods providence, that the true worship of God, together with the Hebrew tongue, should be preserved only among the righteous seed. It is no other like, but that in *Abrahams* house *Ismael* as well as *Isaack*• and in *Isaacks* house, *Esau* as well as *Iacob* spake Hebrew while they lived together: but afterward, when *Ismael* and *Esau* were departed from their fathers house, they spake the tongue and language of those nations, to whom they joyned themselves, *Tostat. qu. 4.*

QUEST. VIII. How the Hebrewes became servants.

AN Hebrew servant. 1. The Israelites had two kindes of servants: some were of other nations; as most of the servants which the Romans had were such: and these servants they might keepe a longer time than for six yeeres: their servitude was perpetuall, and hereditary both of themselves and their children: the other kinde of servants was of their owne nation, for whose benefit this Law is made, *Tostat. Oleaster.* 2. Some thinke that this Law is made concerning such servants being Hebrewes, which were bought of the Gentiles: but R. *Salomon* thinketh better, that it is a generall Law concerning all servants that were Hebrewes, howsoever they came to be servants, *Ex Lyrano.* 3. The Hebrewes became servants by these wayes: 1. If any man did steale, and had not wherewithall to make satisfaction, hee was to be sold by the Judges, and so the theft to be made good, *Exod. 22.3.* 2. If any did sell himselfe through poverty, *Deut. 15.12.* or a man sell his sonne or daughter, *chap. 21.7.* or when any were taken to be ser|vants and bondmen for debt: as 2 *King. 4.2. Simler.* 3. Or when any having a servant, and being decayed, had no longer any use or service for him, he might sell him over unto another, *Lyrano.* 4. There might bee also a fourth occasion of servitude; namely, when in the civill warres, which were among the Israelites, as when the kingdome was divided after *Salomons* dayes, they did take any Hebrewes captives, or priso|ners, they afterwards became their servants, *Simler.*

QUEST. IX. The difference betweene Hebrew servants and strangers.

NOW the condition of an Hebrew servant was more tolerable than of other servants, which were of strange nations, in these two respects: 1. Their service was not so hard, nor so cruell, *Levit. 25.43. Thou shalt not rule over him cruelly.* And before, *vers. 39. Thou shalt not compell him to serve as a bond ser|vant, but as an hired servant, and as a sojourner he shall be with thee:* that is, his service should bee easie and gentle, and their entertainment good, as when one is hired: yet herein the condition of such servants differed from an hireling: the servant was bound generally, during his service, to doe any worke which his master enjoyned him: but the hireling was onely to doe that worke, for the which he was hired: the hireling was free, and at his owne disposition, he could not be set over to another; but so might the ser|vant

be sold over during the time of his service, being not his owne man, but to be disposed of at the will of his master, *Tostat. quaest. 5. 2.* The Hebrew servants differed from others in the time of their service, which was not to exceed six yeeres: whereas the bondage and servitude of strangers was perpetuall, *Simler.* Such as they were commanded by the Law to have, *Levit. 25.44. Thy bond servant, and thy bond|maid, which thou shalt have, shall be of the Heathen which are around about you:* as were the <...>, upon whom was laid the curse of perpetuall bondage or servitude, *Gen. 9.25. Cursed be Canaan, <...> of servants shall he be to his brethren.*

QUEST. X. Of three kindes of liberty, and how servitude is agreeable to the Law of Nature.

BUT here it will further be demanded, whether servitude be agreeable to the Law of nature, and how it commeth to passe, that the Lord suffered the Israelites being a free people, to be servants one unto another. For the deciding of this doubt, there is a threefold kinde of liberty to be considered, a naturall liberty, civill, and spirituall. 1. The naturall liberty I call that, wherein *Adam* was created, being subdued to no bondage, neither spirituall of sinne, nor corporall in any outward subjection to any creature: but as he had a freedome of will, and was made Lord of his affections within, that he needed not to have sin|ned, unlesse he would himselfe: so he had the dominion of the creatures given unto him. This originall liberty of nature considered, servitude and bondage was brought in as a punishment of sinne, and so is not simply, and of it selfe agreeable to the Law of nature. 2. But now since *Adams* fall, there is another kinde of civill

liberty, and civill servitude opposite unto it. Civill liberty is defined to be a naturall faculty, for every man to doe as himselfe liketh: *nisi si quis aut* 〈◇〉 *aut jure prohibetur*, unlesse one be hin|•••d by force or in right; for that is no true liberty for a man against right, to doe what him li•teth: ser•itude contrariwise de••eth unto a man power, *vivend•* 〈...〉 ; *to live as he would, according unto nature*. Now this servitude simply accordeth not with nature, as the Apostle saith, *If yet thou mayest be free, use it rather*, 1 *Cor.* 7.21. shewing that every one by nature desireth liberty and free|dome. But after a sort this servitude is agreeable to nature, not simply, or of it selfe, but as other punish|ments are said to be naturall, as tending to the maintenance of society among men which is properly na|turall. And if it be objected, why since all men are fallen in *Adam*, and so brought into subjection, why all likewise become not servants: the answer is, that two things must be considered in this our corrupt state: the one is the Law of corruption, brought in by sinne, the other the goodnesse of God: that al|though all men are subject by sinne to the same bondage and corruption, yet the goodnesse of God qual|lifieth that slavish condition of nature, as that some doe enjoy an outward liberty and freedome: like as in the inward faculties of the soule, the Lord giveth unto some more light of understanding, dexterity of wit, profoundnesse of judgement, and other naturall gifts, than unto others. 3. The spirituall liberty is wrought in us by grace in Christ, which is from the subjection of sinne, and malediction of the Law; that our conscience is no more terrified with slavish feare, but we are at peace with God: and beside, by this spirituall liberty, the faithfull have restored unto them the dominion over all creatures: that though not in externall possession, yet in a spirituall right, all things are theirs, whether the world, life, death, things present or things to come, 1 *Cor.* 3.22. and all things worke to the best, to those that love God, *Rom.* •. So these may very well stand together, externall servitude, and spirituall freedome: it is possible for one to bee a freeman to God, and yet a servant in the world, and another to be a bondman to sinne, and yet free in the world: for there are divers objects of these two kindes of liberty and bondage; the out|ward freedome respecteth this life and state, the free use of riches, and pleasures of this life: the spirituall and internall freedome hath set before it the salvation of the soule, the favour of God, and life eternall. Christian religion then overthroweth not the diversity of degrees among men: But as Christ, though he were by his spirituall right, free from all taxes and impositions, yet lest he should offend, payed poll mo|ney, *Matth.* 17. so Christians, though they are made free by faith in the Sonne, yet for the maintenance of peace and love, and avoiding of offence, in disturbing the temporall State, they are bound as well as others, to be subject unto the powers of this world: *Et potestatibus* 〈◇〉 *nos subjici in eo homine qui ele|mentis, ex quibus constat, subditus est*: In respect of that man of ours which is subject to the elements whereof it consisteth, *Borrh.*

QUEST. XI. How these six yeeres are to be accounted.

Vers. 2. *HE shall serve thee six yeeres, in the seventh he shall, &c.* Some doe expound this *De publico & generali anno septimo*, of the publike and generall seventh yeere, some of the private, as every mans service began, *Lippoman*. But that it is to be understood of the publike yeere of intermission, it may be made plaine by these reasons: 1. Because, whereas every seventh yeere was appointed a yeere of inter|mission, to forbear tilling of the ground, or exacting of debts, *Levit.* 25. *Deut.* 15. if every man should make a yeere of remission of servants in his owne house, and not observe the generall and solemne yeere of intermission, this would have brought in and bred a great confusion▪ *Tostat.* 2. This also appeareth by the analogy of the great yeere of remission, which was in the fiftieth yeere: for there the buying of pos|sessions or servants was no• to be counted from the time of such buying, but from the yeere of Jubile, for as many yeeres or few remained of the Jubile, so was the price to be valued, *Levi.* •. 25. *Tostatus*, 〈◇〉, *Lyran.* 3. And beside seeing in the seventh yeere, there was a 〈...〉 : for if a man might exact ser•vice of his servant, and not 〈...〉 more base than their substance, which is not to be 〈...〉 then the mea|ning is, not that every 〈◇〉 of the Hebrewes 〈...〉 ; for it might so full 〈◇〉

that he should serve but one, if he were bought immediatly before the yeere of Jubile, but that he should not at any time serve above six yeeres, *Tostat.*

QUEST. XII. The reasons why they ought to set their servants free.

HE shall goe out free for nothing. 1. That is, he shall pay nothing for his liberty, because he is made free by the Law: nor yet for any thing else. As if the servant had lien sicke any time of the yeeres of his service, and his master had beene at cost in healing of him; his master in this case was to expect no recompence, because his servant was as his possession, even as the oxe or asse, purchased for his profit, and therefore his master was to stand to the losse of it, *Tostat. qu. 6. 2.* And the reasons why this favour was to be shewed unto the Hebrewes being servants, were these: 1. The Lord saith, *For they are my servants, which I brought out of the land of Egypt, Levit. 25.42.* that is, he doth not only put them in minde of that generall benefit, of their deliverance out of the bondage and servitude of Egypt, the remembrance whereof ought to make them kinde and mercifull to their servants the Hebrewes, which were partaken of the same common deliverance: But the Lord likewise pleadeth his right and interest in them, saying, *They are my servants:* so that although the Lord did somewhat depart from his owne right, in suffring of them to serve six yeeres, in regard of their necessity, yet if they should hold them in perpetuall servitude, they should usurpe upon the Lords right, seeing they were his servants.

2. Another reason is taken from the manner and condition of their service, *Deut. 15.18. Hee hath served six yeeres, which is the double worth of an hired servant:* which is so said, either because the service of six yeeres is double to the time of hired servants, who used to covenant from three yeeres to three yeeres, *Vatab.* Or rather because their workes were more laborious than were the hired servants, *Iun.* For hee was to doe his worke, for the which he was hired, and no more: but the other, when he had done in his businesse in the field, came home, and ministred to his master first, before hee did ease himselfe, *Luk. 17.10.* And they only served not their master by day, but by night they kept their flockes in the field, as is evident in the example of *Iacob, Gen. 31.40. Simler.* 3. A third reason is taken from a promise of blessing: *The Lord thy God shall blesse thee in all that thou doest, Deut. 15.18. Simler.*

3. Though this Law concerning the freedome of servants, did specially concerne the policy of the Jewes, and so belongeth not unto us, for now servants are not bought and sold among Christian in the Romane Empire, but only hired, *Osiander.* Yet the equity of this Law doth binde us, that all they which have others in subjection under them, should use their authority moderately and in mercy, *Galas.* 4. The word here used, *ch•pshi*, interpreted free, signifieth also *solitarie*, because servants were not solitary, or alone by themselves in the house, but attended on their masters: they which were free, were solitary and by themselves, giving no attendance upon any, *Oleaster.*

QUEST. XIII. Why the space of six yeeres is limited for their service.

BUT concerning the limiting of the space of six yeeres for service, and the appointing of the seventh for liberty, what might be the reason thereof, thus it is diversly scanned. 1. Some doe thus moralize it: by six yeeres, they understand the perfection of the active life, because in six dayes the Lord made the world; hee that will come unto contemplation, must first approve himselfe in action, *Lyr•n.* 2. *Isid•re* maketh this application, *in sex atatibus hujus s•culi servientes, &c.* when wee have served the six ages of this world, in the seventh, which is the eternall Sabbath, we shall be free. 3. But I preferre rather *Rupertus* conjecture, that this privilege of going out free in the seventh yeere, and serving six, was proper to the Helbrewes: *Quia videlicet pater •orum Iacob sex annis pro gregibus Laban servivit, &c.* Because *Iacob* their father served six yeeres for *Labans* flockes, and went out free in the seventh, chusing rather to sojourne with his fathers,

Abraham and Isaac, than to serve among his kindred for more profit: therefore, *Haec ingenuit as patris illam posteris apud Dominum thesaurizavit*: This ingenuous minde of their father did treasure up this privilege before the Lord, for his posterity, that none should be compelled to serve above six yeeres: *Rupert. lib. 3. in Exod. cap. 35. 4.* But the best reason of all is, because as the Lord had from the beginning given them a Sabbath of dayes, which was the seventh day of rest: so also he gave them a Sabbath of yeeres, that every seventh yeere the land should rest, and servants should rest from their labours, and debtors from their creditors: and they had also a Sabbath of seven times seven yeeres prescribed, that when they had counted seven times seven yeeres, then the fiftieth yeere should be the great yeere of remission, the yeere of Jubile, which was a lively figure of that acceptable time of generall remission, at the comming of the Messiah.

QUEST. XIV. How the servant is said to come in with his body, and to goe out with his body.

Vers. 3. *IF he came himselfe alone.* 1. Some read, If he came with his *garment*, he shall goe out with his *garment*, *Hierom. Lyrans*. But the word is *guph*, which signifieth a body, not *gaph*, a wing of a garment: the true reading therefore is, If he came with his body, that is, alone without either the body of his wife or children, *Oleaster*. And so read both the Chaldee and Septuagint, If he entred alone, he shall go out alone. 2. But this case is excepted, that if he in the time of service should marry a free woman, and not a maid servant given him by his master, in this case the free woman should not lose her freedome, but should goe out with her husband, *Tostat. qu. 7. 3.* And beside, as if he brought a wife with him, he went out with his wife, so by the like reason, if he had children before, they should be free likewise, *Iun.* Nay if he should *g•t* children during his service, by a wife married before his service, those children also should *•oe* out with him, and not remaine with his master: *partus sequitur* *⟨◇⟩*, the childe followeth

the condition of the mother, *Tostat. quaest. 6. 4.* And of the former reading, *If he come in with his body*, rather than, *with his garment*, these two reasons are given: 1. Because it is not like that the same garment with the which he entred could continue six yeeres, *Pallican*. 2. And the servant was not to bee sent out with his garment alone, but with a liberall reward of *sh•epe*, corne and wine, *Deut. 15.14. Simler*. 3. Beside, the next clause confirmeth this reading: but *If he were married, &c.* so to come in alone, is to come without a wife or children, *Iun.*

QUEST. XV. What manner of wife the master was to give to his servant.

Vers. 4. *IF his master have given him a wife.* 1. Some indifferently understand any maid servant, whether a stranger, or an Hebrewesse, and that such wife and her children shall be her masters, till the time of servitude come out, *Genevens*. But the master had no power to give an Hebrewesse maid to his servant to wife, but he must either take her himselfe, or give her to his sonne, *vers. 7, 8. Piscat. Tostat.* It is understood therefore of such maid servants as were of other nations, *Osiana*. 2. But it seemeth, that the master could not give a Cananitish woman to his servant to wife, for they are forbidden to contract marriages with them, *Deut. 7.4. Tostat. quaest. 7.* Neither had the master power to give any free woman to his servant: for the master was to give onely his owne, but a free woman was none of his possession, *Tostat.* 5. This must be understood, if the servant will take a wife, for otherwise, he was not to be compelled: for if there were not a free consent, it is held to be no marriage, and the Master could no more compell the servant to lye with a maid against his will, to get children for his masters profit, than to force his maid to play the whore for her masters advantage. It must be therefore presupposed, if the servant be willing to take a wife, as in some cases he might, either to mend his poore estate, or because he cannot live chastely all the time of his service, *Tostat. quaest. 7.*

QUEST. XVI. Whether such separation between the servant and his wife were lawfull.

Vers. 4. *The wife and children shall be her masters, &c.* 1. Some thinke that this was another cause of di|vorce and separation, *sine libello repud•i*, without a bill of divorcement: *Cajeta••*: and doe in|ferre hereupon, that *matrimonium in veteri lege non erat ratum, sicut nunc*; that matrimony was not so sure then as it is now, when it is impossible, if it be lawfully made, to be dissolved, *Tostat. Contra.* 1. This cannot be said to bee any kinde of divorce, because the marriage is not held to bee lawfull with aliens. 2. And marriage was then as firme by the first institution, *Gen.* 2. as now, saving that much was permitted them by *Moses* Law for the hardnesse of their heart, *Matth.* 19. 3. And marriage now may be dissolved for fornication, as our blessed Saviour sheweth, *Matth.* 19. therefore it is untrue, that it is impossible now for lawfull matrimony to be dissolved. 2. Some excuse this kinde of separation: because the word is not absolutely given unto the servant, but only permitted for a time, while he is in service: and that shee was given but upon condition, that the children which should be borne should be his masters: *Pellican.* *Lip/poman.* But it seemeth rather, by the words of the text, that the master in this case giveth his maid abso|lutely, without condition, to be wife unto his servant. 3. Some make this to be the reason of this separa|tion: *Ne injuria Domino inferretur*: Lest wrong might be done unto the master, if for shewing this fa|vour to his servant, he should lose his maid, *Gallas.* But this doth not fully satisfie, that matrimony, if it were lawfull, should be dissolved for the masters advantage. 4. Wherefore the best answer is, that such marriages with strange women was not pleasing unto God, neither was it lawfull marriage: and there|fore such separation was not unlawfull: and by this meanes God would have the Hebrewes terrified from matching with heathen women, *Iunius*: as in *Ezra* his time the Israelites did put away their strange wives, having had, some of them, children by them, *Ezra.* 10.44.

QUEST. XVII. Why the servant was brought before the Iudges, and what doore he was set to.

Vers. 6. *Then his master shall bring him to the Iudges, and set him to the doore, &c.* 1. The servant refus|ing his liberty, either for the love of his wife and children, or else loving his owne case, be|cause he is well with his master, was to be brought before the Judges (called *Gods*, because they are in Gods place) both, *caevendae frandis causa*, to prevent all fraud and deceit, that masters at their owne will should not prolong the time of their service: *Simler.* and that this being done publicly, others might be afraid of the like ignominy: *Gallas.* and to the end that the servant should make publike profession, that he continued in his service willingly, *Piscator.* 2. By the doore is not here understood the doore of the Tabernacle, as *Gregor.* for the Tabernacle was not yet made, and the Judges did not use to sit there: nor the gate of the City, as *Borrh. Genevens.* for, not *d•lath*, but *shaghar*;signifieth the doore of the City: *Piscator.* But he was brought to the doore of his masters house, *Deut.* 15.17. where his eare was bored thorow by the appointment of the Judges, *Iun. Cajetan.*

Vers. 6. *His master shall bore his eare thorow.* 1. Some thinke this was done to set his eare to the post of the doore to bore it thorow, in remembrance of the striking of the doore posts with bloud at the first institution of the Passeover in Egypt: *ex Tostat. qu.* 8. But there is no sense for this. 2. Some doe mora|lize it; that by boring the eare is signified, that one should not doe good workes for to heare the praise and commendation of men. But this is as farre fetcht as the other. 3. *Tostatus* thinketh the reason was: *Debebat puniri in aure male audiente, &c.* He was to be punished in his ill hearing eare, that the mulct may be proportionable to the fault, because he listned no better to his liberty, *quaest.* 8. 4. But generally the boring of the eare was a note of ignominy, and conspicuous: *ut si non horrerent servit•tem, horrerent sal•item ignominiam publicam*: that if they were not afraid of servitude, at the least they should be afraid of

such reproach and ignominy, *Cajetan*. And therefore he is brought to the doore, *ut multos habeas inspectores & testes*, that he may have many witnesses and beholders: *Rupertus*. And in particular his eare is bo|red, not his face or forehead marked, as the Romanes used to brand their fugitive servants: because they were a free people, God would not have such ignominious markes set upon them: *Marbach*. 2. And, *Per •ris terebrationem perpetuam sub domin• obedie•tiam, &c.* By the boring of the eare he signifieth his per|petuall obedience under his master: and by applying him to the doore, is meant, that the servant should not goe out at the doore without his masters leave: *Theodore*. 3. *Fiebat perforatio tanquam detenti• ser|vi ad do•um illam*: This boring and fastning of the eare to the doore, signified the detention of the ser|vant in that house, *Cajetan*. 4. And hereby is insinuated, *perforata auris aeorum, quise Deo serv•• 〈...〉* the boring or opening of their eare, who doe addict themselves to Gods service, *Borrh.* as *David* saith, *Psal.* 40.6. *Mine eares hast thou opened, or prepared.*

QUEST. XVIII. Of the divers kindes of punishments used among the Israelites.

Vers. 6. *HE shall serve him*. There were six kindes of punishments used among the Israelites: 1. The first and greatest was the taking away of the life, which was in great offences, as of murder, adultery, idolatry. 2. Then there was *poena talionis*, the punishment of equality or retaliation, as when eye went for eye, tooth for tooth, *vers.* 24. and of this kinde was the whipping of the body, *Deut.* 25.2. 3. There was *poena damni*, the punishment of losse and dammage, as in theft they were to make restitution out of their owne goods, *Exod.* 23.1. 4. There was *poena ignominiae*, the punishment of ignominy and shame: as his shooe was drawen off, and his face spit upon, that would not take his brothers wife, to raise up seed to his brother, *Deut.* 25. *Tostat. qu.* 8. *Thom.* and in this case the servants eare was bored thorow. 5. *Poena servitutis*, the punishment of servitude: which was inflicted in two cases, when as either a man not being able to make restitution, was sold for his theft, *chap.* 22.3. or, when the servant refused his free|dome. 6. Unto this may be added, exile and the restraint of liberty; which the Law did not inflict in ge|nerall, that any should be banished altogether out of the land, lest it might cause them to fall to idolatry: as *David* complaineth, 1 *Sam.* 26.19. *They have cast me out this day from abiding in the inheritance of the Lord, saying, Goe serve other gods.* Yet there was *aliquod particulare exilium*, a particular kinde of exile, as when he that had killed a man, and not wilfully or of hatred, was confined unto one of the Cities of refuge, *Thom.* 2.2. *qu.* 105. *art.* 2. *ad.* 10.

QUEST. XIX. What is meant here by Ever.

For ever. 1. *Hierome* observeth that this word 〈 in non-Latin alphabet 〉 *gholam* with *vau*, signifieth eternity, but with|out *vau*, as it is here, it is taken for the fiftieth yeere which was the Jubile: *Hierom in Galata•, chap.* 1. But this observation doth not alwayes hold. *Augustine* saith, that is called here *aeternum*, for ever, *cujus temporis sinis non est*, of which time there is no end: *Locut.* 91. *Oleaster* saith it signifieth *tempus occultum*, an hid time: for in that sense also the word is taken. *Theodore*, that it signifieth *tempus definitum, deter|minatum*, a definite and determinate time: as the time of a mans life. But it is here rather taken for the yeere of Jubile, whether it were neerer or further off: for then all servants whatsoever were redeemed: *Sic Lippom. Lyran. Tostat.* as *Levit.* 25.39. *Iun.*

QUEST. XX. When the servant was to goe out free in the seventh yeere, when in the fiftieth yeere.

BUT there may seeme to be some repugnancie betweene this Law, *Exod.* 21.2. of the servants going out free in the 7. yeere, and that *Levit.* 25.29. *He shall serve thee unto the yeere of Iubile.* 1. The places are thus reconciled, that here he speaketh of the freedome of such servants in the seventh yeere which ac|cept of their freedome: but there of such, which refuse to be made free, who shall serve for ever, that is, to the yeere of Jubile. 2. Other cases likewise are put, when servants goe not out free in the seventh yeere: as if either they be not Hebrewes, for then they

have no benefit by this Law, which is made for the privilege of Hebrewes being servants. 3. Likewise if an Hebrew were sold not to an Hebrew, but to a stranger, he was not to be set free in the seventh yeere, but might be redeemed by any of his kinred, an estimation being made of the price, according to the neerenesse or farnesse of the yeere of Jubile, ◊◊ ▪ 25. *Simler*.

QUEST. XXI. Certaine cases put when the yeere of Jubile came before the yeere of remission.

ALso other cases may be put: 1. What if a man sell himselfe to serve five yeeres before the yeere of Jubile, and in the meane time his master give him a wife, and he hath children by her, whether that he shall go out with his wife and children in the yeere of Jubile? The answer is, that he shall: for then in the yeere of remission he should goe out alone without wife and children: yet the Jubile being a generall remission of all kinde of bonds and contracts, then he, his wife, children, and all, shall be set free. 2. Likewise, if the yeere of Jubile come before the yeere of remission, hee that refusing to goe out free, for love unto his wife and children, was to have his eare bored, shall not now have his eare bored: for that was but a signe of his perpetuall service till the yeere of Jubile: which yeere being now come, he is released of the bond of servitude, and so freed also from his boring▪ which was a signe thereof, *Tostat. quaest. 9.*

QUEST. XXII. Whether it were lawfull among the Israelites for the parents to sell their children.

Vers. 7. *IF a man sell his daughter, &c.* 1. It is not like, that simply it was lawfull for the father to sell ei|ther sonne or daughter, as *Gallasius* thinketh, seeing that even the Heathen Emperours *Diocle/sian* and *Maximinian*, provided by Law, that parents should not sell their children: therefore this was not properly a selling of them: *Non datur pretium, ut serviat, sed principaliter ut ducatur*: The price was not given that she should serve, but principally that shee might be married, *Tostat. qu. 9.* 2. And this must be understood of maids not yet come to yeeres, as *R. Salomon* thinketh, under twelve yeere old: both be|cause afterward they were not in their fathers power, *Borrh.* as also, for that there was no danger to their chaste virginity, being sold before they were marriageable: but after there was, *Tostat. quaest. 9.* 3. There was difference betweene the selling of a maid by her father, for then shee was to be handled otherwise than common servants: and when she sold her selfe: for in this case she was not to be free till the seventh yeere, as it was with other servants, *Deut. 15.12.* 4. *Tostatus* seemeth to be of opinion, that no women, whether virgins or widowes (for wives were under their husbands power) could sell themselves, because they put their chastity in hazard when they were so sold into service, *Tostat qu. 9.* But this seemeth to be contrary to the letter of the Law, *Deut. 15.12.* any Hebrewesse might sell her selfe, as well as an Hebrew.

QUEST. XXIII. In what sense it is said, Shee shall not goe out as other servants.

Vers. 7. *SHe shall not goe out at other men servants, &c.* 1. *Historia scholastica* maketh this the sense: that she shall be dismissed by a bill of divorcement, and not goe out as other maids, but as other free women were dismissed if her master had espoused her to himselfe, or his sonne: if not, shee should goe forth as other maids, that is, *sine mercede*, without any reward. *Contra.* 1. But in case that her master had taken her to wife, now she was free, and no longer as a servant: this Law then should have beene imper|tinent, in speaking of her going out of service, but not as other servants. 2. And the latter part of this ex|position doth contradict the text, inferring that she shall goe out as other servants, whereas the Law saith otherwise, *She shall not, &c.*

2. *Tostatus* giveth this interpretation: By other maid servants he understandeth such maids as were of other nations, which were two wayes set free, either being redeemed by money, or else if the master perished the eye or tooth of his maid, she should be set free for her eye or tooth,

Exod.21.26. But the case of Hebrew maids was divers, they should bee set free without money: and if their eye or tooth were hurt, their master should pay eye for eye, tooth for tooth, *vers. 24.* as if the hurt had beene done to other free men, or free women. *Contra.* 1. But it is evident, that this Law meaneth not by other servants those only of other nations, but such as were spoken of before, namely Hebrew servants, *Iun.* 2. And beside, it is not fit to run for the exposition of this difference to other places: this Law it selfe sheweth afterward, wherein this privilege beyond other servants consisteth.

3. *Augustine* thus understandeth it: she shall not goe out as other maids, for *remunerabit eam*, he shall reward her: so also *Vatablus*, because other servants did goe out, *nudi & siue mercede*, naked and without any reward. But *Augustine* here following the vulgar Latine, readeth *ancillae*, maids, whereas it is in the originall, as *other men servants*. So also *Rupertus*: this is prescribed according to the president of their father *Iacob*, *Qui non passus est illam, sicut ancillam, si e dote exire*: Which would not suffer his wife as a maid servant to goe forth without a dowry. But this is not all.

3. *Procopius* referreth it to that which followeth, *vers. 8.* He shall not have power to sell *her to • strange people*. But it was not lawfull to sell any other Hebrew servant to a strange people: therefore this had beene no such privilege.

4. The most thus understand it: *Vult potestatem habere redimendi se ante sexennium*; Hee would have them to have power to redeeme themselves before the six yeeres expired: which it was not lawfull for other servants to doe. So *Lryan. Marbach. Osiand. Borrhais* with others: this was part of the privilege, but not all.

5. But this privilege is more generall, and containeth divers branches, as afterward followeth: for hee was either to espouse her to himselfe, or to his sonne▪ or suffer her to be redeemed of her friends: if none of these, he was to provide her of three things, food, rayment, and dwelling, or else to let her goe out free *i* in all these respects it is said, She shall not goe out as other servants did, *I•n. in Analys.*

QUEST. XXIV. Whether it must be read betrothed or bethrothed not.

Vers. 8. IF she ple•se not her master, so that he betrotheth her not. There are divers interpretations made of this verse: 1. The Latine readeth, If she please not her master, *cui tradita fuit*, to whom shee was delivered, that is, upon hope of marriage: so also *Tostat. Borrh. Lryan.* But in the originall there is the negative particle 〈 in non-Latin alphabet 〉, *lo*: and therefore it cannot be read affirmatively. 2. Some thinke that the negative 〈 in non-Latin alphabet 〉, *lo*, not, is here taken for 〈 in non-Latin alphabet 〉, *lo*, to him: and that in fifteene places beside in the old Testament, the adverb is taken for the pronoun, whereof this is one; and so they read thus: If she displease her ma|ster, who hath betrothed her to himselfe: So read the *Chalde* and *Septuag▪* so also *Lippom.* But beside that it is a forcing of the words, to take 〈 in non-Latin alphabet 〉, for 〈 in non-Latin alphabet 〉, the adverb for the pronoun: it is not like, that after a man had espoused unto him a wife, another should have liberty to redeeme her. 3. Therefore the true reading is: So that he doe not betroth her to himselfe: *Vatabl. Iun.* or, suffer her to be redeemed, that is, of her friends: yet he shall have no power to sell her to a strange people.

QUEST. XXV. How she was to be redeemed.

Vers. 8. OR cause her to be redeemed. 1. *Tostatus* giveth this sense, *De•alteri qui cam emat*: He shall give unto another money to redeeme her, and so take her to his wife, *qu.* 9. But this is not

like, that having paid for her before to have her service, he should give money againe to be rid of her. 2. *Vatablu* thus expoundeth, *remittet illi pecuniam servitutis, &c.* he shall release unto her the money, or price of her service, as though shee had beene redeemed with money. So also *Oleaster*. But this were an improper speech, He shall cause her to be redeemed, that is, let her goe out free: the one seemeth to be contrary to the other: for they which went out free, needed not to bee redeemed. 3. Wherefore the meaning is, he shall suffer her to be redeemed either by her selfe, *Oleaster*; by her father, *Osiand*. or some of the next of kindred, *Iun*. or by him that intendeth to have her to his wife, *Marbach*. And she must be redeemed at a reasonable price, the yeeres of her service which she hath served being considered: as if shee were sold to serve six yeeres for six pound, three of those yeeres being past, shee was to be redeemed at any time, before she had served the whole six yeeres, for three pound, halfe the money, *Lyran. Galas*.

QUEST. XXVI. Why it was not lawfull to sell their maids to strangers.

Vers. 8. *HE shall have no power to sell her to a strange people, &c.* 1. *Cajetane* understandeth here, *homini Hebrae alterius populi*, she should not be sold over to an Hebrew of another people or place: because the Hebrew maids were not to be carried from City to City. But *Oleaster* giveth a good reason against this sense: *Populus alterius urbis non videtur alius populus ab Israeli*; The people of another City seemed not to be another people from Israel. 2. Therefore the meaning is, that she should not be sold over to any other strange people of the Gentiles, for these reasons: 1. Because injury was done unto God, when as those whom he had chosen for his peculiar people, and were properly his servants, should become slaves to Idolaters, and so the name of God among the Heathen should bee blasphemed. 2. There was wrong also offered unto the maid, which should be so sold: both because her bondage should be perpetuall, and not for a time, as it was among the Hebrewes: beside, her chastity was like to be endangered among the Gentiles; and her selfe in great hazard to be corrupted in religion, and seduced to Idolatry, *Tostat. quaest. 10.* 3. And as it was not lawfull to sell her unto any strange nation, so neither to any of the strange people which sojourned among the Israelites: because both such kinde of service was more hard, and beside it continued longer: for like as the strangers which were servants to the Hebrewes, were in harder case than the Hebrewes servants, *Levit. 25.46.* for they were the Israelites possession and inheritance for ever, and were not set free, neither in the seventh yeere of remission, nor in the yeere of Jubile: So the Hebrew servants, which served strangers, were in worse condition than those which served Hebrewes: for an Hebrew serving an Hebrew, was set free in the seventh yeere; but if he served a stranger, he could not have his libertie till the yeere of Jubile, unlesse he were redeemed with money, *Levit. 25.55. Tostatus.* 4. The meaning then of the Law is this, that if the master did neither marry his maid himselfe, nor his sonne, he should suffer her to be redeemed; but in no wise was he to sell her to any strange people, *Marbach*. Which is therefore especially forbidden, because the Gentiles buying servants for a perpetuity, would give more for them than the Hebrewes would, whom they were to serve but six yeeres: therefore it was needfull that the covetousnesse of the Israelites should herein be restrained, *Tostat. qu. 9.*

QUEST. XXVII. What the meaning is of these words, He hath despised her.

SEeing he hath deceived her, or dealt perfidiously with her. 1. The Latine following the Septuagint readeth, Because he hath *despised her*; that is, defloured her: so also *Augustine* expoundeth: *humiliavit eam concumbendo cum ea*, he hath humbled her in lying with her: *quaest. 78. in Exod.* and the Chalde in the same sense reads, *cum dominatus fuerit ejus*, having ruled over her: so also *Lippoman. Galas*. But this sense cannot be admitted: for to what purpose should the maid be redeemed by her friends, if her master had defloured her? it had beene wrong enough to rob her of her virginity: and in this case the master should rather have paid money, to recompence the losse of her virginity, than to take money to redeeme her: therefore *Cajetane* here well understandeth, that *puella est incognita à Domino*, the maid spoken of here is supposed not to have beene knowne of her master. 2. *Oleaster* findeth out a new signification of the word; *bagad*, he would have to signifie, to deale covertly, or to cover: whereof a garment is called *begeg*, of

covering the body, and so he expoundeth thus, *quia operat eam, id est, maritum egit*, because he hath covered her, that is, played the part of an husband toward her: for the use was for men to spread their garment over them, whom they intended to marry, as Booz did to Ruth, chap. 3. But beside this is an unwonted and insolent signification of the word *bagad*, which betokeneth properly, to *deceive, beguile, deale fraudulently*: this sense cannot be received, for the reason before alleaged. 3. Osiander referreth this fraudulent dealing, to the not providing of things necessary for her, which afterward is prescribed, and so shifteth her off. Iunius understandeth it of his selling of her to strangers, wherein he transgresseth against the Law. But it is better expounded of the masters deceiving of the maids hope, *accipiebat eam sub spe ut faceret eam uxorem*, he tooke her with hope to make her his wife, which he not performing, therein deceiveth her, Tostat. quast. 10. and Berrhaius, Piscator.

QUEST. XXVIII. What kinde of betrothing is here understood.

Vers. 9. *IF he have betrothed her to his sonne, he shall deale with her, &c.* 1. The first case was put, if a man bought a maid servant, with intent to make her his owne wife: now, here it is shewed what is to be done, in case he take her for his sonne, Tostat. 2. Some understand this betrothing, of a promise only of marriage, not of any actuall contract: as if the father should say, I will this maid to be my sonnes wife: and so notwithstanding such espousals, he might cast her off, and afterward take another, though he had deflowered her, Tostat. So also Oleaster pressing another sense of the word *jaghad*, which signifieth to appoint a time, will have it here to signifie, the appointing of a time of espousals. But it seemeth, that such espousals are here spoken of, whereby the maid became his wife, because he was to endow her, as other virgins being free, had their dowry given them, chap. 22. 16. 2. Cajetanus picketh out another sense, that he shall give her her dowry, if she displease, and he purpose to send her away, because he hath taken away from her her virginity. But this is contrary to the text: for she is now espoused to his sonne, therefore she displeaseth not; neither is there here mention made of casting her out, but of endowing her, and making her the sonnes wife. 3. The meaning then is, *ut ingenia puella nuptui detur*, shee shall be given in marriage, as if shee were a free woman: her dowry being appointed her, and all other necessary things, Iun. And in this case he shall use her no otherwise, than if hee had bestowed in marriage his owne daughter, Osiander.

QUEST. XXIX. Whether it were lawfull to take another wife to the former:

Vers. 10. *IF he take him another.* 1. Some understand if he take him another wife beside this, *quamvis uxori ei superinducatur*, although another wife be brought in over and above, Gallas. Tostat. But if this first were now become the sonnes wife, she should be free by her marriage, and therefore that clause following should be superfluous, vers. 11. *she shall goe out free.* And it is not like that the Law would allow the wife without any further solemnity to be dismissed: therefore all this is yet to be understood of her that was a servant, and not a wife. 2. Cajetane saith, *Si acceperit aliam concubinam*: If hee take him another concubine, and keepe this still. But the Law alloweth not any man to take a maid to be his concubine, as Lyranus noteth, though therein Tostatus finde fault with him: for Deut. 23. 17. it is said, There shall not be a whore of the daughters of Israel. Tostatus answereth, that this is to be understood of common harlots, not of concubines. But, if it had beene lawfull for one to keepe a concubine, and then to turne her off, and so she become anothers concubine, shee was by this meanes little better than common. 3. Therefore the meaning is, if the father or the sonne (not the sonne only, as Vatab.) take another wife, and not this, he shall provide sufficiently for her, Iun. If he refuse to espouse this unto his sonne but take another, then he shall doe as followeth: Osiander. 4. Some thinke further, that this is understood *de ancilla rejecta*, of a maid rejected and cast out, Lyran. Some,

that he shall thus provide for her a certaine time after she is married to another: *Osiand*. But it is evident, that this maid, to whom these things are to be performed, is to cohabit still in the house: *ne ut cum abjecta exterave ancilla agito*: he shall not dealt with her as with an abject or forraine maid, *Iun*.

QUEST. XXX. Of the true reading and meaning of the 10. verse.

Vers. 10. *HE shall not diminish her food, her raymint and dwelling*. Two of these words are diversly read: 1. The first word *sheerah*, some read *expens*••, expenses, that is, *necessaria ad vitam*, necessary things for her life, that is, meat and drinke: *Tostat. Lyran*. Some read *nuptias*, shall provide a marriage for her, *Latin*. and so reads *Augustine*. But the word *sheerah* signifieth neither of these. *Oleaster* will have it here to signifie, the remainder or residue▪ because the second wife or concubine had the reliques or remainder of the principall wife. So *shear* is taken, 1 *Sam*. 16.11. *There remaineth yet a little one*: but there the word is (*shear*) here it is *sheerah*: therefore it is better translated, meat, food, or flesh▪ *Iun. Vatab. Lip/poman. Cajetan*, following the Chaldee: so also read *Montanus, Paguine, Osiander*. 2. The other word, *gonah*, is more doubtfull. Some read, *pretium pud*•*e*•*tiae*, hee shall not diminish the price of her chastity: *Latin. Scilicet ablata*, that is, taken away from her: *Gloss. interlinear. Lyran*. But the word *gho*•*ah*, signifieth no such thing. Some read *horam*, her time or houre: which some interpret, *tempus nubendi*, time of marriage: some the time of her service, He shall not diminish her wages for her service: *Ex Lippoman*•. Some, *debitum conjugale*, understand and it of the marriage debt: *jus conjugale*, the right of marriage, *Cajetan: Vatab. Concubit*•*m*, this lying with her, Chaldee: so also *Augustine: Actum matrimoniale*: The matrimoniall act he shall not defraud her of: for they which had many wives, did not give unto every one of them their time: as may appeare in the story of <◇> and *L*•*ah*, who purchased of her sister to I•dge with her husband, for her sonnes Mandrakes, *Genes*. 30. But beside, that this were apparently to allow the use of concubines, which no where the Law of *Moses* doth, the word *ghonah* is not found in any such sense. But it rather signifieth cohabitation, or dwelling: for the word *maghon*, which commeth of the same root *ghoa*, is taken for an habitation or dwelling: so read *Iun. Oleast. Montan*••. The meaning then is, that he shall allow her her food, rayment, and cohabitation or dwelling, because he hath dec•i•ed her of the hope and expectation of marriage. So the Septuagint read < in non-Latin alphabet > , by the which word *Augustine* understandeth <◇> *ubi n*•*m*▪ lying with her: but it rather signifieth conversation: that is, he shall suffer her still to cohabite and converse in the house, not as his wife, or concubine, but now as a free maid, and no longer a servant.

QUEST. XXXI. What those three things are mentioned in the text.

Vers. 11. *IF he doe not these three, &c.* 1. Some expound these three things to be these, if the master that bought the maid, will not take her for his wife, nor give her to wife to his sonne, nor yet re|teine her as his concubine: *Ex Lyran*•. But this cannot be, for these reasons: 1. Because it would follow, that it was by the Law allowed to take a maid to be ones concubine, which was apparently a sinne, and a transgression of the seventh Commandement, *Thou shalt not commit adultery*. 2. The sense and sen|tence should remaine imperfect, it being not determined what should be done, if hee refused to give her food, rayment, and dwelling: if this clause should be referred not to the three things spoken of imme|diatly before, but to those other there given in instance, *Tostat. quaest. 12. 2. Augustine* supposeth these to be the three, if he neither marry her himselfe, nor his sonne, neither have defloured her, then she shall goe out free, *quast. 78. in Exod*. But there is no mention made at all before of deflouring her, but of <◇> her; therefore this cannot be any of the three. 3. The most doe make these the three things: if he neither take her to wife for himselfe, nor for his sonne, nor yet suffer her to be redeemed. So *Mac*•*ach, Borrh*.

Lyran. Genevens. But this exposition cannot stand: 1. Because these three things mentioned, must be all performed, otherwise he must let her goe out free: but these three were divers cases, and are propounded disjunctively; either the father to marry her, or the sonne, or to suffer her to goe out free. 2. In this sense the text should imply a contradiction: for if these severall cases before propounded, be these three things, whereof one is this, that if the father doe not marry her himselfe, he shall suffer her to be redeemed, that is, for money: but here it is said, she shall goe out free, paying nothing: so shee should goe out for money, and goe out without money.

4. Wherefore the fittest sense is, and most agreeable, to referre this clause to the three things going next before: he shall not diminish her food, apparell and dwelling: *Sic Tostat. Iun. Cajetan.*

QUEST. XXXII. Whether maid servants were set free in the seventh yeere, and not sometime before, sometime after.

Vers. 11. *She shall goe out free paying no money.* 1. She should be set at liberty, not onely in the seventh yeere of remission, but before, *si appareant in ea signa pubertatis*, if the signes of her womanhood appeared, *Lyran.* And the reason is, that if shee stayed still in servitude, being apt for marriage, and neither her master, nor his sonne take her to wife, she might be in danger to be defloured, or else lose the time of her marriage, passing over her virginity in service, *Tostat.* So that such maids might be made free before the yeere of freedome came. 2. But if the seventh yeere of redemption returned before the maid came to yeeres of marriage, which the Hebrewes doe appoint at twelve, then could not the master yet shew his liking or disliking of her: and therefore such young maidens were not made free, no not in the seventh yeere: for all this Law is grounded upon this supposition, If shee please not her master, that is, if he purpose not to espouse her to himselfe, or to his sonne: but this pleasing or displeasing could not appeare untill the maid were ripe and fit for marriage: therefore in this case they expected rather the accomplishment of her ripe age, than the approaching of the seventh yeere, *Tostat. qu. 13.*

QUEST. XXXIII. The summary sense of this Law, concerning maid servants.

NOW concerning the meaning of this Law in generall: 1. *Cajetane* thus resolveth the whole Law: this maid servant, that is sold by her father unto her master, is either *incognita à Domini*, unknowne of her master, or knowne: if the first, then may he sell her, but not to any strange people: if she be knowne, and afterward displease, either her master casteth her off, and then he must give her a dowry, as if she were his daughter: or he purposeth to reteine her still, as his concubine, then hee shall provide for her, meat, cloth, and dwelling.

Contra. 1. There is no liberty given to the master to sell his maid servant to whom he will: but he must suffer her to be redeemed, which was to be done by the next of the kin. 2. When he had espoused ◊ to his sonne, it is not like that he would then cast her out of the house, and send her away with a dowry, but reteine her still. 3. And if it should be lawfull for him to keepe her still as his concubine, then the Law should allow the use of concubines, which is no where to be found.

2. *Tostatus* and *Lippoman* agree with *Cajetane* in the first case of suffering the maid to be redeemed, admitting, that her master had not knowne her: and in the two other, of giving her to his sonne, and of taking another unto her: but herein they differ, that *Cajetane* in the second case of espousing her to his sonne, presupposeth an ejection and casting out of the maid espoused, and so endowing her, the other thinke she is reteined still. Their error then is, in supposing that this maid is knowne of her master, because she must so liberally be provided for. But the reason thereof is, because shee was sold upon hope of marriage: which hope because shee is frustrate of, this provision must be made by way of recompense. But this maid is not like to have beene abused: for then it had not beene enough to let her goe out free, but he should endow her also according to the Law, *chap, 23.16.*

3. *Oleaster* thus resolveth this text: This maid either her master had company with, or had not: if the first, either she displeased afterward, and then he was to redeeme her, that is, to set her free: or shee pleased, then the father either tooke her to wife, and so he was to use her as his wife; on his sonne, then hee should use her as his daughter: or if he tooke another wife, he was to provide all necessary things for her. Now if her master had not knowne her, she was to serve him to the yeere of Jubile, unlesse shee before redeemed her selfe.

Contra. Oleaster faileth here in these points: 1. Hee taketh redeeming for setting her free without money: whereas redemption of a servant was not without money. 2. If he had defiled her, he was not only to set her free, but to endow her, as before is shewed. 3. If he maid was to serve him to the yeere of Jubile, the maid servants should have lesse privilege than the Hebrew men servants, that were to serve but six yeeres, whereas this Law intendeth them greater favour.

4. This then is the summe of the Law: A man buyeth a maid servant an Hebrewesse, he was either to suffer her friends to redeeme her, or to marry her himselfe, or give her to his sonne: if none of these, he was either to keepe her still, providing all things necessary for her: or to let her goe out free for nothing, *Iun.*

QUEST. XXXIV. Of the end, scope and intent of this Law.

NOW concerning the end of this Law, it is to be considered: 1. That the father, which should either of any unnaturall affection, or compelled by necessity sell his daughter, might by this meanes be punished, by losing all his right and interest in his daughter, who did now, being sold out of her fathers power, *in familiam Domini transire*, passe and was as incorporate into her masters family, *Iun.* And so the father should be as it were bridled hereby from selling of his daughter. 2. Beside, this Law imposing such hard conditions upon the master, in such liberall sort to provide for his servant so bought, thereby also provideth, *ut aut non emerentur ancillae*, that either maids should not be bought at all, though their fathers were so hard hearted to sell them, *aut meliore conditione servirent*, or they should serve with better condition, otherwise than as common servants, *Osiand. Marbach.* And so this Law taketh order, *ut nunquam capite vacent*, that maids should never be without an head, *Iun.* And so taketh care for them, as the weaker sex. 3. Further, in that the master was permitted to take his maid to his wife, though he had another before, *〈 in non-Latin alphabet 〉*, *temporis licitum erat*, that was lawfull by the sufferance and toleration of those times, *Pellarg.* 4. Againe, though it were simply unlawfull for the parents to sell their children: *sed ne progrediantur impietati ad intolerabilem iniquitatem, &c.* but lest such impiety should proceed to intolerable iniquity and injury, this Law provideth for such as were oppressed, *pro tanto, sed non in totum*, though not wholly and totally, yet to keepe them within some measure, *Lippom.* 5. But this Law was much more equall than that Law of the ancient Romans in the 12. Tables, which permitted fathers to sell their sonnes, not once, but againe, and the third time, only he was excepted, which had married a wife with his fathers consent; which was afterward forbidden, *C. de lib. & posth.* or then that Law of *Constantine*, that one might sell his sonne for extreme need and poverty, though the sonne might afterward redeeme himselfe: for the condition of children so sold was more tolerable among the Hebrewes, their service being but for a time, *Simler.* This Law also is more reasonable than that constitution of *Iustinian*, *tit. 6. de manumission.* that unlesse the maid servant were married within six moneths, *ab hero non dimittebatur*; shee was not at all to be dismissed from her master, *Pelarg.*

QUEST. XXXV. What kinde of smiting is here meant.

Vers. 12. *HE that smiteth a man that hee dye.* 1. Here *percussio accipitur pro occisione*, smiting is taken for killing, *Lyrans*. For if a man were smitten, and died not of it, there was another punishment than by death, *vers. 19. Tostat. 2. Quamvis aliquo post tempore meriatur; &c.* Although he dye not presently, but some while after, that is so smitten, he shall suffer death for it, *Galas*. 3. The words are general: He that smiteth a man, whether he were an Hebrew or no Hebrew, his enemy or friend, *ex re percussa iniquitas percutientis manifestatur*, the iniquity of the smiter appeareth by the thing that is smitten, *Cajetan*. 4. The Latine reads, he that smiteth a man, *volens occidere*, having a purpose to kill him, shall dye. But two exceptions are taken to this reading: for if a man did smite one, *non animo occidendi, sed animo percutiendi*, not with a minde to kill him, but to smite him only, he should dye for it, *Cajetane*. And againe, if a man intended to kill, and did not, he was not to dye for it: for although before God he be a murtherer, that intendeth it in his heart: yet the Law of *Moses* doth not punish the intent only of murder, but the effect, *Simler*.

QUEST. XXXVI. Why the murtherer was to dye the death.

SHall dye the death, &c. 1. That is, shall surely dye, for this doubling of the word, *importat majorem certitudinem*, importeth greater certainty, *Tostat*. The *Interlinearie glosse* expoundeth, *Morte spirituali, vel corporali*, Death spirituall, or bodily: but I preferre the other sense. 2. This Law is set downe in general, that whosoever smiteth, so that death follow, *five intendat occidero sive non*, whether he purposed to kill or not, should dye for it: but afterward follow certaine exceptions from this Law *Oleaster*. This then is a general Law, that he which killeth should be killed againe, *Lippom*. 3. And this Law is grounded even upon the Law of nature: for like as it is agreeable to nature, *Vt putridum membrum abscindatur, ut reliqua conserventur*, that a rotten member should be cut off, that the rest be preserved, so a murtherer is to be killed, *ne plures occidentur*, lest more should be killed, *Lippom*. This Law is given unto *Noah*, *Genes*. 9. when the world was restored and here it is but repeated and renewed, *Pelarg*. 4. The Lawes of other nations herein consent with *Moses*: the Athenians did severely punish murder, expelling the murtherer from the Temples of the gods, and from all society, and colloquy of men, till he had his judgement, *Galas*. And by the Law *Cornelia* among the Romans, he which had killed another with sword, or poison, or by false testimony lost his head, if he were of the better sort; if of meaner condition, he was hanged on the crosse, or cast unto wild beasts, *Simler*. 5. And the reason of this severity was, because murtherers

deface the image of God in man, and they lay violent hands to take away his temporall life, for whom Christ died, to give him eternall, *Marbach*. 6. But it must be understood, that the murtherer was to dye by the hand of the Magistrate, it was not lawfull for every one to kill him, *Iun*. For the murder was first to be tried out by witnesses, which could not be done, but before the Judge, *Simler*.

QUEST. XXXVII. In what sense the Lord is said to offer a man into ones hand.

Vers. 13. *IF a man hath not laid wait, but God hath offred, &c.* Neither can a man take away the life of another, though he doe willingly attempt it, unlesse God deliver him into his hands: yet this is the difference; that where a man intendeth not to kill, and yet killeth, *illic tantum Deus fecit*, there God only did it: *Hic autem Deus, & homo propter voluntatem facientis, sed non fecit Deus, ut homo*; Here man and God doe it, because of the will of him that did it, though God otherwise doth it than man. So *Augustine quæst. 79. in Exod. 2.* So God is said to offer or (as the Hebrew phrase is) to cause him to run upon his hand, when it is done, *nolente & imprudente*

homine: man not willing nor minding it, *Iun.* And so this act seemeth to be casuall, or accidentall unto man; which are so called, *non quia nullam causam habent*, not because they have no cause, for that is impossible, that any thing should be done without a cause: but because, *causarum confluentium ordo nobis est incognitus*: the order of causes concurring, is unknowne unto us, *Tostat.* 3. Although the cause appeare not to us, why the Lord suffred him, that is so offered to ones hand, to be slaine, yet we are not to doubt, but that it is most just: *Ex causa occulta permisit interfici*, &c. God suffred him to be slaine upon some hid cause, *Liran. occulta aequitate*, by an hid equity: *justo judicio paravit illum occidendum*, he ordained him to be slaine in his just judgement, *Cajetan. Vel pro sceleribus, vel ad emendationem & purgationem malorum quae egerat*; Either for his wickednesse, or for the amendment, or purging of the evils which he had done, *Tostat. quaest.* 15. 4. *Rupertus* here giveth instance, how after this manner *Saul* was twice delivered into *David*'s hand, in the cave, and when he tooke the speare and water pot from him: and further saith, that *permissu legis poterat illum occidere*, by the sufferance of the Law he might have killed him, and gone afterward to some of the Cities of refuge. But there is great difference betweene this offering of a man into ones hand, here spoken of, and that oblation of *David*'s enemy unto his hand: for *Moses* speaketh here of such an unlooked for event, whereby one is slaine: that opportunity offered to *David* was to trie his patience, not to give him any warrant to kill: and if *David* had taken that opportunity to slay *Saul*, and had therein followed the carnall counsell of his servants, he had sinned in laying his hands upon the Lords anointed: for if *David*'s heart smote him for taking away a peece of *Saul*'s garment, how would it have tormented him, if he had taken away his life? Neither were the Cities of refuge appointed for wilfull murders, such as this should have beene, seeing that there was enmity before betweene *Saul* and *David*.

QUEST. XXXVIII. What places of refuge were appointed.

I Will appoint him a place to flie unto, &c. 1. This place during the sojourning of the Israelites in the desert, was the Tabernacle, as appeareth in the next verse, where mention is made of the Altar: but after they came into the land of Canaan, there were six Cities of refuge appointed, three beyond Jordan, and three of this side, *Iun.* 2. But yet it seemeth, that the Tabernacle afterward, and the Temple was still a place of refuge, as appeareth by *Ioab*, who fled into the Temple, and tooke hold of the hornes of the Altar, which notwithstanding could not privilege him.

QUEST. XXXIX. Why the Lord appointed places for such to flie unto.

NOW the reasons why the Lord appointed Cities of refuge, were these: 1. Lest that the innocent party might be slaine by the friends of him whom he had killed, before his cause was heard; therefore he was appointed to flie to one of the Cities, that the manner of the slaughter might be there considered of by the Judges, *Simler.* 2. And to this end it was so appointed, that he might stay there to the death of the high Priest, *Iun.* who was a type of our blessed Saviour, by whose precious death we are all set free. 3. And this was done, *ut mentem eorum hac ratione medeatur*, &c. to heale and allay the minde and fury of those which otherwise would delight in murder, *Theodoret.* For by his absence, and in continuance of time, the rage of those that sought his life would be qualified: and therefore God provideth, that they should not be still provoked by the continuall fight of him. 4. And further, by this, that hee which killeth one unwittingly, is appointed to flie, it is shewed, *quod reus poenae efficitur*, that yet he is guilty of some punishment, *Theodoret.* So that involuntary killing was punished with a kinde of banishment among the Israelites, *Simler.* So likewise among the Athenians such kinde of manslaughter was censured, 〈 in non-Latin alphabet 〉, with one yeeres exile, *Galas.* And so among the Israelites, he that escaped unto one of the Cities of refuge, was not to goe out of the limits and bounds of the City: if he did, it was lawfull for the kinsmen of the man that was slaine, to kill him, *Simler.*

QUEST. XL. What is to be counted wilfull murder.

Vers. 14. *BVt if a man come praesumptuously, &c.* 1. The word 〈◇〉, signifieth to deale arrogantly, insolently, to be lift up with swelling pride: as *Psal.* 124.5. it is applied unto the swelling waves of the sea, *Oleaster*: and two things must concur in wilfull murther; it must be done wittingly and willingly: *Hic non solum in••ntio occidendi, sed mentis utra{que} pars; intellectus & voluntas describi/tur*; Here not only the intention of killing, but either part of the minde is understood, the understan|ding in doing it with guile, and the will in presuming, *Cajetane*. 2. *Cajetane* thinketh further that this is a

divers law from the first generall prohibition of killing, *vers.* 12. for here the law speaketh of killing a neighbour, or companion, there of any man; there no word is expressed of the intention, as here. *Contra.* 1. By neighbour, any man whosoever is understood. 2. And expresse mention is made here of the will and intention, because it is an explanation of the former law, *Simler.* 3. *Iunius* thinketh, that not he onely which killeth, *sed qui conatus est occidere*, but went about to kill, is comprehended in this law, as *Deut.* 19.19. *Ye shall doe unto him, as he had thought to doe unto his brother.* *Contra.* 1. It seemeth by the gene|rall law, *vers.* 12. that this constitution is onely for murther committed, and not intended onely: for such smiting the law speaketh of, whereupon death followeth. 2. That law given in instance, *Deut.* 19. is touching false witnesses, whose false testimonie breaketh out into action, into false wnesse bearing: so that there is not an intention onely: for the false wnesse by his false testimonie acteth as much as in him lieth, to take away the life of his brother: that place therefore is impertinent to this purpose. I approve here rather the judgement of *Cajetane*: *Nec describuntur haec intus in animo, sed prodeuntia extra in actio/nes*: Neither are these things described onely in the minde, but proceeding without into action.

QUEST. XLI. Of the difference betweene voluntarie, and involuntarie murther, and the divers kinds of each.

HEre then there is a manifest distinction of involuntarie and voluntarie murther or killing grounded upon the law of *Moses*. 1. Involuntarie killing is of two sorts: there are 〈in non-Latin alphabet〉, chances, unlooked for and sudden events: as when one shooteth an arrow, and killeth one unawares: as *Peleus* killed his sonne being in hunting with him. There are beside these 〈in non-Latin alphabet〉, errors and oversights: as the father beateth his childe, purposing onely to chastise him, and hee dieth of that beating: a Physition ministreth physick to his patient, intending to cure him, and doe him good, and he dieth of it, *Borrh.* 2. There are likewise two kinds of voluntarie, or wilfull murther: *ex proposito*, of purpose, & *ex impetu animi*, in heat or rage. These kinde of murders are called 〈in non-Latin alphabet〉, iniquities: one may be slaine *ex proposito*, purposely, either *per insidias*, by lying in wait, when one watcheth for the life of a man, and taketh him at advantage, as *Ioab* killed *Abner*, and afterward *Amasa*, they suspecting no such thing: so *Ismael* killed *Gedoliah*, *Ierem.* 41. Or els *per industriam*, when one of set purpose picketh quarrels, and seeketh occasions to pro|voke a man, that he may kill him: both these kinds are touched here, *Tostat. quaest.* 16. Then one may bee killed in heat and rage, when there was no purpose before, as *Alexander* the Great killed *Clitus*, *Pelarg.* This kinde, though not so grievous as the other, yet is a kinde of voluntarie killing. So there is extant a constitution of *Hadrian* the Emperour against him, *qui per lasciviam causam mortis praebeuisset*, which was the cause of anothers death through wantonnesse and riot, though there were no enmitie before, that such an one should be banished five yeeres, *Simler*

QUEST. XLII. Why the wilfull murtherer was to be taken from the Altar.

Vers. 14. *THou shalt take him from mine Altar.* 1. This may bee understood either of the Altar of incense, which was in the holy place, or of the Altar of burnt offering rather, which was with|out

the Tabernacle in the Court, for thither every one might easily flee, that had committed any such offence: but to the Arke no escape could be made, because there was no entrance thither. 2. R. *Salomon* saith, that this is meant even of the Priest that sacrificed at the Altar who after he had finished his service at the Altar, might be taken thence and judged by the law, as other malefactors and murtherers. Which collection of his may be received, saving that it is not like they would suffer a murtherous Priest to minister at the Altar. 3. But that other conceit of R. *Salomon*, whom *Lyranus* followeth, hath no good ground: that he that had killed an Hebrew wilfully, might be taken from the Altar, as *Ioab* was: but if he had onely killed a Gentile, as a Moabite or Ammonite, though of set purpose, he was not to be taken thence, but was privileged by the Altar. But the contrarie appeareth, that this law forbiddeth all voluntarie and wilfull murther, whether of Hebrew or Gentile: for it was more to kill a Gentile being free, then a Gentile that was a servant or bondman: but the master was to die for it, if he beat his servant to death, so that he died under his hand, *vers.* 20. which law must be understood of strangers and aliens that were servants, not of Hebrewes, for they were not to deale so cruelly with them, *Levit.* 25.38. *Iun.* much more therefore were they to die, if they of purpose killed any free stranger, *Tostat.* 4. If therefore the wilfull murther as well of strangers as Hebrewes be here forbidden, then both for the one murther, and for the other, might they be taken even from the Altar. 5. And the reason thereof was this, because they which did flee to Gods Altar, *eum tanquam patronum & iudicem innocentiae suae implorabani*: did sue unto God, as the patron and Judge of their innocency: & therefore they therein abusing Gods name, were to be expelled thence, *Gallas.*

QUEST. XLIII. What manner of smiting of parents is forbidden.

Vers. 15. *HE that smiteth his father and mother; &c.* 1. The very smiting of the father or mother de|serveth death, although they die not of such smiting: *Cajetan. Iun.* as may appeare *vers.* 12. where is directly expressed concerning the smiting of another, if hee die, then the smiter shall bee put to death, *Piscator.* 2. R. *Salomon* understandeth, that this is not meant of every smiting: but when upon the smiting the effusion of blood followeth, or some scarre or wound is caused. But the very smiting of either of the parents sheweth the malice and disobedience of the childe, for the which he is worthie to die: as *Deut.* 21.18. the sonne for his stubbornnesse and disobedience was to be stoned to death. Indeed for every blow or smiting the childe was not to die, if it were done unwittingly, or unawares: but if it were done of purpose, he deserved death. 3. And the reason is, because of the authoritie of the parents, which is

the next unto God, *Simler. Deo & parentibus non possumus reddere aequalia, &c.* Wee can never make amends unto God and our parents, *Cajetan.* As also they seeme not to be worthie of life, which are injurious to those, by whom they received their life, *Gallas.*

QUEST. XLIV. Of the grievous sinne of paricide.

THough there be no expresse mention here of those that kill their parents, yet it followeth necessarily, that if it be a sinne worthie of death to smite them, much more to kill them. 1. This even among the Heathen was counted so hainous a sinne, that they thought none so wicked, that would commit paricide, and therefore *Solon* that wise law-maker among the Athenians, maketh no mention of paricide, nor yet the Romans had any law against such: untill the 642. yeare from the building of the Citie, which was the 100. yeare before the nativitie of Christ, one *Publicius Malcolus*, with the helpe of his servants, killed his mother: against whom the Citie decreed this punishment, that he should be put into a sacke, together with a Cocke, an Ape, a Viper, and a Dogge, and so cast into the water: *Tostat. quaest.* 17. The Egyptians caused such first to be beaten with thornes, and then to be burnt with thornes. The Macedonians did stone them to death:

Pelarg. Plato lib. 9. de legibus, would have such grievously punished unto death, and then to be left unburied. 2. It is a like sinne to kill the father, as to doe it to the mother: yet the father is set before, as the more honourable person: and fewer examples are extant of those that have killed their fathers, than of the other. *Oedipus* is said unwittingly to have killed his father *Laius* King of Thebes, talking him for hisemie: But *Orestes* killed his mother *Clite*▪*nestra Agamemnons* wife wittingly: so did *Alcmeon* his mother, being charged so to doe by his father *Amphiaraus*, being slaine in the Thebane warre, to the which his wife perswaded him to goe: and therefore being deadly wounded, he commanded his sonne to kill her. *Ninia* likewise the sonne of *Ninus* killed his mother *Semiramis*, after he had carnallly knowne her. Such beastly examples of paricide Heathen histories afford, who not knowing God, were without naturall affection, and disobedient to parents, which were the sinnes of the Heathen, *Rom. 1.30*. Some write, that *Iudas* killed his father, and married his mother: *Tostat. qu. 17*. But it is not like, that if *Iudas* had so apparently shewed his wickednesse before, that our blessed Saviour would have chosen him to be one of his Apostles.

QUEST. XLV. The law of man-stealing expounded.

Vers. 16. *HE that stealeth a man, and selleth him, or it be found with him, &c.* 1. Some understand, if it be found with the buyer, that is, the man that is stollen be found sold over and delivered to the buyer, *Oleaster*. But then there should be a repetition of the same thing: for as much was said before, *and selleth him*: there cannot be a seller without a buyer. 2. Some doe thus expound, *if it be found*, that is, proved by him that he hath stolen a man: So *Lyran. Tostat. Vatab Simler*: and the Latine text expresseth the same sense, *convictus noxae*, if he be convicted of the offence. But this clause had beene superfluous: for this must be understood in all lawes, that the offence must be sufficiently proved before it be censured. Againe in this sense the law should be imperfect, not determining what should become of him that had stolen a man onely and not sold him: some say, restitution should be made by the like, he should give two men for one, or give the price of two men. But this is no where to be found: restitution indeed was to be made in the theft of other things, *Exod. 22.1*. but there was not the like reason for men. 3. Therefore the meaning is this, that if one steale a man, whether he have sold him and delivered him over, or if he be found with him, as yet unsold, in both cases he should suffer death, for his malice appeared evidently in the stealing onely, that he intended to sell him over: *Iun. Gallas. Osiand*. So also *Lippom*. he was to be put to death, if the theft were yet found with him, *propter crudelissimum institutum*, for his cruell enterprise: how much more, *si desperata fuerit venditi redemptio*, if being sold he were past redemption? 4. By the ancient Romane lawes, such men-stealers were condemned to the metal mines: by a latter law of *Constan/tine*, they were to be cast unto the wilde beasts, *Simler*.

QUEST. XLVI. The reason why man-stealing was punished by death.

The reasons why this kinde of theft in stealing of men was so severely punished with death, were these: 1. Because man was created according to Gods image, therefore in respect of the excellencie and preeminence of the thing that was stolen, the punishment ought to be the greater. 2. Because by this meanes he that was sold lost his libertie, which is as precious as life it selfe: and to bring a man into servitude, *quid aliud, quàm sexcentis eum mortibus objicere?* what was it else, than to expose him to an hundred deaths? *Gallas*. 3. And beside, they could not steale men, and sell them to the Israelites, but it would bee knowne, and therefore it is like, that after they had stolen them, they sold them over to the Gentiles: and so they were in danger, that were so sold over, to be corrupted in religion, and seduced to idolatrie, and so drawne away from the service of God, and by this meanes be brought into bondage both in soule and bodie: *Simler*. The *Interlinearie Glosse* therefore thus expoundeth, *diabolo obnoxium f•cerit*, hath sold him, that is, brought him into the devils service. 4. Of this sinne were *Iosephs* brethren guiltie, in selling him over to the idolatrous Egyptians, who therein had a vaine perswasion, that they were not guiltie of his blood, because they spared his life: but in selling him over to bee a slave, and that to an

idolatrous people, as much as in them lay, *eum è medio sustulerunt*, they tooke him away as out of the world, *Gallasius*.

QUEST. XLVII. What kinde of cursing of parents is here understood.

Vers. 17. *HE that curseth his father or mother, &c.* 1. There are two kinds of cursing; one, *assumpto Dei nomine*, when Gods name is taken in vaine withall: another, is without, *Borrhaius*. *Lippoman* thinketh, that this is understood of the first kinde. But seeing the blaspheming of the name of God deserved death of it selfe, *Levit.* 24. and this law doth properly punish the cursing and blaspheming of the parents; it seemeth generally to be intended against all kinde of cursing, and wishing evill unto the parents. 2. And it seemeth to be understood of an use and custome of cursing, not of every railing word, which sometime should bee uttered by the childe in rage and heat: for every such word to inflict death upon the childe, would be thought too hard: *sed ille, qui assuefactus est maledicere patri & matri, &c.* but he that is accustomed to curse his father and mother, and that for small matters, deserveth death: *Tostat.* as that law against disobedient children, *Deut.* 21.18. is made against those that are incorrigible, and are confirmed in their disobedience and stubbornnesse. So also *Cajetane*. As he that smiteth them, is worthie of death, so he that curseth: *nisi imperfectio actus excuset, puta si non deliberato, aut leve verbum, &c.* unlesse the imperfection of the act excuse, or he speake a light word of railing, &c. 3. And as cursing to the face of the parents is judged worthie of death: so also publike backbiting and detracting: *Publice enim detrahens perinde est, ac si palam detraheret:* For he that openly backbiteth his parents, is as if he did it to their face: but it is otherwise in private backbiting and speaking evill of them: for *detractor reveretur eum, cui detrahit, &c.* the privie detractor doth feare and reverence him whom he speaketh evill of: but he that curseth to the face, is impudent and shamelesse, &c.

QUEST. XLVIII. What manner of strife the law meaneth.

Vers. 18. *When men strive together.* 1. As contention is in words, so *rixa*, strife, properly is in deeds: *cum ex rixa invicem se percutiunt*, when striving they fall to blowes, *Thom.* 2. The case is put of men: but if either a woman should strike a man, and wound him, or one woman should hurt another, they are subject to the same law: *Tostat. qu.* 19. 3. And this law must be understood of those which strive and fight one with another, each offending the other, not when one defendeth him|selfe: one cannot offend another without mortall and grievous sinne, but one may defend himselfe with|out sinne: and yet notwithstanding he may sinne, sometime more, sometime lesse in defending himselfe: if he onely seeke in his owne defence, to repell the wrong that is offered, it is no sinne: *si cum animo vindictae & odii, &c.* If with a minde of revenge and hatred he defend himselfe, he sinneth, either lesse, when he findeth his anger kindled, and his patience violated; or more, when he bindeth himselfe wholly to bee revenged: *Sic Thom.* 2.2. *qu.* 41. *art.* 1. 4. By smiting with stone or fist, is understood all kinde of assaul|ting one either afarre off, with stone, arrow, dart, or such like; or neere hand, as with sword, staffe in the hand: *Simler.* or all kinde of hurting, either with weapon, or instrument, or without, *Tostat.* 5. And the law meaneth such hurting, where no member was perished: for in that case, they were to give eye for eye, hand for hand, foot for foot, *vers.* 24. *Simler.*

QUEST. XLIX. What punishment the smiter had, if he which were smitten died.

Vers. 19. *IF he rise againe, &c. then shall he that smote him goe quit.* 1. That is, he shall be freed from the sentence of death, though he be not innocent before God, nor yet altogether free from all ci|vill punishment: for in this case he is to allow his charges for his resting, and to pay for his healing. 2. But here the doubt is, what punishment he should have, that in striving so smote his

brother, that he died of it. *Cajetane* thinketh, that in this case he should flie unto one of the Cities of refuge: *Quia non ex intentione, sed ex repentina rixa percussio facta est*; Because the blow or stroke was given not of purpose, but occa|sioned by a sudden brawle, &c. But if it had beene so, as if death had followed upon such smiting, the smi|ter should goe free, so neither, death not following, but some other hurt, that he is constrained to keepe his bed, should he have beene taxed so much as with the charges: if the taking away of the life in this case had not beene punishable, much lesse any lesse hurt being not mortall. 3. Therefore I preferre here the judgement of *Tostatus*, that if he which was thus smitten in a fray or brawle, died, he that smote him was to die, whether hee were Hebrew, that was so killed, or stranger, whether bond or free: for it was not lawfull for them to kill a Gentile or stranger sojourning among them: and if a free man killed a free man, or a servant a free man, he was to die without all question: and if a free man killed anothers servant, hee was to die also: for if a master killed his owne servant outright, he was punished by death, *vers. 20.* much more if he killed anothers servant, *Tostat. quast. 19.* And that in this case, they which in strife killed one another, deserved to die, it is evident both by the generall law before *vers. 12.* *He that smiteth a man that he die, shall die the death*: and by a necessarie consequence here, *If he rise againe*, that is smitten, and walke, he that smote him, *shall goe quit*, that is, from the punishment of death: it followeth then, if he doe not rise againe, but die, that he shall not goe quit.

QUEST. L. What should become of the smiter, if the other died after he walked upon his staffe.

Vers. 19. AND walke without upon his staffe. But what if he die after he hath risen and walked upon his staffe? 1. *R. Salomon* thinketh that the smiter was to bee apprehended, and kept till he that was smitten were perfectly recovered: and if he did not, the other was to die: and by walking upon the staffe, he saith is meant, the perfect recovery of his health, as *Ezech. 4.* the staffe of bread is taken for the

Page 400

vertue and fulnesse of bread, by a metaphor. But though such metaphoricall speeches are usuall in the Prophets, yet in the setting downe of lawes, words must be taken in their literall sense, *Tostat. 2.* There|fore because the law saith, *If he walke without or abroad upon his staffe, the other shall goe quit*: the mea|ning is, though he lie downe upon his bed againe and afterward die, yet the other shall goe qui•: and the reason is, because after hee sitteth up and walketh, and seemeth to be past the danger, and falleth downe againe, *Magis probabile est, quod mortuus est •x negligentia, &c.* It is more probable, that he died by his owne negligence and carelesnesse in keeping of himselfe, or by some other occasion, than of the smiting, *Lyran. 3.* But if he did not rise at all from his bed, and being risen, walked but a little about the house upon his staffe, and come not abroad, and afterward died, then the other should not goe quit, *Tostat. qu. 20.*

QUEST. LI. Of the equetie of this law, in bearing of the charges.

Vers. 19 HE shall beare his charges for his resting, and pay for his healing, &c. 1. That is, he shall pay all manner of charges, which he was put unto about his healing, as to the Physitians, and for the physicke and medicines which he used, and for his diet, which upon this occasion was extraordinary, and so more chargeable, *Tostat. qu. 22.* Likewise he was to beare the charges of the ministers and keepers, that attended upon him during the time of his lying, *Simler. 2.* The intendment of this law is, that full recompence and satisfaction should be made for any dammage or losse which happened unto another: and yet so, as that such recompence being made, the Lord would have one to forgive another, that charitie should not be violated, nor any grudge or purpose of revenge remaine, *Oleaster. 3.* This law was more equall & indifferent, than that law of the Romans contained in the 12. tables, that if any man did beat and batter another, he should pay 25.

asses, that is, so many three farthings: which mulct being too easie, one *Lucius Neratius*, in a bravery used of purpose •o beat and buffet those with his fists whom he met, and caused his man presently to pay him the penaltie of the law: whereupon the *Pretors* of Rome devised to impose a greater mulct and punishment for such assaults and batteries, *G•ll. lib. 20. ex Calvin. Marbach.*

QUEST. LII. Who should beare the charges▪ if a servant had done the hurt.

HE shall beare his charges. But what if one servant had beaten another, or a servant had smitten a free man, that hee kept his •ed upon it? 1. In this case either the master of the servant was to beare the charges, or else he was to deliver his servant, and he was to serve or to be sold to make it good, if hee had not of his owne to make satisfaction; as the like order was taken for theft, *Exod. 21.3.* 2. But here is a further doubt; what if the servant that did the hurt were an Hebrew, who could not be sold over for more than six yeares, and it might so fall out, that there remained but one yeare untill the seventh, being the yeare of remission, came, and so his service for so short a time could not make sufficient recompence? The answer is, that in this case the servant might be sold to serve six yeares more after the yeare of remission; as in the case of theft, if hee had not wherewithall of his owne to make satisfaction: but for longer than six yeares he could not be sold, nor more than once. But if the servant were a Gentile, he might be absolutely sold over, to serve a longer time. 3. Now if the charge would not come to the value or worth of six yeares service, in this case the servant was to serve no longer, than till his service would make sufficient amends: as if a mans service for six yeares were esteemed at six pounds, and the charges of healing arise to three, then the servant was to bee sold over onely to serve three yeares, which would countervaile the charge, *Tostat. quaest. 23.*

QUEST. LIII. What servants this law meaneth, and what kinde of chastisement is forbidden.

Vers. 20. IF a man smite his servant with a rod, &c. 1. This law is concerning such servants as were no Hebrewes, for them they were not to use so hardly and cruelly, *Levit. 25.38.* neither could the Hebrew servant be said to be their money: for hee was not absolutely sold, but onely for a time, *Tostat.* 2. This case is propounded, if the master smite with a rod, or any other thing which is not likely to kill: but if he smite him with a sword, or casting of a stone, or such like, if the servant die, whether under the masters hand, or afterward, the master shall be surely punished, that is, shall die for it, because in smiting his servant with a deadly weapon, it appeareth that he intended to kill him, *Simler. Tostat. quaest. 23.* 3. And in case it be evident, that the servant die of that beating within a day or two, the master was likewise to be punished for it: but if, as the Hebrew phrase is, hee stand a day or two after, that is, be whole and sound, that he may goe about his businesse: *Simler. Nam stare tant•ndem valet, ac vigere omnibus integris membris*; For to stand is all one, as to be perfect and sound in all the parts and members; *Calvin.* then the ma|ster was free. So also expoundeth *Procopius, Vbi ex vulnere vel verbere convaluerit servus, &c.* Where the servant recovereth of the stripe or wound, though he afterward die, the master is held to be innocent: Likewise *Thomas Aquin. Si •asio certa esset, lex poenam adhibuit, &c.* If the hurt be certaine and evident, the law appointeth a punishment for a maim, the losse of his service, *vers. 26.* for the death of the servant, the punishment of manslaughter: but where the hurt is uncertaine, the law inflicteth no mulct: *incertum enim erat, •trum ex percussione mortuus, &c.* For it is uncertaine, whether he died of the beating. 4. This law for servants was more equall than that cruell custome of the Romanes, that give unto masters power over their servants life: as in *Augustins* time, *Vedius Polli•* used to cast his servants that offended into the fish ponds; but afterward this cruell custome was mitigated: for *Antoninus* made a law, that hee which killed his servant without cause, should die for it, as if he had slaine anothers servant, *Galas.* And *Adrianus* the Emperour banished one *Vmbra* a matron for five yeares, for handling her maids cruelly. *Ex Simler.* 5. But whereas this law giveth libertie to the master to beat his servants, though it were

extremely, so that death followed not, wee must consider, that this law requireth not an absolute perfection: *Sed Deus se accommodavit ad* ◇ *populi, &c.* But God applieth himselfe to the rudenesse of the people, tolerating many things among them for the hardnesse of their hearts, *Galas.*

QUEST. LIV. The meaning of this clause, For he is his money.

For he is his money. 1. That is, bought with his money: hee seemeth to have punished himselfe sufficiently in the losse of his servant, *Iun.* 2. But if this reason were ◇ way the ◇ to be punished, though his servant died under his hand, for hee ◇ i• his money▪ 3. For answer to this objection, a servant is to be considered two wayes, as he is a man, and as he is made apt and fit •o labour▪ the servant oweth not to his master his life, but his labour: therefore if the master take away the life of the servant *directly*, as if he die with beating under his hand, the master is to be punished for it, for as hee loseth a servant, so the politike state is deprived of a man, and herein hee doth wrong to the Common|wealth. But if the master *indirectly* procure his servants death▪ as in overcharging him with labour, in de|nying him competent food, in immode••te correcting him, now the master is not guiltie of his servants death: for now *pu•i•at eum tanquam possessionem suam, ut e••en••ret*: he did punish him, as his possession and servant, to amend and correct him, not as a man: therefore the reason holdeth in this indirect kinde of killing, *He is his money, &c.* and not in the other, *Tostat. quaest. 23.*

QUEST. LV. Whether this law meane the voluntarie or involuntarie hurt done to a woman with childe.

Vers. 22. *Also if men strive, and hurt a woman with childe.* 1. Some Hebrewes thinke that this case here put, is of involuntarie hurts and killing: as a man striving against his will hurteth a woman with childe, and shee dieth; for this the man was not to die, in their opinion, but to redeeme his life with a peece of money. *Contra.* But where any slaughter is committed altogether against ones will; as if a man shoot an arrow, and kill a woman with child, or shee be behind him, and he knew it not, and hee hurteth her with his heele that she die, in this case the man deserved no punishment at all, no not so much as a pecuniary mulct to be inflicted, which yet is appointed by this law, where death followeth not: therefore this law meaneth not any such act, which is altogether involuntarie, *Tostat. quaest. 24.* 2. Neither is this law to be understood of murther altogether voluntarie: as if a man of purpose should smite a woman with child, and shee die: for this was provided for before, what punishment should be laid upon him that committed wilfull murther. 3. This law therefore is made concerning such violent acts as were of a mixt kinde, partly voluntarie, partly involuntarie: as if a man striving with one, and seeing a woman with child within the danger, cared not whether shee was hurt or no, *Tostat.* Or if striving with a man, he thrust him upon a woman with child, *Galas.* Or a woman coming to rescue her husband, receiveth hurt by the other that striveth, *Lryan.* In this case, if death followed in the woman with child, the ◇ to die fo• it. 4. And the reasons are these: 1. Because *adfruit laedendi animu•*, he that so striveth had a minde and in|tent to hurt, *Simler. Consilii ratio habenda est*, his counsell and intention must be considered, which was to assault the life of another, and by this occasion he killeth one whom he intended not to hurt▪ *Iunius. Piscator.* 2. Againe, *Vxor una car• est cum vi•o, quem intende••p•r•utere*; The wife is one flesh with her husband, whom he intended to smite, *Lryan.* 3. And beside, instance is given of a woman with child, who neither could shift for her selfe, and a double danger is brought both upon her & her child which she went with: therefore in this case the law provideth, that such oversights should be severely punished, *Tostat. q. 25.*

QUEST. LVI. Whether the death of the infant be punished, as well as of the mother.

Vers. 22. *And death follow not, &c.* 1. Some thinke that this is to be understood onely of the death of the woman, and not of the child, *Osiander.* That if the child died, and not the woman, he

was onely to pay a peece of money, not to lose his life for it: and their reason is, because he deserved not so great a punishment, that killed an infant in the wombe, as he that did stay a perfect man, *Oleaster*; who findeth fault with *Cajetane*, for understanding the law indifferently of the woman and her child. 2. But *Cajetan*'s opinion is to be preferred: for like as it is a more heinous thing to kill a man in his owne house, than in the way, so is it a prodigious thing to suffocate an infant in the mothers wombe, *qui nondum est in lucem editus*, which is not yet brought forth into the light of this world, *Calvin*. And againe; *Foetus quamvis in utero inclusus, homo est*; The infant, though yet inclosed in the wombe, is a man, *Simler*. And the child in the wombe is yet a part of the person of the woman▪ so that if there be *corruptio*••*tius per*•*o*•*a*▪ *aut partis*, a destruction of the whole person, or of a part, *Iun.* he that so hurteth a woman with child, in her owne person, or her child, is subject to this law.

QUEST. LVII. Whether this law extendeth it selfe to infants which miscarie, being not yet perfectly formed.

NOW it being agreed that this law as well comprehendeth the infant that perisheth, as the woman that beareth it: yet there remaineth a question, whether if the childe in the wombe bee yet imperfect, and so not endued with sense and life, that in this case, though the woman die not, but onely lose her birth, he that did the hurt is to suffer death. 1. Some hold the affirmative, that if any child whatsoever by this meanes miscarrie, the offender is subject to this law: 〈...〉 *prop*••*qua est effectui*▪ The i•fant being now formed is so neere unto the effect, th•• is, the life, that who causeth the same to miscar|rie, may be said to have killed a man, *Gallas*. And therefore by the Civill law, he that of purpose procured

the birth to miscarrie, if he were a meane person, was condemned to the metall mines; if a noble person, to banishment. *Cicero* also in his oration *pro Cluenti*•, reporteth of one *Milesia* a woman, who being hired of the heires in reversion, to destroy the infant that shee went with, had a capitall punishment there|fore inflicted upon her: *Ex Simlero*. But these lawes were made against such as did of purpose seeke to destroy infants in the wombe, and cause abortion of them: here the cause is divers where the fruit of the wombe miscarrieth by some chance. 2. Therefore this penaltie was onely by the law inflicted, when as the infant perished, that was endued with life. So *Augustine* thinketh, using this reason: *Nondum potest dici anima viva in eo corpore, quod sensu caret, &c.* The living soule cannot be said to be yet in that bodie which wanteth sense: *qu. 80. in Exod.* And thus the Septuagint interpret: If the infant came forth, 〈 in non-Latin alphabet 〉, *not yet formed, &c.* which forming of the infant beginneth fortie dayes after the con|ception, as *Procopius*. *Cajetane* giveth this reason, why in such a case, when the birth commeth forth im|perfect, the sentence of death is not inflicted: *quia homo in potentia non est homo*: because a man onely in possibilitie is not a man: & *quia tunc non occiditur homo, non est homicidium*: and because then a man is not killed, it is no manslaughter, *Tostat*. And the word *jeladim*, sons, signifieth as much, that the law meaneth formed and perfect infants: *Simler*. And it is put in the plurall, because a woman may have more infants than one in her wombe at once: for otherwise why should one give life for life, or soule for soule, seeing such imperfect births are not yet endued with life & soule? As *Augustine* saith: *In Adam exemplum datum est, &c.* An evident example is given in *Adam*, *quia jam formatum corpus accipit animam*: that the bodie when it is now fashioned receiveth the soule, and not before: For after *Adams* bodie was made, the Lord breathed into him the breath of life. So *August. lib. quaest. vet. & nov. Testam. qu. 23.* as he is all|leaged, *Caus. 32. qu. 2. cap. 9.*

QUEST. LVIII. Why the action is given unto the husband.

Vers. 22. *According as the womans husband shall appoint him, &c.* 1. Because the injurie is done unto the man, in that his issue is cut off, and because hee is the head of the woman, the law referreth the prosecution of this wrong unto the husband, *Tostat.* 2. But the taxation of the mulct is so referred to the man, as yet if he should exceed a just proportion, the Judges in their discretion are to moderate it, *Gallas.* 3. *Tostatus* thinketh that these were not the ordinarie Judges of the Hebrewes, *sed arbitri constituti ex voluntate partis utriusque*, but arbitrators chosen by the will and consent of both parties, *quest.* 24. But that part of the law which followeth, *Thou shalt render life for life*, which is spoken to the Judge, to whom the sword was committed, sheweth, that this authoritie also of setting the pecuniarie punishment is referred to the civill Magistrate.

QUEST. LIX. Whether the law of retaliation be literally to be understood.

Vers. 24. *EYe for eye, tooth for tooth, &c.* 1. Some doe thinke that this law of retaliation is not to be understood according to the letter, but an estimation was to be made by money: so R. *Salomon*, to whom consenteth *Tostatus* upon these reasons: 1. Because in some of these kinds, as if a foot should bee taken from him that perished his neighbours foot, it might so fall out, that together with the foot hee should lose his life, and so there should be more than a retaliation. 2. And againe in the former law, *vers.* 18. where one upon anothers smiting lieth downe on his bed, but riseth againe, the other was onely to beare his charges, there the law of repercussion and retaliation tooke no place: and so is it to be understood here. 3. *Favorinus* thus reasoned against this law of retaliation, as *Aulus Gellius* bringeth him in, *lib.* 20. *cap.* 1. that it was impossible to be kept: for if the like should be inflicted for the like, as one wound for another, they must take heed that the like wound in every respect should be made, neither longer nor deeper: if it were, then a new retaliation should bee offered unto the other that prosecuted the action, and so there should be no end.

Contra. 1. The like may bee objected concerning the cutting off of other members, as of the eares and hands, which are inflicted by the lawes of divers countries: for divers times death followeth in the amputation of such parts, and yet the law intendeth not death. He then may thanke himselfe, that deserved such mangling of his members: neither is the severitie of the law to give way because of some inconvenience which is feared. And yet further thus much may bee added, that where in such retaliation, death was like to follow, where death was not intended, that in this case much was left to the discretion of the Judge, that compensation might bee made in another kinde, as by pecuniarie satisfaction. 2. The other instance is not to the purpose: for the law speaketh of such hurting, when as there is no losse of any member: for in that case they are referred to this law: but when the body was otherwise hurt and bruised, without any corruption of the parts and members, then the smiter in that case was to beare his charges that rested and lay upon his bed by his meanes. 3. The other objection is frivolous: for it was not in the private mans hand that was wounded, to make what wound he thought good againe, but it was in the Judges power to order it.

2. Therefore the more probable opinion is, that this law is literally to be understood: that he which had spoiled his neighbours eye, hand, foot, should suffer the like himselfe, as may appeare by these reasons: 1. Because the first clause here set downe, *vers.* 23. *Thou shalt pay life for life*, is literally intended: not that he should pay mony for his life, but he should lose his life indeed. 2. Our blessed Saviour so expoundeth this law, *Matth.* 5.38. *Yee have heard it hath beene said, an eye for an eye, &c.* which libertie being given unto the Magistrate onely, every private man did arrogate to himselfe, to seeke revenge as he thought good: and therefore our blessed Saviour correcteth that error: *But I say unto you, resist not evill, &c.*

Now, if this retaliation and recompence had beene made in money, and not in inflicting the like hurt, they had not resisted evill or sought revenge. 3. Other forren lawes also borrowed this law of retaliation from *Moses*: as among the Romanes, in their twelve tables, this law is extant: *Si membrum ruperit, nisi cum eo pacit, talio esto, &c.* If he have broken a member, unlesse he agree with him, let there be a retaliation.

3. Yet this law is so literally to be understood, as that it was lawfull notwithstanding to turne the like punishment into a pecuniarie mulct. *Iosephus* thinketh it was in his choice that was hurt, whether hee would be satisfied in money, or have the like punishment inflicted. So also *Borrrhaius*. But it is not like, that it was left wholly to his choice, but that it rested in the Judges discretion: as before in another case the womans husband was to set the summe, but the Judges were to moderate it, *vers. 22.*

4. Therefore it is like that it was in the Judges power to award either the like penaltie, or a compensation in money: as afterward *vers. 29.30.* If a mans ox used to gore, chanced to kill any, the owner was to die, or pay a ransome of money. And the reasons of this commutation are these: The difficultie in the strict law of retaliation, that it could hardly alwayes be observed according to the letter: as if hee were weake and sickly, that was to lose a member, he was like to lose his life also with it: and if a poore man had lost an arme, it was more profitable for him to have amends made him in money, than to have anothers hand cut off: and if the Judge should upon every ones humorous desire have taken away from one an arme or a legge, this would have nourished revenge. It is like then upon these reasons, that the Judges as they saw cause, did make a change and commutation of this penaltie with money, as the Pretors did among the Romanes.

5. Yet although it were in the Judges power to make a commutation of the like punishment with a pecuniarie mulct, the law of retaliation notwithstanding is set downe: 1. Both for more certaintie, because one rule could not serve for all pecuniarie taxations, which might be aggravated, or diminished in the discretion of the Judge, according to the divers circumstances. 2. As also, if a mulct of money had beene set, then the mutilation of the members being not warranted, by the letter of the law could not have beene inflicted. 3. As also, this severitie in the amputation or cutting off the like part doth imprint a greater terror than if any summe of money, though never so great, had beene imposed, *Simler*.

QUEST. LX. Whether the law of retaliation were just and equall.

BUt against the law of retaliation it will be thus objected. 1. That sometime there may be great inequality in the persons, and then such equall and like requitall is not just: as if a subject should smite a Magistrate and wound him, it is not sufficient for the other to be wounded againe. And in the law of retaliation there is no respect whether one did the hurt voluntarily or involuntarily, but onely *ut tantum red/datur pro tanto*, that so much be rendred for so much: but it is not just, that if one did hurt another against his will, that the like hurt of purpose should be done to him againe, *Tostat*.

2. But these objections may easily bee removed. For first this law of retaliation must be understood with two reservations, that it is given *de nocumentis personalibus*, concerning hurt done unto mens persons: but it is otherwise *in nocumentis rerum*, in the damage of ones things or substance: for in that case, not like is to be rendred for like, but at the least double for one, sometime more, *chap. 22.4.* The other exception is, that these personall wrongs are understood to be *personarum non qualificatarum*, of persons not qualified, but of common and ordinarie persons, as is evident by the former law, *vers. 15.* that he which did smite his father and mother, should not be smitten againe, but was to die for it: *Cajetan*. Secondly, this law of retaliation must necessarily bee expounded of voluntarie and wilfull hurts: for if hee that killed a man against his will, was not to

bee killed againe, *vers.* 13. so neither was hee which had done any hurt unwittingly to his neighbour in any of his parts or members, to receive the like againe.

3. This law then, whatsoever can be objected to the contrarie, was most equall, those times considered. 1. *Lex talionis permissa est duro populo, &c.* This law of retaliation was permitted unto that hard people: *Sed charitas fidelium mitigatrix est hujus legis*; The charitie of the faithfull and beleevers doth mitigate the severitie of this law, which teacheth them not to seeke revenge, *Lippoman.* 2 And *Augustine* further sheweth the reason of this law, that it was made to moderate the unreasonable desire of men in seeking revenge: *Nonne videmus homines leviter laesos moliri caedem, &c.* for doe we not see men being but a little hurt, to goe about to kill, to thirst for blood? &c. therefore this law, *An eye for an eye, &c. non omnes, sed limes furoris est, &c.* is not the kindler, but the limiter of rage and revenge, *Lib.* 12. *contr. Faust. cap.* 25.

4. But whereas our blessed Saviour, *Matth.* 5.39. having repeated this law, addeth, *But I say unto you, resist not evill, &c.* he doth not abrogate this law, but onely freeth it from the corrupt interpretations of the Jewes, who hereby tooke unto themselves great libertie in following and fostering private revenge: Our blessed Saviour therefore sheweth, that privat men should not seeke to revenge their owne wrongs, no^o arrogate unto themselves that power which belongeth to the Magistrate: who if hee did not right their wrongs, they ought with patience rather to beare them, than to bee Judges and revengers in their owne case, *Marbach.*

QUEST. LXI. Of the servants freedome for the losse of an eye or tooth.

Vers. 26. *If a man smite his servant, &c.* 1. This law is to bee understood of such servants as were not Hebrewes, as may appeare *v^{ers.}* 20. for they were not to use the Hebrew servants so cruelly, *Levit.* 25.38. *Tostatus* thinketh, that if an Hebrew servant received a maime, hee was not onely to bee set at libertie for his maime, but also some other recompence was to be made beside, because hee was to goe out free simply in the seventh yeere. But I rather herein subscribe to *Lyranus*, that in this case the former

law of retaliation was to take place, if an Hebrew servant lost either an eye or tooth at his masters hand. So also *Iunius.*

2. If either one servant did maime another, or a free man anothers servant, *Tostatus* thinketh that in this case the smiter was to buy out his service that was maimed; and if he were not able, then hee was to serve in his place: and this generall rule hee giveth, that *a quocunque servus percutiatur, debet effici liber*; of whomsoever the servant was smitten, hee was to bee made free. His reason is, because another had not more privilege than the servants master: if then he was to bee set at libertie, if his master smote him, and maimed him, much more if another did it. *Contra.* This law onely containeth an exception concerning the master: in all other, the former law was to stand in force, *an eye for an eye, &c.* which was no privilege for the stranger, more than for the master, but a greater punishment: the master is privileged and exempted from the law of retaliation: for if the master should have lost a limme or member for his servant, there would never have beene any agreement or accord betweene them afterward: *Marbach.* And therefore the law provideth that which was lesse grievous to the master, and more beneficiall for the servant, that he should have his freedome for his maime, *Simler. Privandi enim sunt dominatu tanquam indigni*: For they were to bee deprived of their mastership and government, as unworthy, that could use it no more moderately, *Gallas.*

3. There are foure kinds of smiting: 1. When death followed, whereof the law is set downe before, *vers.* 20. 2. If any limme were perished. 3. If a wound were made, and bloud followed. 4. When no skin was broken, but onely the blewnesse of the stripe seene: for these two last there was no punishment appointed for the master, but onely for the two first, the one is provided for before, *vers.* 20. the second here, *Tostat.*

4. By these two parts of the eye and tooth here expressed, all other parts which might be in like man|ner blemished are signified, *Simler.* *Lyranus* out of R. *Salomon* nameth these parts, for the which, if they were perished, the servant was to goe out free: the ten fingers, the ten toes, the eares, eyes, nose, and se|cret parts. And why not also the hands and armes, feet and legges, as before in part is set downe in the law of retaliation? *vers.* 24.

5. *Procopius* and *Rabanus* doe make this mysticall sense of this law: by the eye they understand the minde, by the tooth, *discretionem per quam subtiliter sententias Scripturarum comminuit*, the discerning, whereby one divideth the sentences of Scripture: if any doe corrupt the judgement of his servant in mat|ters of religion, he must leave such a master, and go where he may be better taught. But where the literall meaning is plaine, such mysticall applications are superfluous.

QUEST. LXII. What manner of smiting and goaring of a beast is here understood.

Vers. 28. *IF an ox goare, &c.* 1. One kinde is put for all: *à parte totum intelligendum est:* One kinde of beast is named for the rest: what beast soever is hurtfull unto man, must thus bee served: *Au|gustin. qu. 8. in Exod.* So also *Lyranus*. And this is agreeable to that law, *Gen. 9▪ 5. At the hand of every beast will I require your bloud, Gallas.* But the ox is specially mentioned, because the Hebrewes were most given to keeping of cattell: their horse were for the most part brought out of Egypt, *Simler.* 2. It is un|derstood to be such a goring and wounding, as that death followed upon it: for otherwise though one were sore wounded with the push of an ox, if he died not, the ox was not in this case to be stoned, *Tostat.* 3. But that other conceit of *Tostatus* in this place is not so good: *secus est, si calce petierit &c.* It is other|wise, if the ox strike with his heele, not with his horne: in this case the ox is not to die, because it was his fault that stood within the reach of the oxes heele, whereas he pursueth after men to gore them with his horne: for what saith he then to the horse heele, if any were stricken to death therewith? was not the horse to be killed by the equitie of this law? as *Lippoman* expoundeth it as well *de equo calcitroso*, of a striking horse, as of a pushing ox. If this law provideth for the stroke of the horse heele, why not for the ox heele also? And this is yet more evident, *Gen. 9.5.* that the Lord will require mans bloud *at the hand of every beast:* the heele is as well the ox hand as his horne. By what meanes soever then a beast killeth a man, this law was to take place.

QUEST. LXIII. Why the ox that goared was commanded to be stoned to death.

Vers. 28. *THE ox shall be stoned to death, &c.* 1. Though a bruit beast cannot sinne, and therefore this punishment is not inflicted for any sinne committed by the beast, yet it is in joyned, *ad horro|rem facti*, for the horror of the fact: *Tostat.* 2. *Quia esset horribilis ad videndum, &c.* Because the sight of such a bloodie beast would be horrible and grievous to men, *Lyran.* 3. And it might be feared lest such a dangerous beast, if he should live, should kill others also, *Simler.* 4. This was also provided for the ma|sters advantage, who was bound to make good all losses which should fall out afterward by his beast, which used to push, *Tostat.* 5. And by this law men are given to understand that if bruit beasts are not spared, much lesse shall they goe unpunished, if they shed mans bloud, *Gallas.* 6. The equitie also of this law herein appeareth: that *sicut creati sunt boves in hominum gratiam, &c.* That as oxen were created for mans sake, so they should serve for the use of man, whether by their life or death, *Calvin.* 6. Agreeable to this law of *Moses* (as grounded upon the law of nature) were the like constitutions among the Hea|then: as *Solon* made a law in Athens, that if a dogge had bitten a man, hee should be tied in an halter and delivered to him that was hurt. So among the Romanes in their 12. tables it was decreed, that if a

beast had done any hurt, *Dominus aut litis astimationem solvito, aut eam noxa dedito*: The owner should either pay a • was awarded, or deliver up his beast to punishment. *Draco* also was the author of this law in Athens,

that not onely men, but beasts, yea things without life, that had beene the meanes of any mans death, should be banished out of the countrie, and cast out: whereupon the image of *Theogenes* among the Thra|sians falling upon one and killing him, was adjudged to be cast into the Sea, *Simler*.

QUEST. LXIV. Why the flesh of the oxe was not to be eaten.

AND his flesh shall not bee eaten. 1. It was neither lawfull for them to eat the flesh themselves, nor yet to sell it to the Gentiles, as they might doe other things, that died alone, *Deut.* 1•.21. *Iun.* But the flesh should be cast away, as a cursed and abominable thing. 2. Not so much because being stoned to death, it was as a thing suffocated, and so they should have eaten it with the bloud, *Simler. Osiander.* But *tanquam aliquid maledictum, &c.* as a thing accursed, they were to abhorre the flesh of such a bloudie beast• so that although the owner should slay this murtherous oxe before it were stoned, it was not law•ull to eat the flesh thereof, *Tostat. quaest.* 30. 3. And this was *tum propter horrorem facti*• both for the horror of the fact: *tum quia per hoc damnificabat*•• *Dominus bovis*, and by this meanes also the owner of the oxe was damnified, the flesh thereof being unprofitable for any thing, that he might be more •autel••• after|ward, and take better heed to his cattell, *Lyranus*. 4. The Hebrewes add• further, that the very skin of the oxe was not to be used to any purpose, but the whole to be cast away as a thing abominable, *Tostat. quaest.* 28.

QUEST. LXV. In what case the owner is to die, when his oxe goared any to death.

Vers 29. IF the oxe were wont to push, &c. Another case is put, when the oxe chanceth to doe any hurt with the masters knowledge, where divers conditions are required: 1. That the oxe used to push before: the words are in the originall, *yesterday, and ye• yesterday*: a definite time is put for an in|definite: it is no• enough if he had once goared before, but he must have one it twice at the least• as *R. Salomon, Lyran.* He must have beene knowne in former time to have beene used to push. 2. This also must have beene notified and signified also to the owner: for it may be, that the oxe had used formerly to push, and the owner knew it not, *Simler.* Or if he knew it, he might denie it, unlesse he had beene admonished by others to take care of his beast, *Tostat. quaest.* 28. 3. He or she must be free, and not a servant, whom the oxe used to push, goareth to death: for concerning the goaring of servants, there followeth another law afterward, *vers.* 32. If the oxe goared a man or woman, a sonne or daughter, that is, though they were never so little, it was all one, *Lyran.* Some thinke it is understood of the owners owne sonne and daugh|ter, *Calvin.* *Oleaster.* But the next law as touching the goaring of servants, sheweth that it is rather meant of his neighbours sonne or daughter, *Hugo de S. Victor.* But it is rather understood in generall, *de quo vi• capite libero*, of every free bodie, great or small, man or woman, *Iun.* 4. In this case the owner, being warned before of his oxe, is to die for it, because he did not keepe him in, knowing him to be a harme|full beast: *Quia videtur illud, quasi immittere aliorum cervicibus*: because he seemed of purpose to let him loose to doe mischief, *Simler.*

QUEST. LXVI. When the owner might redeeme his left with money.

Vers. 30. IF there be set to him a summe of money. 1. *R. Salomon* thinketh, that in this case the next of kin to the partie slaine, were to take a peece of money of the owner of the oxe, and they

could not refuse, but might be compelled to take it: and so he taketh here, *si*, if, for, *quia*, because. *Contra* But the very letter of the law is against this exposition: for it is expresly said, *The ox shall be stoned, and the owner shall die also*. But if the owner might at his libertie redeeme his life with money, then he should never be put to death, and so that clause of the law should be superfluous, *Tostat. quaest. 29. 2*. Neither yet is *Tostatus* opinion here to be received: *Quando{que} posuit in electione cognatorum, &c.* That the law doth put it in the choice of the kinsmen of the slaine, when they would demand the owner to die, and when they thought good to set him a summe of money: and so hee maketh this a different case from that, *vers. 22*. where the Judges were to set the summe of money, because it was no capitall offence: but here he is to pay whatsoever is required by the adversarie part, without any moderation, or limitation of the Judges, because the offence being capitall, cannot be valued or esteemed by any certaine summe of money, *Tostat. quaest. 28. Contra*. But this is not like, that this was left to the choice of the adversaries: for either they might set such an unreasonable summe, which the owner was not able to pay: or else might use partialitie, that in the very like case some owner should die, when another should escape with his life: and so the law should not be equall and indifferent to all. 3. Some thinke that it was in the Judges discretion, to change the sentence of death into a pecuniary mulct: *concedit lex quòd possit Iudex decernere, &c.* The law alloweth the Judge to determine, &c. *Cajetan. Lippoman* thinketh that the adversaries were to make the demand, *praevia tamen non iniqui Iudici moderatione, &c.* yet by the moderation of an indifferent Judge going before. But if it were altogether arbitrarie in the Judge, when a man should die in this case, when not, to what end saith the law, *The owner shall die also*? In that case then there propounded he was certainly to die, which sentence by the Judge could not be dispensed with. 4. Therefore I thinke rather with *Iunius*, that in this mitigation of the former sentence of death, a divers case is put from the former: that if the owner of the ox, *non satis scivit*, did not sufficiently know it, *vel non satis cavit*, or did not take heed enough, thinking he had sufficiently provided for his beast: that in this case he might be excused: *Si simpliciter vel incogitanti hominem excusat*, if the mans simplicitie or forgetfulnesse did excuse him, &c. so that he were not found to be wilfully negligent and carelesse, the Judge might set him at a summe of money, *Calvin*.

QUEST. LXVII. What servants this law meaneth, Hebrewes or strangers.

Vers. 32. IF the ox goare a servant or maid. 1. Some thinke this is generally meant of all servants among the Hebrewes, where lesse respect is had unto servants than unto free men, *Vt cura libertatis major vigeret in populo Dei, &c.* That there should be more care had of libertie among the people of God, that they come not through their owne default into servitude and bondage, *Lippoman*. 2. But it is rather understood of such servants as were Gentiles and strangers, and not Hebrewes, as may appeare by the former lawes, *vers. 20. 26*. which are onely referred unto that kinde of servants, *Iun*. For in all kinde of percussions and wrongs offred to the bodie, or life, the Hebrew servants had the same privilege which free men had. Againe *Tostatus* addeth this reason, because if he were an Hebrew servant that was killed, the money should not be given to his master, but so much onely as his service remaining might be valued at, the rest was to goe rather to his children or kindred: as put the case that his service were esteemed at foure sicles yearly, and there remained but one yeare of his service, before the seventh yeare came, then his master was to have but foure sicles of the thirtie sicles: But because the Gentile servants were their masters perpetuall possession, the whole summe which the servant was valued at, that perished, belonged unto them, *Tostat. quaest. 3*.

QUEST. LXVIII. Why a certaine summe of money is set for all servants.

Vers. 32. HE shall give unto their masters thirtie sicles. The common sicke weighed the fourth part of an ounce of silver: so that thirtie sicles made seven ounces and an halfe, that is, so many

dolle^{••}: seven crownes starling and an halfe: *Iun.* which is about 37. ^{s.} 6. ^{d.} of our money. Now although there was great difference in the price of servants: for the men servants were more worth than the maids; and the young and strong than the old and weake: yet a certaine rate is set for these reasons: 1. Some thinke this proportion and summe is named, because out of *Cham* there issued thirtie generations, *Gen.* 7. from whom servitude tooke beginning. But this is but a figurative reason, which rather belonged to the cere|moniall than to the politike lawes, *Tostat. quaest.* 29. 2. These reasons rather may bee yeelded: 1. That whereas the summe for the death of a free man is arbitrarie, *vers.* 30. but the certaine quantitie is named for a servant slaine by a beast: this was to shew a difference betweene servants and free men, *Cajetan.* 2. *Quia caedes erat involuntaria, &c.* Because this slaughter was involuntarie, and the owners negligence onely is punished, therefore one servant is not set at an higher rate than another, *Simler.* 3. And beside, this moderate and indifferent price is taxed, that the owner of the oxe, and the master of the servant might as it were divide the losse betweene them: that seeing it was done of negligence, *non multum gravaretur in solvendo Dominus bovis:* The owner of the oxe should not be burthened with over great payment, *Tostat. quaest.* 29.

QUEST. LXIX. What kinde of wells this law meaneth, where, and by whom digged.

Vers. 33. *WHen a man shall open a well, or digge a pit, &c.* 1. Here are two cases put, when either one uncovereth a well digged already, or diggeth a new well, and leaveth it uncovered, then he is subject to this law: *Lyran.* For if one made a well, and left it covered, and another commeth and uncovereth it, though he made it not, now he is in fault, and not the other that made it, *quia causam im|mediatam tribuit malo*, because hee is the immediate cause of the evill or mischiefe that is done, *Tostat. qu.* 30. 2. *Rab. Salomon* thinketh, that if the master commanded another to make a well, and leave it un|covered, that in this case he is not to make good the losse, but he that made it. *Contra.* If he that made it were a servant, who could not gainsay his masters commandement, in this case the master was rather to be charged with the penaltie than the servant, because he was the cause: but if he were a mercenarie man, or an hireling, then he together with the master that set him aworke, are joyntly to beare the losse, because it was in his power to have refused, *Tostat.* So then not onely he that maketh such a pit and leaveth it un|covered, but he that also caused it, are punishable by this law, *Iun.* 3. But in this other point *R. Salomon* his opinion is very probable: that this law must be understood of such pits as were made in such common and usuall places, where cattell used to goe: not of such as were digged in solitarie and unfrequented places, as in the mountaines: for then it was a meere chance, if any such casualltie happened: *Tostat. Lyran.* Neither can this law take place now, when men have their severall and divided grounds, wherein they make their pits and wells: which divisions were not so usuall among the Israelites then, *Gallas.* 4. Though mention be made onely of the oxe and asse, that shall fall into the pit, yet there is the same reason of other cattell, as of sheepe and goats: *Lyran.* But there is a greater doubt what should bee done, if a man and woman should perish by such meanes. *Simlerus* seemeth to be of opinion, that the owner or maker of the pit should be punished in this case, as if hee had not kept his oxe that used to goare. But the life of man is of greater value, than to be taken away, where there is no direct law, but by a kinde of consequent. If in|deed any man should of purpose leave open a well to intrap his brother, ^{*} here he is guiltie of wilfull mur|ther, because he lay in wait for his brother, and therefore was to die for it, according to the law, *vers.* 14. But if the pit bee left open of negligence, in this case the digger of the pit shall not make satisfaction for the life of a man, as for a beast there decaying; because a man in his reason and discretion could better prevent the danger of falling into the pit, than a bruite beast.

5. *Gregorie* doth thus mystically applie this law: *Quid est aperire cisternam, nisi sacra scriptura arca[•] penetrare, &c.* What is it to open a well, but to search into the Arke of the sacred Scripture? *Subli^{••}s sensus coram non capientibus silenti[•] contegat:* Let him cover with silence the high and secret sense before

those which cannot conceive them: otherwise he shall be guiltie, *si per verba ejus mens in scandalum, &c.* if by his words the simple minde of the hearer shall be scandalized, *Gregor. 17. moral. cap. 13.*

6. *Thomas* doth thus moralize: Then one giveth occasion of falling to another, which is to fall into the pit, *quando facit aliquid, vel dicit minus ratum*; when hee doth or saith any thing which is not right, whereby occasion is ministred to another of falling, *Thom. quodlibet 4. art. 23. ad. 3.*

QUEST. LXX. How the live and dead oxen are to be divided, where they were not of equall value.

Vers. 35. *If a mans ox hurt his neighbours ox, &c. they shall divide, &c.* 1. This is not meant of the ox onely, but of other cattell also, as if one mans ramme kill another: *à parte totum intelligendum est*, by one part the whole is to be understood, *August. quaest. 82. in Exod. 2.* And this law is most equall, because it cannot be knowne which of them first assaulted the other, the one being not knowne to push more than the other, that both the live & dead should be equally divided, *Simler.* The like law the Romans had in the 12. tables, that if ones beast hurt another, the owner should make it good, or deliver the beast, *Gallas.* 3. But this division must bee understood, where the beasts are of equall value: otherwise there should be wrong done to one of them: As if the dead ox were worth six pound, and the live ox but two pound, if both should be divided, then he that was owner of the live ox should receive foure pound, twice so much as his ox were worth, and the other should lose two pound in the price of his beast: the meaning then is, that an equall division should be made, where the oxen are equall in value, and the losse in the dead ox to bee equally borne by them both: as if the live ox bee worth six pound; and the dead ox was worth as much being alive, but now is valued at foure pound, then either of them both, the oxen being sold, should have five pound a peece; and so each of them should beare 20. ^{s.} losse, *Lryan.* But where the value was unequall, first the price must bee made up in money, where the oddes was, and then the rest divided: as if the live ox were worth 12. sicles, and the dead ox worth but six alive, and foure now he is dead, these being now both sold, make 16. sicles in all: of this summe, first six sicles must be given unto the owner of the live ox, to make up the equall value of the dead ox, which was worth but six; then the residue being ten sicles, should bee divided, to each of them five sicles, and so the losse should bee indifferently borne betweene them, *Tostat. quaest. 32.* 4. To know then how an equall division may bee made, when the beasts are of unequall value, these rules must be observed: 1. *Si non perdit uterque aequaliter*; if both doe not lose alike, the owner of the live beast, and the owner of the dead, the division is not equall, *Tostat. quaest. 33. Medietas damni debet poni super unum, &c.* The halfe of the losse must bee laid upon one, and the other halfe upon the other, *Lryan.* As if the live ox be worth 12. sicles, and the dead ox was worth but six, being alive, and now is sold for foure, here are two sicles lost, which must bee equally borne betweene them: so that the owner must have five sicles, and so he loseth but one. 2. Another rule is, that if either of the owners receive more for the live or dead ox, than it was worth being alive, the division is not good: as in the former example, if the owner of the live ox should have above 12. sicles, or the owner of the dead above six. 3. If the owner of the dead ox have lesse allowed him than his dead ox is worth, as if hee should receive but three sicles, when the dead carcase is sold for foure. 4. If the owner of the dead ox receive as much for the dead, as he was worth alive, as namely, six sicles, whereas he is worth but foure, the division is unjust; for now the whole losse of two sicles should lie altogether upon the owner of the live ox, *Tostat. quaest. 33.*

4. Places of Doctrine.

1. *Doct.* Of keeping the seventh day of rest holy unto God.

Vers. 2 *IN the seventh yeare he shall goe out free.* Consider here, *Quali affectu Deus diem septimum pro/sequatur*; &c. how the Lord is affected to the seventh day of rest, that in remembrance thereof; he also privileged the seventh yeare for the freedome of servants, and the fiftieth yeare of Jubile, *Oleaster*. Whereby we are taught religiously to consecrate unto Gods honour the seventh day.

2. *Doct.* Of Gods providence, even in such things as seeme to fall out by chance.

Vers. 13. *BVt God hath offred him into his hand. Discamus non casu aut fortunae istos occursus attribuere, sed providentiae supremi Iudicis*, &c. Let us learne (saith *Cajetane* hereupon) to attribute such occurrents, not unto chance or fortune, but unto the providence of the highest Judge. Even these accidents which seeme to fall out by chance, are ruled and governed by the providence of God: as our blessed Saviour saith, that even our hairens are numbred; and therefore nothing can happen unto us otherwise than as God disposeth.

3. *Doct.* The fact is to be measured by the minde of the doer.

Vers. 13. *IF a man have not laid wait. Vides externa facta non esse judicanda juxta externam facti specie[m]*, &c. You see that outward facts are not to be judged according to the externall shew, *sed juxta internum facientis animum*, but according to the inward minde and purpose of the doer, *Lippom*. As God saith to *Abimelech*, when he had taken *Sara Abrahams* wife, *I know that thou didst this even with an upright minde: Genes. 21.6.*

4. *Doct.* In all wrongs there must be satisfaction and restitution made.

Vers. 19. *HE shall beare his charges.* The injurie must be freely forgiven, but yet there must be recompence and satisfaction made for the losse and hindrance: so likewise *vers. 34. The owner shall make it good*, The law sheweth that restitution must be made, for the hurt and damage made unto another, *Oleaster*. Therefore a man cannot looke for remission of his trespasses from God, which he hath committed against his neighbour, where he refuseth to make him amends, it being in his power: so did just *Zachus* restore fourefold, whatsoever he had wrongfully gotten, *Luk. 19.8.*

5. Places of confutation.

1. *Confut.* Of the Anabaptists, that denie the use of the sword unto the Civill Magistrate.

Vers. 14. *THou shalt take him from mine Altar, that he may die.* This place doth authorise and warrant the lawfull power of the Civill Magistrate, in the use of the sword, against the error of the Anabaptists, which would altogether deprive the Magistrate of it, urging that place in the Gospell, *Matth. 5.39. I say unto you, resist not evill.* But here our blessed Saviour repealeth not the law of *Moses, An eye for an eye, and a tooth for a tooth*: but onely reverseth the corrupt exposition of the Pharisees, which by this text would give warrant unto privat men, to seeke their owne revenge, whereas the law giveth this power onely unto the Civill Magistrate. So the Apostle also saith, that the Magistrate *heareth not the sword for nought, for he is the minister of God, to take vengeance on him that doth evill, Rom. 13.4.*

2. *Confut.* Against the Papists, that would exempt Ecclesiasticall persons from the Civill power.

Vers. 14. *THou shalt take him from mine Altar.* Even the Priest ministring at the Altar, if he had committed wilfull murther, might be taken from thence, and put to death by the Magistrate, as *R. Salomon* noteth: wherein appeareth the soveraigne right and power, which then the Civill

Magistrate had over the Priests of the law: which *Tostatus* granteth: but he saith, that herein there was great difference betweene the Priests of those times, and of ours, and thereupon he putteth this note in the margen, *Nota differentiam inter Sacerdotes veteris Testamenti & nova legis*, note a difference betweene the Priests of the old Testament, and of the new law, *Tostat. quaest. 16. Contra. 1.* But herein is no difference at all, for the Ministers of the Gospell are no more exempted now from the Civill power, than the Priests were then: for the Apostle saith, *Let every soule be subject to the higher power, Rom. 13.1.* In this generall speech, none are excepted: yea our blessed Saviour, who might have pleaded a greater privilege in this behalfe then any, refused not to pay tribute for avoiding of offence, *Matth. 17.27.* See more of this question, *Synops. Centur. 1. err. 98.*

3. *Confut.* Against the great abuse of Popish Sanctuaries.

From mine Altar. This sheweth that the Temple and Altar, as also the Cities of refuge were privileged places for some kinde of offenders, though not for wilfull murderers. Here then somewhat would be inserted concerning the great abuse of Sanctuaries and privileged places in times past.

1. Concerning the beginning and first occasion of them, it is grounded upon, and derived from the iudiciall constitutions of *Moses*, who by Gods appointment, assigned certaine Cities of refuge, for some offenders to flee unto, but not for all malefactors: from *Moses* the Gentiles seemed to borrow the like custome, in giving immunitie and privilege to some places: As in Athens, *Hercules* nephewes builded the Temple of *Mercie*, and obtained for the same this privilege, that they which fled thither for succour, should not by violence be taken thence. In Rome, *Remus* and *Romulus* betweene the tower and the Calpitol, * appointed a place of refuge (called *intermontius*) betweene the hilles: after that the Temples and Altars, and then the images of the Emperours were privileged to give protection to those, which fled thither for succour: And from this example came the like immunities, which were given afterward to the Churches of Christians, which was afterward enlarged unto Church-yards, and Monasteries: As this reason is alleaged in the Imperiall constitutions of *Theodos.* and *Valentin.* that because the Gentiles gave such honour to their Idoll temples, &c. *Quantum oportet praesidii ad sacratissimas aras confugientibus praestare?* How much reliefe ought we to yeeld to those, which flie to the most holy Altars? The same reason is yeilded, *Concil. Matiscin. 2. can. 8. Simundani Principes suis legibus censuerunt, &c.* If worldly Princes have decreed by their lawes, that whosoever did flee unto their images, should be without hurt, how much should he remaine undemnified, *qui suae gremium matris Ecclesia petierit, &c.* which goeth to the bosome of his mother the Church?

2. Now for the convenient and necessarie use of such Sanctuaries and privileged places, these reasons are brought: 1. That they which were innocent, as in the case of involuntarie killing, might rescue themselves from the rage of the pursuers. 2. They which were oppressed by unequall Judges, might finde shelter here, till either the Judges wrath were appeased, or a more indifferent Judge found. 3. Such places served for the reliefe of servants, that were cruelly handled of their masters. 4. And for such as were endebted, and were pursued of their cruell creditours and exactours. 5. And in time of warre, such places were of speciall use, that they which fled thither, might be preserved from the sword: As *Allaricus*, when Rome was taken gave commandement, that all they, which fled to the Churches of *S. Paul*, and *S. Peter*, should have their lives, *Simler.*

3. But on the contrary, thus it is objected against such Sanctuary places: 1. That by this meanes the course of Justice is hindred, when malefactors are sheltered and rescued from the Magistrate

by the immunity and privilege of the place. 2. Servants are encouraged to be contemptuous, and disobedient to their masters, finding succour elsewhere. 3. And an thrifty and carelesse debtor▪ by such devises will seeke to defraud their creditours. 4. And herein was a great abuse committed in former times of superstition, that their Sanctuary places were open to all kinde of malefactors: As thus it standeth decided, *A•re•aneus*. 1. c. 3. *Homicidas, adulteros, fures, sive quoscun{que} re••*, &c. Murtherers, adulterers, theeves, or any other tres|passers, as the Ecclesiasticall Canons decret, and the Roman• Law appointeth, it is not lawfull to draw out of the Church or the Bishops house, but upon oath first given, 〈...〉 *poenarum g•nere sint securi*: that the parties so taken out, should be secure from all kinde of punishment.

4. Now then to moderate the excesse and abuse herein: neither is it fit that all such Sanctuaries should be stripped of their privileges, as *Tibe•i••* the Emperour did, as *S•••onius* and *Tacitus* doe write: But such places of Gods service are meet still to be had in reverence, according to that Law of *Arcadius*, *Irruens in Templum, vel Menistros capite punitur*, &c. That hee which did assault the Church or the Ministers, should be capitally punished, *Cod. lib. 1. tit. 6. leg. 10*. Yet the privilege of such places would thus be mode|rated and limited: 1. That they should not bee open to all offenders, but onely to such as trespassed of ignorance, and sinned unwittingly, and such as were empoverished by casualty rather th•• 〈◇〉 owne default. 2. That the number of such privileged places should be restrained, as it is already in the refo••ed Churches; seeing to all the 12. Tribes of Israel, there were allowed but six Cities of 〈◇〉 . 3. He which was rescued in the Cities of refuge, was but there a while till his cause was tried, 〈...〉 guilty, he was delivered up: so it is fit, that such as sought the Sanctuary should notwithstanding ans•er the Law: As it was decreed by the Imperiall Lawes, as *Cod. 1. l. 1. tit. 15. leg. 5. Iudaei confugieu•es ad E•••/sias suscipi non debent*, &c. Jewes fleeing to the Churches, ought not to be received, unlesse first they pay their debts, *Ibid. leg. 5. maneri possunt, vel citari in Ecclesia*, &c. they may be summoned and cited in the Church▪ and being so cited, they are bound to make answer, &c.

6. Morall observations.

1. *Observ.* Of the love which parents ought to beare toward their children.

Vers. 5. *I Love my wife and my children*, &c. Hence appeareth the great love, which a man ought to beare toward his wife and children, that he should endure much wrong, yea and chuse rather to serve with them, than to have his liberty and freedome without them: *Oleaster*: which condemneth the care|lesnesse of such parents, which preferre their owne case and pleasure before the safety of their children, worse herein than the bruit beasts, even then the savage and cruell Beare, which rageth being robbed of her whelpes, *Prov. 17.12*.

2. *Obser.* Of the duty of children toward their parents.

Vers. 15. *HE that smiteth his father, or his mother, vers. 17. and he that curseth his father, &c. shall dye the death*. He that abused his parents in word or in deed, that gave them but a tip or a revilling word, was to be put to death: which sheweth how much the Lord abhorreth stubbornnesse and dis|obedience to parents: Little thought of by too many in our dayes, and the rather because that conti|nually in the Church there is not a beating of these points of *Catechisme* into childrens heads and hearts by carefull Ministers. O that they would bee once drawne to doe this duty in their severall Churches▪ soone should they find the fruit of it, and the greatnesse of their sinne in so long neglecting it, *B. Babing*.

3. *Observ.* Masters not to be cruell toward their servants.

Vers. 20. *IF a man smite his servant or his maid with a rod, and he dye, &c.* Upon this text *Rabanus* thus noteth: *Sicut disciplina opus est in eruditione subsectorum*, &c. As discipline is needfull in the erudition of those that are in subjection, *Ita & discretione opus est, in exhibitione*

correp^{onum}▪ &c. So also discretion is needfull in the exhibiting of correction, &c. neither parents should provoke their chil|dren by too much rigour, nor yet masters shew themselves cruell toward their servants, as here the Law punisheth the immoderate severity of masters▪ yea the Apostle would have masters put away threatening from their servants, *Ephes.* 6.9.

4. *Observ.* A wrong in deed must be recompenced in deed.

Vers. 26. *HE shall let him goe free for his eye.* Chrysostome hereupon thus inferreth: If thou hast chastised any beyond measure: *Injuriae peccatum beneficio est dissolvendum, &c.* The sinne of wrong must be dissolved by a benefit: *Alioquin, nisi quem factis laesisti▪ factis placaveris, siue causa eras* ◇◇ *Dominum*; Otherwise, whom thou hast wronged in deed, if thou doest not appease by thy deeds, in vaine doest thou pray unto God, &c. *Hom.* 11. *in Matth.* As then the wrong is done, so the amends or recompence must be made: he that hath offended in word, must by his words and confession acknowledge his fault; but he which hath offred wrong in deed, must also make some satisfaction for i^o in deed: as here the master for putting out his servants eye, was to give him his liberty and freedome for it.

5. *Observ.* Superiours are charged with the sinnes of inferiours committed by their negligence.

Vers. 29. *IF the ox were w^{nt} to push in time past, &c.* As by this Law the owner of the ox was to make good the hurt which was done by his ox through his negligence, because he kept him not▪ so God imputeth the sinnes of the children to their fathers, and of the subjects to the Magistrate, *si* ◇◇ *negligentia cessatum fuerit, &c.* if through their negligence, that is, of the parents or governours, the chil|dren or subjects faile in their duty: as is set forth in the example of *Hol^o, 1 Sam.* 2. who was punished for his remisnesse toward his children: by which meanes he was made accessory to their sinne, *Lippo^oo*.

CHAP. XXII.

1. The Method and Argument.

IN this Chapter other politicke and civill Lawes are delivered, which are of two sorts, either concerning every ones private duty, to *vers.* 28. or the publike, *vers.* 27. to the end of the Chapter.

The private duties are of two sorts, either touching prophane, or sacred actions. Of the first sort are these: 1. Concerning theft, either apparent, as either of simple theft consummate, when the thing stollen is killed, or sold, *vers.* 1. or of theft with violence, *vers.* 2.3. or of simple theft not consummate, when the thing stollen is yet found with the man, *v.* 4. or secret theft, in feeding on other mens grounds, *vers.* 5.

2. The Law of burning, *vers.* 6. 3. The Law of committing any thing to anothers trust, *vers.* 7, 8. 4. Of things taken away, *vers.* 9. 5. Of things that are hired, what is to be done, if they decay in his hand that hired them, *vers.* 10, 11. what if they be stollen. 6. The Law of borrowing and lending, *vers.* 14, 15. 7. Of simple fornication, what is to be done if the father consent, *vers.* 16. what if he refuse, *vers.* 17.

The sacred Lawes follow. 1. Which are either grounded upon the Law of Nature, which are two, not to suffer a witch to live, *vers.* 18. nor to lye with a beast, *vers.* 19. 2. Or upon the institution of God, as not to offer unto any strange gods, *vers.* 20. 3. Or which concerne the duties of humanity to be shewed: 1. Toward strangers, *vers.* 21. 2. The widowes and fatherlesse, *vers.* 22. whereunto the

reason i added, containing a commination of punishment against those which oppresse and trouble them. 3. Toward the poore, neither in oppressing them with usury, *vers.* 25. nor keeping backe their pledge, *vers.* 26. with the reason, *vers.* 27.

The publike Lawes are: 1. Concerning duties both toward Magistrates in generall, not to speake evill of the Rulers, *vers.* 28. and in particular, toward Ecclesiasticall Ministers, in yeelding their tithes and first fruits, *vers.* 29, 30. 2. And touching the generall duty of sanctimony in themselves, *vers.* 31. testified by that outward ceremoniall signe, in not eating any uncleane thing.

2. The divers readings.

*Vers. 1. *Foure small beasts of the flocke, for one small beast.* I. better than, *foure sheepe for a sheepe.* B.G.S.L. for the first word is *tzon*, the other, *sheh*, and therefore cannot bee interpreted by the same word: or than, *foure sheepe for a lambe.* C. A. for that had beene unequall: or *foure sheepe for a small beast.* P. V. for it might be a goat as well as a sheepe which was stollen, and then foure goats were to be restored againe, not foure sheepe: *tzon* is a nounce collective, and signifieth the flocke, as well of goats as sheepe.

*Vers. 2. *He shall not be guilty of bloud.* L.C. or, *of slaughter.* I.S. better than, *there shall be no capitall action against him.* V. or, *bloud shall not be shed for him.* B.G. or, *he shall be subject to death.* P. *bloud shall not e to him.* H. that is, the bloud of the slaine shall not be imputed to him: it is better referred to the bloud of the slaine, than of the killer.

*Vers. 5. *If any man doe feed field, &c.* I.C.S. or, *cause to be fed.* V.A.P. better than, *hurt field.* B. G. L. the word is *baghar*, to feed: and two kindes of feeding are touched, when one willingly causeth his cattell to feed on others ground, or by negligence.

Vers. 9. *In all manner of trespasse.* B. G. V. or, *matter of trespasse.* C.A.P. better than, *in every businesse of things carried away.* I. *pashagh*, signifieth to trespasse, to rebell, or to depart from the will of the master, *Oleaster.* It is meant of all kinde of trespasse, in withholding another mans goods.

*Vers. 10. *Carried away by violence.* I.V.A. or, *taken captive.* S.L.P. better than, *taken of enemies.* L.B.G. *shabah*, signifieth to take by force, or drive away.

*Vers. 13. *He shall bring it for a witnesse.* V.I.A.P. that is, *that which is torne for a witnesse.* C. or, *witnesse of the tearing.* B. better than, *he shall bring record.* G. here somewhat is wanting: or, *bring unto him that which is slaine.* I. here somewhat is added: or, *bring it to the doore.* S. here somewhat is changed.

Vers. 31. *Tot of beasts.* C.A.P. *cum cater.* better than, *tasted before of beasts.* I.

3. Questions discussed.

QUEST. I. Of the 〈...〉 .

〈1 paragraph〉

〈1 paragraph〉

QUEST. II. Why five oxen are restored for one, and for a stollen sheepe but foure.

HE shall restore five oxen for an ox. 1. R. Salomon thinketh, that the cause of this difference, why an ox stealer restoreth five, a sheepe stealer but foure, i.e., because he that stealeth a sheepe taketh more paines in carrying it upon his shoulder, than he that driveth an ox before him. *Contra.* This is a frivolous reason: 1. It is untrue which he supposeth: for it is more labour to drive unruly oxen, than simple and quiet sheepe. 2. And what if a theefe steale many sheepe? he cannot then carry them all upon his shoulder. 3. Seeing to steale (whether with labour or without) is a grievous sinne before God, nothing ought to be remitted for any labour that is bestowed in a sinfull act. 4. If the more labour in stealing doth mitigate the theft, then it should be a lesse theft to breake open an house, and steale treasure, than to take a thing out of the yard: but the Law following determineth otherwise, that a theefe breaking by night into an house might be killed. 2. The ordinary Gloss giveth this reason; because an ox affoordeth five commodities, it serveth for sacrifice, for tillage, for food, for milke, and the skin also is serviceable for divers uses: but the sheepe is profitable only for foure of these, for all but the second. *Contra.* 1. But seeing an ox is not onely profitable for these five ends, but for twenty more, by this reason, twenty oxen should be paid for one. 2. Likewise other things, as gold and silver, are employed for divers uses, more than foure or five: so then in the theft of these things also, more than foure or five-fold should be restored, *Tostat. qu. 2.* 3. The *Interlinearie Glosse* draweth it to a spirituall sense, by *five*, understanding the five senses, and by *foure*, the foure humours of the body, all which must be afflicted by penance. But it is not use in Civill and positive Lawes to leave the literall sense, and follow a mysticall. 4. *Lyranus* taketh this to be the cause, (whom *Thomas* followeth) *Quia bov's difficilius custodiuntur, quia ov'es*: For that oxen are more easily stolen than sheepe, because they are more hardly kept: and therefore the more easie theft is more severely punished. But this is not alwayes so: for sometime it is an easier matter to steale many sheepe, than one ox, and more easily may they be conveyed away, and hid out of the way. 5. But *Cajetan* hath here a conceit by himselfe, urging the signification of the word *sheh*, which he saith properly signifieth a lambe: to pay foure sheepe for one lambe, he taketh to be a greater proportion and punishment, than to pay five oxen for one: because they were more prone and ready to steale sheepe than oxen. *Contra.* 1. But the word *sheh*, as *Oleaster* sheweth, signifieth not only a lambe, but in generall all the smaller cattell, as well sheepe and goats, as lamb and <◇>. 2. And beside the facility, easinesse and readinesse of theft, other things are to be respected: as the worth and price of the thing stolen, and the boldnesse and impudency of the theefe.

6. Wherefore these reasons rather may be yeilded: 1. *Quia frequentius furti subtrahantur* <◇> ▪ It might be that it was a more frequent and usuall thing to steale oxen among the Hebrewes than sheepes and therefore God would restraîne the more usuall theft by the greater punishment, *Tostat. 2. In hoc dominium majus, & adacia major*; In this theft of oxen the losse was greater to the owner, (when his ox was stolen) and the boldnesse of the theefe greater. <...> *esse*: Such a theefe as should steale oxen had need be bold and cunning▪ because such a theft cannot so easily be hid as of sheepe. 3. *Ab. Ezra* also giveth this reason: because when a sheepe is stolen, the owner loseth but his sheepe: but in the other theft, <...> ▪ he loseth his ox, and the labour of his ox: this reason also is approved by *Oleaster*, <◇>, *Gallas*... But *Tostatus* taketh this exception: that i.e. the losse of the oxes labour is accounted here in the restitution of five-fold, why should it not be respected as well, when the thing stolen is found with the theefe, in which case he was to pay but two-fold, *qu. 2.* The answer here is ready, because where the ox is found, though though the theefe is

an intermission of his labour, yet there is hope of restitution againe: so is there not here, the ox being killed or sold.

7. *Iosephus* thinketh, that this Law extendeth it selfe also to other cattell in the fields, as to goats as well as sheepe, though they be not here ◊◊. But concerning the asse or horse, because they are not so easily stollen being kept in the house, *Tostatus* thinketh that the Law of two-fold restitution tooke place, as in the stealing of household stuffe, and other moveable goods. But it is more like, recording to the rule observed before in other Lawes, that by one kinde the rest are understood: and these two, the ox and sheepe, are given assistance as the most usuall and common beasts: unto which all other great and small cattell should be reduced, as afterward *vers.* 4. direct mention is made of the asse.

QUEST. III. Of the divers punishment of theft, and whether it may be capitall.

NOW concerning the punishment of theft: 1. The licentious liberty of the Lacedemonians is much to be misliked, who punished not theft at all, because they thought it was a meanes to traine and exercise their people in the practice of warre, *Gallas.* for it being a Morall law, *Thou shalt not steale*, and so grounded upon the Law of nature, it ought not by any contrary custome to be discontinued. 2. Neither is that Law of *Sol.*, which the Romans also inserted into their twelve Tables, to be altogether approved, being opposite to *Moses* Law: for they punished manifest theft with foure-fold, when the theefe was taken in the manner, whereas *Moses* setteth it but at two-fold: and theft not manifest, when the theefe is not found with the thing that was stollen, they censured with restitution of two-fold: whereas *Moses* chargeth such offence with foure-fold; because such an one, as hath sold or killed the stollen good, hath added sinne to sinne, having no purpose of restitution, nor there being any possibility thereof. Herein therefore the Law of *Moses* is more equall than the other. 3. The Law also of *Draco* is too severe, which punished theft with death: the Scythians did so also, but they had some reason for it, because they had no houses or places of defence for their cattell, so that if theft among them had not beene most severely punished, nothing could have beene safe. 4. Nor yet am I of their opinion, that thinke that *lex Mo/sis non pertinet ad politiam nostram*, the Law of *Moses* doth not at all belong to the policie of Com|mon-wealths now: *Lippom. Non sumus alligati ad leges Iudaicas forenses*: That we are not bound how to the Jewes Civill lawes (at all): *Osiand.* but that Magistrates may increase the externall punishment, whether by death or otherwise, as the circumstance of time, quality and condition of the people require. *Contra.* 1. As we are not strictly tied in every point to *Moses* Judicials; so yet the equity thereof remaineth still, which chiefly consisteth in this, in the due measuring and weighing of the nature of sinnes, which are thought to be worthy of death. 2. Punishments externall may be increased, which concerned either pecuniary mulcts, or other bodily chastisement, not touching the life: as *Moses* punished theft with foure-fold, but afterward the sinne increasing, it was set at seven-fold: *Prov. 7.31. Pelarg.* 3. But where|as mans life is only at Gods disposition, this may be safely affirmed, that no humane Law can take away the life of man for any offence, without either generall or particular warrant and direction from Gods Law, as is more at large before declared, *p. 4, 5.* 5. And yet I cannot consent to those that thinke no theft at all ought to be punished by death: for even by *Moses* Law, a violent theft, as in breaking up of an house, was judged worthy of death, it was lawfull to kill such a theefe, *vers. 2.* Againe, sacrilegious theft was likewise punished in the same manner, as *Iakob* giveth sentence, that they should not live that had stollen *Labans* gods, *Gen. 31.32.* So *Achan* was put to death for stealing the excommunicate thing, *Iosh. 7.* Theft committed of wantonnesse, and without mercie, *David* adjudgeth unto death, *2 Sam. 12. vers. 6.* *Chryso/stome* thinketh, that *David legem est praetergressus*, exceeded the Law, in that he commandeth, beside the restitution of foure-fold, the man to be slaine: and he calleth it *supereffluentem justitiam*, overabounding justice. But the Law of God did beare out *David* in it: for he which did sinne presumptuously, and with an high hand, that is, of malice and obstinacie, was to dye for it, *Numb. 15.30.* Such was the sinne of the rich man, whose case there is propounded, which having many sheepe himselfe, tooke away the poore mans sheepe by violence, and had no pity. Further, he that did steale a man, was to dye for it by the Law of *Moses*, *vers. 16.* So that it is evident, even by *Moses* Judiciall lawes, that some kinde of theft deserved death. By the Romane Lawes also, as is extant in their 12. Tables, servants

convicted of manifest theft were first beaten, and then cast downe headlong from the rocke. By the Imperiall lawes, a theefe for the first offence was whipped, then if he offended againe, he lost his eares, and the third time he was hanged: *in Anithent. ut nulli Iudici, &c.* for now such a theefe sinneth of obstinacie and malice, and contempt against the Lawes and Magistrate: and may by the Law of God be worthily put to death: *Simler.* So likewise such thefts, whereby the publike peace and safety is violated, as in the Campe among souldiers, and robbing by the high way, where ones life is put in danger: All these kindes being more than simple thefts, may receive the sentence of death by *Moses* Law: and Magistrates herein may with a good conscience execute the rigour of the Law, upon such violent, outrageous, impudent, wanton and incorrigible thefts. But they are wisely to consider every circumstance, and the occasion that draweth one to steale, whether he doe it of necessity to releve his hungry soule, or of an evill custome and obstinate minde, to maintaine his lewd and unthrifty life. In the first case it seemeth to be too sharpe to take away ones life, unlesse he be such an one as will take no warning, but continueth hardened in his sinne. And so for simple and single theft only (except it be in stealing of men) unlesse it be aggravated by other circumstances concurring, ◊ violence, rapine, obstinacie, custome in sinne, and such like, neither the Law of *Moses* pre|scribeth punishment of death, nor yet is it practised by our Lawes, which in such cases intend favour, by allowing the privilege of the booke. See before, *p.* 6.

QUEST. IV. Why the theefe breaking up might be killed.

Vers. 6. *IF a theefe be found breaking up, &c.* 1. *R. Salomon* thinketh, that this Law, which alloweth the theefe found breaking up an house to be slaine, is understood not only of thieves that breake in by night, but by day also: and that clause which followeth, *When the Sunne riseth upon him*, they inter|pret metaphorically, that if it be evident and manifest as the light, that the theefe came not only to steale, but to kill, that whether by day or night he may be killed. So also the Chalde Interpreter seemeth to fol|low the same sense: *Si oculus testium vidit eum*: If the eye of witnesses saw him: that is, if it were evi|dent that he came not only as a theefe, but to assault.

Contra. Though this be true, that a man might defend himselfe even by day against him that assaulted his life; yet this is not the meaning here: the words of the Law are literally, not metaphorically to be understood. 2. The reason of this difference betweene a night theefe and a day theefe, is, because in the night breaking in, it is not knowne, whether he came to steale only, or to murther: but in the day it may easily appeare by his armour and weapons, *Tostat. Simler.* Beside, in the day he may call for helpe against the theefe, which cannot be so well done in the night, when he is left without all other remedy, but his owne defence, *Galas. Marbach.* And in the day he may have witnesses of his theft, and so convent him before the Magistrate, *Lippom.* 3. The Romane Lawes allow not onely to kill a night theefe, but a day theefe also, *si se tel• defenderit*, if he defend himselfe by a weapon: *Moses* Law much disagreeeth not: for though he that commeth only as a theefe in the day time, is not to be killed, but to make restitution only; yet if he come with weapons, as having a murtherers intent, now he may be repelled by force, even as a night theefe may, not now as a theefe, but as one which commeth to assault and murther, *Iunius.*

QUEST. V. How it is made lawfull for a private man to kill a theefe.

Vers. 2. *ANd be smitten that he dye, no bloud shall be imputed.* 1. *Cajetanus* here observeth, that this Law simply alloweth not to kill the theefe: but if a man smite him in his owne defence, not intending to kill him, that in this case he shall be free: *Percussio fuit intenta, mors autem per accidens sequuta, &c.* He intended only to smite him, but death followed accidentally upon such smiting: so also *Simler. Non probat, ut animo occidendi feriatur*; This Law alloweth not, that he

should be stricken with a minde to kill him: *sed indulget affectui, &c.* but it beareth with a mans sudden passion, if in defence of himselfe it so fall out, that he be killed. 2. But this Law seemeth not only to permit one to smite a night theefe, but directly to kill him also, so it be not with a desire to kill him, where he may otherwise escape: but to defend him and his from violence: which he cannot doe, unlesse the theefe be killed, *Borrh.* 3. For seeing both the Law of nature and other Civill lawes doe allow a man to defend himselfe; now, when the Lawes doe arme a man, they seeme *publicam personam imponere*, to impose upon him a publike person, so that now he smiteth not as a private man, but by authority of the Law, and in this case he is *tanquam minister & vindex Dei*, as the minister and revenger of God: so that he doe it not of a lust and raging desire to be revenged, but intending to use a lawfull defence in the safeguard of his owne life, *Gallas.* And the case is here all one, as if a man being set upon by the high way should kill him that maketh the assault upon him, *Marbach.*

QUEST. VI. After what manner the theefe was to be sold.

Vers. 3. *HE should be sold for his theft, &c.* 1. So was also the Law among the Romans, that the debtor should be given up in bonds unto his creditor. Whereupon *Cato* was wont to say, *Fures pri/vates in nexu & compedibus vivere, publicos in aur• & purpura, &c.* That private theeves lived in chaines and fetters, but the publike in gold and purple, &c. But this custome, because it seemed very hard, was abrogated by the Law of *Arcadius* and *Honorius*: *Gallas.* 2. But here it must be considered, whether the theefe were an Hebrew or a stranger: if an Hebrew, how great soever the debt were for his theft, he could be but sold over for six yeeres, for all Hebrew servants were to goe out free the seventh. And as the theft was valued, so should he serve more yeeres or fewer. But if he were a stranger, he might be sold over to serve all his life, if the value of the theft were great: if it were but small, he was but to be sold to serve so many yeeres as might suffice to recompence the theft, *Tostat.*

QUEST. VII. Why the theefe is only punished double, with whom the thing stollen is found.

Vers. 4. *HE shall restore double.* 1. That is, one beside that he stole, because that is found in his hand which is stollen, and so restored, *Iun.* And so must the five oxen be taken which the theefe must make good, five with that which was stollen, *Lippom.* 2. Now the reasons why when the thing stollen is found, only double must be restored, and five or foure-fold when it was killed or sold, are these: 1. Because he seemeth to be the more cunning theefe, when the thing stollen cannot be found: 2. *Adhuc difficilior ratio in investigando*, and it is harder to finde out the theft, and therefore he is worthy to be more punished, *Simler.* 3. *Potest haberi aliqua praesumptio, quòd vellet restituare*; There is some presumption that he would have restored it, having neither killed nor sold it, *Lyran.* 4. *Truculentior est, & majus damnum intulit, &c.* He is more cruell, and bringeth greater losse to the owner that selleth or killeth it, than he that keepeth it.

3. *Thomas* further giveth these reasons,* why a more grievous punishment is inflicted for some faults more than other: 1. *Propter quantitatem peccati*, For the greatnesse of the sinne. 2. *Propter peccati consuetudinem*,

&c. For the custome of sinning. 3. *Propter multam delectationem*, For the more delight in the sinne. 4. *Propter facilitatem comm•eindi, &c.* For the more easie committing of sinne. All which doe concur in this case: for both he sinneth more that stealeth, and selleth or killeth: and it seemeth he is more expert and accustomed, and taketh greater delight, and useth more facility in his busines.

QUEST. VIII. How a man is to make recompence of the best of his ground.

Vers. 5. *IF a man hurt field or vineyard, &c. he shall recompence of the best, &c.* 1. All kinde of hurting an|other mans ground is here forbidden, as either with trampling of his cattell as he passed by, or feeding, *Lyran*. And if this hurt be done unwittingly by the straying of the cattell without the owners privity, he is to make it good, how much more if he doe it of purpose, or in craft? *Gallas*. 2. Some thinke he is to make good the losse by giving ground and all, to make his neighbour amends. But that need not, seeing he trespassed only in hurting the fruits of his neighbours ground: it is sufficient to make satisf|ction in that wherein the wrong was done. 3. Neither, if the hurt were done in grasse onely, must the trespasser make recompence with the principall of his fruits, as corne, and such like, as *Oleaster*: but in the same kinde it is sufficient to make restitution wherein the trespassed was done. 4. Neither is the mea|ning, that if a man did a little hurt in his neighbours ground, that all the best of his ground should pay for it, but so much for so much, *Tostat. qu.* 4. 5. There was a Law among the Romans, that the beast, *qua pan|periem fecerat*, which had done any dammage to another, *dederetur noxae*, should be delivered over, to make good the hurt. But that must be understood, when the beast of it selfe without the masters fault did any hurt: but here it is either the masters wilfulnesse or negligence, that his cattell spoile his neighbours vineyard, *Gallas*. 6. And as the Law is here concerning vineyards and fields, so it holdeth in the rest, as or|chards, gardens, pastures, and the like, *Lyran*.

QUEST. IX. Of the breaking out of fire, and the dammages thereby.

Vers. 6. *IF fire breake out, &c.* 1. This is meant of such kindling of fire, when *praeter intentionem acce|dentis*, &c. when any hurt commeth of it beside the intention of him that kindled it, *Lyran*. For they which did of purpose set stackes of corne, or houses on fire, were worthy of greater punish|ment. By the Civill law, *vel decapitatur; vel comburitur; vel bestiis subijcitur*, he was beheaded, burned, or cast to the beasts, *can. poenitent.* 40. By the Canon law he was to be excommunicated, *Caus. 23. qu. 8. cap. 32.* or to want buriall, if restitution were not made, *ibid. cap. 33.* and he was enjoyned three yeeres penance, *can. poenitent.* 40. 2. Such breaking out of fire then is here understood, when any made a fire in the field, as husbandmen use to doe in August to burne up the stubble, to make their ground more fruit|full, and some casualty happened, the fire being carried of the winde, or lighting upon some hedge, *Tostat*. Though no mention be made of the neighbours house and barnes, yet under one kinde the rest are understood, *Marbach*. 3. *If it catch thornes.* This *Cajetane* thinketh to be one of the dammages which must be made good, if it catch the hedge or corne; but it rather sheweth the meanes whereby the fire increaseth, and is dispersed by taking hold first of the hedge, and so finding combustible matter, goeth fur|ther. Some understand this to be meant of such thornes, as husbandmen use to set about their corne, to keepe it from cattell, *Oleaster*. But it is better referred to the hedge where with the fields are sensed, *Sim|ler*. 4. There are three things named which may receive hurt by the fire: either the corne reaped and gathered into shocks or stacks; or the standing corne not yet cut downe; or the corne that is mowed or reaped, but yet not gathered together, which is meant by the field: which three the Septuagint ex|presse by these three words,
 < in non-Latin alphabet > : the corne floore, (where the corne is stacked as in barnes) the eares of corne (standing) and the field: under corne also understand, hay, and trees, and such like, *Lippoman*. 5. Here then a man is punished for his negligence, because he kept the fire no better: as if he kindle a fire in a windy day, or in a place open to the winde, or neere unto a wood or hedge where there is matter fit for the fire. Otherwise, if he used all diligence and foresight, and there fell out any casualty by any other accident, and not by his default: as if any hairy beast comming by chance do catch the fire, as a cat or dog; it seemeth that in this case he is not bound to make good the losse; for the fire did not breake out now from him, *Lyran*. Of this kinde was that hurt which was done to the Philistims corne, when *Sampson* tied firebrands betweene the fox tailes, which running among their corne set it on fire, *Tostat*. 6. Now this difference may be observed betweene this Law, which enjoyneth full restitution to be made, and the former, where

for the feeding of anothers grounds, or otherwise hurting of it by cattell, only satisfaction is to be made out of the best of the others grounds, because where the fire setteth in, the whole is spoiled, but where beasts breake in, that onely is spoiled which they feed or trample upon, and therefore here amends is made only for part, there for the whole, *Tostat.*

QUEST. X. Why the keeper of things in trust is not to make good that which is lost.

Vers. 7. *IF a man deliver his neighbour money or stuffe to keepe, &c.* 1. The Law is this: that he which hath received another mans good of meere trust to keepe, if it be lost, not through his fault, as if it be pilfred or stollen away, the keeper in trust is not to make it good: and the reason is, because he relceiveth no profit by keeping, but did it of good will, and therefore there is no reason that he should be punished for his kindnesse, *Simler.* Hereunto agreeable is the Law of *Alexander: Periculum depositi ca/su accidens penes deponentem est:** The danger of a thing committed to ones trust, happening by chance, (as by robbery and stealing) resteth in the owner, not in the keeper. 2. If the theefe that stole them be

Page 415

found, he in this case shall pay but double, because the things stollen are not oxen or sheepe, for then the former Law was to take place of restoring five-fold or foure-fold: but money or stuffe, which only were to be restored double: and this was to be payed to the owner, not to the keeper, because he had no right in the thing, neither was to make it good being lost. 3. But here other considerations are supplied by humane Lawes: as whether that thing be onely stollen which was committed to the keeper, and all the keepers things beside were safe: for here some fraud or default of his may be imagined: or whether the keeper did not first offer himselfe to keepe the things delivered to him, or received not somewhat for the keeping, or kept them longer than the time appointed and agreed upon: for in all these cases the keeper is in fault, and was bound to make good the things committed unto him. But these circumstances needed not be inserted into the Law, because the Lord thought not good to encumber his people with such a multitude of Lawes: and the Lord endued the Judges in those dayes with such an understanding heart, that having but the generall principles and rules given them, they could apply and accommodate them to every particular action, *Tostat.*

QUEST. XI. How the fraud in the keeper of trust was to be found out and punished.

Vers. 8. *IF the theefe be not found.* Now the rest of this Law sheweth what course is to be taken, if the theft be not apparent: the keeper must be put to his oath: 1. In this case either the keeper himselfe might be the theefe, and deteine the things left with him, and then he was to be put to his oath, whether he had not used any fraud: if he refused to take his oath, he confessed himselfe guilty, and so was charged to restore the double, as followeth in the next verse. But if the owner could prove a fraud in the keeper first by witnesses, then he was not put to his oath: for this was to be done where other prooffe failed, *Tostatus.* 2. Now divers frauds might be committed by the keeper: 1. For he might either deny he had the thing, and so refuse to restore it: and by the Imperiall lawes, he that did so was con|demned as infamous. 2. Or he might alleage, that he had it, * but the owner was indebted unto him in as much: but this would not serve his turne: for *depositorius non debet objicere compensationem:* the keel|per could not object compensation of debt, and so be his owne carver, as *Iustinian* decreed. 3. The keel|per might lend the thing committed unto him to another: *ad solutionem nihilominus tenetur:* yet by the Law he was bound to make it good. 4. He might also convert it to his owne use, * and this was ad|judged to be plaine theft: *deposuum convertens in usus suos, furti tenetur:* He that turneth the thing com|mitted to him to his owne use, is guilty of theft. 3. Or the owner might be the theefe, * in stealing away that

which he had given another to keepe. As *C. Marius* besieging the City Tolosse in France, received of the Governour of the City an hundred thousand pound weight of gold, which he sent to *Ma•lilia* to keepe; then he with some other disguising their habit went and tooke it away. If the owner should either be accessary to the theft himselfe, or should accuse his neighbour falsly, he was to pay double unto him by the sentence of the Judge. Or if he produced false witnesses against the keeper in trust, they were to be condemned in the like, because the keeper should have beene forced by their false testimony to pay double: and the Law was, that it should be done to the false witnesses, as they intended to have done to their neighbour, *Deut.* 19.19. 4. This Law of *Moses* of committing things to ones trust, was more equall than that among the *Pisidians*, which *Stobaeus* maketh mention of, *serm.* 42. by the which he which defrauded the trust reposed in him, was put to death: and then the contrary custome among the *In|dians*, where no action at all lay against the *depositorie*, that is, him to whose keeping things were com|mitted in trust, *Pelarg.*

QUEST. XII. What is to be done with things that are found.

Vers. 9. *IN all manner of trespasse, &c.* 1. This is a generall Law here inserted, not only of things put to ones keeping, but of other things also howsoever lost, or come to anothers hand, *Simler. Lip|pom.* and it differeth from the former Law in these two things; because there mention is made only of dead goods, as of money or stuf|fe committed to ones charge: this Law also speaketh of living creatures, as oxen, asses, sheepe: that Law concerneth onely things given to keepe: this is beside as touching any thing that is lost, which another challengeth to be his. 2. But where he saith, whom the *Iudges* condemne, this is understood, whether *depositorius convictus*, the depository or keeper be convicted, or *accusator te|merarius*, or the accuser be found rash and false: whether the one or the other, he was to pay double unto the party grieved, *Iun.* 3. And this must be interpreted according to the former Law, that in dead things they were to make recompence onely of two-fold: but in other living creatures of five-fold, or foure-fold, if the thing stollen were killed or sold, otherwise but of two-fold, *Tostat.* 4. By this Law it is evident, that not only things given in trust to keepe, but also such as are lost and found by another, are to be restored: for this is a kinde of theft before God, not to restore unto the owner that which one fin|deth: as *Augustine* well saith; *Si quid invenisti & non reddisti, rapuisti: quantum potuesti, fecisti: quia plus non invenisti, ideo non plus rapuisti:* If thou hast found any thing, and not restored it, thou hast rob|bed: as much as thou couldest, thou diddest: because thou foundest no more, thou tookest no more: *Deus cor interrogat, non manum, &c.* God examineth thy heart, not thine hand, *Hom.* 50.

QUEST. XIII. How this Law of committing things to trust differeth from the former.

Vers. 10. *IF a man deliver unto his neighbour to keepe, &c.* This Law is divers from the former: for there the keeper is not chargeable, if the thing given to keeping be stollen, but here he is to make it

good, *vers.* 12. 1. Some make the reason of this difference to be this: *Hoc de deposito vivo intelligendum est:* This must be understood of a living thing, as an oxe or sheepe committed to one to keepe: the other Law speaketh of dead things, as money or stuf|fe: for the chiefe substance of the *Israelites* consi|sted of cattell: which therefore the Law intendeth should not be diminished or empaired, but made good to the owner. But concerning other goods, no such restitution was to be made, *Gallas. Lippom. Contra.* They are herein deceived, for the former generall Law maketh mention of oxen, asses, sheepe, and gene|rally of whatsoever is lost, wherein any fraud may be committed. 2. *Cajetane* and *Simlerus* give this rea|son: because the other Law speaketh expresly

of things stollen out of the keepers or depositories house, which the owner made choice of for the sure keeping of his goods: and therefore if they be stollen, it is upon his owne perill, because he made no better choice of the place. Now living creatures are not committed to the safe keeping of the place, but to the keepers diligence and care, so that if they be stollen, it is through his default and negligence. To the same purpose also *Calvine*. But this reason giveth not satisfaction, because in the other Law, *vers. 9.* mention is made also of oxen, asses, sheepe, and other living creatures. 3. This then is the difference, that the former Law speaketh of things committed freely to ones trust, without any consideration or reward, but here of such things which a man is waged or hired to keepe: and therefore in this case he is to make good that which was stollen, and not in the other: *Cujus ratio est, quia pro custodia habet mercedem*: The reason is, because he had a reward for his keeping, *Lyran. Tostat.* And this appeareth yet more evidently by *Iakobs* practice, *Genes. 31.39. Laban required it of his hand, whether it were stollen by night or by day*; because he waged with *Iakob* to keepe his sheepe, *Iun. Galilasius* objecteth against this example; that *Iakob* there had boasted in vaine, *quod solus ista damna pertulisset*, that he alone had borne these losses, if it had beene an ordinary thing so to doe. *Contra. Iakob* in that place to purge himselfe of all suspition of fraud or negligence, alleageth two things; one, that whatsoever was torne, he brought it not to *Laban*, as the manner was, but made it good himselfe: and herein *Iakob* did more than he was bound to doe: the other is concerning *Labans* strictnesse, that required of him that which was stollen, wherein *Laban* did according to the common use; but yet his hard dealing appeared in exacting of his sonne in Law, as of a stranger.

QUEST. XIV. How the case of theft differeth from other casualties in matters of trust.

Vers. 10. IF it dye, or be hurt, or taken away by enemies, &c. 1. In these cases the keeper was not to make restitution, as if it were stollen: the reason is, because these casualties could not by humane diligence or foresight be prevented, as the other might, *Simler*. So *Thomas: Depositum poterat perdi dupliciter, ex causa inevitabili, &c.* The thing committed to ones trust might be lost two wayes, either by a cause inevitable, which could not be shunned or prevented: and the same either *naturall*, as by disease and death; or *externall*, as if it were taken of the enemy, or devoured of wild beasts: or the cause might be *evitabilis*, such as might be prevented, as in stealing. 2. But such casualty and death is here understood, as is not procured by the deceit and craft of the keeper: as if he defrauded the beast of his meat, or overwrought it, or if it became lame and broken by his smiting and abusing of it: for in these cases the keeper is to make good the losse: yea though he had nothing at all for the keeping, he was to make recompence, if any kinde of way he had put his hand to his neighbours good, *vers. 8.* much more now, seeing he was waged for the keeping: and so here he is to take his oath, that he hath not put his hand to his neighbours good, that is, that none of these casualties did befall by his default. 3. And by these particular accidents, which cannot be prevented, other like unexpected and inevitable chances are understood. **Casus fortuitus non imputatur depositario*: A case falling out by chance bindeth not the *depositorie*, or keeper in trust, though he have somewhat for the keeping: as if the house be burned, where he laid up anothers goods, or the ship suffer wracke wherein such goods were embarked: unlesse one of these three, *culpa, pactum, mora interciderit*; the keepers fault, some compact, or delay come betweene: for if the casualty fall out by the keepers default or negligence, or he have covenanted to make good what losse soever, or keepe the goods longer in his hand than the owner agreed with him to keepe them; in all these cases the keeper is bound to make satisfaction what chance soever happeneth, *To/stat. quaest. 7.*

QUEST. XV. Whether it were reasonable, that the matter should be put upon the parties oath.

Vers. 11. AN oath of the Lord, &c. 1. This kinde of probation, to put a man to purge himselfe upon his oath, was used when no other witnesses could be produced, as it is added in the former verse, and *no man saw it*, that is, *alius à custode*, none beside the keeper, *Oleaster*: so that where other prooffe might be had, a man at the first should not be put upon his owne purgation, *Tostat. 2.*

Neither need it seeme strange, that the controversie should be decided by the keepers oath: for no man will commit a thing to another in trust, unlesse he were first well perswaded of his honesty: *Suo ergo praejudicio testatus est, eum esse virum bonum.* He therefore testified by his fore-judgement of him in trusting him, that he is a good man, *Calvin*: and therefore it is no wrong unto him, to have the matter tried by his oath, whom he trusted. 3. Here wee see the lawfull use of an oath, to be an end of all controversie and strife, as the Apostle sheweth, *Heb. 6.* when no other prooffe can be had, *Tostat.* 4. And it is called the oath of *Iehovah*, because they only are to sweare by the name of God, *Genevens.*

QUEST. XVI. What was to be done if the thing kept in trust were devoured of some wild beast.

Vers. 13. *IF it be torne in peeces, he shall bring it in record.* 1. One way to testifie, that it was torne of wild beasts, was to bring a part of the prey, recovered out of the ravenous beasts mouth, as shep[herds] sometime used to doe, *Amos 3.11. Iun.* This sense is expressed by the Chalde, *He shall bring that which is torne for a testimony*; and the Septuagint, *He shall bring it to his gate*, that is, shew it to the owner: And therefore *Iacob* herein approved his faithfull service to *Laban*, that used not this liberty, to bring that unto him which was torne, but made it good himselfe, *Gen. 31.29. Tostat.* 2. Another way to prove it to have beene torne with beasts, was to bring prooffe by witnesses, that saw the ravenous beast to carry away the prey: for this sentence hath relation to the former clause, *vers. 10. If no man saw it*: If then he can bring any that saw it done, though he could shew no part, it sufficed, *Lyran. Tostat.* 3. And a third way to prove it, where the other two faile, was by his owne oath, as may be gathered, *vers. 11. If no man did see it, ◇ oath of the Lord shall be betweene them, &c. Lyran.*

QUEST. XVII. Of the Law of borrowing and lending: when the thing lent is to be made good, when not.

Vers. 14. *IF a man borrow ought of his neighbour.* 1. Here the third case is put of lending and borrowing• the two former cases were of committing any thing to one to keepe, either without a reward, *vers. 7, 8.* or for some consideration, *vers. 10, 11. Lyran.* 2. In the Law of lending and borrowing, more is required than in the other: for then the borrower receiveth a benefit, and therefore *tenetur de levissima culpa*, he is tied to make it good upon the least fault, *Tostat.* But when any thing is committed to ones trust, the owner receiveth a benefit, and not the keeper. 3. This Law seemeth chiefly to be meant of such things as have life, which are lent, because it followeth, *if it be hurt, or dye*: and of such other dead things, as may be used without the corruption or consumption of them, as garments, houshold-stuffe, and such like: but all things which belong to meat and drinke, are corrupted and changed in the use, as wine, bread, flesh, and cannot be restored againe in the same substance: the lending of these things is called ◇, the possession whereof is transferred to the borrower: the lending of the other is called co••da|t••, when not the possession, but the use only of the thing is granted to another, of which kinde this Law must be understood, *Tostat. qu.8.* 4. Now this case is put, that if the lender be present when his ox ◇ asse, or other beast decayeth, the borrower shall not make it good: for both he is an eye witnesse, that his beast was not abused by the user, and therefore decayed not by his default, *Tostat.* As also, *praesent rei sua providere potuit*, being present, he might have prevented the danger himselfe, if it were to be helped, *Gallas.* But if the owner be not by, the borrower shall make restitution; because carelesse men commonly use but hardly such things as they borrow in the absence of the owner, and therefore this Law meeteth with their dishonest dealing herein. 5. Beside, other cases are supplied by humane Lawes, when the borrower is not bound to make good the thing borrowed, as the Civill law is, *Commodatorius non tenetur decas•fertuito, nisi se adstrinxerit*, The borrower is not bound where a chance happeneth, * unlesse he have bound himselfe. Unto which may be added, or unlesse it be by his owne default, or he keepe the thing borrowed longer than the time appointed, *Tostat. quaest. 8.* For the Law is, that if a man borrow a

certaine thing for a time, to use for some purpose, though the worke be not finished, for the which he borrowed it, at that time which is set, it must notwithstanding be restored: *commodatum ad tempus*, &c. a thing lent for a time, as to make a woollen web for a yeere: *Finito anno, licet non completo lanificio, restituitur*:* The yeere being ended, though the worke be not finished, it must be restored. And as the borrower is tied to his time, so is the lender: if he lend any thing, for a certaine time, which the borrower useth for some businesse, the lender cannot require it before that time expired, because the borrower might thereby greatly be hindered in his businesse, *Tostat*.

QUEST. XVIII. Why such a strait Law is made for the borrower.

NOW though it might seeme hard, that the borrower was bound to make good the thing borrowed, though not lost by his default, yet it pleased the Lord thus to ordaine, that they might be as carefull to keepe their neighbours things as their owne, that they might be the readier one to lend unto another for their necessity: this facility and readinesse to lend is by divers Lawes enjoined.

1. That they should be willing to lend, though the seventh yeere of remission approched, *Deut.* 15.9. 2. That they should take no pawne of their brother, for that which he borrowed, of such things as he lived by: as the upper and nether milstone, *Deut.* 24.6. And if they did, to restore it presently: As it followeth here, *vers.* 26. if they tooke a mans rayment to pledge, they should restore it before the sunne set. 3. They were commanded, not to be too greedy in exacting that which was borrowed: as they were not to goe into the house to fetch it, but to stand, and aske it at the doore, *Deut.* 24.11, 12. 4. If the yeere of remission came before the borrower were able to repay that which he had borrowed, they were ◇◇ ••|mit all, *Deut.* 15.2. *Probabile enim erat*•

◇◇ *illi qui commedè reddere posseut, aute septimum annum redde|rent*, &c. For it was probable, that they which could conveniently restore the thing borrowed, would doe it before the seventh yeere, and not of purpose defraud the creditor and lender. See *Thomas*. For this cause therefore that they might be more willing to lend one unto another,* this Law requireth an ex|act care in the borrower, to preserve that which is lent, and to restore it: And so the Ci•ill law also is:

Nemo commodatum retineat sub praetextu debiti,* &c. That no man should keepe backe the thing lent, pretending debt.

QUEST. XIX. Why the hirer is not to make good the thing hired, as when it is borrowed.

Vers. 15. *IF it be an hired thing*, &c. 1. Some make this all one Law with the former, and take it to be a reason given, why the borrower is not to make good that which is lost in the presence of the owner, because it came, that is, was hired for his money: So *Simler. Vatab. Lippom. Oleaster*. 2. But I ralther consent herein to *Lyranus, Tostatus, Gallasius, Iunius*, that make this a divers Law from the former: that speaketh of lending freely, this of hiring and letting out for money: and therefore he that hireth a thing for his money, *minus tenetur de custodia animalis*, is lesse bound than the borrower, to the safe keelping of the thing so hired, *Lyran*. And the reason is, because, *locatio sit ad utilitatem locatoris*, the letting out for money is for the profit of him that letteth, *Tostat*. So *Cajetane* expoundeth well, *Abs{que} distinctio|ne praeentiae vel absentiae Domini non tenebitur conductor ad solvendum animal casu confractum*, &c. Here without any distinction of the presence or absence of the master, the hirer is not bound to make good the beast which is by chance hurt or dead, because it came for his hire. 3. Yet in this case also, *tenebit•r de dolo, vel lata culpa*, the hirer shall be bound, if he used deceit or were in a manifest fault; otherwise not, as, *si fecisset animal illud nimis laborare*, if he caused the beast which was borrowed to be over laboured, *Lyran*. But in the case of borrowing he is bound not only to make restitution where any

thing is lost by his fraud and wilfull default, *sed tenetur de levissima culpa*, but for every small fault, oversight or negli|gence, is he bound to make satisfaction, *Tostat. qu. 8.*

QUEST. XX. Whether the fornicator by this Law be sufficiently punished.

Vers. 16. *IF a man entise a maid not betr•thed, &c.* 1. This Law enjoyning only unto the fornicator mar|riage with the virgin corrupted, if her father consent, may seeme to be too easie and gentle. But here it must be considered, that in these civill Lawes the punishment is not alwayes answerable to the sin: for even the sinne of fornication is one of those which without Gods mercy excludeth out of the king|dome of heaven: but the intendment of this Law is, to bridle such inordinate lusts, and to restraints them, that they still increase not, *Simler.* 2. And beside, it must be considered, *multa pro ruditate populit•lerare*, that many things in that Common-wealth were tolerated, because of the rudenesse of the people, *Gallas.* 3. Although the offender by this meanes doe satisfie the politicke Law, in marrying the virgin by him cor|rupted, yet, *coram Deo, &c.* in the presence of God he is not cleared from this offence, in making amends by marriage, and giving her a dowry, *Osiander.* But repentance beside is necessary for the expiation of this sinne. 4. The speciall scope of this Law is to provide for the virgin thus abused, that shee being made by this meanes unapt for any marriage with another, should be taken to be his wife that had done her this wrong. 5. The like Law there was among the Athenians, that he which defiled a maid should take her to be his wife. But among the Romans, there was a more severe Law: that he which had committed for|nication, if he were of good sort, should be punished in the losse of halfe his goods: if of base condition, he should be banished, *Simler.* 6. This Law is onely concerning virgins not betrothed: for to lye with them which were espoused to another, was death by *Moses Law, Deut. 22.23.*

QUEST. XXI. Why the women committing fornication be not as well punished by the Law.

AGaine, this Law may seeme to be defective, as in laying so easie a punishment upon the man, so impol|sing none at all upon the woman. 1. But the reasons thereof may be these: the woman might be en|tised and deceived upon hope of marriage: and it was sufficient punishment unto her, the losse of her virginity: and beside, being under her fathers power, and so having nothing of her owne, shee could not be charged to pay any summe of money, as the man is, *Simler.* 2. Yet the high Priests daughter, if shee played the whore in her fathers house, was to be burned, because shee had dishonoured her fathers house: *Levit. 21.9.* therefore she is to be excepted out of this Law, *Tostat. quaest. 9. 3.* The word *patah*, here used, signifieth to *decline*, or *turne*: so that whether he entise the maid, *blanditiis, vel mendaciis*, by faire pro|mises, or by lying words: whether he promised her marriage or not, he is bound by this Law to take her to wife, *Oleaster.* 4. And as this Law is meant for the one party of virgins not betrothed, so is it intended on the other part, that he must be a single man that is by this Law enjoyned to marry her, *Iun.* If he were married, it seemeth he was rather to endow her, than marry her; because the father would not willingly consent to give his daughter to one that was married already. 5. The word *shacab*, signifieth to *lye*, or *sleepe*: *non est peccatum dormire cum puella*, it is no sinne (saith *Tostatus*) only to sleepe with a maid, if no other thing be committed: though he follow the Latine text, reading, *and sleepe with her*: it is better therefore to read, *lie with her, Iun. Vatab.*

QUEST. XXII. What kinde of dowry this Law speaketh of.

HE shall endow her. There is difference betweene *Dos*, the dowry, and *donati• propter nuptias*, the marriage gift or joynture: this is not meant of the joynture which the man should make his wife, but of the dowry which the father used to give in marriage with his daughter, as may appeare by these reasons: 1. The endowing of the wife is inflicted h•re as a punishment: the man for his fault is enjoy|ned to doe that which otherwise he was not bound to doe: but the husband alwayes bestowed upon his wife a marriage gift: therefore this Law meaneth, he shall beare also her dowry, which his wife should

bring with her, or her friends give with her. 2. If it were understood of the joynture or marriage gift, it had beene superfluous to say, he shall endow her, and take her to wife: for in taking her to wife, the hus|band was of ordinary course to bestow on her a marriage gift or joynture. 3. If he have her not to wife, her father not consenting, yet he was to pay her dowry, *vers.* 17. that is, not a joynture, or marriage gift, but that portion which her friends used to give with her, *Tostat. qu.* 9.

QUEST. XXIII. How this Law differeth from that, *Deut.* 22.29.

SOME make this Law all one with that, *Deut.* 22.29. where the man which defiled a maid, is enjoyned to pay 50. sicles to her father, which R. *Salomon* thinketh to be the certaine dowry of a virgin: and so they say, that there is *duplex dos, una qua datur uxori, alia quae datur patri*; a double dowry, one which is given unto the wife, the other unto her father, *Lyran. Simler. Gallas. Lippom.* But these two appeare to be divers Lawes: 1. This case is put when a man entiseth a maid, and she consenteth and is willing there|with: but there the Law speaketh of the violent taking of a maid, *Iun. Tostat.* 2. There the summe of 50. sicles is paid to the father for the wrong done unto his daughter, it is not given in the name of a dowry: for there could not be any certaine rate or summe of money appointed for every maids dowry: some might give 1000. sicles with their daughter, others not thirty: therefore that summe of 50. sicles is not prescribed here; but it is said in generall, He shall pay money according to the dowry of virgins, that is, according to their state and condition, as dowries used to be given with virgins and maids of like pal|rentage, calling and birth, for a poore maid had not so great a dowry as one of noble stocke and high de|gree. 3. The maid by violence first defiled, and then taken to wife, by that Law could never be put away, *Deut.* 22.30. but no such thing is mentioned here: he that taketh a maid to wife, whom with her owne consent he before defiled, might according to the generall liberty then permitted, *Deut.* 24.1. if there see|med unto him cause, after put her away: and the reason of this difference may be this: he that taketh a wife willingly, will not put her away without cause; but he that taketh her against his minde, never lo|ved her, and so upon every occasion would be ready to send her away, whether there were cause or not, if he were not by Law restrained of his liberty, *Tostat. qu.* 10.

QUEST. XXIV. What was to be done if the fornicatour were not sufficient to pay the dowrie.

HE shall endow her; &c. But what if the man, which had committed this wrong to a maid, were not able to endow her, the question is, what course was then to be taken: 1. If he were a free man, and an Hebrew, he was to be sold as in the case of theft, *vers.* 3. and to serve so many yeeres, as might raise this stocke or dowry for the maid: but longer than for six yeeres he could not be sold, for all Hebrewes were to be set free in the seventh. 2. If he were a free Gentile, he might be sold for his life, or for so many yeeres as sufficed to make up the dowry. 3. If he were an Hebrew servant, if his master refused to pay so much money as might serve for the dowry, then he was to deliver up his servant to be sold over for so ma|ny yeeres as might recompence the dowry, before the yeere of remission came: and if the yeeres which remained were not sufficient, he might be sold over againe. 4. If he were a stranger or Gentile being a servant, then he might be set over to serve his whole life, *Tostat. quaest.* 12.

QUEST. XXV. What if the fornicatour refused to take the maid to wife.

BUT yet further it will be enquired, what if the maids father would consent, and yet the party will neither take her, nor endow her? 1. By the Civill lawes, if he be a noble person, he should be bani|shed that had defloured a virgin; if of base condition, he should be whipped: * and if they ravished a maid against her will, in that case they were to suffer death. By the Canon lawes, if

one refused to marry her whom he had defiled, he was to be throughly whipped, and excommunicate, and enjoyned penance till he had fully satisfied. 2. And though this be omitted in *Moses* Law, yet so much may be inferred and collected by the letter of the Law, that as he was necessarily to endow her (for the future of the Indicative moode, *semper inducit dispositionem necessariam*, doth alwayes imply a necessary disposition) so he was of necessity to marry her: like as in another case of forcing a maid, he was to be compelled to take her to wife, and never to put her away, *Deut.22.30. Tostat. quaest. 11.*

QUEST. XXVI. Whether this Law were generall without any exception.

NOW although this Law be propounded generally, if a man entice a maid, he was to endow her and marry her; yet there were some exceptions to be made: 1. For whereas the Israelites were charlged to take them wives out of their owne tribe, *Numb. 36.* it is evident, that if the maid were of another tribe, then the man could not take her to wife: but because this case was very rare and unusuall, seeing the tribes, after they were settled in Canaan, when these Lawes were to take place, dwelt every one apart by themselves, and so there was no feare of such unlawfull intercourse and commixtion, betweene a man and maid of divers tribes: the Law therefore is silent in this point: for *ad ea, qua raro accidunt, jura non adaptantur*, lawes are not applied to those cases which fall out seldome. 2. If he were a Gentile and a stranger of another religion, which committed this sinne with a maid, neither could she in this case bee given him to wife; because they were forbidden to make marriages with such, *Deut. 7.3.* And the Is|raelitish women were to match in their owne tribe, and therefore not with strangers. 3. If an Hebrew servant had trespassed herein, neither could he have the maid to wife, whom he had abused: for he was first to endow her, which a servant could not doe: for either he had fold himselfe into servitude, because

he was poore, or was sold by the Magistrate, to make satisfaction for some offence which he had committed, and therefore being poore he had not wherewithall to endow her, and so could not take her to wife. 4. Beside, if it were the Priests daughter with whom he had wrought this folly, she could not become his wife, for she was in this case to be burned, *Levit. 21.* And the man likewise by equity of the same Law, being guilty of the same offence. 5. Yea if the high Priest himselfe had defloured a maid, he could not take her to wife, because he was forbidden by the Law to marry any polluted, or an harlot, *Levit. 21. vers. 14.* 6. If also one had defiled a maid neere of his kin, being within the degrees of marriage forbid|den, they were both to suffer death for it, *Levit. 20.* and therefore could not marry together. This Law therefore being generally propounded, must yet be interpreted and expounded according to other Lawes: for they must all be made to agree together, *Tostat. qu. 12.*

QUEST. XXVII. How farre this positive Law against fornication doth binde Christians now.

AND as this Law did not hold generally in the old Testament, so neither is it now necessary, that who|soever hath committed fornication, should be compelled to marry the maid so abused: 1. For though it were admitted, that this Judiciall and positive Law of *Moses* were in force still: yet some exceptions must needs be admitted: as if they are to neere of kin: for no such marriage can be allowed within the limited degrees. As Saint *Paul* willed the young man, that had committed fornication with his fathers wife, to be excommunicate for that fact, *1 Cor. 5.* he was not suffered to marry her. Againe, if a Christian maid should commit fornication with an Infidell, with a Turke, Jew, or Heretike, in this case the rule of the Gospell will not allow marriage: for Christians must marry only in the Lord, *1 Cor. 7.39.* therefore not with those which are blasphemers of God, and enemies to true religion: and the Apostle saith, *Be not unequally yoked with Infidels, 2 Cor.*

6.14. 2. But *Tostatus* bringeth in two other exceptions, as if the maid defiled be either a professed Nunne, and so devoted to Monasticall and single life; or the man entred in|to orders, unto the which the vow of single life is annexed: in neither of these cases can (saith he) mar|riage be admitted after fornication committed, *Tostat. quaest. 12. Contra*. But against both these excepti|ons I will oppose the holy judgement of the Apostle: and touching the first, I urge that Apostolicall say|ing: *It is better to marrie, than to burne*, 1 *Cor. 7.9*. If then Nunnes are subject to this burning, as it ap|peareth they are by their secret fornications, the fruits of their burning lust, then according to the Apo|stles rule, it were better for them to marry. Concerning the second, I say with the Apostle, *Marriage is honourable among all men, &c. Heb. 13.4*. therefore it is no dishonour nor disparagement to holy Or|ders. 3. But the best answer is, that this politike Law of *Moses* doth not binde us now, otherwise than in respect of the generall equity thereof, that fornication being a breach of the Morall law, should be se|verely punished: in every part and circumstance of the Law, it is not necessary now to be kept. For as by *Moses* Law, it was left in the power of the maids father, whether he thought it fit to give his daughter in marriage to the fornicatour: so the Magistrate being the common father of the Common-wealth, may in his discretion determine when it is fit for such marriages to proceed, when otherwise, *Simler*.

QUEST. XXVIII. Why the Law requireth the consent of the father to such marriages.

Vers. 17. *IF her father refuse, &c.* 1. There is great reason that this power should be given unto the fa|ther, to chuse an husband for his daughter: for many times it may so fall out, that the forni|catour is such a lewd and ill disposed person, that his daughter were but cast away, to be bestowed upon such an one. And if the fornicatour were necessarily to marry the maid so abused, many would make practice of it of purpose, by this meanes to get them rich wives, *Gallas*. 2. But because sometime, if it were wholly left unto the maids father, to give his daughter in marriage, or to take a portion of money for her dowry, some might aske unreasonable summes, therefore the Law defineth, that upon the refusall of the father the fornicator shall pay money according to the dowry of virgines, such as parents of that state and condition used to give with their daughters, *Tostat*. 3. And beside it must be understood, that the fathers refusall must be reasonable: *Si officium piorum parentum praestant, &c.* If they performe the office of good and godly parents. For what if he refuse to give his daughter, because he would match her into a bad stocke, only respecting wealth, not religion and piety; in this case God is rather to be obeyed than man: and the duty to the first table to be preferred before the second, *Borrhaius*. 4. *Confirmatur hac lege patria potestas in liberos, &c.* The authority of the father is confirmed by this Law toward their children, in respect of their marriages, that they should not be contracted without their consent, *Marbach*.

QUEST. XXIX. Why next to the Law of fornication followeth the Law against witchcraft.

Vers. 18. *THou shalt not suffer a witch to live, &c.* 1. Some thinke that this precept is joyned to the former, *Quia sortilegia plerun{que}, fi••t in his, quae pertinent ad actum carnis, &c.* Because sor|cery is often used in those things which belong to the carnall act, *Lyran*. So also *Cajetane: Et fortè ad|jecta est lex ista stupro virginis, &c.* It may be this Law is joyned to the former of whoredome commit|ted with a maid, to insinuate that sorcery is much used to set forward venery and uncleane lust. 2. *Tosta/tus* maketh this the reason of this connexion, that as most of the Lawes in the former chapter concerned the ording and directing, *partis irascibilis*, of the angry part of the minde: the Lawes hitherto in this chapter, *partis concupiscibilis*, of the coveting part of the minde: now these following belong to the di|rection *partis rationalis*, of the reasonable part of the minde, the judgement and understanding, that it

should not be corrupted with evill arts, *Tostat. qu.* 12. 3. But the reason rather is, that as fornication of the bodie, immediatly before touched, is odious before God and man, so much more is the spirituall fornication of the soule abominable, when any seduced by the devill into witchcraft, or any such devillish trade, doe forsake God, and commit most grosse idolatrie, *Simler.* And so hereunto agreeable is that law which followeth in the next verse but one, *vers.* 20. *that hee should be slaine, that offereth unto any gods, but to the Lord.*

QUEST. XXX. What kinde of witchcraft is here understood.

A Witch. 1. The word is *niecashephah*, which signifieth, as *Oleaster* out of R. *Abraham*, one that changeth any thing before the sight: wee call them Juglers which deceive the sight, and cast a mist before the eyes. The right Latine word is *praestigiatrix*, *Iun. Montanus*, one which by *legerdemainedeludeth* the eyes. 2. But under this kinde, by a *Synecdoche*, all other sorts of witchcraft, sorcerie, inchantment are forbidden: as *Hydromantae*, which use divination by water; *Aeromanta*, by the aire; *Pyromantae*, by the fire; *Capniomantae*, by smoake; *Alectriomantae*, by the crowing of Cockes; *Psycomanta*, that consult with the soules of the dead; *Alphitomanta*, which divine by the inspection of flower; *Ichthuomantae*, by fish; *Libanomantae*, by incense; *Cheiromantae*, by the hand; *Necromantae*, diviners by the dead; *Gastromantae*, which divine and give answers from within, out of their bellies: and all other of the same devillish profession. See hereof^{*} before. 3. Instance is given here of women, and the word is put also in the feminine, *Quia illud genus maleficii crebrius reperitur in foemina*, Because that kinde of sorcerie is oftner found in women: *Lip/pom. Quia procliviores sunt in hoc scelus ex infirmitate mulieres*, Because women by the infirmitie of their sex are more prone unto this mischief: and women are named, that no compassion should bee shewed, no not unto the weaker sex, if they be thus seduced, *Iun. Nec minus hoc damnantur mares, quam foemina*, Yet men witches are no lesse condemned here, than women, *Gallasius*.

QUEST. XXXI. Whether love may bee procured by sorcerie.

BUT because it is the opinion of some, as is before shewed, *qu.* 29. that this law of witchcraft is annexed to the former law against fornication, because sorcerie may be used to procure unlawfull lust, it shall not bee amisse somewhat to touch that point. 1. *Virgil*, a great practitioner in such feats, sheweth in his 8. *Eclog*, how *Daphnis* was compelled to come by certaine enchanted love verses, where hee often repeateth this verse, *Ducite ab urbe domum mea carmina, ducite Daphnin, My verses goe, from citie see: goe bring yee Daphnis home to mee.* And *Hierome* in the life of *Hilarion*, as *Tostatus* citeth him, reporteth how a young man enamoured with a virgin, by certaine words and enchanted figures put under the threshold where the maid was, drave her into such fits of raging love, that shee tore her haire, and whetted her teeth, and often used to call the young man by his name: this maid thus tormented, her parents brought to *Hilarion*, who by his prayers healed her. 2. Now then this instigation unto love by sorcerie, and diabolicall subtiltie, may be procured three waies: One is the ordinarie meanes, whereby Satan by externall objects useth to tempt men, thereby stirring and provoking their natural lust: as *Dauid* was inflamed at the sight of faire *Bathsheba*: but here needeth no other sorcerie or inchantment than the corrupt inclination of a mans owne affection: the devill doth but offer the occasion, and shew the object, hee draweth not the affection: but the corruption of the heart of it selfe is ready to apprehend and lay hold of the object set before it. Another way there is, whereby the affection is stirred, as when the evill spirit entereth, and possesseth any with madnesse and phrensie for the time; not changing the understanding, or will, but troubling the vitall spirits, and inflaming the blood, and so incensing unto lust. The third way is, when Satan entreth not to disquiet the bodie, and trouble the spirits, but externally offereth violence, transporting and carrying (by Gods permission) bodies from place to place: which is no hard thing for Satan to doe; and so hee may bring one to the place where their lover is, *Tostat. qu.* 13.3.

But here two things are to be considered: 1. That Satan directly cannot worke upon the heart of any in the immediate change or alteration of their affections, but hee doth it by meanes, either externall, in moving by objects, or by internall provocation and stirring of carnall lust. 2. That he hath not the like power over the servants of God, which he exerciseth over carnal men which are his owne vas|sals: he ruleth in the children of disobedience, as he listeth: as the Apostle saith, *They are taken of him at his will*, 2 *Tim.* 2.26. But the faithfull doe resist him by faith, 1 *Pet.* 5.9. So that his tentations cannot fasten upon them, to intangle them further than God shall see it good for the triall of their faith. This is made evident by that storie of *Iustina* the Virgin whom *Cyprian* (then a dissolute young man, and given to Art Magicke, but afterward a most holy and constant Martyr) loved exceedingly: and when he was not able to prevaile with her by any allurements, hee called for the Devils helpe to bring her unto him, who by faith chased the evill spirit away, *Ex Tostat. qu.* 13.

QUEST. XXXII. Whether witches can indeed effect anything, and whether they are worthie to bee pulnished by death.

NOW further by this sentence of the law, which adjudgeth witches worthie of death, they are found to be in error, which thinke that witchcraft is nothing but *nudum phantasma*, a verie phantasie: that sillie women imagine they doe things, which indeed they doe not, but in their owne conceit and imagination. First, I will examine the objections which are made in the defence, or at the least the excuse of these wicked women, and in favour of them, for the mitigation of their punishment.

1. They say that this law is made *de veneficis*, of such as kill and destroy by secret poisons, and noy|some herbes, it concerneth not witches.

Page 422

Answ. 1. Indeed the Septuagint reade, 〈 in non-Latin alphabet 〉, and the Latine translateth, *maleficos*, workers of mischief: but they are both in error, for the Hebrew word, *mecashephah*, is put in the feminine, where|as they both interpret it by the masculine: And the word, *mecashphim*, is applied to those which worke by evill spirits, and have confederacie with them, as *Exod.* 7.10. it is given to the Egyptian Sorcerers and Magicians. 2. The practice of poisoning belongeth to the sixth Commandement, *Thou shalt not kill*, whereas witchcraft here forbidden is a breach of the first Table, *Simler*.

2. These sillie women can effect nothing: they imagine they doe many things, but it is only in their owne conceit.

Answ. 1. True it is, that they cannot effect what they would; for the Lord restraineth the power of the devill, by whom they worke: as he did, when the Sorcerers attempted to bring forth lice, and could not, *Exo.* 8. 2. Yet it cannot bee denied, but that they effect many strange things by the operation of the devill: as the Magicians of Egypt could turne their rods into the similitude of Serpents, and water into the likenesse of blood: and the witch at Endor could cause the likenesse of *Samuel* to appeare, which was not in deed *Samuel*,^{*} but the devill taking upon him his shape. So it is no strange thing by the operation of Satan, when they take a mans garments, and beat them to cause the bodie of the man to feele the smart, *Simler*. 3. And if they did no hurt, and could effect nothing; why was this law ordained against them? God gave no superfluous or unnecessarie lawes to his people, nor without great reason. 4. Though they should effect nothing, yet their wicked desire and endeavour thereunto is worthie to bee punished.

3. Witches many times doe good, and heale men of their infirmities and diseases: therefore they de|serve no such punishment.

Answ. 1. Indeed in the Civill law such a decree is extant, made by *Constantine, Qui per incantationes in|temperiem aeris & grandinis evertit, * puniendus non est, &c.* Hee which by inchantment turneth away the intemperate season of the aire and weather, is not to bee punished. But it is no marvell that such things were tolerated then, when they came newly from Gentilisme, wherein such things were not only suffered, but honored and rewarded. 2. We have a more perfect rule out of the Scriptures, that no such un|lawfull meanes are to bee used, no not to a good end, as to procure health, or such like: for this cause the Prophet reproveth the King of Israel, * having received hurt by a fall, because he sent to the god of *Ekron* for helpe. And to this purpose *Augustine* saith well, as he is cited in the Decrees, *Si aliquando sanare vi|dentur languidos, * id Deipermissu sit, ut homines probentur▪ &c.* If they seeme sometime to heale the diseased, it is done by Gods permission, that men might bee thereby proved, &c. And againe hee saith, *Laque▪ sunt adversarii, mederi non possunt;* They are the deviles snares, they cannot heale.

4. *Object.* But the meanes which they use are wholesome, and medicinable, as herbs and oyntments, and therefore herein they are not to bee found fault with.

Answ. 1. For the most part they use such meanes, whereof no naturall or apparent reason can be given, as to burne the thatch of the house, to cut off some part of the beast bewitched, and burne it, and such like. Concerning such things, *Augustine* giveth a good rule, *Remedia & ligaturae qu▪medicorum disciplina condemnat, * non adhibenda, &c.* Such remedies and ligatures which the skill of Physicke condemneth, are not to be used. 2. He saith further, *Ex traditione malorum angelorum sunt;* Such remedies had their beginning from the tradition of evill angels: * therefore hee concludeth, that *Phylacteria sunt animarum vincula;* Such Phylacteries, things applied to, or hung about the necke or other parts, are but the snares of the soule. 3. If they doe use herbs, and oyntments, and such other outward meanes, it is but to colour their devillish practice and inchantments, whereby they worke, and not by the vertue or ope|ration of such herbs: therefore it was well decreed in the *Matiscaene Councell*, as it is cited in the De|crees, * *Nec in collectionibus herbarum, quae medicinales sunt, observationes aliqua▪ licet attendere, &c.* In the collection of herbs, which are of themselves medicinall, it is not lawfull to use any other (superstitious) observations.

Now on the contrarie it shall appeare, that witches and other of that sort are worthie of punishment by death, and that they are not by any meanes to bee tolerated in a Commonwealth.

1. They are manifest transgressors against the first Table, and every precept thereof: for they doe com|bine themselves with Satan, * and forsake their faith, and so make them other gods, beside the Lord: they also invent superstitious rites and ceremonies, images, figures and pictures, which the devill hath taught them to worship him by: and beside, they prophane and abuse the holy name and titles of God in their superstitious invocations and inchantments. And they appoint certaine holy daies, solemnities, and assemblies among themselves, as the Lord hath appointed the Sabbath for his owne worship. And thus they apparently violate every precept of the first Table.

2. They are also enemies to the Commonwealth, full of mischief, practising their malice upon men and beasts: and therefore the Civill law, *Propter magnitudinem scelerum maleficos appellat;* Because of the greatnesse of their mischievous practices, calleth them, Evill or Wicked doers. They are manifest mur|derers, assaulting the life of Christian people, where God permitteth, by all devillish meanes: and thus the second Table likewise is by them violated and perverted, *Gallas.*

3. They also are perverters of their children, and seducers of others, and so cause this mischief to spread further and to be transmitted over unto posteritie.

4. Further, if divine and humane lawes condemne all filthie societie and companie with beasts; much more horrible and abominable is al confederacie and league made with devils and uncleane spirits, *Simler*.

*5. *Thomas* touching this error, that some should say, *Quod maleficium nihil erat in mundo*, &c. That witchcraft was nothing in the world, but in the opinion of men, addeth, *Procedit haec opinio ex radice*

infidelitatis; That this opinion proceedeth from the root of infidelitie, because they doe not beleieve that there are any devils, but only in the estimation of the people, &c. But we are taught by the Scriptures, that the Angels fell from heaven, and became devils, by whom witches and Sorcerers worke.

6. And this is sufficient to convince these men of error, because the law of *Moses* judgeth the sinne of witchcraft worthy of death: which they must <◇> ••cuse of <◇> , if witchcraft were so small an offence, and consisted but in opinion only. And the Imperiall lawes herein doe concur also with the Divine law, which calleth, *Ars* <...> ; The Mathematicall (it meaneth Magi|call) science damnable: and it decreeth thus, <...> *sunt*,* Soothsayers and Diviners are to be burned: *Nec •rs ista dis•i, nec d•ce•t debet*; This art must neither be learned nor taught▪ yea by the Civill law, he which consulted with Soothsayers, <...> , shall be punished by the sword.

QUEST. XXXIII. Of the <◇> stone of <...> .

Vers. 19. *WHosoever lieth with a beast* <◇> *Pr•opins* and the <...> , doe under|stand▪ this of a beastly▪ and bru••sh man, with whom it is dangerous to converse, and by death, they understand here eternall death. But this were to <◇> these grosse and unnaturall sinnes which here are condemned, and these civill politicke lawes are literally to be understood. 2. There|fore this law meeteth with that most unnaturall and monstrous sin of more than beastly lust▪ <◇> this one kind also comprehending all other outrageous lusts <◇> against nature, as <◇> . 18.22. and 20.15. <◇> . 3. And there are two sinnes specially against nature; either when, *non servitus* <◇> *speci••*, the due kind, is not kept, as when the filthy company of beasts is desired; Nature only having ordained the generation of mankinde to be with man: the other is when, *non servatur debit•s sermo*, the due sex is not kept, as when man with man worketh •ilahinesse, which was the sin of Sodome, *Thomas*.* 4. And these are the reasons why such wicked persons should be put to death without all mercy: 1. <◇> *latur talibus fl•giri•• societ* <◇> *illa, qua cum Deo no••s esse debet*, &c. By such hainou• sins that societie <◇> violated, which ought to be betweene us and God; seeing Nature it selfe, whereof God is the Author,* is polluted with such perverse lusts, &c. 2. Such wicked and vile persons shew themselves worse than bru•• beasts, *qua coitu naturali contenta sunt*; which are content with naturall copulation, *Calvin*: and goe not out of their kind. 3. *Serit semen ubi aut nihil n•scitur*, <...> *contrar••m*, &c. Such soweth seed, where either nothing at all is ingendred, or a monster contrarie to nature, *Pelarg*. 5. Not only the man or woman committing this filthinesse, but the beast also wherewith it is perpetrated, was to be put to death, *Levit*. 20.15. both for the detestation of the fact, and l•st any other by th•• evill example should attempt to doe the like with that beast, *Lyran*.

QUEST. XXXIV. The reasons why m•n are given over to unnaturall lust.

1. THis bestiall sin may be committed two waies; either indirectly when one, not at the first intending any such filthy act, but being inflamed with lust, *ad coitum simplic•ter*, simply unto that

carnall act, because it cannot be satisfied as he would, seeketh to have it satisfied howsoever: or else directly at the first there is a wicked inclination unto this bestialitie. 2. *Tostatus* giveth three reasons of it▪ why some men are caried into these unnaturall lusts: 1. Their vile corrupt nature, which is proculred by the evill disposition of the country: as in Aethiopia and Lybia, and toward the poles in the remote countries, monstrous shapes and formes are found, which are the fruits of such unnaturall lusts. 2. Some grow bestiall by frensie and madnes▪ and other distemperatures of the braine. 3. Some by an evill use and custome, as it seemeth the Sodomites even from their childhood were exercised in those acts of filthines. As these reasons may be yeelded, of the unnaturall appetite of men which feed of raw flesh, yea of the flesh of men as bruit beasts: so also of unnaturall lust, *Tostat. qu. 14.15.3*. But a better reason may be given than all these: for these unnaturall and beastly lusts are the traits of Idolatry and false worship▪ as here immediately it followeth, that they should not offer unto any other gods. And Saint *Paul* sheweth, that the Gentiles after they had corrupted the true worship of God, were given over unto their owne hearts desire▪ *Rom. 1*. as the Canaanites ha•ing not the true worship of God, defiled themselves with these abominations, for the which the Lord cast them out, *Levit. 18.24. Simler*.

QUEST. XXXV. What is meant by sacrificing to other gods.

<...>

hearing that the two tribes and an halfe beyond Jordan, had erected them an Altar, they assembled themselves together against them, as jealous, lest they purposed to bring in a new worship of God, *Tostat. 5*. And not onely they which committed Idolatrie themselves, but they which perswaded others, were to be put to death, *Deut. 13.6, 7*.

QUEST. XXXVI. Whether Idolatrie now is to be punished by death.

Vers. 20. *SHall be slaine*. 1. The word is *charam*, that simply signifieth, not to cut off, but to destroy, as an *anathema*, thing accursed, and bequeathed to destruction, *Iun. Pelarg*. 2. The *Inter/linearie Glosse*, expoundeth it of excommunication, and of eternall death: but both the practise of those times, and the like punishment here •nflicted upon other capitall crimes, sheweth that it must be under|stood of the losse of the temporall life: though beside, without their great repentance, Idolaters deserve also everlasting death, *Rev.22.8*. 3. Some object, that now Idolatrie is not to be punished by death, but that such rather that are seduced, should be instructed in the true worship of God: and in the times of the Gospell, it is fit more clemencie and mercie should be shewed, than under the rigour of the law. *Answ.* 1. Though Idolaters are to be instructed to reforme their error, for the salvation of their soules: yet this letteth not, but that for so great impietie, and for the example of others, they should worthily suffer the paines of death. 2. And now under the Gospel, seeing robberie against the common peace, and •reason against the life and safetie of the Prince and State, are judged worthy of death: *Qui majestatem Dei* ◇◇◇ *dissime violavit, tam leve facinus admisisse putabitur?* shall he which violateth the Majestie of God most impiously, be thought to commit so small an offence? *Gallas*. 4. But although, as *Osiandersaith*, the Magistrate, *non gladio in idololatriam vindicare teneatur*, be not now bound to take revenge of Idolatrie by the sword: for some difference there is betweene Pagane idolatrie, and Popish superstitious Imagerie; the one being an absolute deniall of all Christianitie, the other a mixing therewith of superstitious vanitie; yet by the equitie of this Judiciall law, which serveth for the strengthening of a morall precept, the like sin of idolatrie may justly receive the like punishment. As *Cyprian*, repeating that law, *Deut. 13.12. Si audieris in una ex civitatibus; * &c.* If thou hearest of any of the cities, &c. that are drawne away to serve other gods; that such a city should be destroyed; thus further inferreth; *cujus praecepti memor Mattathias*, which precept

Mattathias remembring, killed him that approached to the idolatrous Altar to sacrifice, &c. Then he further addeth: *Quod si ante adventum Christi, circa Deum colendum, et idola spernenda haec praecepta servata sunt*, &c. Now if these precepts concerning the worship of God, and despising of Idols were kept before the coming of Christ; *quanto magis post adventum Christi servanda sunt*? How much more ought they to be kept after the coming of Christ? seeing he hath not onely exhorted us in words but in deeds. *Augustine* likewise shewing a difference between the schisme of the Donatists, and Pagane idolatrie, thus concludeth; *Quis vestrum non laudat leges*, &c. Which of you doth not commend the lawes given by the Emperours, * against the sacrifices of the Pagans? *illius quippe impietatis capitale supplicium est*, &c. for the punishment of that impietie is capitall. 5. R. *Salomon* thinketh, that if a Jew did sweep an Idol Temple, *vel ornaret, vel alia similia faceret, quae sunt praebula* &c. or adorne it onely, and doe other things which are but preambles to Idolatrie, he was not to be punished by death, but some other wayes, *Ex Lyrano*. But if enticing in words to idolatrie, were judged worthy of death, *Deut. 17.5.* much more to entice and draw by fact and example, as in adorning and beautifying the Temples of Idols.

QUEST. XXXVII. Why idolatrie is judged worthy of death.

NOW the reasons why idolatry was held by *Moses* law to be worthy of death, were these: 1. *Quia is cultus diaboli exhibetur qui idolorum auctor est*; Because that idolatrous worship is giuen unto the devill, who is the author of Idols, *Gallas*. 2. *Aequum est vita privari eos*, &c. It is just that they should be deprived of life, which forsake God, the author and fountaine of life, *Simler*. To leave the worship of God who is the author of life, and to worship the devill, the author of death and destruction, *mille mortibus* &c▪ doth shew himselfe to be worthy of a thousand deaths, *Gallas*. 3. Though euery transgression of the law be in some sort a breach of Gods covenant, yet idolatry more specially is said to be a transgression of the covenant of God, *Deut. 17.2.* Because men apparently and professedly thereby forsake the profession solemnly made of their service and obedience vnto the Lord, *Simler*. 4. And this severe punishment the Lord appointeth for idolatrie: *quia inter Aegyptios idololatria assueverant*: because the Israelites had accustomed themselves unto idolatry among the Egyptians, in so much that they, *Moses* yet living▪ set up a golden calfe to worship, *Simler*. 5. Because of the ready inclination and propension of mans nature unto idolatry, it was fit that it should by some severe punishment be restrained, *Calvin*. 6. And two things there are which doe exaggerate the nature of a sinne, and aggravate the punishment thereof: *Res in quibus committitur, & in quos committitur*, &c. The things wherein they are committed, and they against whom they are committed, *Borrh*. Both which concur here in the sinne of apostasie and idolatrie: For what matter can be of greater moment, than the service and worship of God, and what sin more grievous, than that which is committed against God?

QUEST. XXXVIII. Of kindnesse, how to be shewed toward strangers, and why.

Vers. 21. *Thou shalt not doe injury to a stranger*. 1. There are two reasons, why men are apt to doe wrong unto strangers a both because they are not allied by affinity or consanguinity, and therefore no naturall affection is commonly shewed toward them: & because they are destitute of friends

and patrons, and therefore lye more open to wrong, *Tostatus*. 2. The stranger must neither bee injured in word, nor wronged in deed, *Simler*. Neither secretly by fraud, nor openly by violence: neither must they be hindred by any private man, nor publicly prejudiced by lawes made against

them, *Tostat*. And it is not enough not to doe them wrong; but we must help them, and doe them what good we can, *Gallas*. 3. And this reason is added, because they were strangers in Egypt, they did feele by experience what it was to use strangers hardly, that by their own experience, they might learne to have compassion on others, *Simler*. For the law of nature teacheth not to doe that unto another, which we would not have offered to our selves, *Cajetan*. They in Egypt would not have had the Egyptians to deale so hardly with them, and God punished the Egyptians for their sakes: let them take heed then by those judgements, which •ell upon the Egyptians, lest they bee punished in like manner for afflicting strangers, *Simler*. 4. Other reasons beside may bee added: as that strangers, as well as they, were created according to Gods image, and they have the same common father: and let them remember the uncertaintie of mans condition, *Qua variis casibus est exposita*, &c. which is exposed to divers chances: they doe not know how soone they may bee driven to sojourne in a strange countrey, *Marbach*. 5. The evill en|treating of strangers, was odious even by the light of nature among the heathen: *Plato* affirmeth 〈 in non-Latin alphabet 〉, that God is a revenger of wrongs and injuries done unto strangers: in so much, * as those ci|ties were famous, which were kinde to strangers, as the Athenians, the *Lucari Egineta*: which were call|led 〈 in non-Latin alphabet 〉, lovers of strangers. And they were noted of infamy, that used strangers hardly, as the Lacedemonians with others, *Galass*.

QUEST. XXXIX. Why widowes and orphans are not to be oppressed.

Vers. 22. *YEE shall not trouble any widow*. 1. As the former law enjoyned pity and commiseration to be shewed toward strangers, that were in misery: so this provideth for such as are in misery, being not strangers, as *Widowes and orphans*, *Tostat*. 2. And although none at all are to be wronged and afflicted, yet these especially must not bee hurt, *Quia defensorem non habent*; Because they have none to defend them, *Chrysost*. *Car•do patre, se•marito*, &c. The one wanteth a father, the other an husband▪ *Cajetan*. 3. The Lord here threatneth that he will be revenged of such as oppresse the widow and fatherlesse: and three punishments are threatned, they shall be smitten with the sword▪ and the other two are sel|quels hereof, their wives shall become widows, and their children fatherlesse, *Tostat*. 4. Which punishments are procured by these degrees: the widowes and fatherlesse being oppressed, doe cry unto God: for prayer made in time of affliction is most fervent: then though men regard not their teares, and prayers, yet God will, *Pellican*. And his anger will wax hot against them, because they oppresse those whom God favoureth and loveth: as wee use to bee angry with those, which hurt either our selves, or our friends whom we love, *Borrh*.

QUEST. XL. How and by what meanes prayers are made effectuell.

Vers. 23. *SO hee call, and cry unto mee*, &c. Divers causes and occasions there are set forth in Scripture, which doe procure the exaudition and hearing of our prayers: 1. When two consent toge|ther, and offer up their prayers with one accord, their voyce is heard, *Matth*. 18.19. 2. Prayer made in faith is effectuell, as the Apostle saith, *The Prayer of Faith shall save the sicke*. 3. Continuance and perse|verance in prayer is availeable, *Luk*. 11.8. *Because of his importunity, he would arise, and give him as many as he needed*. 4. Prayer joyned with almes and deeds of charity is so much the more respected with God, *Act*. 10.4. *Thy prayers and thy almes, are come up in remembrance before God*. 5. Fasting joyned with prayer maketh it more fervent, *Matth*. 17.21. *This kind cannot goe out, but by prayer and fasting*. 6. And the greatnesse of affliction, *Psal*. 118.5. *I called upon the Lord in trouble, and he heard mee*. As in this place, the Lord heareth the cry of the widowes and fatherlesse, that call unto him, *Lippom*. *ex collationibus Pa|trum*. And here they cry, *Non tantum sono vocis, quantum intentione cordis*, &c. Not so much by sound of voice, as in the intention and elevation of their hearts, *Thomas*.

QUEST. XLI. Why usury is called biting.

Vers. 25. *THou shalt not oppresse him with usury.* The word *nashach*, whence is derived *neshech*, *usury*, signifieth to *bite*: usury then is called a biting: 1. Because as the biting of a Serpent, *parum percipitur in principio*, &c. is but little felt in the beginning, but afterward the whole body is inflamed upon that biting: So usury is not felt in the beginning, but at the last, *devorat totam hominis substantiam*, &c. It devoureth all a mans substance. So R. *Salom. ex Lyrans*. 2. Or because the usurer, *tanquam hirus*•••*nem succum & sanguinem exugit*, &c. as an horse-leach sucketh out all the juyce and bloud, *Galass*. 3. *Morsus serpentis non sinit dormire*; The biting of a serpent will not suffer one to sleepe neither will usury suffer the man that is incumbered therewith, to be at rest, *Simler*. 4. And it may be so called, in respect of the greedy desire of usurers, which live upon the poore, and eat them up by *usury*: *tanquam canis famelicus, alios mordendo, seipsum pascens*, as an hungry dog, by biting and devouring others, feeding himselfe, *Calvin*. 5. Usury is called a biting, *Quia lethaliter mordet eos, qui ea gravantur*, because it biteth and grip•h those to death, which are oppressed with it.

QUEST. XLII. VVhat usurie is.

Hence it is evident that usury is unlawfull. But before the severall points belonging to this question can be discussed, first we must see what usury is. 1. *Plus ex mutu• velle, quam mutuatum sit, iniquum est.*

Page 426

To desire more by lending, than was lent, is wicked, *Cajetan*. He then counteth that usury, when any thing is received for loane, more than that which was lent. 2. *Vsura est lucrum quo•••nipe••, soli•• 〈...〉 causa*; Usury is a gaine, which is taken only for lending, *Vrsinus*. *Quicquid 〈...〉* ▪ What gaine soever was given beside the principall: whereupon it is called in the Hebrew, *turbith*, that is, increase of the multiplying, *Calvin*. 3. After the same manner was usury defined in 〈...〉 as *Carthag*. 3. c. 16. *Nullus clericorum amplius accipiat, quam cuiquam accomodavit*, That 〈◇〉 of the Clergy should receive more than he hath lent, *Augustine* thus describeth an usurer, *Si plus qu•m 〈◇〉, expectas accipere foenerator es*,* If thou looke to receive more than thou hast given, thou art an usurer: So also, *Concil. Lateranens*. Vsury is thus defined, *Quando ex usurei, quae non germinat, nullo labore, nullo s••p•t•, nullo periculo lucrum conquiri studetur*, &c. When by the use of a thing, which increaseth not, gaine is sought without any labour, cost, or hazard.

QUEST. XLIII. Of divers kinds of usuries.

There were divers kinds of usury: 1. As that which was called ^a*Vsura centesima*, the usury of the hundreth part, *quae aquiparatur sorti in anno*, which did rise to bee equall to the principall in one yeare. 2. ^b Then there was, *Dimidia centesimae*, halfe of the hundreth part. 3. ^c*Terria centesimae*, the third part of the hundreth, was, when the interest in one yeare came to the third part of the principall: as 12. being the principall, if it gained foure. 4. ^d*Bessis centesimae*, was, when the usury in the compasse of a yeare▪ was two parts of the principall: as 8. to 12. 4. ^e*Vsurae semisses*, were so called, when the interest was equall unto the stocke in two yeares. 5. ^f Then *quarta centesimae*, the fourth of the hundreth part, was, when in foure yeares, the principall and the interest were even. 6. ^g*Vsura sescupla*, was, when any did *summam capitulis, & dimidiam summae percipere* take the stocke or head againe, and the halfe of it. 7. All these were singular and extraordinary kinds of interest. There was beside a common interest, which was more tole|vable and easie: and there was a third called, *conventuale*, an interest upon agreement.

QUEST. XLIV. That usury is simply unlawfull.

BVt that all these kinds of usury and interest with the like, were utterly unlawfull, and not to bee practised among Christians, it shall appeare by these reasons: 1. The Hebrewes were forbidden to take any usury at all of their brethren; of the Gentiles they might: but now, *diruta est mac•ries*, the wall of partition is taken away, there is neither Jew nor Gentile, but all are one in Christ, *Calvin*. 2. *Vsura ex suo genere nociva est*, usury even of it selfe is hurtfull, because it is called, *neshech*, biting, *Cajetan*. And the law of nature teacheth: that wee should not doe that to another, which wee would not have offered to our selves. 3. Vsury was detestable among the Heathen, much more odious ought it to bee among Christians: As *Cato* being asked what it was to play the usurer, answered, *Idem, quod occidere*; All one, as to kill: and further he said, that in former time they used to punish a theefe but in two fold, an usurer in foure fold, *Calvin*. 4. Vsury is against the first institution of money, *pecunia inventa est*, &c. money was invented and found out, that thereby things necessary for the maintenance of this life might bee provided: but now it is perverted and abused to covetousnesse, that money may increase money, *Borrh*. 5. The Scripture absolutely condemneth usury, *Psal. 15.5. He that giveth not his money to usury, shall dwell in the Lords Tabernacle*, and *Ezech. 18. vers. 17. He that hath not received usury, nor increase, &c.* the word *tarbith*, signifieth increase: by which words, all increase by usury and unlawfull interest, seemeth to be forbidden. 6. *Chrysostome* saith, **Vsurius super omnes mercatores maledictus*; The usurer is accursed beyond all merchants and tradingmen. And he further useth this comparison, Like as when one sifteth wheat or any other graine in a sieve, **all the graine by little and little slippeth thorow*, and so, *solum stercus remanet in cribr•*, only the soyle and durt remaineth in the sieve: so of all the substance and ill gotten goods of usurers, *nihil remanet praterpeccatum*, nothing remaineth beside sinne, &c. 7. If it be objected, that God permitted the Hebrewes to take usury of the Gentiles, therefore it was not simply unlawfull. To this it may be answered, that they were those seven nations of the Canaanites, **of whom they might take usury*, which nations they were commanded to destroy; and so by this meanes they might weaken their estate, and impoverish them: whereupon *Ambrose* inferreth, *Ab hoc usuram exige, quem non sit crimen occidere*, Exact usury of him, whom it is not unlawfull to kill. And so *Augustine* also concludeth, *Non minus crudelis, qui pauperem trucidat fœnore, quam qui cripit diviti, &c.* He is no lesse cruell, that slayeth a poore man by usury, than hee which taketh it from a rich man by violence.

QUEST. XLV. Certaine contracts found to be usury, not commonly so taken.

NOW there are certaine contracts, which commonly are not taken for usury, where there is no accesssion or increase of any thing above the stocke and principall, and yet they are of the nature and kind of usury, or worse. 1. As a poore man wanting money, is constrained to take an horse, or cow, or some other commodity, at an unreasonable price, and selleth it againe with losse, it may bee for the one halfe: this is a biting usury, **Simler*. 2. Another case is this: one in time of harvest, buyeth corne at a certaine price as for two pound, and selleth it againe, for foure or six pound: the Canons decree this to be *turp• lu/crum*, filthy and dishonest gaine. 3. *Si dederis frumenti modium unum, & super aliquid exegeris, &c.* If thou lendest a bushell of wheat, **and exactest somewhat over againe*: it is by the Canons judged an unlawfull kind of interest. 4. If any buy a commodity, as of cinamom, pepper, or such like, which is not worth above five pound at the time of the buying: *Et promittunt per publicum instrumentum, se 6. libras soluturos, &c.* And promise by some publike instrument, **to pay for the same six pound, usura peccatum incurr•nt venditores*,

the sellers incurre the sinne of usury. 5. One having need of money, l•yeth his ground to pawne, and the lender taketh the profit of the ground for the use of his money▪ this is also usury: and

therefore it was decreed thus in a certaine Councell, *Fructus, qui capiuntur ex fundis, vel possessionibus* *<...>* *den|tur, in sortem sunt computandi.* &c. The profits which are received out *<...>*, and possessions mortgaged, must be accounted as part of the principall. 6. Some usurers *<...>* this sleight, they cause their debtors to acknowledge that they owe so much money, which is untrue *<...>* *in sortem com|putari,* &c. They cause the interest to be counted as part of the principall. As if one lend ten pounds upon interest, and make the borrower acknowledge by his deed, that hee oweth unto him eleven pounds, counting the twenty shillings which commeth for the loane, part of the principall. 7. Another case is put, one selleth unto another, or bargaineth for a lease of his ground, and it being but worth forty shillings by the yeare, he covenanteth to pay three pound▪ this is counted usury: ** Si a uni cersus excedu va|l rem fructuum, isto modo palliatur usura,* &c. If the yearely rent exceed the value or worth of the fruits and profits, it is but a colouring of usury. 8. *Qui pecunias dam,* * &c. They which give a peece of money to receive at a certaine day twice so much in value of corne: *Sub titulo venditionis exercent usuras,* &c. Under the title of selling, they practise usury. 9. One buyeth a commodity of his poore neighbour that wanteth money, and giveth him but halfe the value, otherwise hee will let him have no money: * afterward hee selleth it for double, *Hujusmodi usurarios, nisi satisfactionem fecerint,* &c. These usurers unlesse they make satisfaction, wee decree not worthy to bee admitted to Ecclesiasticall buriall. 10. Hierome also giveth another instance: in the country usury is enacted of wine, corne, oyle: * as in win|ter time one delivereth ten bushels, *Vt in messe accipiat quindecim* to receive fiftene in harvest: for usury may as well be of meat, and other things, as of money▪ *Deut. 23.19.* Hereupon in that great generall Coun|cell, all usury was condemned of what kind soever 1▪ *Ex ade• venti•ne aliqua, vel qualibet •odo negotium transigens;* Hee that by any slight or device, or by any meanes whatsoever, made any such transaction or bargain, is condemned.

QUEST. XLVI. Whether all increase by the loane of money be unlawfull.

FVrther, as these kinds of contracts are of the nature of usury, though commonly they are not so taken: so likewise there may grow some increase and advantage in the use of money, and yet no usury com|mitted. Here, then it must be considered, whether it be unlawfull to receive any gaine at all by the use and occupation of money. Where I find there are three opinions: 1. The Civill and Imperiall lawes doe ge|nerally allow or tolerate all kinde of usury, as is before shewed, *quest. 43.* But the unlawfulness of usury is likewise declared before, *quest. 44.* 2. Contrariwise, * the Canonists and Canon law doe condemne all usury and interest whatsoever: *Si quis affirmare praesumat exercere usuras non esse peccatum*▪ &c. If any man presume to affirme that it is no sinne to practise usury, wee decree him worthy to bee punished as an Here|tike. And herein the Canons consent, *Vt ipsum quod dedit sine ullo augmento accipiat,* &c. That what one hath given or lent, he should receive without any advantage or increase. Yea the Canons are so strict, that they allow not any advantage to be made of money by usury, to redeeme the Christians therewith, that were in captivity among the Saracens. 3. But the meane betweene both may bee most safely held: for as there may be certaine contracts of usury, where there is no gaine, or any increase above the principall, as before is manifested, *qu. 45. 1.* So, *Non omne mutuum, quod accedit super sortem est usura,* &c. Not every loane, which bringeth some gaine above the stocke, is to be counted usury. As it may appeare in these par|ticular cases.

1. *Concil. Lateranens. sub Leon. 10. sess. 10.* This case was put, *Demontibus pietatis,* * &c. Of the bankes of money, which were erected by Christian Magistrates, only for the benefit of the poore, that they might there have money at their need; it was there decreed, that for the maintenance of the officers and Mini|sters of the banke, which attended that businesse, *aliquid moderatum supra sortem salvatur,* &c. that some small thing above the stocke might be paid by those which made profit of the money there borrowed, to that end onely for the maintenance of the officers. And all the whole Sinode consented, excepting onely one Bishop, who alleaged, that

he had learned by experience▪ *praefatos montes plus damnosos esse quam miles*; that the foresaid bankes were more discommodious, than profitable. But notwithstanding his dissenting, the foresaid decree was confirmed.

2. Certaine orphans have a stocke left them, which will soone be spent, if they should live onely of the stocke: may not their tutor or guardian put out their money to them which may make some profit by the use thereof, *Ad res necessarias pupillo subministrandas*, to minister things necessary to the pupill and orlphan? *Gallas. Simler.*

3. *Eadem ratio exulum & peregrinorum est*, &c. There is the like reason of exuls and strangers, which are not permitted to use any traffique in forraine parts, where they sojourne, and so can have no mainte|nance but by the use of their stocks, *Simler.*

4. A man borroweth money for a certaine time, hee maketh profit of the money, and payeth it not unto the Creditor at the time appointed, whereby he is much damnified: *Nemo certe (ut arbitror) negabit usu/r accreditori solvendacorater sortem, vt p•rsetur ejus jactura*, &c. I thinke surely no man will deny, but that some gaine should come unto the Creditor above his principall, to recompence his losse, by not having his money in due time, *Calvin.* Hereunto the Civill lawes give consent: *Vsur• solvendae ex mora depositi*; * Vsury is to bee paid for delay in matters committed to one of trust. *Vsurae debentur ex pensione non solum*; Vsury is due for a pension not paid. *Vsura debent•• pro d•te ad diem non prastita*, &c. Vsury is due for a dowrie not paid at the day.

Page 428

* 5. *Si quis diviti mercatori pec•••lam suam utendam dedit*, &c. If one put forth his money to use to a rich Merchant, may hee not receive part of the gaine, which the Merchant maketh by the use of his mo|ney? *Gallasius.*

6. A rich man is about a purchase, and borroweth a peece of money to goe thorow with his bargaine: he that lendeth the mony, *Au non poterit ex fundi reditu fructum aliquem percipere*, &c. may he not receive some profit by the ground, untill his principall be restored? *Calvin.*

These and divers such cases may bee brought, wherein either the gaine and usury is not unjust, or because the name of usury and interest is odious, it is indeed no usury at all; because in these contracts, *frater non laditur*, &c. our brother is not hurt or hindered, and so they are not against charity, *Simler.* And in all such transactions, where that rule is observed, *Quod tibi non vis fieri*, &c. That which you would not to bee done to your selfe, doe not to another, there can be no oppression or injustice, *Vrsin. p. 703.* So that where a man in the loane of mony offereth no other measure to his neighbour, than he would be content he should mete by unto him againe, the rule of equality being observed, no great offence or inconvenience can ensue.

* 4. But that we may yet grow to a more certainty in this matter and question of the loane of money, there are foure circumstances to bee considered: 1. Who lendeth. 2. To whom. 3. For what. 4. In what manner.

1. He that lendeth his money upon usury, must not bee such an one as maketh it his trade to live by let|ting of money: but such an one, as whose necessity in some sort compelleth him to take some advantage by his money for his necessary maintenance: as strangers, exiles, and orphans, as in the second and third cases before propounded; who either cannot, or know not how to employ their stockes: but they which have other meanes to maintaine themselves by, as lands, rents, offices, have not the like war|rant. And of all other trades, to be a professed Usurer, is most

odious. And therefore the law here saith: *Thou shalt not be an usurer, or exacter unto him*: that is, as such an one which professeth himselfe to bee a banker and usurer.

2. They to whom money may be lent upon usury, must not be of the poorer sort: for to such is simply forbidden to lend upon usury, *vers. 25*. To lend then unto the rich for some profit, is not against this precept. But here three kindes of persons are to bee considered, to whom money is to bee lent; some are so poore, that they are not able to render againe that which they receive: some are rich and have no need, in regard of any necessity, to have any thing given, or lent: some are betweene both, who are able in time to repay that which they lend, but yet upon some urgent occasion are driven to borrow: of these specially this law speaketh: that unto such as are constrained to take money for their necessity, as either to pay their rent, or to save the forfeiture of a bond, or to redeeme a mortgage; to such wee are bound to lend freely, without any recompence. To the first we ought to give rather than lend: *Deut. 15.11. Because there shall be ever some poore in the land, therefore I command thee, saying, Thou shalt open thy hand to thy brother, to thy needy, and to thy poore in the land*. Vnto the third sort, namely the rich, wee are not bound to lend freely, as unto the poorer sort: neither is this against the rule of our blessed Saviour: *Lend, looking for nothing againe, Luke 6.35*. For of the poore we should not expect any thing, but lend freely: yea if their necessity be urgent, and our estate can beare it, the case may be such, as that wee ought to forgive them the principall and all, *Marbach*. So then, of the first we must neither looke for increase, nor principall, but give unto them of almes: of the second we may expect the principall, but not any interest: of the third wee may receive both. And yet this properly is no usury, but rather a gratuity; that hee which hath gained by anothers mony, should, to shew his thankfull minde, make him, which was the occasion thereof, a reasonable partaker of his gaine: *Gratitudo animi lege naturali mandatur*; This gratitude and thankfulness of minde is commanded even by the law of nature, *Borrhaius*.

3. The interest which is received must be moderate, not excessive: *Yee shall not oppresse him with usury*: the word is *neshech*, biting: it must not bee a biting, nipping, or devouring usury. The Imperiall lawes gave great liberty to take what usury soever was agreed upon, as before is shewed, *quest. 43*. yea they allow^d *hemiola* or *sescupla*, to take halfe so much as the principall: which are called *sequialtera usura*, usury to the halfe part: as for ten Bushels of corne to exact fiftene, as may appeare by the law of^a *Constantine*. But this kind of usury is directly forbidden in the^b Nicen Councell. So the lawes of this land doe moderate excessive usury: to take above two shillings in the pound, and ten in the hundreth, is a forfeiture both of the principall and interest.

4. This consideration given for the loane of money, must not be *ex pacto*, it must not be agreed upon by any certaine compact and covenant: as the words here are, *lotesimur, non imponetis ei*: you shall not impose, or lay upon him usury. As it is not lawfull to covenant with a man certainly to pay so much; he may lose by using the money, hee may bee in hazard also of the principall: for the lender then to receive a certaine gaine, where the borrower is a certaine loser, were not just. Such indifferency must bee used, as that the borrower be contented, as to be made partaker of the gaine, that commeth by his money, so also proportionably to beare part of the losse. These former rules observed, and circumstances considered, I see not why all receiving of increase by the use of money should bee condemned. And herein I mislike not *Calvins* conclusion: **Vnde sequitur usuras hodie non esse illicitas, nisi quatenus cum aquitate & frater/na conjunctione pugnant*; Whence it followeth, that usury now is not unlawfull, but as it impugneth equitie and brotherly conjunction and society. Likewise *Gallasius: Quare non videtur, quare omne pecunia emolumentum sive usuram sine ulla exceptione damnemus*; Wherefore I see not wherefore wee should condemne all profit or usury of mony without all exception. *Simlerus* to the same effect: *Comractus, ubi fructus*

non lōditur per mutuum, charitati non repugnat; Such contract, where the brother is not hurt by lending▪ is not against charity.

5. But it will be thus objected on the contrarie, against all kind of gaine and increase that commeth, by money.

1. In taking money for the use of money, one selleth that which is not in his power: for the use of money consisteth in him that receiveth it.

2. It maintaineth idlenesse, when men are suffered to live of their money without the sweat of their browes.

3. It is against nature, that money being not apt to increase, should beget money.

4. It was forbidden and prohibited to the Israelites to take usurie of their brethren, saving onely of the Gentiles. And *Psal.* 15.5. *Ezech.* 18.17. all kind of usurie and increase is condemned.

5. Our blessed Saviour biddeth to lend, looking for nothing againe, *Luke* 6.

Answ. 1. Though another man use the money which is lent, yet the lender is the occasion thereof: and in the meane time he wanteth the use of it himselfe: therefore it is not unjust that a thankfulnesse be acknowledged for the use thereof, which the other is the cause of.

2. Such as live only of letting of money, and make a trade of it, are not to be suffered: but such rather which by that meanes are relieved, and cannot otherwise be conveniently maintained, as orphans, strangers, exiled persons: as before is shewed.

3. Money of it selfe begetteth not money, but being employed by mans industrie, it is a fit meanes to increase ones stocke: so neither is a field fruitfull of it selfe, unlesse it be tilled. *Ambrose* indeed saith: *Vsurae arte nequissima ex auro aurum nascitur*, &c. * By the wicked skill of usurie gold is begotten of gold, &c. He speaketh of vnjust and insatiable usurie: when as the usurer will extort his interest compounded for, he careth not at whose hand rich or poore: whether he gaine by it or not: for so it followeth in the same place, *nec finis unquam, nec satietas aderit cupiditati*, &c. there will be no satietie or end of coueting, &c.

4. That was a politike law given unto the Israelites, as it may appeare by that they were permitted to take usurie of the Gentiles; that by this meanes they might grow rich, and the other poore. And the speciall intendment of the law is, that they should not oppresse any, especially the poore, by usurie: which is also now held to be unlawful. In those places objected, the word is *neshech*, which signifieth biting usurie, which is indeed against the rule of charitie.

5. To the poore we are bound to lend freely, yea to give them principall and all, where their extreme need requireth: and so is that place to be understood.

Thus much I thought necessarie to adde in this place concerning this great and weightie question of usurie: wherein if the rules before prescribed were duly observed, we should have fewer Usurers, and nothing so many, or none at all eaten up and devoured of usurie. And for a finall resolution herein, this I conclude, That although all circumstances considered, some increase by money may be tolerated: yet it were better that no such urgent occasion were giuen. And as *S. Paul* saith concerning rich men, that that they should lay up in store a good foundation against the time to come, by being rich in good works: * so it were better for them which have money, that they looke for the increase thereof in the next world, at the hands of God, by using it here to the reliefe and comfort of their poore brethren, than to seeke earthly gaine and transitory commodity by it: as *Leo* excellently saith: *Foenus hoc solum aspicere & exercere debemus, ut*

quod hic misericorditer tribuimus, à Domino, qui multiplicat & in perpetuum mansura retri|buat, recipere valeamus;* We must only looke unto and exercise this usurie, that what we here bestow mercifully we may receive of the Lord, who giveth abundantly, and such things as remaine for ever.

QUEST. XLVIII. Whether it were lawfull for the Iewes to take usurie of the Gentiles.

NOW whereas here mention is made only of the poore brother, that they should not oppresse him with usurie, but it is not determined what they shall doe herein toward the Gentiles: therefore else|where it is directly expressed, that they may lend to a stranger upon usurie, *Deut. 23, 20.* 1. Where first the opinion of R. *Salomon* is confuted, who as *Lyranus* reporteth him, thinketh that it was vnlawfull for the Hebrewes to take any usurie, yea of the Gentiles: for the words of the text are very direct, that of strangers they may take. 2. Some thinke also that this was permitted unto them for the hardnesse of their heart, to take usurie of the Gentiles, lest if they had beene restrained of that liberty, they might haue oppressed their brethren with usurie, *Genevens.* But if this had beene permitted onely for the hardnesse of their heart, it had beene in it selfe unlawfull: as they were permitted to give their wives a bill of diuorce, and so send them away: it shall then appeare, that it was not only permitted, but lawfull for them to take usurie of the Gentiles: as is evident by these reasons:

1. They are forbidden to lend unto their brethren upon usurie: now the Gentiles were not counted their brethren, but the Hebrewes only.

2. In other like cases the Hebrewes were privileged before the Gentiles: as the debts of the Hebrewes were remitted in the seventh yeare; so were not the strangers, though they were Prosely•es, and conuer|ted to the Jewish faith, *Deut. 15.3.* *Of a stranger <◇> maist require it, but that which thou hast with thy brother, thine hand shall remit.* Againe, the Hebrew servants were <◇> goe out free if they would, <◇> the seventh yeere, <...> if they would not, yet in the <◇> yeare of Jubile they w••e for a• liberty, *Levit. 25.54.* But the strangers which were servants, were in their possession and inherit••ce for euer they

Page 430

and their children, *Levit. 25.45.* The like privilege was here concerning the Hebrewes, that although they might lawfully take usurie of strangers, yet of them they could not, *Tostatus. quaest. 16.*

3. Neither of all strangers might they take usurie, but only of the Canaanites, which were ordained to de|struction: those, and against whom, they had *jus belli*, right to wage battel, they might then as lawfully keepe them under with usurie, as use against them the sword, *Simler.* Hereupon *Ambrose* saith, *Cui j•re infe|runtur arma, huic legitima judicantur usura, &c.* Against whome rightfully wee may beare armour, unto him also lawfully may we set usurie, &c. *ubi ju• belli, ibi jus usurae;* where there was right of making warre, there was right of taking usurie.

4. But this is the blindnesse and error of the Jewes, who thinke that they are warranted by this ancient privilege to take interest of the Christians now: 1. For both the time of their privilege is expired, Christ having broken downe the wall of partition, and made of Jewes and Gentiles all one, *Tostat. quaest. 16.* 2. As also wee are not of those Gentiles and nations, whom they had right to invade with warre, *Simler.*

QUEST. XLIX. What garment must be restored before the Sun set, which was taken to pledge, and why.

Vers. 26. *IF thou take thy neighbours raiment to pledge, &c.* 1. R. Salomonthus understandeth this text, that it is meant of the poore mans day garment, which must be restored untill the Sunne set, and then it might be fetcht againe until the morning, and so restored againe for the use of the day. But the text evidently sheweth, that this law speaketh of his night garment wherein he lieth or sleepeth. 2. Some doe understand it indifferently both of the day and night garment: that if it were used in the day, it should be restored in the morning, and taken againe at night: if it served for the night, it should be restored in the evening, and fetched againe in the morning, *Lyran*. *Simler*. And they presse the literall meaning of the words, *ghalbo hashemesh, usque venire solem*, till the Sunne come, which may be as well understood of the rising, as setting. But it is evident, that this phrase of the coming or entring of the Sunne, is used to signifie the setting or going downe of the Sunne, as *Iudg.* 19.17. And in other places: and beside, the letter of the text only speaketh of the night garment wherein hee sleepeth. And if it were his day garment, it had bin a trouble to the Creditor to fetch his pledge every evening, and to carrie it againe in the morning: for the poore debtor hauing but that one garment, could not goe and carrie it, being naked without it. It had beene also an inhumane thing for the debtor to be stripped and left naked in the fight of his Creditor. 3. I therefore here rather am^e of *Tostatus* judgement, that this place is only understood of the night garment: the day garment, if the poore man had but one, could not be taken to pledge at all, no more than the upper or nether mil-stone, *Deut.* 24.6. or any other necessarie thing which the poore man lived by: but if the debtor had two or more garments, then one of them might bee laid to pledge, and it needed not to be restored till the debt was paid. 4. *Cajetanus* thinketh, that this night garment was delivered every night, and restored againe in the morning: the debtor was to carrie it againe to his creditor. And R. *Salomongiveth* this reason, why the pledge was restored every day: to set forth the mercie of God, which daily forgiveth our sinnes: *Iosephus* addeth also, that by this meanes the debtor might better bee put in minde of his debt. But I rather subscribe to *Oleaster* here, that this raiment which was to be restored before the Sunne set, was not delivered againe, because the poore debtor had continually necessarie use of it. 5. This is not only meant of the covering which he wrappeth himselfe in by night, but of any other part of his bedding, as his couch, pillow, or such like: because there is the same reason of them all: they helpe to defend him from the cold of the night, *Gallas*. 6. And this law is made for the benefit of the poore: *Hic de paupere loquitur qui non habet nisi unam vestem, &c.* He speaketh here of the very poore man which hath but one garment, and cannot live without it, *Hugo de S. Victor*. 7. Two reasons are annexed: the one taken from common humanitie; it is his only covering: the other from the judgement of God, which the Lord at their crie will exercise upon such hard hearted Creditors, *Iunius*. A third reason is added, *Deuteronomie* 24.13. That the poore man having received his covering may blesse him.

QUEST. L. Who are understood here by gods, and why.

Vers. 28. *THou shalt not raile upon the gods.* 1. *Augustine* thinketh, that this place is to be understood according to that saying of S. *Paul*, *Though there bee that are called gods, whether in heaven or in earth, as there be many gods, and many Lords, 1 Cor.* 8.5. *addende, sicut sunt, deos intelligi voluit, qui digne <◇> dicuntur;** in adding *as there are, &c.* he would have understood such gods, which are worthily so called. And these gods which are worthily so called, he forbiddeth to be rayled on, *non iussisunt sacrificiis, &c.* *os honorare*, they are not bidden to honour them with sacrifices, &c. But the Apostle rather in this place understandeth the vaine idols of the Heathen, which in their blinde opinion were counted gods: not such to whom that name was worthily attributed: * as *Cyril* saith, *Vnde divinus Paulus, quod multi quidem <...> coel. et in terra ni. sunt, sed p. tius n. minantur;* Whereupon divine *Paul* saith, that there are many which are not indeed gods in heaven and in earth, but are so called. 2. Therefore by the name of gods, here is understood the Prince or Magistrate: as *Cyrill*... expoundeth, *Vt manifestam faceret dicti vim, subj. ngit stati...** That he might make manifest the sense of the word, he addeth presently, Neither speake evill of the Ruler of the people. Likewise *Gregorie* interpreteth, *Per*

dons, sublimes & sapientes viri intelliguntur, &c. By gods, high and wise men are understood▪^{*} as the Lord saith, he had made *Moses, Pharaohs* god.

So *Constantine*, when accusations were brought in against the Bishops, called them together, and burned before their face the libels of accusation, thus saying unto them: *Yee are gods, non dignum est ut nos iudicemus deos*: it is not meet that wee should judge the gods. 3. So our blessed Saviour expounded that place of the 82. *Psalme*, *I said yee are gods, hee calleth them gods, to whom the word of God was▪ Iob. 10.34.* Which is not to bee understood, (as *Calvin* well interpreteth) of the generall doctrine which is directed to all the sonnes of God, *sed de speciali dominandi mandato*, of the speciall charge of government. 4. By gods then here, and Rulers, are understood both Ecclesiasticall and Civill governours, as Saint *Paule* poundeth it, *Act. 23. Iun. Gregorie* applieth it only to Ecclesiasticall Governours: ^{*} but it comprehendeth also the Civill Rulers, as appeareth, *Psal. 82.1.* 5. They are called gods, *Tanquam imagines existentes ejus, &c.* Because they are as the image of him which is both the Son and God, *Cyrl. Quod ad universorum Iudicis imitationem▪ iudicia illis credita sunt*; Because judgement is committed unto them, wherein they imitate the universall Judge of all, *Theodoret. Inis relucet Majestas Dei, cujus vicem & nomen gerunt*; The Majestie of God shineth in them, in whose stead they are, and whose name they beare, *Gallas*. And so the Apostle calleth them the Ministers of God, *Rom. 13.* And they are so called, *Ne quid admittant quod deos dedecet, qui loco Dei sedent, &c.* That they should commit no thing unbecoming them, seeing they sit in Gods place, *Lippoman. Dei personam sustinent, tanquam legati & vicarii*; They sustaine the person of God, as his ambassadors, and vicegerents, *Calvin*.

QUEST. LI. Why the Magistrate is not to be reviled, and with what limitation this law is to bee understood.

Thou shalt not raile. 1. The word, *callal*, here used, signifieth properly to set at nought, or esteeme light by, and consequently to revile, because men contemne and despise those whom they speake evill of, *Oleaster*. They are then forbidden, first, to contemne or despise the Magistrates, then to speake evill of them. 2. And two things they are here warned of, not in secret to detract from them, nor openly to raile on them, *Tostat. quaest. 16.* Neither *in absentia, vel coram*, in their absence, or to their face, *Cajetan. 2.* And specially this law intendeth to restraine their insolencie, that are readie to speake evil of Magistrates▪ if they judge not according to their humour: and especially, malefactors are given to raile upon the Judge, when they are punished justly, *Lyran. 3.* They being then in Gods place, are to bee revered, and had in honor: because injurie cannot be done unto them, *Quin simul Deo inferatur*; But it must likewise be offered unto God, in whose place they are, *Marbach*. And hee that curseth them, in a manner curseth himselfe; because the Magistrate is the head of the people, whereof he is a member, or part, *Lyran. 4.* But though Magistrates must bee honored, they are not to bee adored: *Prohibiti sunt maledici, non jussi sunt sacrificiis honorari, &c.* Though they are forbidden to be evill spoken of, they are not bidden to be honored with sacrifices, or any such adoration, *August. quaest. 86. in Exod. 5.* And although they are not to be rayled upon, yet neither are they to be flattered in their sin: we must not thinke, *Honorem, quo praediti sunt, esse vitiorum integumentum*, That the honor which is yeilded unto them, is a veile or covering of their sin, ^{*} *Calvine. Dei nomen etiamsi falso quibusdam imponatur, &c.* The name of God, though it bee given falsely unto some Magistrates, yet is to bee honored, *Cyrl. 6.* But so farre are Magistrates to bee honored, and those terrene gods to bee admired, as they command nothing against the great God of heaven: *Praepositis obediendum vice Dei, sed non contra Deum*; We must obey them in Gods stead, but not against God, *Lippoman. 7.* As Princes are not to bee reviled, so yet they may bee soberly and discreetly admonished▪ not taunted, or checked, or malepertly rebuked.

Augustus was wont to say, *In libera civitate liberas esse linguas oportere*; That in a free city tongues ought to be free: But herein the lenitie of those Christian Emperours *Theodosius*, *Honorius*, *Arcadius*, was admirable, who would have them subject to no punishment which spake evill of them: for (say they) *Si ex levitate profectum est, contemnendum: si ex insanla, miseratione dignissimum; si ab injuria, remittendum*; If it come of lightnesse, it was to be contemned; if of madnesse, to be pitied; if of wrong, to be remitted, *Gallas*. 8. There is here no punishment set for him that should raile on the Magistrate: but seeing he that railed on his father and mother was to die for it, chap. 21.17. much more worthie of death was he which should curse the Prince, the father of the countrie, *Simler*.

QUEST. LII. Whether S. Paul transgressed this law, Act. 23. when hee called the high Priest painted wall: and whether in deed he did it of ignorance.

BUT here by the way somewhat would be added, concerning S. Pauls fact, in calling *Ananias* the high Priest, painted wall; and afterward being told that he reviled Gods high Priest, he excused himselfe by his ignorance, alleaging this text, Act. 23.4, 5. 1. Some here answer, that where he saith, *God shall smite thee thou white or painted wall*, that it was no imprecation, but a prediction, that God would punish him, *Genevens*. And in saying, *I knew not that he was the high Priest*, his meaning is, *Non se attendere debuisset quis ipse sit, &c.* That he was not to regard what he was, but what the Lord commanded him, *Marbach*. But if S. Paul had knowne him to be the high Priest, and yet had spoken evill of him, he had alleaged a text against himselfe: neither can any extraordinarie motion or instinct of the spirit be pretended, in stirring him up to doe an act against the law, for God is not contrarie to himselfe. 2. Some thinke that Paul speaketh *< in non-Latin alphabet >*, as it were in mockage, hee did see nothing in him worthie of the Priesthood, and therefore did not acknowledge him to be the high Priest, *Calvine*, *Gallas*. Or because the Priesthood was now determined, and abolished in Christ, that hee did usurpe upon an office that belonged not unto him. But this cannot stand neither: for if S. Paul had knowne him to be the high Priest,

though hee were an usurper, or unworthie that place, yet occupying that roome and place, hee would have revered him for his place sake, for even evill Magistrates are not to be deprived of that honor which belongeth to their office: as S. Paul said to *Festus*, who had objected, *Too much learning maketh thee mad, I am not mad, O noble Festus*: he giveth him his title of honour, though he were a partial Judge. And *Cyprian* to this purpose saith, **Quamvis in falsis & spoliatis Sacerdotibus, umbram tamen ipsam in aera Sacerdotalis nominis cogitans, dixit, &c.* Although in false Priests now spoiled, (and robbed of their place) yet he considering the vaine shadow of the verie Priests name, said, *I know not brethren, &c.* Hee saith that Paul revered the very shadow and shew of the Priestly authoritie in them. 3. Some thinke, that Paul revered his place, knowing him to be the high Priest, but taunted his person. But Paul could not have revered the place and Priesthood, but hee must needs also have given some honour to the man, *qui illo praeditus erat*, which bare that place and office, *Calvine*. 3. *Procopius* his opinion is this, *Paulus seipsum reprehendit, & colligit, cum liberi s invectus fuisset in summuni Pontificem*, Paul doth reprehend and reco|ver himselfe, having too freely inveighed against the high Priest. But S. Paul in this place railed not at all, for then he had offended against his owne doctrine, *Ephes. 4.29. Let no corrupt communication proceed out of your mouthes*. Though S. Paul had not knowne him to be the high Priest: yet hee was not to revile, nor speak evill of any. 5. *Iunius* opinion is, that Paul was utterly ignorant indeed that hee was the high Priest, *** because he was a stranger, and the high Priest was not discerned by his priestly apparell, but when he went into the Temple. *Iunius* further seemeth to thinke, that Paul did not know him so much as to be a Judge:

for the Tribune, or Captaine of the souldiers, was the chiefe in that assemblie, and the rest stood by on their feet. 6. But it appeareth that *Paul* knew him to sit as Judge, as hee saith, *Thou sittest to judge me according to the law, &c.* But in the rest I subscribe unto his judgement, that *Paul, non ironicè loquitur, sed simpliciter*; spake not ironically, but simplie and plainly, that he knew him not to be high Priest; and yet hee confesseth no error, for hee railed not at all: *Nam longe differt justa reprehensio à maledicta*, A just reprehension farre differeth from rayling, *Gallas*. There are then two parts of *Pauls* answer: for as they objected two things, that he railed, and that upon the high Priest; so he answereth to the latter part, excusing it by his ignorance, that hee knew him not to bee the high Priest: to the other hee also maketh answer out of his judgement and knowledge, denying that hee had railed: for hee knew well enough by the law, that no ruler of the people ought to bee railed upon: therefore S. *Paul* knowing him to sit as a Judge, though hee was utterly ignorant that he was the high Priest, had sinned against his owne knowledge, * if hee had railed upon him. So indeed, as *Cyprian* saith, *Nihil contumeliose locutus est adversus sacerdotem*, Hee spake nothing contumeliously against the high Priest, &c.

QUEST. LIII. What is understood here by abundance and licour.

Vers. 29. *Thine abundance, or plentie, and thy licour*. The Hebrew word signifieth teares. 1. Some by the word *melea, fulnesse*, understand wine, because it floweth abundantly: by the other word *dimah*, teares, oyle, because it is pressed forth by drops like unto teares, *Vatablus*. But in this sense the principall part of their fruits and increase should have beene omitted, namely their corne and other dry fruits. 2. Some by *fulnesse* understand the plentifull yeere; by teares the barren yeere: signifying that even then when they had the least increase, they should remember to pay their first fruits and oblations, *Cajetane*. But this seemeth too curious. 3. *Calvine* will have *plenitudinem*, fulnesse, taken *pro genere*, in generall for all kinde of increase: and teares to be referred to one speciall kinde, namely the licour. 4. But D. *Kimhi* his exposition is more currant, and R. *Salomona* greeth with him, whom *Lyranus* and *Iunius* follow: that by *fulnesse* wee are to understand the ripe drie fruits, and by teares the licour and moist fruits. And so the sense is perfect, comprehending all kinde of fruit that reneweth and increaseth. 5. The vulgar Latine readeth, *primitias & decimas, &c.* Thy first fruits and thy tithes thou shalt not defer to pay. But the sense is rather given than the words: for in the originall there is no mention either of tithes, or first fruits. The Chalde referreth it only to the first fruits of corne and wine, and the Septuagint likewise, so also *Iunius*. But it may generally be understood both of their first fruits and their tithes, because they were to offer both: and the words are generall, *Thine abundance and thy licour thou shalt not keepe backe, Oleaster*. 6. They must not deferre the offering of such things, *Non differatur debit pars in alterum annum*, The part which was due should not be put off till another yeere, *Cajetane*: but they should give willingly, readily, and with a cheerefull minde.

QUEST. LIV. Of the difference of first fruits and tithes.

First fruits and tithes, which were offered by the people under the old law, divers waies differed: 1. In respect of the end and use: * first fruits were offered, *ex speciali causa, in recognitionem divini benefici*, of a speciall cause, for the recognition or acknowledging of the divine benefit: as confessing that they receive all from the hands of God. As the people are taught in what manner they should offer their first fruits, when they were come into the land of Canaan, *Deut. 26.10. And now loe I have brought the first fruits of the land which thou, O Lord, hast given mee*. But the tithes were given to the Levites for their maintenance for their service in the Tabernacle, *Numb. 18.21*. 2. The first fruits were a kinde of oblation, because they were offered unto God. Sacrifices and oblations were thus distinguished: Sacrifices were they, *quando circa res Deo oblatas aliquid fit*, when somewhat was done about those things which were offered unto God: as when the beasts sacrificed were killed: but that was said properly to be an oblation, * when any thing was offered, *etiamsi nihil circa ipsum fiat*, although nothing be done unto it, beside the bare oblation: as when they offered bread or wine. Now first fruits were as an oblation

presented and offered unto God: but tithes were not properly oblations, *quia non immediate Deo, sed ministris divini cultus exhibentur, &c.* Because they are not immediatly yeelded unto God, but unto the ministers of the divine worship. 3. The first fruits were due onely to Aaron, and his sonnes the Priest, *Numb.* 18.13, 14. the tithes belonged unto the Levites, *ibid.* vers. 21. 4. The quantitie of the tithes was set and determined, which were the just tenth part: *Sed primitiva non erant speciali numero definita*: The first fruits were not defined of what special number they should be, but were left to the discretion of the offerer. Yet the Hebrewes have a certaine tradition, that they should not exceed the 40. part, nor be under the 60. part; as they doe gather thus: They were commanded in the offering of their first fruits to give unto their Priests the sixt part of an Ephah or Bath which contained three bushels, * for the Ephah was the tenth part of the Chomer, which contained thirtie bushels: the sixt part of the Ephah being about halfe a bushell, was just the 60. part of the Chomer, So *Hierome*.

QUEST. LV. Of the divers kinds of tithe.

NOW there were divers kinds of tithes, as they are thus observed by *Hierome*: 1. There was the tenth of all their increase, which was due unto the tribe of *Levi* from all the rest of the tribes, *Numb.* 18.21. 2. The Levites out of their tenths offered a tenth as an heave offering unto God, which was given to *Aaron*, and the rests of the Priests, *Numb.* 18.28. and this was called 〈 in non-Latin alphabet 〉, the second tenth. 3. There was another tithe, which every one divided and set a part in his barne, to eat when they went up to *Jerusalem*, wherewith they made merrie both they and their houshold, and invited the Priests and Levites thereunto: this tenth part, if the way were too long, they might turne into money, and bestow it as they thought good when they came to *Jerusalem*, *Deut.* 14. vers. 23, 24. 4. There was beside all these a fourth kinde of tithe, *quæ pauperibus recondebant, &c.* which they laid up for the poore: they were called 〈 in non-Latin alphabet 〉, the poores tithe: these tithes were laid up every three yeares, and they were for the poore *Levites*, for the stranger, fatherlesse and widow, *Deut.* 14.26. *Hierom. ibid.*

QUEST. LVI. Reasons why tithes ought to be payed.

Thou shalt not keepe backe, or deferre to give. 1. *Si tardius dare peccatum est, quanto magis non dedisse?* If to be slacke in giving be a sinne, much more not to give at all, *Augustin.* 2. Tithes therefore are to be rendred, thereby to acknowledge God to be the giver and author of all good things which we receive: *Consideret quia omnia Dei sunt, per quæ vivit, sive terra, sive flumina, sive semina*; Let man consider that all is Gods, whereby he liveth, whether it be the earth, the flouds, or seed, * *Augustin. ibid.* So also *Tostatus*. By giving first fruits and tithes of all things, *Protestamur Deum esse qui ista nutriverit, &c.* We professe that it is God who hath nourished the fruits of the earth, by giving raine in due season, *quaest.* 18.3. *Decimæ sunt tributa gentium animarum: redde ergo tributa pauperibus, offer libamina Sacerdotibus, &c.* Tithes are the tributes of hungrie and penurious soules: render therefore the tribute to the poore, bring offrings unto the Priests, *Augustin.* Tithes are given for the maintenance and sustentation of the Ministers of Gods service: which if they be withdrawne, the Ministers of God should be pinched with want, and so the service of God be neglected. 4. Another reason is taken from the equitie, and easinesse of this precept, that whereas God, in regard that all commeth from him, might have required nine parts, and given to the owner the tenth, because all is his; the ground, the raine, the seed, the sunne: yet hee hath dealt most liberally in contenting himselfe, onely to receive the tenth: *Quid faceres, si novem partibus sibi sumptis, decimam tibi reliquisset?* What wouldest thou have done, if he had taken nine parts to himselfe, and left onely the tenth for thee? 5. Further, the paying of the tenth, as God hath appointed, is a meanes to procure Gods blessing: as *Exod.* 30.12. *Every one shall give a redemption of his life, &c. that there be no plague among them, &c. Non solu*••

abundantiam fructuum recipies, sed etiam sanitatem corporis consequeris, &c. Thou shalt not onely receive abundance of increase, but health also of bodie, &c. *Quare per avaritiam duplici te benedictione fraudas:* Wherefore thou by thy covetousnesse doest defraud thy selfe of a double benefit, *August. ibid. 6.* The withholding of tithes and duties commanded by God, is a meanes to procure Gods curse upon the earth: as the Lord saith by his Prophet, *I will send a curse upon you, and will curse your blessings, &c. Behold, I will corrupt your seed, and cast dung upon your faces, &c. and yee shall know that I have sent this commandment unto you, * that my covenant which I made with Levi might stand, &c.* Upon which words Hierome thus writeth, *Quia mihi non reddidistis decimas & primitias, ideo in penuria & fame maledicti estis:* Because ye have not rendred unto me tithes and first fruits, * there|fore are ye cursed with penurie and famine. *Augustine* also, *Si tu illi decimam non dederis, ut tu ad decimam revoceris, &c.* This is just with God, that if thou pay not the tenth, thou shalt thy selfe be brought to the tenth, &c. *Novem tibi partes retractae sunt, quia decimam dare noluisti, &c.* Nine parts are taken from thee, because thou wouldest not pay the tenth: *Dabis impio militi, quod non vis dare sacerdoti, &c.* Thou shalt give to the wicked souldier, that which thou wilt not give to the devout Priest, &c. That is, either by unseasonable weather, or by the invasion or spoile of the enemy, or by some meanes or other thou shalt lose thy wonted increase.

QUEST. LVII. Whether this law be understood of the redemption of the first borne, or of their consecration to Gods service.

Vers. 30. *The first borne of thy sonnes shalt thou give me.* 1. *Osiander*, with some others, understandeth this of redeeming the first borne with money, as before, *chap. 13.13.* they are bid to buy out

Page 434

their first borne. But if this law intended the redemption of the first borne onely, then it had beene law|full for them presently to redeeme their first borne: but so was it not, for then there should have beene no Ministers for the service of God: for the Levites came not into the place of the first borne untill the second yeare, the first moneth of their departure out of Egypt: therefore untill that time the first borne were not to be redeemed: but after this law published, which was in the third moneth of the first yeare, not long after the Morall law was delivered, the first borne sacrificed still, *chap. 24.5.* and therefore were not as yet redeemed. 2. Therefore the law of redeeming the first borne is not here onely insinuated, but that they should be also consecrate unto the service of God: *Non intelligitur lex de redemptione primo genitorum, sed de applicatione ad Deum:* The law is not understood of the redemption of the first borne, but of their applying unto the service of God, untill the separation and division of the Leviticall tribe, and then to be redeemed with money. So by this law is confirmed that ancient custome which of a long time continued among the people of God, that the first borne should be the Priests and sacrificers. Though in the first age of the world this distinction was not brought in, but they indifferently sacrificed, as well the first borne as others, as we reade of *Caine* and *Abel*, *Tostat. quaest. 18. 3.* This law of the first borne is more at large set forth, *chap. 13.* but here repeated, *ut hominum socordiam excuteret, &c.* to shake off their drowsinesse and negligence, and to stirre them up to a diligent observation of the law, *Gallas.* And now by a solemne law, that is enacted which was given onely in precept before, *Simler. 4.* *Augustins* distinction may here bee received, betweene 〈 in non-Latin alphabet 〉, the first borne, which are understood to have beene either of men or beasts 〈 in non-Latin alphabet 〉, * the first fruits of their grounds, and 〈 in non-Latin alphabet 〉, which were the first of the fruits, *sed jam redactis de agro*, but now brought out of the field: as of their dore, flower, and such like.

QUEST. LVIII. Why the first borne of cattell were not to be offred before the eighth day.

Vers. 30. *SEven dayes shall it be with his damme.* 1. Whereas it is said before, *Likewise shalt thou doe with thine oxen, &c.* R. *Salomon* thinketh that as the first borne of men were not to be redeemed till after 30. dayes, at the time of the purification: so the first borne of the oxen should be kept 30. dayes with the owner, and of sheepe 50. dayes, before they were offred unto God: And this terme of seven dayes is not limited (saith he) for the first borne, but for other sacrifices which the Priests should not offer before the eighth day. *Contra.* But this word *likewise*, onely signifieth that they should offer the first borne of their cattell, as before it is said of their sonnes: it cannot have any such reference to any such terme, because there was none mentioned before: and why was not the terme of eight dayes as well to hold in the oblation of the first borne as in other sacrifices? 2. *Oleaster* is of a contrarie opinion, that these eight dayes are limited as well for the first borne of men as of cattell. But it is unlike and without all probabilitie, that the first borne of children should be taken from their mothers upon the eighth day. 3. Therefore this precept concerneth onely the first borne of cattell, that because they were weake and of an imperfect substance, till the eighth day they should not offer that, *cujus nullus usus inter homines*, whereof there was no use among men, *Gallas*. 4. It was not necessarie that precisely upon the eighth day it should be offred unto God: but that not before the eighth day, at any time after the eighth day it might, *Tostat. quaest. 18.* 5. As in the offering of the first fruits, the law provideth they should use no delay, nor bee slacke to pay them, because it might bee an advantage to the owner: so here order is taken that they should not make too great haste in offering the first borne of their cattell, to be rid of them the sooner, *Simler*.

QUEST. LIX. Of the meaning of this law, whether it were mysticall, morall, or historicall.

1. Some thinke that the eighth day is prescribed for the oblation of their first borne, because that day was appointed also for circumcision, *Calvin*. 2. Some, to prefigure the institution of the Lords day, which should succeed the legall Sabbath upon the eighth day, *Pelarg*. 3. *Rabanus* maketh this mysticall application; that as the first borne was kept seven dayes with the damme, and presented the eighth: so *oportet nos in praesenti tempore, &c. honorum operum primogenita elaborare, &c.* so we should in this present time of the world labour out the first borne of our good works, untill we shall bee presented at the resurrection, which is as it were the eighth day, before the tribunall of Christ. 4. *Lippoman* doth thus morally applie it: *Nihil Deo offerendum, nisi integrum & perfectum*: Nothing must be offered unto God, but that which is entire and perfect. 5. But the end and use onely was historicall: that the first borne should not bee presented unto God before the eighth day, because they were yet unfit for any service, *Marbach. Quia talia animalia erant quasi abortiva, nondum plenae consistentiae propter teneritudinem*: Because such yong beasts were yet but as abortive fruit,^{*} not well consisting or put together because of their tendernes, *Thomas*.

QUEST. LX. Why they are forbidden to eat flesh torne of beasts.

Vers. 31. *NEither shall yee eat any flesh that is torne, &c.* 1. As well that which was rent and torne of any beast, cleane or uncleane, as if it were goared of an oxe, was not to bee eaten, because the bloud was in it: as also that which was tasted before and eaten by any uncleane beast: as the Latine readeth, *praegustata*, if it were tasted before, because an uncleane beast had touched it, and so made it un|cleane, *Simler; Tostatus*. 2. Not onely that part of the flesh which was so torne, but all the whole carcase was to be refused, *Lyranus*. Such were fowles and beasts taken in hawking or hunting, *Tostatus*. 3. And not onely that which was torne, and thereof died, but if it after lived, and were killed by themselves, yet because it was torne of beasts, it was uncleane: unlesse the beast so torne lived to recover that hurt, and

and Anabaptists: for although the Lord had chosen Israel out of all the nations of the world, to bee an holy people to himselfe, yet he did foresee that many would depart from his law, and therefore appoin|teth divers kinds of punishment for the offenders, *Pelarg*.

5. Places of controversie.

1. *Confut.* Against the Anabaptisticall communitie.

Vers. 1. *IF any man steale an oxe, &c. he shall restore five oxen, &c.* This law doth evidently convince the Anabaptists of error, who would bring in a communitie of goods: for if it were Gods will that all things should be common among men, then were it no sinne to steale, nay there could be no theft at all committed, seeing then no man could take any thing, wherein he had not as good an interest as another, *Osta•d*. Neither was this onely *Moseslaw*, that they should not steale; but the doctrine of the Gospell also forbiddeth all kinde of theft and stealing, *Ephes. 4.28. Let him that stole, steale no more, but <◇> labour, &c.*

2. *Confut.* A theefe by his deserved death, doth not satisfie for the punishment of his sinne.

Vers. 2. *IF hee bee smitten that he die. Lippoman* speaking of the capitall punishment of theft: that although it doe not satisfie for sinne before God, yet, *expiat eo supplicio <◇> temporales, quan|missa culpa, & reat•• p•nae aeternae, re•anent ex•lvendae, &c.* It doth expiate or redeeme those temporall paines, which after the fault pardoned, and the guilt of eternall death, remaine in Gods justice to bee paid, &c. *Contra.* This his assertion is grounded upon an error: for where God forgiveth sinne, he per|fitly forgiveth both the sinne, and the punishment thereto belonging: As he saith by his Prophet, *I will forgive their iniquitie, and remember their sinnes no more, Ierem. 31.34.* But if there remaine any temporall punishment still after forgiveness, then are the sinnes yet remembred, because they are punished. Indeed after remission obtained some chastisements remaine: But as *Chrysostom* well saith, God doth it, *Non de peccato sumons supplicium, * sed ad facuranos corrigens*, not taking punishment for our sinne, but correcting us for our amendment afterward, &c. The theefe then by his death doth not satisfie before God, either for his sinne, or the punishment thereof temporall or eternall: but onely satisfieth the politike law, and giveth satisfaction unto men, by his evill example offended. His sinne, together with the punishment, is not otherwise pardoned, than by faith in Christ.

3. *Confut.* Against the Romanists, that abridge the power and libertie of the parents in marriage of their children.

Vers. 17. *IF her Father refuse to give her, &c.* This law giveth absolute power unto the father, to rati|fie his daughters marriage by consenting unto it, or by dissenting to breake it off: which sheweth what injurie is offred unto this libertie and right of parents, by the practice of the Romish Church, *quae conjugia sine ullo parentum consensu inita probet*, which ratifieth marriages contracted, and bel|gun without consent of parents, *Gallas*. And *Oleaster* a writer of their owne hereupon inferreth thus, *Est que hic non parvum argumentum ad probandum, &c.* Here is no small argument to prove, that libertie unto marriage doth not altogether by the law of nature agree unto the same, nor yet to enter into religion, &c. But it is an ordinarie thing with the Romanists both to marrie children without consent of their parents, and to thrust them into Monasteries. See more hereof elsewhere.*

4. *Confut.* Against Idolatrie.

Vers. 20. *HE that offreth unto any gods but unto the Lord onely, &c.* This is an evident place to con|vince all Idolaters of great impietie: for they in bowing and kneeling unto Idols, censing

before them, and making their prayers looking toward them, doe apparently offer unto others, than unto God onely. *Tostatus* one of their owne, thus writeth upon this text, *Non solum si immolet eis, sed etiam si faciat alia pertinentia ad cultum divinum, * ut si flectat genua coram eis, &c.* Not onely he which sacrificeth unto Idols, but doth other things belonging to the divine worship, as if he bow the knee before them, &c. was to be slaine. *Cyprian* hereof thus excellently writeth, *Quid ante inepta simulachra & sigme••taterr•nae captivum corpus incurvas? * rectum te Deus fecit, &c.* Why doest thou bow thy captive bodie before foo|lish images and terrene fictions? God hath made thee upright, &c. looke up to heaven: *Quid te in lapsum mortis cum Serpente, quem colis, sternis?* What doest thou prostrate thy selfe with the Serpent, whom thou worshippest, into this deadly fall? &c. More hereof see elsewhere.

5. *Confut.* Against those which either hold tithes not to be due by the word of God, or challenge them by the ceremoniall law.

Vers. 29▪ *THine abundance and thy li••ur, &c.* This may be understood as well of the tithes as first fruits which arise of the fruits and increase of the earth, whether they be drie or moist. Concer|ning then the law of tithes, there was in the paiment thereof a treble right, *Partim erat morale*, it was partly morall and naturall, for that the people should allow necessarie maintenance unto those, *qui divine cultu ad salutem populi ministrabant*, which ministred for the salvation of the people in the divine wor|ship, even naturall reason teacheth. As even among the Heathen the publike ministers were publicly maintained, as souldiers, and such like, whereupon the Apostle saith, *Quie militat propriis stipendi•?*

Who goeth a warfare of his owne charge? *Partim erat judiciale, quantum ad determinationem decimae partis, &c.* It was partly judicall, in the determination of the tenth part: that whereas the tribe of *Levi* being the twelfth tribe, was consecrated to the service of the Tabernacle, who had no possessions, as the other tribes; it was thought reasonable that the other eleven tribes should give unto them the tenth part of their fruits and increase, that there might be some equalitie: that although the tribe of *Levi* were not the full tenth part of Israel, yet the tenth of the profits was granted unto them, *ut honorabilius viverent*, that they might be maintained more honourably: & *quia aliqui per negligentiam transgressores futuri erant*, and to make amends for them which should transgresse herein of negligence. So *Thomas*. * There was beside a ceremoniall respect in the paiment of tithes, because they were then due for the ceremoniall service, and externall sacrifice of the Tabernacle: and in respect of the necessitie of the law of tithes, that the Levites were to be maintained thereby, and by no other meanes or way. In both which respects the law of tithes touching the ceremonie, is not in force now, nor yet as it was a judicall constitution: but in respect of the equitie thereof and morall part, it ought still to remaine. Here then we dissent first from them which thinke the law of tithes was altogether a ceremonie, and so bindeth not now: which seemeth to be the opinion of *Gallasius*: *Non jubemur jam fruges, &c. pastoribus pro munere offerre*: Wee are not commanded now to offer our fruits to the Pastors for a gift, &c. for this is contrarie to the Apostle, *Ga|lath. 6.6. Let him that is taught in the word make him that hath taught him partaker of all his goods.* If of all his goods, how is he not to yeeld unto him of his very fruits and increase?

Secondly, the opinion of the Rhemists is likewise to be refused, which hold the paiment of the very tenth a naturall dutie, and so not to be altered: for if this were so, it were not lawfull by any other meanes equivalent to tithes, by contribution or otherwise to provide for the maintenance of the Ministers: for being a naturall dutie it ought not to bee changed. But in *S. Pauls* time the Pastors and Churches were provided for otherwise than by tithes, as by liberall benevolence and

contribution, for the which he com|mendeth the Macedonians for their bountie that wayes, 2 *Cor.* 8.2.

The Rhemists also have another assertion: that tithes are due to the Priesthood of the new Testament: whereas they are not now challenged in the right or respect of any externall sacrifice,* or sacrificing Priest|hood, which hath no institution in the new Testament, which acknowledgeth Christ onely a Priest for ever after the order of *Melchisedech*; but in regard of the word preached, and other ministeriall duties and sowing of spirituall things, 1 *Cor.* 9.11.

Thirdly, the opinion of the Canonists, that the tithes are precisely due, *jure divino*, by the divine law, is confuted by *Bellarmino*: for then all those Churches should transgresse God• ordinance, which have brought in any other ordinance (so it be equivalent to tithes) for the maintenance of the Ministers of the Gospell, otherwise than by tithes.


Fourthly, neither yet can I altogether subscribe unto the opinion of *Thomas*, that saith, *Determinatio decimae partis est solvenda autoritate Ecclesiae*: That the determinate tenth part is now in the time of the new law payable by the authoritie of the Church, &c. But it may safely be affirmed, that tithes are due *jure divino*, by the divine law, and by the word of God, and not onely commanded by the constitution of the Church: first, *negative*, negatively tithes are so due simply and absolutely: that is, that none have right unto tithes but the Pastors and Ministers of the Gospell: but what is once consecrated truly to religi|ous uses, ought so to continue. Secondly, affirmatively also this assertion is true: though *primaria*, now directly and precisely the tenth part is not now exacted by the law of the Gospell: yet *secundaria*, &c. *ex consequenti*, secondarily and by good consequent, tithes are now due by the word of God, not onely in generall that Ministers should bee maintained, but in regard of that particular proportion of the tenth at the least: for the liberall and sufficient maintenance of the spirituall Ministers, is grounded upon the law of God and nature: and who can be a better Judge of this sufficiencie than God himselfe? who first in his wisdome did set this proportion of the tenth, in the fittest allowance for his Ministers: so that whoso|ever should innovate this orde• as thinking some other course to be more convenient, should seeme there|in to make himselfe wiser than God. But for the further discussing of this matter,* I likewise referre the Reader to the former place.

6. *Controv.* Of the Lenten fast.

ANd because mention is here made of tenths, I will adde one word of that curious observation which *Lippoman* hath out of the collections of the Fathers, concerning the Lenten fast, which they would have warranted by this law of tithes: because the whole yeare consisting of 365. dayes, the full tenth here|of ariseth to 36. dayes, the time of the Lenten fast. So also *Bellarmino* maketh this one of the reasons of their Lenten fast.*

Contra 1. But this account agreeth not with the time of Lent, which continueth six weeks full, and foure dayes, beginning at Ash wednesday, which is the first day of Lent, which in all make 46. dayes: if they abate the Lords dayes for the six weeks, there yet remaine 40. dayes: if they will have the saturdayes also abated, there will bee then but 34. dayes left: so no wayes can they make these accounts to agree. 2. They would shew themselves herein wiser than God, who did appoint his holy dayes by sevens, not by tennes▪ 3. The Lenten fast then 〈◇〉 now observed, not as a spirituall tenth of time in respect of any religious use, but as a politicall i•erdiction and time of restraint for the good of the Com|mon-wealth.

7. *Controv.* Against free will in good works.

Vers. 29. *The first borne of thy sonnes, &c.* Isidore hath here a good observation: *Spiritualiter*  *principia honorum operum ostendunt, &c.* Spiritually the first borne doe shew the begin[n]ing of good works: by this the Lord sheweth, *bona voluntatem, &c. ad ipsius gratiam pertinere*, that a good will which goeth before the worke belongeth unto his grace: against the Pelagians, who ascribe the beginning of good works to their owne free will.

6. Morall observations.

1. *Observ.* To be faithfull in the graces and gifts of the spirit committed to us.

Vers. 7. *If a man deliver to his neighbour money, or stuffe to keepe, &c.* As God would have his people to be faithfull in keeping, and restoring such things as were committed to their trust, so much more should we shew our faithfulness in these things, *quae ipse apud nos deponit*, which he committeth unto our trust and credence, as in using well to his glorie the gifts and graces which we have received, as S. Paul saith to *Timothie*, *That worthie thing which was committed unto thee, keepe through the holy Ghost*, 2 Tim. 1.14. *Marbach*. This also may be applied unto that care and faithfulness which Pastors ought to shew in diligent feeding of the Lords flocke committed unto them, *Simler*.

2. *Observ.* Experience of misery causeth us to pittie the miserable.

Vers. 21. *For ye were strangers.* *Optima pietatis magistra, experta indigentia, &c.* Our owne experience of want and necessitie, is the best instructor and teacher of mercie, *Oleaster*. They then which have beene in miserie themselves, and know not how to pitie others in the like case, shew themselves to be of a vile nature, and of an hard and cruell disposition: the Scripture saith of Christ himselfe, *In that hee suffred, and was tempted, he is able to succour them that are tempted*, Heb. 2.18.

3. *Observ.* Against cruell Creditors that keepe their debtors in prison.

Vers. 27. *For it is his covering onely.* If the law judge it a cruell thing, to take a mans covering for a pledge which should keepe him from the cold of the night: how much doth their crueltie exceed, which cast their poore debtors into prison, there to lie in cold iron, naked and hungrie without comfort, *Simler*. Which hard dealing is reproved in the parable, in him that cast his fellow servant in prison for debt, not to come out thence till he had paid it, *Matth.* 18.30.

CHAP. XXIII.

1. The Method and Argument.

T Here are two parts of this Chapter. 1. Certaine lawes are propounded: first, Civill, to vers. 10. then Ecclesiasticall, from thence to vers. 19. 2. Then followeth a generall exhortation to obedience to Gods Commandements, thence to the end of the Chapter. The Civill lawes are of two sorts, either generall, concerning all sorts of men, to vers. 6. or speciall, touching the office of Judges, vers. 6. to 10. The generall likewise are either of particular politicke duties, namely these foure: 1. Not to receive a false rumour. 2. Not to be a false witnesse. 3. Not to follow a multitude to pervert the truth. 4. Not to be partiall in an unjust commiseration toward the poore in his cause, vers. 3. either of the generall duties of charitie, as what is to be done toward ones enemies oxe or asse, being found going astray, or lying under his burthen, vers. 4, 5.

The speciall lawes concerning a Judge, are these: 1. Not to overthrow a poore mans right, vers. 6. 2. Not to heare a false matter. 3. Not to condemne the innocent, vers. 7. 4. Not to receive rewards, vers. 8. nor to oppresse strangers, vers. 9.

The Ecclesiasticall lawes follow of two sorts. 1. Concerning the festivall times: 1. Of the yeare of rest, *vers.* 10▪ 1. 2. Of the day of rest, *vers.* 12. 3. Of the three feasts of the yeare, to *vers.* 17. 2. Then follow certaine lawes belonging to the service of God: 1. Of their appearing before God: 2. Of leavened bread: 3. Of the fat of the sacrifices: 4. Of the first fruits: 5. Of not •••thing the kid in the dammes milke, to *vers.* 19.

The second part containeth an exhortation to obedience. 1. Concerning their state present, that they should be obedient to the Angell which conducted them, which was Christ Jesus, with two reasons there|of: 1. From the feare of those judgements, and revenge which the Angell should otherwise take of them, *vers.*▪ 21. 2. From the benefits, which he should procure for them, if they did obey, *vers.* 22.23.

2. Then he sheweth how they should walke in the service of God afterward, when they were come in|to the land of Canaan; and root out all Idolatrie, *vers.* 24. which exhortation is strengthened with divers promises: 1. Of plentie: 2. Of health: 3. Of fruitfull <◇> . 4. Of the casting out of their enemies before them, with the meanes whereby, *vers.* 28. and the manner how, by little and little, *vers.* 29, 30. 5. Of the dilating of their borders, *vers.* 31. with removing two impediments thereof, the making of covenant with the Canaanites, and suffering of them to dwell among them.

Page 439

2. The divers readings.

Vers. 1. *Thou shalt not carrie a false report.* I.A. better than, *thou shalt not receive.* L.S.V.G.P.G. *nasha*,* signifieth the first rather here, because in that sense, as well the author as reporter of a false tale is here relproved: as, *Thou shalt not have to doe with any false report.* B.

Vers. 2. *Thou shalt not follow the mightie.* I. So *Oleaster*: better than, *the many or the multitude*.* B. G. *cum caeter. rabbius*, signifieth both the mightie, and many: the first rather, because of the opposite part in the next verse, *dal*, the poore, which is set against the mightie.

Vers. 5. *Thou shalt put it downe with it.* I. better than, *wilt thou leave it with him?** V. A. with an inter|rogation: for lawes use not to be set forth interrogatively: or *thou shalt helpe him up with it.* B. G. *cum c•ter.* the word *ghazab*, signifieth to leave, lay aside, not to helpe: so also *Oleaster*. See the question fol|lowing upon this verse.

Vers. 8. *Gifts blind the seeing.* B.V.A.P.I.S. better than, *the wise.* L.C.G. the word is, *pikechim*,* the seeing, that is, the wise; that is the sense, but not the interpretation.

Vers. 24. *Thou shalt not bow thee downe to their gods.* I. A. P. better than, *bow downe to, &c.** for the verbe is in *hithpael*, or than, *thou shalt not worship their gods, or idols.* V.L. *cum cater.* for *shacah*, signifieth to bow downe, and the preposition, •. *lamed*, signifieth to.

3. Questions discussed.

QUEST. I. Of raysing or reporting false tales.

Vers. 1. *THou shalt not report a false tale.* 1. Some doe read, *Thou shalt not receive*, because the word *nasha*, doth as well signifie to beare and sustaine, as raise and lift up. So read the Chaldee, Septuagint, Latine, with others: *Oleaster*, *Lyranus*. Calvin also and *Simlerus*, doe preferre this sense. But it is better translated, *Thou shalt not raise a false tale, Iun.* As the like law is given, *Levit.* 19.16. *Thou shalt not walke about with tales*: and this generally comprehendeth, as well the first author of a false report, as the bearer and carier: and so *Lippoman* also interpreteth well,

Non si• *author falsi rumeris, aut fingas in cerdo, &c.* Be not the author of a false report, or faine it in thine heart, &c. 2. Some doe referre it to the person of the Judge; that he should not punish any, because of an evill report spread of him, *Osi/ander*. Or, *Vt non audiat una pars in absentia alterius, &c.* That one part should not be heard in the absence of another: for commonly then many tales are devised, *Lyran*. Or, that the Judge should not give care to the accuser, before he have heard the partie accused also, *Borrh*. Or, this some make to be the meaining, *Non suscipias vocem testium, quos scis mentiri*; Receive not the voice of witnesses, whom thou knowest to lie, *Tostat. quaest.* 1. But it is better generally understood of all, as well private men as Judges: *Vetat falsum rumorem de ullo homine, vel spargi, vel admitti*; It forbiddeth any false rumour to be spread of any, or admitted, *Gallas. Praecipue tamen. lex haec ad judicia pertinet*, And yet principally this law belongeth to judgements, *Simler*. because false reports may there doe most harme: yet because it is also a fault in pri|vate men, to raise false reports, and to be too credulous to beleieve them, it is better here to retaine a ge|nerall sense.

QUEST. II. What it is to put to the hand to be a false witsnesse.

NEither shalt put thy hand with the wicked to be a false witsnesse. 1. *Calvins*joyneth this to the former clause, and saith, they are here understood to be false witnesses, *qui proximos traducunt*, which joine their hand with the wicked in traducing of their neighbours. So also *Oleaster*. But the manner of the phrase here used, *of putting to the hand*, that is, of binding and combining themselves, importeth a greater matter, than onely in carying or spreading of a false report. 2. Some referring this law unto publike testi|monie in judgement, understand it of the person of the Judge, that he should not be a meane to procure false witnesses: as the Elders of the Citie, to whom *Iez•bel* sent, did against *Naboth*, *R. Salomon, Mar|bach*. But the words, *In being a false witsnesse*, (which is more than procuring) will not beare that sense. 3. Some by putting to the hand, understand, *thou shalt not sweare*, to be a false witsnesse, because they used to *lift* up their hand, when they did sweare, *Lyran. Tostat*. But this doth make the sense too particular: for what if he doe not sweare, but onely promise or give his hand to be a false witsnesse? it is directly against this law: therefore, *by putting the hand*, is signified hee shall not aid or assist him, he shall not consociate himselfe, *vel conferre operam*, or promise his helpe, or consent unto evill, *Iun.* 4. And withall, here is for|bidden that wicked confederacie and mutuall ayding one of another in bearing false witsnesse: as it is a common practice, *Da mihi mutuum testimonium*, Witsnesse for me, and I will bee witsnesse for thee, *Gallas*. 5. And two things are forbidden: *Non adjuvabis causam improbi falso testimonio, &c.* Thou shalt not helpe the cause of the wicked by a false testimonie, not make a covenant with him, to doe it for him, *Lippoma*•.

QUEST. III. How great a sinne it is to be a false witsnesse.

Vers. 2. *TO be a false witsnesse.* 1. *Falsum testimonium habet tripliceus deformitatem*▪ A false testimonie hath: a threefold deformitie: *ex perjurie*, first by perjurie, because witnesses are not admitted but upon their oath: *ali*• 〈...〉 *justitiae*, another way by violating of justice: *tertio ex ipsa fal|tate*, thirdly by the falsenesse of his testimonie, *Thomas*. * These three evils and mischiefes then do accom|panie

a false witsnesse, perjurie, injustice, falsenesse and lying. 2. And in three other respects, is this sinne of false witsnesse bearing, odious and abominable: 1. In respect of the author thereof, who is the divell, for when he telleth a lie he speaketh of his owne. 2. The inconveniences are great which ensue, the per|verting of justice, and the condemning of the innocent. 3. There is also, *nominis divini contaminatio*, the polluting and prophaning of the name of God, *Borrh*.

QUEST. IV. Whether in this law we are to understand the mightie, or the many.

Vers. 2. *THou shalt not follow the mightie.* 1. The most doe read, *many*, or, the *multitude*, as before is shewed in the divers readings: and they make two parts of this law, the first to concerne all in •enerall, that they shall not follow a multitude to doe evill: the second, Judges in particular, not to foll•ow a multitude in judgement, *Cajetan*, *Oleaster*. Whether it be to respect the multitude of the parties •riends, that sentence is to be given upon, *Marbach*. or the multitude of Judges, that consent in a wrong judgement, *Simler*. And then the meaning is, that in neither case a multitude is to be followed: *si •it manifestè iniquum vel falsum*, if it be manifestly false or unjust which the multitude holdeth: for if it be *manifeste verum*, either manifestly true, *vel dubium*, or doubtfull, which many doe affirme, one must not of singularity depart from their judgement, *Tostat. quaest.* 2.

2. Some in the former clause interpret, *rabbim*, *many*, *Thou shalt not follow many to doe evill*: but in the other branch of the law, they understand it not of the quantitie and number, but of the qualitie, *neither decline after the mightie*, &c. that is, where there are many Judges to give sentence, the inferiour should not be overruled by the opinion of the Superiour Judges and mightie: and therefore among the Jewes this wise course was used, in giving of sentence in the assemblie of Judges, that the punies and inferiour Judges should deliver their opinion first, lest if the greatest began, the other might bee swayed by them: this is also the use among the Divines in the Vniversitie of Paris, the Juniors and Inferiours begin first, *Lyrans*. This also is the honourable use of the Star-chamber with us.

3. But seeing the same word, *rabbim*, is used in both sentences, it is taken in the same sense in both places, and is better interpreted, *the mightie*, than, *the many*, for these reasons: 1. Because of the opposi|tion of the poore man, in the next verse: the *mightie* and the *poore* are better compared and set toge|ther, than the *many* and the *poore*. 2. So *Levit.* 19.15. *gadol*, the great, and *dal*, the poore, are set one against the other, that neither the one nor the other should be respected in judgement. 3. This interpretation of the *mightie*, comprehendeth also the other, whether they be mightie in number, or in power, *Iun*.

4. And as respect is not to bee had of the multitude, so neither of the *paucitie* and fewnesse: as the Donatists in times past, and the Anabaptists in these dayes doe brag of their small number, as therefore the best, *Gallas*.

QUEST. V. How the poore is not to be esteemed in judgement.

Vers. 3. *THou shalt not esteeme a poore man*, &c. 1. The word *hadar*;signifieth honour, beautie, comeli|nesse. *Prohibet blandis sermonibus ornari causam pauperis*; He forbiddeth that the poore mans cause should be set forth with glosing words, and so be made better than it is, *Cajetan*, *Oleaster*. Therefore *Aristotle* giveth a good rule, that in matters of judgement, *causa simplicibus sermonibus propeneuda erat*, that the cause should be laid forth,* and opened in simple and plaine speeches, not in eloquent, passionate, or affected words. 2. And as passions may be procured in Judges by speech, so also by the sight of the persons, as if when the poore suiter lamenteth and complaineth, and appeare to be very miserable, though he say nothing, *Tostat. quaest.* 3. 3. The word *dal* signifieth not onely one which is poore in substance, but any other kinde of way: as they which are sicke and pined away, are called, *dallim*, as *Ammon* was thus poore, and pined with love toward *Thamar*, 2 *Sam.* 13. *Oleaster*. So not onely the poore, but all other miserable and forlorne persons are here understood, as the widow, fatherlesse, strangers and such like, *Tostat. quaest.* 3. 4. Simplicie it is not forbidden to respect a poore man, but in his cause: in matter of judge|ment, nothing must be done, either for rich or poore, *praeter merita causae*, beside the merit and desert of the cause, *Tostat. Cum agitur paupertas, sublevandus est*; When his povertie is pleaded, the poore is to be helped: *Cum agitur jus publicum, deponenda est persona pauperis*; When the publike right is in question, the poore person must be laid aside, *Borrh.* 5.

And the reason is, because it is better *præhonorare veritatem*, to preferre and more honour the truth, *Lyranus*. 6. Although it be not often seene, that a poore man is preferred before a rich in his cause: yet sometime it falleth out, *ut ambitio impellat Iudicem*, &c. that the Judge through ambition, that he may be spoken of, will respect the poore: & *major interdum est pauperum audacia, & temeritas*, &c. and sometime the poore are more bold, rash, and readie to move suits than the rich, *Calvin*. And therefore this law provideth for such clamorous poore.

QUEST. VI. How persons are accepted in judgement, and how farre the poore may be respected.

IN his cause, &c. 1. The person of the poore is not to be accepted in regard of his cause depending in judgement. Persons are accepted two wayes in judgement: 1. When as the Judge *aliter distribuit quàm lex mandat*, doth determine otherwise than the law commandeth: but where no certaine law is set, prescribing the manner and forme which is to be followed, in that behalfe there can bee no acception of persons. And therefore though God in the beginning did elect some, and not others, *quia non cogitur aliqualege*, because he had no law to compell him, hee therein accepted no mans person: as a man giving almes, having no rule set him how much he shal give, may distribute unto one more than unto another, and yet be no acceptor of persons. 2. Another way ones person is accepted in judgement, when more is given

Page 441

to one than to another, either of a benefit or punishment, otherwise than is due. As if a man sue for an hundred pound, wherein he can prove but 80. due of just debt, if the Judge shall give him 90. pound, he taketh ten from the one, and giveth it to the other more than is due, and so he is an acceptor of the person of the one, more than of the other. And thus a poore man is not to be respected in judgement. 2. Two waies is mercie shewed unto the poore in his cause: when one *facit illi bonum quod non habet*, doth for him, or giveth him that good which he hath not; or, when the Judge so defendeth the poore, *ut nemo tollat e quod habet*, that no bodie take from him that good which he hath: the first way the Judge cannot have respect unto the poore, without partialitie, and perverting of justice, to give unto him that which of right doth not belong unto him: but the other way he may, to see that the poore be not oppressed in judgement, as it followeth afterward, *vers. 4. Thou shalt not overthrow the right of the poore in his suit*. And unto this kinde of commiseration it belongeth, that the Judge is willing to heare the cause of the poore man, and to receive his complaint: for how otherwise should he doe him right, and defend him from wrong, if he should stop his eares against the crie of the poore? *Tostat. qu. 4.*

QUEST. VII. Why mercie is to be shewed toward the enemies oxen and asses.

Vers. 4. IF thou make thine enemies oxen, &c. 1. Because civill suits and controversies for the most part proceed of evill will and enmitie: therefore unto the former lawes are annexed these two caveats, to cut off enmitie, and to maintaine love and friendship, *Simler*. 2. Though an instance be onely given of the enemies oxen or asses, yet it must be understood, *de omni domestico animali*, of every domestical beast in like manner, *Lyran*. And of whatsoever belongeth unto our neighbour, *Lippoman*. 3. Neither is this law made concerning oxen, or asses, as the Apostle saith in another case, Doth God take care for oxen? *1 Cor. 9*. But the speciall intendment of this law is, that there might be reconciliation among men. It was some pleasure to the beast, which might otherwise be devoured of some wilde beast, if it were not brought home; and to the owner, which might also lose his beast, *Tostatus*. But the speciall scope of this law is: First, because the Jewes were cruell, to teach them to shew and exercise mercie toward brute beasts, *Vt eo facilius inducerentur, &c.* That they might more easily bee induced to shew it toward men, *Lippoman*. *Et ut hac ratione odientis animum sibi conciliet*, And that by this meanes hee might winne the heart of his enemy, if he were not altogether implacable, *Isidor*. 4. There are two words here used, *ab*. which

signifieth to be an enemie, and *shana*, to hate: one may hate not being hated, but an enemie is said to be, where there is mutuall enmitie on both sides. It is an easier matter to doe good to one that hateth, where there is no hatred shewed againe, than to an enemie that is hated againe: therefore both words are used, that wee should shew kindnesse, as well where there is a mutuall and reciprocall hatred and enmitie, as where one is hated, and hateth not againe, *Tostat. quaest.* 3. 5. God by this law doth not either command or permit, that men should bee enemies: but being imperfect of themselves, and subject to enmitie, hee sheweth how they should become friends, as when it is said in the Psalme, *Be angrie and sinne not*, we are not willed to be angrie; but if we chance to be angrie, we are taught how to moderate it, that wee sinne not in our immoderate anger, *Tostatus quaest.* 3. 6. By this law we learne that there are two kinds of injustice: one of them, *qui inferunt injuriam*, which offer wrong unto their neighbours; the other of them, *qui non propulsant injuriam*, which doe not keepe wrong from them, when it is in their power, *Borrh.* 7. And further, this law sheweth the agreement betweene Christ and *Moses*, and betweene the new and old Testament, which both command us to love our enemies. Therefore *Chrysostome* is deceived who thinketh that those precepts, *Thou shalt love thy friend, and hate thine enemie, terren* & carnali populo secundum tempus datae sunt*, were given unto the earthly minded and carnall people according to the time: and that Christ gave another rule in the Gospell, to love our enemies: for it is evident that this law commandeth us even to love our enemies. And the Wise-man more evidently in the Proverbs sheweth the same, *chap. 25.21. If thine enemie be hungrie, give him bread to eat, if he be thirstie, give him water to drinke, &c.* Therefore we see that Christ in the Gospell, *non ferat novam legem, sed veterem tantum exponat*, doth not make a new law, but onely expoundeth the old, *Lippoman.* That therefore was no precept of the law, but the Pharisies glosse, *That they should love their friends, and hate their enemies.*

QUEST. VIII. Whether it is to be read, Thou shalt helpe him, or, lay it aside with him.

Vers. 5. *Thou shalt lay it aside with him.* 1. The most doe here reade, *Thou shalt helpe him up with it.* This sense followeth *Calvine, Cajetane, Osiander, Paguine*: as the like law is extant, *Deut. 22.4. Thou shalt lift them up with him.* But the word *ghazab* is seldome found in that sense, but signifieth ordi|narily and properly, to leave, or forsake. 2. Therefore it is best translated, Thou shalt leave, or lay aside the burthen, that the asse which cannot rise under his burthen, it being put aside, may the better stand up upon his legges. But this sense being retained, there are divers readings used, and interpretations given. 1. Some reade it with an interrogation, *Wilt thou indeed leave it with him? Vatablus, Oleaster*: and so understand here a negative, to answer the interrogation, *Nequaquam*, No, thou shalt not. 2. Some readding this clause without an interrogation, and understand it of the leaving or laying aside of his hatred. or enmitie. So the Chalde. 3. But the best reading is, to pronounce it without an interrogation, as *Montanu**, and to referre it to the burthen of the beast, as is before shewed, *omnino dep•nito cum eo*, put it aside together with him, that is thine enemie, *Iunius*. 4. And though mention be made onely of easing the asse under his burthen; yet all other the like kinde of helpe is understood: as if the beast be other|wise in danger, as like to bee strangled, or drowned, whether hee have a burthen or not: in these cases

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QUEST. IX. How the poore mans cause is perverted in judgement.

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QUEST. IX. Against lying in judgement, and how it may be committed.

QUEST. XI. Who are meant here by the just and innocent.

Vers. 7. *THou shalt not slay the innocent and the righteous.* 1. This is to be understood of slaying, by giving sentence against such judicially: for out of judgement neither is the guiltie and unrighteous person to be slaine, *Cajetane*. 2. R. *Salomon* by the *innocent* understandeth him, that is cleere in his owne conscience, but yet condemned by false witnesses: that the Judges in this case, when an innocent partie goeth from them condemned, if any doe stand up to cleere them, as *Daniel* did for *Susanna*, they should be heard. By the *just* he would have understood him, that is indeed guiltie, but yet freed in publike judgement: that in this case if any doe appeare to prove him guiltie, hee should not be admitted, &c. But the righteous and innocent are here taken for all one, as it may appeare by the opposite part, *I will not justifie a wicked man*; the innocent and righteous is set against the wicked. And beside, it is as acceptable to God to punish the wicked man, as to cleere and set free the innocent. 3. *Cajetane* and *Tostatus* make this difference, *Mundus est, qui non commisit homicidium*, &c. Hee is the cleane and innocent man, which hath not committed murther, adulterie, or any such crime: he is the just and righteous man, which hath done some just thing, or some good worke. But this distinction is here too curious and unnecessarie: for men use not to bee brought in question for their good works, but for evill, whereof they are either justly, or wrongfully accused: and so *David* taketh both these for the same, *Psal.* 4.8. *Iudge me O Lord according to my righteousness, and according to mine innocencie that is in me.* 4. God therefore here forbid|deth Judges to condemne the innocent for guiltie: as *Naboth* was, *Susanna*, and *Ieremie*, with the rest of the Prophets, *Gallas*. 5. Judges are not to condemne the innocent, *Etiam si à superiori Iudice jub^{mur}*, &c. Though they should be commanded by the superiour Judge: as the Elders of Israel put *Naboth* to death at the commandement of *Iezabel*, *Lippoman*.

QUEST. XII. In what sense God is said not to justifie the wicked.

FOr I will not justifie the wicked. 1. Some make this to be the meaning of this reason: that God would have Judges looke unto him, in whose place they are: that as God doth not justifie the wicked, nor condemne the righteous, so neither should Judges, *Marbach*, *Pelarg*. 2. R. *Salomon* maketh this the sense, according to his former exposition; taking the just, for him which is so in the triall of mans judgement, yet guiltie in his conscience, and before God, that yet the Judge should not put such an one

to death: for though he be freed by the judgement of man, yet he cannot escape the hands of God: he will not justifie him. But this exposition is overthrowne before, that a just man is not here taken in that sense. 3. Therefore this rather is a menacing speech; that God will be avenged even of the unrighteous Judge, *Iun. Quicunque impie facit sive suo sive alieno arbitrio*, &c. Whosoever doth wickedly either of his owne minde, or following anothers direction, the Lord will punish it, *Lippoman*.

QUEST. XIII. Whether a Iudge ought alwayes to follow the evidence, when he himselfe knoweth the contrarie.

BUT here ariseth a great and weightie question, whether a Judge knowing in his owne conscience, that the man which is accused before him is innocent, and yet he is by the witnesses and other evidence found guiltie: whether he is bound to give sentence according to the evidence, against his owne know|ledge, and whether in so doing he sinneth not.

1. The affirmative part is maintained by *Thomas, Paulus Burgens. Tostatus*, who putteth in these cautions: that the Judge knowing the partie to bee innocent as a private person, yet is to use all meanes to have the truth come to light: as by giving some secret intimation to the partie accused, how to defend himselfe; by fifting and examining the witnesses narrowly to see if he can make them to disagree, and so overthrow their testimonie: and if all this will not serve, to referre the matter to the superiour Judge: but if he have no superiour, then hee is bound to give sentence, *secundum allegata*, according to the evildence, & *in hoc casu Index non peccat ferendo sententiam mortis*, and in this case they resolve that the Judge sinneth not in giving sentence of death against the innocent party. Their reasons are these:

1. *Index non interficit ipsum, sed illi qui accusant*: The Judge that giveth sentence doth not slay him, * but they wich accuse him, *Thomas*. Like as a man holding a sword in his hand, another commeth and moveth his hand with the sword, and so killeth a man: *Non est reus qui tenebat gladium*: He is not guiltie which held the sword, *Tostat*.

Answ. 1. Though the false accusers are the chiefe in this action, yet the Judge is accessarie, because he consenteth unto them: otherwise *Pilate* that washed his hands, and knew Christ to be innocent, should not have sinned in condemning Christ. 2. That instance of one holding a sword is nothing like: for his hand is used against his will, and he himselfe acteth nothing: but the Judge is an agent. And the case is like, as if one having a sword in his hand should be urged himselfe to kill one, whom he knew to be innocent: for then he should be guiltie of the murther.

2. *Solius est Dei judicare secundum veritatem quam ipse cognoscit*: It belongeth to God onely to judge according to the truth which he knoweth in himselfe. But the Judge must not be informed according to that which he knoweth as a private person, but as it appeareth unto him publikely in judgement, *Burgens*.

Answ. It doth not follow, but the contrarie rather, that because the Lord judgeth according to the truth, the Magistrate being in Gods place should doe the like also, not to give sentence against the truth: as *Iehosaphat* said unto his Officers and Judges: *Yee execute not the judgements of man, but of the Lord*, 2 Chron. 19.6.

3. *Argum.* He that judgeth against the law sinneth: but the Judge not following his evidence, judgeth against the law: therefore he herein should sinne, *Tostat*.

Answ. Hee that absolveth an innocent man condemned by false witnesses, goeth not against the intendment of the law, which would have no innocent man condemned, and all false witnesses to be punished.

4. *Argum.* If the Judge should cleere the innocent man, condemned by false witnesses, he should by this meanes defame the witnesses, as false men, which hee is not able to prove: and this would breed a great scandall.

Answ. 1. Of two evils the lesse is to be taken: better were it for the witnesses to run into infamie, than an innocent man to lose his life. 2. Neither would any scandall arise at all: for the Judges knowledge and credit may sway against the good name of the witnesses; who by other circumstances may also easily be detected, as the Judge may handle the matter.

5. *Argum.* Involuntarie actions deserve neither praise nor dispraise altogether, whether they be committed through ignorance, or by violence: but they helpe to excuse. Therefore the Judge which followeth the publike evidence, though he know the contrarie himselfe, is to be excused, because he is both simply forced by the law so to doe, and he is in part ignorant, *quia nescit ut Iudex*, because as a Judge he knoweth it not, though he know it as a private person, *Tostat. qu. 6*.

Answ. Ignorance cannot excuse the Judge at all in this case, because he was an eye witness to the contrarie: neither is there any such violence offered: for he might rather leave his place and office, than to be compelled to give unjust sentence.

Now the contrarie part, namely the negative, * that the Judge is not to give sentence against his owne knowledge, and that in so doing he should sinne, is maintained by *Lyranus*, and *Matthias Toring* the Relplier to *Burgensis* upon these reasons:

1. *Lyranus* urgeth this sentence of *Augustine*: *Quomodo apud divinam providentiam à peccato liberi sunt, &c.* How can they be free from sinne before the divine providence, which for those things which are to be condemned are polluted with mans blood, &c. His meaning is, that a Judge rather than hee would leave his place of honour and wealth, should not give a wrong sentence, to shed the blood of the innocent: mans life ought to be more precious than any other worldly thing whatsoever, as it is said,

Page 444

Ioh 2.4. *All that a man hath will he give for his life*: therefore in this case, if there be no superiour Judge to deliver the innocent partie, *debet prius dignitatem dimittere, &c.* he should rather give over his dignitie, than give sentence against the innocent.

Tostatus answereth, that he should doe well to give over his place, unlesse some inconvenience should ensue, as in this case there would: for, *infamaret testes*, he should by this meanes defame the witnesses.

Contra. 1. But a greater inconvenience would follow if he doe it not, both the innocent partie shall be condemned, and the Judge commit a great sinne before God. 2. Neither is here any inconvenience to be feared at all: for by this meanes false witnesses should be detected, not defamed: for they are worthie of all disgrace and infamie for their falsehood.

2. *Argum.* The Apostle saith, *Whatsoever is not of faith is sinne, Rom. 14.23.* But a Judge giving sentence against his knowledge and conscience, cannot doe it of faith: therefore therein he sinneth.

Burgens. answereth, that a Judge in those things which concerne his private person, may informe his conscience by his private knowledge; but in publicke matters, he is to take his information by publicke evidence.

Contra. True it is, if that publicke information be not against the truth which he knoweth in his conscience; otherwise he sinneth, because his action is not then of faith: which rule of the Apostle serveth not onely for private, but for publicke actions also.

3. *Si privata persona peccat, publica non eximitur, &c.* If a mans private person sinneth, his publicke is not exempted, *Thoring*. This respect of private and publicke is before man, but the judgement of sinne belongeth unto God. A politike humane respect cannot dispense then with a sinne against God.

4. To these reasons may be added that saying of the Wise-man which is most evident, *Deliver them that are drawne to death, and wilt thou not preserve them, that are led to be slaine?* If thou say, *Behold, wee knew not of it: * he that pondereth the hearts, doth not he understand it?* Here all they are found guiltie before God which doe not deliver the innocent from death: if private men negligent herein are condemned, much more the publicke Judge. And this place meeteth with that curious distinction, that as he is Judge he knew it not, though he knew it as a private man: for if

he knew it in his conscience and before God, it is enough to convince him before him that searcheth the heart.

5. And if it were so, then a Judge condemning an innocent man, cast by false witnesses, even against his knowledge, should be free: then *Pilate* who condemned Christ, being by false witnesse, and the malice of the Jewes accused, whom he knew to be an innocent man, giving this testimonie of him, *I find no fault in him at all, Ioh. 19.4.* should notwithstanding herein have beene without fault.

Therefore upon these reasons, the former conclusion of *Lyranus* standeth sound and good: that a Judge sinneth in giving sentence against the innocent, condemned and cast by false evidence, if hee in his conscience knew him to be innocent: And that he ought rather in this case to give over his office and dignitie, if there be no other way to deliver the innocent, rather than to be guiltie of his blood.

QUEST. XIV. A Iudge is not bound of his knowledge to condemne a man, not found guiltie in publike judgement.

BUt as the Judge is bound in conscience to deliver the innocent, whom he knoweth so to be, that yet is found guiltie through malice and envie: notwithstanding it doth not follow, that hee should likewise condemne him, that is cleared in publike judgement, whom he knoweth in his private knowledge to be guiltie of the crime, as of murther, adulterie, whereof he was accused, but by favour and partialtie acquitted: and the reasons of this difference, are these:

1. The law is more readie to spare than to punish, to extend favour than to shew rigour: according to that rule in the law, *Odia restringi decet, favores convenit ampliari*, Hatred is fit to be restrained, and favour to be enlarged, *Tostat.*

2. In condemning a man of his owne knowledge, he doth more than in dismissing the innocent: for here he doth not absolve him by any sentence, but onely suspendeth the sentence of condemnation, and giveth over his place, rather than he will give sentence against him; but here he giveth sentence against the other.

3. If he should condemne any upon his private knowledge onely, he should doe it as a private man, but so he hath no power to condemne, *Lyran.*

4. Yet the Judge knowing the partie accused to be guiltie, may by some meanes so worke, and give such direction, that his wickednesse may be found out, but of his owne knowledge, without further processe or evidence in judgement, he cannot condemne him whom he knoweth to be guiltie.

QUEST. XV. What a dangerous thing it is for a Iudge to take gifts.

Vers. 8. *THou shalt take no gift.* 1. That is, the Judge, when any cause of his is in hand, who bestoweth the gift upon him: otherwise for the Prince or Magistrate to take a present or gift of acknowledgement, which the subjects and inferiours doe offer, to shew their dutie and thankfulnessse, it is not here forbidden: nay those wicked and unthankfull men, that brought *Saul* no presents, are reprov'd, 1 *Sam. 10.27. Osiander.* 2. And a difference is to be made betweene Judges and Advocates, for these may safely take their fee, so they exact not more than is due unto them: because both they have not their set stipends as Judges have, and beside, they are but pleaders, not givers of sentence, and so the danger is the lesse: whereas Judges have their certaine solarie appointed them, and in their sentence definitive the cause standeth or falleth, *Tostat.* 3. This also must bee understood of extraordinarie and unusuall gifts:

for inferiour Judges have by order, certaine fees allowed them in every cause, which they may safely take: in some places they have publike allowance, maintenance and revenues, wherewith they ought to be contented: as *Nehemiah* was allowed the bread of the Governour, though he tooke it not, *chap. 5.15. 4.* And not he only which receiveth silver and gold, *sed etiam qui propter landom judicat male, munus accipit, &c.* but he also which for praise doth judge unjustly, receiveth a reward, *August.* * And there are three kindes of taking of gifts; *munus à corde est captata gratia à cogitatione, &c.* there is a gift from the heart, when a man thinketh to winne favour; *munus ab ore*; a gift from the mouth, in praise and commendation; * *munus ex manu*, a gift out of the hand, by receiving of a reward, *Gregor.*

QUEST. XVI. Whether all kinde of gifts are unlawfull.

1. Some thinke that all gifts are not unlawfull, which are given to Judges, and they make this difference: some gifts are for gaine and lucre, as silver, gold, and such like: some are for meat and drinke, and these were by some Lawes allowed to be taken, especially after sentence given. And these circumstances, further they would have considered in gifts: 1. Who giveth, if the rich to him that is poore, it is so much the more suspicious: 2. The quantity of the gift, if it be but small it is not like to corrupt the minde: and therefore *Tostatus* saith, *Ecclesia Romana non consuevit in his interpretari accipientem de linquere vel donantem*, The Church of Rome useth not to interpret that the giver or taker offend in these small gifts. But it is no marvell, that their Church which loveth gifts so well, according to the saying, *Omniae venalia Romae*, All things are saleable at Rome, doth give such a favourable interpretation of bribery. 3. The time of giving must be considered: if one give unto him in his necessity, it is not presumed that he did it to corrupt his mind, as to relieve his want, *Tostat.* As though it be not so much more like to corrupt the Judge, when he receiveth a gift in his great necessity.

2. Therefore, this text seemeth to condemne all gifts, great or small, given to whomsoever, rich or poore; and whensoever, being given to obtaine favour in their cause: for a generall reason is given; because all such gifts doe blind the eyes and judgement of the wise, which are here called the seeing: and as the word *ghiver*, in *piel*, signifieth, doe not only blind, but pull out their eyes: as in the same mood it is said, *Ierem. 52.11.* That the King of Babel put or pulled out the eyes of *Zedekiah, Oleaster*. And in another sense, the word *ghur*, signifieth, *evigilare*, to awake: so gifts cause the eyes of the prudent to awake, and attend upon the unrighteous cause, *Oleaster*. But the other sense is more fit here: they are said to blind their eyes, either that their judgement being corrupted, they see not what is just or right, as lovers are blinded in that which they love: or though they see what is just, yet they are turned by gifts, to give wrong judgement against their owne conscience, *Simler*. These gifts also *pervert the words of the just*: their heart also is first perverted, but mention is made of *words*, because, *principalis subversio, &c. est in verbis Iudicis*, the principall subversion and overthrow of the righteous cause, is in the words of the Judge, *Tostat. qu. 8.* They are called still righteous, though now corrupted, because they were so indeed before, and seeme to be so still to themselves and others, *Simler*.

3. Wherefore if all gifts doe blind the eyes of Judges, and pervert their words; then it is not safe to receive any gift in that kinde, which is given for the furtherance of ones cause. No, it is not lawfull for a Judge to take a gift, to give right judgement: *Nam de venditione justi iudicii veniretur ad venditionem nequissimi*, Lest from selling of just judgement, they should fall to sell unjust judgement, *Tostat.* * And as it is unlawfull to sell justice, so it is also to buy: as *S. Paul* might have beene delivered for a reward, *Act. 24.25.* but he chose rather to answer at Rome. And in the ancient Church they were noted, which did give money for their liberty, that they might not be compelled to be present at the Gentiles idolatrous sacrifices, *Simler*.

4. So then, howsoever the Canon law, and the practice of the Church of Rome doth tolerate small gifts, yet it is the safest way, not to accept of any at all. And herein the ancient Romane lawes are to be preferred, which, as is extant in their 12. *Tabulae, capite puniendum Iudicem, &c.* did decree that Judge to be punished with death, which tooke money to give sentence in a cause. *Dioclesian* also made a Law, that a sentence pronounced by a corrupt Judge, *ipso jure infirmam esse*, by the Law should be void, and to be suspended by appeale: *Lystat* being asked why he received not gifts of the Messerians, answered, *Quia in lege justitiae peccatur*, Hee should have offended against the Lawes of justice: *Innocentius* also hath a good saying, speaking of corrupt Judges, *Vos non attenditis merita causarum, sed personarum, non jura, sed munera, non quod ratio dictet, sed quod voluntas affectet, non quod licet, sed quod lubeat, &c. pauperum causam cum mora negligitis, divitum causam cum instantia promovetis, &c.* You doe not consider the merit of the cause, but of the persons, not right, but gifts, not what reason enditeth, but what will affecteth, not what is lawfull, but what you list, &c. the cause of the poore you neglect by delaying, the cause of the rich you are diligent in promoting: therefore *Tostatus* here resolveth, and concludeth well, that howsoever the Canons doe tolerate the receiving of small gifts, yet it is better, *Si volunt effugere conscientiae scrupulum, ut nihil omnino accipiant*, If they will avoid the scruple of conscience, that they take nothing at all.

5. A gift then is of great force, it prevaieth much: as the Wise-man saith in the Proverbs, chap. 17.8. *A reward is as a stone pleasant in the eyes of them that have it, it prospereth whither soever it turneth.* As a precious stone shineth every way, so a gift is available to any purpose. Gifts doe much hurt in private matters, as *Amphiaraus* wife, being corrupted with a precious jewell, betrayed him: and *Procris* chastity was overcome with a gift: but in publike affaires gifts doe much more hurt, as well in civill, as *Philip* King of Macedonia, *non tam armis, quam auro expugnavit libertatem Graecia*, did not so much by force and armour, as by gifts and treasure overthrow the liberty of Greece. As also in Ecclesiasticall matters, where simonie doth as much hurt, as bribery in the Common-wealth: for they which by corrupt

meanes attaine to the great preferments of the Church, must needs also corruptly administer the same. As the Prophet *Ezechiel* noteth the false Prophets, which for handfulls of barley, and peeces of bread, did prophesie false things, chap. 13.18. *Simler*. Therefore seeing the Spirit of God hath set it downe, that gifts and bribery doe corrupt and blinde, *Nimia eorum est impudentia, &c.* They are very impudent and shamelesse, that will make their boast notwithstanding, that though they receive gifts, they can give right judgement, *Gallas*.

QUEST. XVII. Why strangers are not to be oppressed in judgement.

Vers. 9. *Thou shalt not oppresse a stranger*. 1. Some thinke that this is a repetition of the former Law, chap. 22.21. Thou shalt not doe injury to a stranger, that it may appeare, *quanta cura domino sint peregrini, &c.* how carefull God is of strangers, *Lippom*. And because the Israelites were given to be inhumane and hard toward strangers, as the Jewes are to this day, that contemne all people beside themselves: the Lord saw it necessary often to inculcate this precept, *Simler*. But rather I thinke with *Cajetan* and *Gallasius*, that this is a new Law: *Illud communiter, hoc specialitèr datur iudicibus, testibus, accusatoribus*: That was given in generall, this in particular to Judges, witnesses, accusers. 2. And to this end God so provided in his wisdome, that the Israelites and their fathers should be strangers and sojourners in other countries, as in Canaan, and Egypt, *ut captivitatis & peregrinationis miseriam discerent*, to learne by experience what the misery of captives and strangers was, that they might the better know how to have pity on the like: *Nemo libentius hospitem sine tecto suo introducit hospitio, &c.* No man more willingly

receiveth him into his house, that wanteth lodging, than he that was sometime without lodging him|selfe: no man sooner feedeth the hungry, and giveth the thirsty drinke, than he that felt hunger and thirst himselfe,* &c. *August.* 3. And whereas it is added, *You know the heart of a stranger*: the meaning is, how full of care and grieve they are, that you need not afflict them more, *Simler.* that they are destitute of friends, and had need to be so much the more pitied, *Tostat.* and seeing strangers are no inhabitants, but such as passe thorow the country, they should not be stayed nor hindred, *ut iter suum posset exequi*, that they may finish their journey, *Lyrans.* You know also by your selves their hearts, how ready they are to call unto God for helpe against their oppressors, as you did in Egypt, *Simler.*

QUEST. XVIII. Of the divers festivals of the Hebrewes.

Vers. 10. *Six yeeres thou shalt sow thy land, &c.* The Hebrewes had divers kindes of festivall dayes, which all tended to the honour of God. Now, *impendimus honorem Deo, &c.* wee doe give honour unto God either for an eternall benefit, and so they had *juge sacrificium*, every dayes sacrifice: or for some temporall, which is either generall, as of our *creation*, in remembrance whereof they kept the seventh day holy: or of our preservation, *ideo erat festum Neomemae*, therefore they kept the feast of the new Moone every moneth: or speciall, as of some speciall benefit and deliverance, in remembrance where|of they had their festivals of weekes, as Pentecost; of moneths, as the seventh moneth; of yeeres, as the seventh yeere,* and the seventh seventh yeere, which was the Jubile, *Thomas.*

QUEST. XIX. Why the land was to rest the seventh yeere.

Vers. 11. *But the seventh yeere thou shalt let it rest, &c.* 1. The land is said to rest in two respects: First, in a metaphoricall sense, as we are said to rest, when we cease from labour; so the earth is said to rest, when wee forbear labouring therein. Againe, because the earth when it is plowed to bring forth fruit, sendeth out the strength and nourishment thereof, which is abated and weakened by conti|nuall bringing forth of fruit: for which cause wee see by experience, that Husbandmen doe let their grounds lye fallow, and rest to gather strength: therefore in this respect also it is said to rest, *Tostat. qu.* 9. And although by this rest of the seventh yeere, both the earth waxed stronger for to beare fruit afterward, and the beasts also of the field were provided for: yet this was not the speciall end of this seventh yeere of rest: but these were the reasons of the institution thereof: 1. That the poore might by this meanes be liberally provided for, when they might freely without any let, reape the fruit of the ground, of vine|yard, and olive trees, *Tostat.* 2. It was a benefit also to the servants, who this yeere were set at liberty; and as they had every weeke a day of rest, so now they have every seventh yeere a whole yeere of rest and intermission. 3. Beside, the rich hereby were taught to moderate their greedy desire, in gathering and laying up the fruits of the earth without any end, *Gallas.* And in this yeere the rich man tooke care as well as the poore, *What shall I eat?* Therefore the Lord would teach them by experience what the state of a poore man was. 4. This also was a type and figure of their spirituall rest in Christ, which should be accomplished in the kingdome of God, as this seventh yeere of rest was made perfect and full in the yeere of Jubile, *Simler.*

QUEST. XX. What the poore lived upon in the seventh yeere.

BUT here a further question ariseth, what the poore did eat this yeere, and that which they left, the beasts of the field did eat. 1. *Augustine* is of opinion, that they did sow the seventh yeere, as they did in the six yeeres, yet they did not reape or gather their fruit this yeere, but left it to the poore. But this is against the text here: for six yeeres they are bidden to sow, and gather their fruits, but the seventh to let it rest: therefore there here being an apparent opposition betweene the six yeeres and the seventh, in the seventh they were neither to sow, nor reape; but it is yet more evident, *Levit.* 25.4. in this seventh yeere the Lord saith, *Thou shalt neither sow thy field, nor cut thy vineyard.* And so it is the opinion of *Iosephus*, and generally of the Hebrewes: and with them

consent *Lyranus*, *Tostatus*, *Simlerus* with others, that the land did rest upon the seventh yeere from all manner of labour and tillage: for it would have seemed an hard thing to the stiffnecked Hebrewes, if they should have sowed, and

others reape. 2. *Cajetane* thinketh that the poore lived by selling of such herbes as grew of their owne accord that yeere in the field: *vendebant eas, & ex earum pretio vivebant*, they sold them, and lived of the price of them: but the text saith, *The rest of the land shall be meat for you▪ Levit. 25.6.* they then did eat of that which grew in the field. 3. Wherefore they lived not only of the herbes which grew in the fields, but of the fruit of vines, and olives, and other fruitfull trees. Beside, they had a kinde of harvest, of the seed which was shed the former yeere: as in some countries yet, that are fruitfull, the seed which was left after harvest doth bring forth abundance, *Gallas. Simler.* and therefore it is said, *Levit. 25.5. That which groweth of it owne accord of thy harvest, thou shalt not reape, &c.* 4. And beside this common provision which came of it selfe out of the ground, which as well the owner, as the poore, and strangers gathered for their use, *Levit. 25.6.* the fruits of the sixth yeere were by Gods promise in such abundance, as that they served for three yeeres, the sixth, seventh and eighth, till the ninth yeere, *Levit. 25. vers. 21, 22.*

QUEST. XXI. Whether the seventh yeere were generally neglected in Israel, 490. yeeres together, as *Tostatus* thinketh.

NOW concerning the observation of this seventh yeere of rest, *Tostatus* hath here a singular opinion by himselfe, that it was neglected generally of the Israelites for the space of 490. yeeres, and kept only during the time of 380. yeeres, as he thus would gather: from the going up of the Israelites out of Egypt till the captivity of Babylon under *Nabuzaradan*, *Nebuchadnezzars* schiefe Captaine, he counteth yeeres 867. which are thus divided: from their departure out of Egypt, unto the building of *Salomons* Temple, were 480. yeeres, *1 King. 6.1.* from the which he would have abated 40. yeeres, the time of the Israelites being in the wilderness, so there remaine 440. from the building of *Salomons* Temple untill the captivity, he counteth 427. yeeres more: so the whole maketh 867. of this time, 490. yeeres they neglected the seven Sabbath of yeares: and therefore they were 70. yeeres in captivity: for omitting 70. Sabbaticall yeeres, which fell out just in 490. yeeres, as it is said, *2 Chron. 36.21. To the Lord by the mouth of Ieremy, untill the land had her full of Sabbaths: for all the dayes that desolate she kept Sabbath to fulfill seventy yeeres, Tostat. quaest. 1.*

Contra. 1. But it is not like, that this observation of the seventh yeere of rest was so long time, or generally neglected: for part of this terme of 490. yeeres will reach *Dauids* reigne: for all the yeeres of the reignes of the Kings after *David*, untill the captivity, make but 440. the other 50. yeere will comprehend all *Dauids* reigne, and ten yeeres before, some part whereof might extend to the time: but it is not like that such an evident Law under those faithfull Prophets and Kings would have beene omitted altogether.. 2. In the corrupt times under the idolatious Kings, it is true that this yeere of remission was neglected, as may appeare, *Ierem. 36.8.14.* when as the King and Princes proclaimed liberty to their servants according to the Law, and afterward revoked it againe: for the which the Prophet there sharply reproveth them. Neither would the faithfull Prophets of God have spared to tell the Princes and people of this great negligence, if that the Sabbaticall yeere had altogether beene discontinued. 3. In *Hezekiah* his time, this yeere of rest was not intermitted: for while the City was besieged by *Senacherib*, for two yeeres together the land brought forth fruit without sowing, *2 King. 19.29.* which blessing was conditionall in respect of their keeping of the seventh yeere of rest, *Levit. 25.6.21.* They therefore enjoying the promised blessing did in all likelihood performe their due obedience. 4. Beside, captivity is threatened for the neglect of their Sabbaths of all sorts, *Levit. 26.5.* both the Sabbath of dayes, of

weekes, of moneths, yeeres, and seven yeeres. It is as like that they neglected the Sabbath of dayes, which was the se|venth: of weekes, which was Pentecost: of moneths, which was the seventh as well as of yeeres: yee the Sabbath of seven yeeres, which was the Jubile, was also intermitted, if the seventh yeere, from which they accounted it, were not remembred. 5. Further, if they suffered not the land to rest in the seventh yeere, they likewise abandoned other privileges incident to that yeere, as the remission of debts, the set|ting free their servants: which apparent transgressions, nay rebellions, should not have beene suffered to slip without some reprehension by the Prophets, and correction from God, especially under the vertuous Kings of Judah.

QUEST. XXII. Why the Law of the Sabbath is so oft repeated.

Vers. 12. *Six dayes thou shalt labour.* * 1. Some thinke that this precept concerning the observation of the Sabbath is repeated by reason of the former Law concerning the seventh yeere of inter|mission; lest that the Hebrewes, because that whole yeere was a time of rest, might have taken unto them|selves greater liberty in the keeping of the Sabbath, *Lyran*. But this seemeth to be no sufficient reason: because although they rested from the workes of husbandry all that yeere, yet they attended other ••••|nesse and labour, *Tostatus*. 2. Some thinke that the Sabbath is here mentioned in respect of the civill <◇> thereof, the rest and relaxation of the servants: whereas before it was urged as a part of Gods service, *Gallas. Siml*. 3. But the best reason is, that the Law of the Sabbath is repeated, because it chiefly concerned the worship of God: and therefore so often is this precept i•crated; as *chap. 20. Deut. 5▪ Exod. 31. <◇>* and in divers other places, *Tostat. quaest. 13. 4.* And such respect the Lord hath to the seventh day of rest, which he himselfe consecrated by his owne example, that according to this rule he did proportion the other festivals, as the seventh weeke, the seventh moneth, the seventh yeere: yea in naturall experi|ments the seventh day is observed: as the seventh, fouretenth, and twenty one are the criticall dayes for diseases, as *Hippocrates* and *Gal••* have written, *Hierome*. 4. The benefit of this day the Lord would have extended to their servants, strangers, yea to the labouring cartell. R. *Salomon* thinketh, * that in the next clause, *Yee shall take heed to all things, &c.* the implements and instruments which are used to any businesse or worke are understood, as the sword, a•e▪ cutting knife, and such like: that all these things should rest

in like manner. But this is too curious, and beside it were superfluous, seeing the men are forbid to la|bour, without whose hands these things cannot stirre or move: therefore this clause either is to be refer|red to the former duties which concerned the Sabbath, *Lyran*. or in generall to their obedience to the whole Law, and all the former precepts which were delivered have it, *Simler*.

QUEST. XXIII. What manner of mention of strange gods is here forbidden.

Vers. 14. *AN•ye shall make no mention of the name of strange gods.* 1. The Latine Translator readeth, *Thou shalt not sweare*: but the word *zachars* signifieth to remember: which is more than to sweare, which is too strictly taken: they must make no mention, *non solum jurando, sed landand•, proban|de, abtestande*: not only in swearing, but in praising of them, approving, protesting by them, *Lippoman*. 2. The Jewes doe run into another extreme, making this precept too generall: they thinke it not law|full at all once to pronounce the names of the Gentiles Idols: but the Prophets which inveighed against them, could not but pronounce their names with their mouth: the meaning then is, *nullus loquatur hono|rabilitate*, none should make honourable mention of them, *Cajetane*. 3. This phrase then is to be under|stood, as S. *Paul* would not have *fornication once named among them, Ephes. 5.3.* that is, that more should be committed, none named with desire or delight, *Simler*: therefore here only is forbidden •onestia <◇>, &c. *non*

inhonesta & cum detestatione, &c. the comely and reverent mention of their gods, not the irreverent mention with detestation. 4. *Cajetane* thus distinguisheth the sentence: the first part biddeth, *ut praeteriti d. non memorentur*, that the former strange gods should not be remembred, but be forgotten, as though they never had beene: the other part, *neither shall it be heard out of thy mouth*, sheweth, *ut de moderuis diis nemo honorabiliter loquatur*, and of the gods present none should speake honourably. But indeed the meaning is, that generally the memory of all false gods should be extinguished: as they $\langle \diamond \rangle$ commanded to abolish the very names of them, *Deut.* 12.3. that neither in their oathes, nor in their familiar talke they should revive the memory of them: see the practice thereof, *Psalm.* 16.4. *Neither will make mention of their names within my lips.* So the Lord saith by his Prophet, *I will take away the $\langle \diamond \rangle$ of Baalim out of her mouth, and they shall be no more remembred by their names, Hos.* 2.17. *Iun.* 5. By the name of strange gods are here understood, all which the Heathen worshipped, whether by images or without, whether things in heaven, in the earth, or under the earth: which are called strange gods; not because they are gods at all, but so reputed in the opinion of their idolatrous worshippers: and strange they were, because such were worshipped onely of strange nations, and not of the people of God, *To. 1. 10. 4. quæst.* 13.

QUEST. XXIV. Why it is forbidden to sweare by the name of strange gods.

Vers. 13. *YE shall make no mention of the name of other gods, &c.* 1. If it be unlawfull to make any honourable mention at all of the names of strange gods, no not in usuall talke, much lesse is it lawfull to sweare by them, because in taking of an oath, *invocatur Deus tanquam testis veritatis*, God is called upon as a witnesse of the truth: so to sweare by the name of God, is *actus reieiae*, an act of divine worship, and therefore it cannot be given unto any other beside God: and againe, one Idols, because they are false gods, *non possunt esse testes veritatis*, cannot be witnesses of the truth, *Lycan.* 2. $\langle \diamond \rangle$ observeth here this difference betweene the Law and the Gospell: there, *per nomen Dei jurare non $\langle \diamond \rangle$* , they are not forbidden to sweare by the name of God: *Evangelica veritas non recipit juramentum*. But the Evangelicall truth admitteth no oath, because the speech of a faithfull man ought to be in stead of an oath, &c. He thinketh that by this Law the Hebrewes had liberty given them to sweare at their pleasure, so they did sweare only by the name of God. But I rather here approve *Calvins* annotation, *Non incit Deus populum ad jurandi licentiam, &c.* God doth not hereby incite his people to swearing, or give them liberty to sweare: *sed ubi opus fuerit, & vel necessitas & justa ratio id postulat*, but where need it, and necessary, or just cause doe so require, &c. otherwise the Law doth forbid all unlawfull swearing, as well as the Gospell. 3. And the reason why they ought not to sweare by strange gods, is, *ne frequenti juramento incantentur ad cultum $\langle \diamond \rangle$* , &c. lest that by often swearing they be induced to worship them, *Glos. interli.* 4. And as an Hebrew then, and so a Christian now, was not himselfe, so neither were they to compell a Gentile to sweare by them: yet as *Augustine* determineth it is lawfull for a Christian, *recipere ab eo juramentum in Deo suo*, &c. to receive an oath of a Gentile by his god, to confirme some covenant or contract: *se Gentilis obtularis se facturum*, if the Gentile doe of himselfe offer it, *Lycan, Tostat.*

QUEST. XXV. Whether a Christian may compell a Jew to sweare by his Thorah, which containeth the five bookes of Moses.

Vpon this occasion, how farre a Christian may compell another of a contrary religion to sweare, as a Jew or Turke, *Tostatus* bringeth in divers questions, which it shall not be amisse here briefly to touch: as first, whereas it is an usuall thing with the Jewes at this day to sweare upon their *Thorah*, which is nothing else but a volume containing the five bookes of *Moses*, yet bound up in silke, and laid up very curiously in their Synagogue, whereout they use to read the lectures of the Law: the question is, whether it be lawfull for a Christian Judge to urge a Jew to take his oath upon his *Thorah*; for upon the Gospels, he will rather dye than take an oath. For the resolution of this doubt, divers things are to be weighed and considered.

1. That there is great difference between the Idols, and ⟨◇⟩ gods of the Heathen, and the Jewes *Thora*: for this ⟨◇⟩ a part of Gods word, and containeth nothing but the truth and it is all one, as if the Jew did lay his hand upon the Pentateuch or five bookes of *Moses*: as any Christian may take his oath upon the Gospels, or any other part of Gods word.

2. And like as a Christian laying his hand upon the Gospels, doth not ⟨◇⟩ by the book, for
⟨◇⟩

were unlawfull, in giving the honour due to the Creator unto a creature: but hath relation unto God, whose verity and truth is contained in that booke: So a Jew swearing upon his *Thora*, yet sweareth by God the Author of the Law, and in so doing sinneth not.

3. Yet it may so fall out, that a Jew may sinne in swearing upon his *Thora*, as having an opinion, that all the contents of that booke, as namely the ceremonials, are yet in force, which are abolished in Christ: and yet the Judge may not sinne in requiring the Jew to swear upon his *Thora*: for he doth not consider of those things, *quae sunt in voluntate agentis, sed de ipso actis*, which are in the minde and intent of the doer, but of the act it selfe: therefore the act of it selfe being lawfull, a Jew may be required to doe it: *Sic Tostat. qu. 14.*

QUEST. XXVI. Whether a Jew may be urged to swear in the name of Christ.

BUT as the Jew may be urged to swear upon his *Thora*, which they hold to be a booke of truth, as Christians doe, yet the case is not alike, if a Christian should compell a Jew to swear in the name of Christ; for although Christ be in deed and in truth very God, yet the Jewes hold him to be worse than any Idoll: and therefore the Jew in taking such an oath should doe against his conscience, and consequently commit a great sinne: or if a Jew should require a Christian to swear by the name of Christ, whom he holdeth to be no God, nor yet a good man, therein the Jew should also sinne against his conscience: for it skilleth not a thing to be so or so indeed, *dum aliter concipiatur*, as long as a man otherwise conceiveth and is perswaded in his minde, *Tostat. qu. 15.*

QUEST. XXVII. Whether a Saracene may be urged to swear upon the Gospels or in the name of Christ.

NOW, although a Jew cannot be compelled without sinne to swear in the name of Christ whom he holdeth worse than an Idoll, or upon the Gospels which they thinke containe nothing but fables; yet the reason standeth otherwise for a Saracene or Turke: he may be required to swear in the name of Christ, or upon the Gospels. And the reason is, because the Saracens have a good opinion of Christ, and beleeve that he was sent of God, and that he was a great Prophet, and a good man: and for the most part they doe assent unto the Gospels, and beleeve that Christ spake the truth. And therefore they in taking such an oath doe not against their conscience, and therein sinne not. Now if it be objected, that the Saracens differ more from the Christians than the Jewes, and therefore can no more lawfully take an oath in the name of Christ than the Jewes: the answer is, that although the Jewes consent with the Christians touching the canonicall bookes of the old Testament, as the Saracens doe not: yet as touching Christ they doe totally dissent from the Christians, and so doe not the Saracens, *Tostat. qu. 17.*

QUEST. XXVIII. Whether a Christian may swear upon the Jewes Thora.

BUT it hath beene before shewed, that a Jew may be without sinne urged to swear upon his *Thora*, which is nothing but the Pentateuch, containing the five bookes of *Moses*: another

question is mo|ved, whether a Christian may safely take his oath upon the Jewes *Thora*. And that it is not lawfull so to doe, it may be thus objected.

1. It is a sinne, *Iudaizare*, to *Iudaize*, to doe as the Jewes doe: as to be circumcised, to observe the Jewish Sabbath, and such like: But to sweare upon the *Thora*, is to *Iudaize*, that is, to doe as the Jewes doe, *Ergo*, &c.

Answ. 1. To *Iudaize* is not simply to doe that which the Jewes doe, but that which they alone doe, and none other: as to beleeeve that which they only beleeeve; as that the ceremonies of the Law are still in force: or to doe that which they only doe, as to be circumcised, and to abstaine from certaine kinde of meats, as Saint *Paul* chargeth Saint *Peter* that he compelled the Gentiles *Iudaizare*, to *Iudaize* concerning their meats: for he did eat with the Gentiles before the Jewes came, and afterward he withdrew himselfe from them: otherwise to beleeeve as the Jewes and others also beleeeve, and to doe likewise; as to hold the world to have beene created, the Israelites to have beene delivered, and all other things in the Scriptures to be true, as they are there set downe: this is not to *Iudaize*. 2. So, because the *Thora*, which is the *Pentateuch*, is not only received of the Jewes, but of the beleeving Gentiles: and the truth of the Law we subscribe unto as well as the Jewes: therefore simply to take an oath upon their *Thora*, is not to play the Jew: but a Christian may as lawfully doe it, as to sweare upon the Gospels, or any other part of the divine Scriptures.

2. *Dare favorem errori Iudaeorum*, &c. To give way, or shew favour unto the error of Jewes is sinne: but a Christian swearing upon the *Thora* should give way unto the Jewish error. *Ergo*.

Answ. To sweare upon the *Thora*, where any scandall or offence may grow unto the weake, or any occasion of hardning to the Jew, it is unlawfull: yet this sheweth not, but that where no such danger is, simply so to take an oath is not unlawfull.

3. To make this a lawfull act then for a Christian to take an oath upon the Jewes *Thora*, these things must be considered: 1. If he sweare upon it, not as upon any other booke of the same contents; that is, comprehending the five bookes of *Moses*: but as it is a monument of the Jewes, bound up in silke, and laid up in their Synagogue, so is it not lawfull, because to be addicted to such superstitious observations is sinne.

2. Though there be no difference betweene their *Thorah* which is written in Hebrew, and our *Pentateuch* in Latine or English, in respect of the substance; but one indifferently may lay his hand upon the one or the other, for there is no difference of languages before God: yet if a man make difference in his owne opinion, thinking the one not as lawfull as the other; herein he should offend, doing against his owne conscience.

3. Or if an Hebrew should require a Christian to swea•e upon his *Thorah*, rather than upon the Gospels, it were not lawfull: for hereby we should confirme him in his error.

4. Or if one Christian should require another to swea•e rather upon the Jewish *Thorah*, than upon the Gospels, it were not safe so •o doe: because such an one giveth occasion of suspicion that he doth not firmly and stedfastly beleeeve the contents of the Gospell.

5. But if a Christian of himselfe, without any such motion made by another, doe willingly take his oath upon the *Thorah*, either of necessity, because there is no other booke of Scripture present: or because he maketh no difference betweene one booke of Scripture and another, he may doe it lawfully, so it be done without offence unto others, *Sic Tostat. quaest.* 16.

QUEST. XXIX. That it is not lawfull for a Christian to sweare upon the Turkes *Alcaron*, or Mahomets thigh, nor for a Turke himselfe.

BUt though a Christian may sweare upon the Jewes *Thora*, the former considerations being observed: yet is it altogether unlawfull for him to sweare either upon *Mahomets* thigh, which is kept as an holly relique among the Saracens and Turkes, or upon their *Alcaron*.

1. The first is evident, because this being a morall precept to sweare by the name of God only, and not by the name of any strange gods, bindeth all beleeving people for ever: now to sweare by *Mahomets* thigh, is to sweare by a strange god, and therefore it is unlawfull as well for the Jew as the Christian to take such an oath, seeing they are both bound to keepe the morall precepts and Commandements, *To/stat. quaest. 19.*

2. The other also is unlawfull, as it may thus be shewed: for an oath is made three wayes, either ◊ God alone without any other externall signe or symbol, which is a lawfull and sufficient oath: or by the creature alone, which is an unlawfull oath; for so the glory which is onely due unto God, should be gi|ven unto the creature: or by God and some creature together with reference unto God, as when in taking an oath the hand is laid upon a booke. But such a creature is used as an externall symbol in an oath: as *in quo nihil est mendacii*, wherein there is no lye: and it must *immediat è nos ducere in cognitio[n]em Dei*, bring us immediatly to the knowledge of God: therefore we lay not our hand upon a stone, because it hath no instruction in it as a booke hath. But the Gospell hath both these properties: there is no falsehood or untruth in it: and it doth bring us immediatly and directly to the knowledge of God. The Turkes *Alcaron* hath neither: for both it containeth many falsehoods, fables, and untruths: and it can never bring us to the knowledge of the true God, having many errours in it. So then a Christian taking his oath upon the *Alcaron*, thereby should confesse all to be true which is there contained, and so blaspheme God, and beside give great offence unto Christians, and so secondly his brethren: therefore it were better for a Christian to chuse rather to dye, than to take such a blasphemous oath, *Tostat. qu. 20.* The like judgement is to be given of the Jewes Talmud, which containeth many fables, and blasphemies against Christ.

And for the same reasons before alleaged, even a Turke or Saracen sinneth in taking an oath upon *Mahomets* thigh, though he directly make it not God; because he useth such an unholy superstitious and abominable thing, in taking of a sacred oath: likewise he offendeth in swearing upon his *Alcaron*, which containeth abominable lies, and the same most pernicious, even concerning the end of all our hap|pinesse in blessednesse in the next world, which their *Alcaron* placeth, and maketh to consist in the carnall pleasures of eating and drinking, and the use of women, *Tostat. quaest. 21, 22.*

QUEST. XXX. Why three feasts are only named, wherein they had more.

Vers. 14. *THree times thou shalt keepe a feast unto mee in the yeere.* 1. They had divers other festivall dayes beside these three which are here named, the Pasch, called the feast of unleavened bread; Pentecost, named the feast of first fruits; and the feast of Tabernacles, called here the feast of gal|thering fruits in the end of the yeere: which said three feasts are not named, because they were more strictly observed than the rest: for the Sabbath was more straitly kept, wherein it was not lawfull to kin|dle a fire, *Exod. 35.3.* nor consequently to doe any worke about preparing of their meat: neither in the feast of reconliation was it lawfull to doe any worke at all, *Levit. 23.28.* whereas in other feasts only ser|vile workes are forbidden: and in the feast of the Passeover, such workes as were about their meat and drinke were permitted, *Exod. 12.16.* But therefore are these three feasts named, because in them onely the people were bound to come up before the Lord. 2. And these three were speciall feasts above the rest for these causes: 1. Because in them onely the people were required to appeare before the Lord. 2. Speciall oblations were offered in these feasts. In the Passeover was offered a sheafe of the first fruits, *Levit. 23.10.* in the feast of

Pentecost they presented the first fruits of their wheat harvest, faire flower baken with leaven, *Levit.* 23.17. And in the feast of Tabernacles they were commanded to make them boothes of boughes, *ibid*, *vers.* 40. 3. Those feasts excelled the other in respect of the multitude of sacrifices which were to be offered therein, as is prescribed, *Numb.* 28.29. 4. And in regard of their continuance: for two of them, the Pasch, and feast of Tabernacles continued each of them seven dayes: the Pasch held from the 15. day of the first moneth unto the 21. day: and the feast of Tabernacles likewise began the 15. day of the seventh moneth, and ended the 21. day. Pentecost onely hath one day allowed, which was the 50. day after the Passeover, *Levit.* 23.16. *Tostat.* 5. These feasts also were observed in remembrance of three great benefits: the Passeover, of their deliverance out of Egypt: the Pentecost, of delivering the Law: and the feast of Tabernacles, of their preservation in the wilderness, *Lyranus*.

QUEST. XXXI. Of the feast of the Passeover.

Vers. 15. *THou shalt eat unleavened bread.* 1. This was the feast of the Passeover, or of unleavened bread, which were not two feasts concurring together, as *Cyril* seemeth to thinke, *Alia est solemnitas Paschae, ilia azymorum, licet conjuncta vidiatur, &c.* There was one solemnity of the Pasch, another of unleavened bread, though they seeme to be joyned together. 2. Mention is not here made of the Paschal lambe, but only of unleavened bread, not as *Cajetane* thinketh, *Quia non singulis annis omnes tenerentur ad immotandum agnum Paschalem, &c.* Because all were not bound every yeere, to offer a paschall lambe, but to eat unleavened bread seven dayes they were bound, &c. For the contrary appeareth, *Exod.* 12.24. they were bound to keepe the Passeover, as an ordinance for ever; but the feast hath the denomination of the greater part: because they did eat the Passeover but one day, but unleavened bread they did eat seven dayes together. 3. In this feast, they offered a sheafe of the first ripe corne, which as *Iosephus* writeth, was done in this manner, *Siccantes spicarum manipulum, & commandentes, &c.* They dried an handfull of eares, and so rubbed or bruised them, and then offered them, *lib.* 3. *Antiquit.*

QUEST. XXXII. Why Pentecost is called the feast of the first fruits.

Vers. 16. *THE feast of the harvest, of the first fruits of thy labours.* This is called the feast of first fruits, and yet in the feast of the Passeover the first sheafe was offered. 1. *Quod primi paves nunc offerebantur Deo, sicut in fine Paschae primae spicarum, &c.* Because the first bread or loaves of the new fruit was then offered, as in the end of the pasch the first eares, *Cajetan.* which were not then so ripe to make bread of. 2. Or because now they presented the first fruits of all their labours, that is, of all that they had sowed: but before, they brought the first fruits of some one kinde of graine onely, which was first ripe, *Tostat.* 3. Or then they offered only the first ripe eares: as if a man went into the field, and espied *<◇> aliquas appropinquantes ad maturitatem aet alias*, some eares hastening to be ripe before the rest, then he gathered, and offered unto the Lord: but now in the feast of Pentecost, they brought the first fruits of all, *Lyran.* 4. This feast was celebrated, *propter benefictum legis data*, for the benefit of the giving of the Law, *Lyran.* Which was given the 50. day after their going out of Egypt, *Tostat.* And in remembrance *ingressionis in terram promissam*, of their entrance into the Land of promise, when they did first eat of the fruit of the land, *Theodoret.* And it was a signe of the giving of the holy Ghost, which descended on the 50. day after the resurrection, *Lyran.*

QUEST. XXXIII. How the feast of Tabernacles is said to be in the end of the yeere.

Vers. 16. *THE feast of gathering in the end of the yeere.* 1. *Oleaster* and *Tostatus* are of opinion, that the common account of the yeere began in the seventh moneth, when it was thought that the world was created: but that upon occasion of the deliverance of the Israelites in the first moneth

of the spring, that was consecrated to be the first, as touching the keeping of their feasts: but the former order remained still for the account of civill matters. But it is before shewed, that the institution of *Abib* to be the first moneth, was rather then revived, than of new ordained;* and that is the more probable opi|nion, that the world was created in the spring; and that in remembrance thereof, that was counted the first moneth. 2. *Cajetane* saith, It is called the end of the yeere, in regard of the fruits of the earth, which were then all gathered, as both grapes and olives; not in respect of the season of the yeere, for September was the first moneth of the next yeere: and so it should rather have beene said in the beginning of the yeere, than in the end. But seeing the same moneth was both the end of one yeere, and the beginning of another, it may be said to be in the end of the yeere, though in the first moneth of the civill yeere, *quòd medicum distat, inesse videtur*, it might be said to be in it, though it were distant a little, *Tostat*. So also *Lyran*. Immediately after the end of the yeere. 3. And wee are here to understand the gathering of all the fruits, not only come which was before inned and in the barne, seeing it was ripe foure moneths before, in the feast of Pentecost; but all other fruits, as wine and olives, which were then gathered, as *Deut.* 16.13. *Tostat*.

QUEST. XXXIV. Which were the three feasts, wherein they were to appeare before the Lord.

Vers. 17. *THree times in the yeere, &c.* 1. The Israelites had divers festivall times in the yeere: as beside the continuall and daily sacrifice they had seven other feast dayes; every weeke upon the Sabbath, every moneth upon the first day thereof: the feast of the Pasch, and Pentecost: and in the seventh moneth they had three more, the feast of blowing of Trumpets upon the first day, the feast of Re|conciliation upon the tenth,* and of the Tabernacles upon the 15. which continued untill the 21. *Thomas*. Now they are not bound to come together in all these feasts, but only at three of them. 2. Though it be not expressed here, which three feasts they were to goe up in; yet it is evident in other places, the feast of the Passeover was one, *Deut.* 16.2. they were to offer it in the place which the Lord should chuse: and the continuall practice sheweth the same, as is evident, *Luk.* 2.41. the parents of our blessed Saviour went up every yeere to the Passeover. So in the feast of Pentecost, they were all to rejoyce before the Lord, they, their sonnes and daughters, servants and maids, *Deut.* 16.11. 3. Onely the question is, concer|ning the third time of their appearing before the Lord, which some thinke was at the feast of the blow|ing of Trumpets, in the 1. day of the seventh moneth: and so they continued there during the two other feasts of the Reconciliation, in the 10. day; and of Tabernacles, which began in the 15. *Osiander*. But here I approve rather *Calvins* reason, *Gravin fuisset tam diuturna mora*, So long abode together at Jerusalem, had beene burthensome, for the space of three weekes together: from the first day of the se|venth moneth, to the 21. when the feast of Tabernacles ended: therefore this third time of their going up, was against the feast of the Tabernacles, as is evident, *Deut.* 31.10. and that these were the three times

in the yeere, is directly mentioned, *Deut.* 16.16. *These three times in the yeere shall all the males appeare, &c.* *Tostat. quaest.* 25.

QUEST. XXXV. Who were bound to appeare before the Lord, whether their servants.

Vers. 17. *SHall all thy men children appeare.* 1. The women were not bound by this Law to appeare, because it was necessary that they should be left at home to attend the domesticall affaires, and have a care of the young children: yet they might come up voluntarily, as *Anna* the mother of *Sa|mueldid*, and *Marie* the mother of our blessed Saviour: especially those which dwelt neere to Jerusalem. 2. Concerning the males, *Tostatus* thinketh that all the males, after they

were come to yeeres of discre|tion, ascended: as Christ being but a child, according to the custome of other children, went up with his parents: But it is more like that none went up under 20. yeere old, only those males, *qui ira•sibant sub censum*, which passed under the account, *Calvin*. Some thinke also, none above 50. yeeres: but that is not like: the children might goe up with their parents also, but that was not of any necessity. And left it might have seemed a dangerous thing to the countrey, if all the males together should have beene ab|sent, the Lord promiseth, that their enemies should not desire their land in the meane time while they appeared before the Lord, *Exod.* 34.24. 3. Neither were the males of their owne children only bound to goe up, but their servants also, as is expresly mentioned, *Deut.* 16.12. that their sonne, daughter, ser|vant and maid should rejoyce with them before the Lord. Of their Hebrew servants there was no que|stion, because they were of the same profession, and they were but their servants for a time. And concer|ning other servants bought with their money, they were to circumcise them, and then they were to eat of the Passeover, *Exod.* 12.44. Now if they were circumcised, they were thereby bound to keepe the whole Law, as the Apostle sheweth, *Galath.* 5.3. And seeing they also were to eat the Passeover, which could not be offered but before the Lord, *Deut.* 16.2. they were also necessarily to appeare before the Lord. 4. But if all their servants were bound to goe up with them thrice in the yeere, and that from the furthest parts of the land, this would seeme to have beene a great prejudice to their masters, and an hin|drance to their businesse, to spare their servants so long. *Lyranus* and *Tostatus* here answer, that they which dwelt farre off were dispensed withall, and it was sufficient for them to come up only once in the yeere at the Passeover. But no such dispensation is extant in the Law: I rather insist upon that other answer of *Tostatus*, that *damna animae plus vitanda sunt quàm damna corporis*: the detriment of the soule is more to be shunned than the detriment of the body. Therefore seeing their appearing before the Lord concerned the health of their soules, all worldly respects ought to give place unto it: and the Com|mandement of God was to be preferred before all, *Tostat. quæst.* 26.

QUEST. XXXVI. To what end the people were commanded to meet together.

THis generall meeting of all Israel thrice in a yeere before the Lord was profitable for divers ends: 1. *Ad concordiam religionis & doctrinae conservandam*, &c. To keepe and preserve concord and uni|ty in doctrine and religion, *Simler*: for if they might have sacrificed where they would, the people might soone have declined and fallen to strange worship. 2. *Ingenti multitudinis concursu alii alios incitabant*, &c. By this concurse of the multitude one helped to stirre up and provoke another to the more cheere|full setting forth of the praise of God, *Gallas*. 3. It was effectuall also, *Ad coalitionem animorum*, &c. For the knitting together of their hearts and mindes, the maintaining of love and charity among them, *Marbach*. 4. *Solemnia festa angustiora fieri tanto conventu*: The solemne feast dayes by this company of the people were thereby more adorned and set forth. 5. And this was a figure also of Christ: that as they had but one Sanctuary, one Altar, on high Priest: so *Christus est unicus servator*: Christ is our onely Sal|viour and high Priest, *Simler*.

QUEST. XXXVII. Why the people were not to appeare empty before the Lord.

Vers. 15. *None shall appeare before me emptie*. 1. Though this precept be annexed here to the solem|nity of the Passeover: yet it is to be referred not only to that feast, as *Tostatus* seemeth to take it, but to all the rest of the three, *Cajetane*, *Gallas*. 2. Some understand it thus, that none should ap|peare empty, or in vaine before the Lord, but they should receive some blessing at his hand: but it is plaine, *Deut.* 16.17. that it is meant of such gifts and oblations as they should bring with them, to offer before the Lord, *Simler*. 3. Which offerings and oblations served for the repairing of the Temple, and the maintaining of the Levites, and for other such uses belonging to the service of God, *Simler*. 4. This presenting of gifts unto the Lord, was to testifie their thankfull minde: *Non enim satis erat verbis gratitudinem testificari*: For it was not sufficient in words only to testifie their thankfulnesse, *Gallas*. And to this end they did it, *ut personarum & rerum*

fiat Deo oblatio, qui dat & personas & res omnes: that they might offer unto God as well their substance as their persons, who giveth all, both the persons and all things beside, *Cajetane*. 5. Though we are not bound unto this Law, seeing it is abolished, *veritas tamen a uos pertinet*, yet the truth thereof belongeth unto us, *Gallas*. that if wee have money, or any other substance, we should first releevē the poore, *tunc demum Deo preces fundamus*, and then offer our prayers unto God: *Saltem animam non à bonis operibus vacuam Deo offeramus*, &c. At the least we should not present our soule unto God empty and void of good workes, *Theodore*. To the same purpose *Chrysostome*, *idcirco pauperes ante fores sunt, ut nemo vacuus ingrediatur*, &c. *intras ut misericordiam consequaris, prior ipse miserere*, &c. Therefore the poore stand at the Church doore, that none should goe in empty: thou encrest to obtaine mercy, first shew mercy thy selfe, &c. *Gregorie* applieth it to the appearing before the Judge at the latter day: * he which spendeth his time here in heaping up of wealth, in gathering of riches, *Quia cunctae haec quisque moriens deserit, ante Dominum vacuus apparet*; Because everyone leaveth these things when he dieth, he appeareth empty before the Lord.

QUEST. XXXVIII. In what place they appeared before the Lord, while the Arke and Tabernacle were asunder.

Vers. 15. *APpeare before the Lord*. While the Arke and Tabernacle remained together, there was no question at all, but that comming to the Tabernacle, they appeared there before the Lord: but afterward when the Tabernacle and Arke were asunder, as they continued at the least the space of 90. yeeres, all the time of *Samuel* and *Saul*, which was 40. yeeres; and all *David's* reigne, till the eleventh yeere of *Salomon*, when the Temple was finished, 1 *King*. 6.36. when the Arke and Tabernacle were joynd together againe, 2 *Chron*. 5.5. The doubt is all this while of the separating and dividing of the Arke from the Tabernacle; which was the place where the people assembled to keepe their feasts. 1. *Simlerus* thinketh, that where the Arke was, they assembled before the Lord. So also *Iunius*, * That thither the Tribes went up to keepe their solemnities. 2. But herein the opinion of *Tostatus* is more probable, that where the Sanctuary and Tabernacle was, there was the place of the solemn assemblies in their feasts: for these reasons: 1. The Arke was taken from the Tabernacle by the Philistims, and kept among them seven moneths, and returned in the beginning of the wheat harvest, which was about Pentecost. * If now their festivities were solemnized only before the Arke, then at this time in the space of those seven moneths, in the absence of the Arke, it would follow, that two of their great solemnities of the Pasch and Pentecost were omitted, which is not to be granted: 2. There the meeting of the people was, where the Altar of burnt offerings was, and the Priests gave their attendance: but that was not where the Arke was placed, but where the Tabernacle was pitched: as is evident, 1 *Sam*. 21. where *Ahimelech* the high Priest, with other Priests, were at Nob attending at the Tabernacle: the Arke then remaining at *Kiriathaim*, 1 *Cor*. 6.1. 3. After the captivity, in the second Temple the Arke was not, being lost in the destruction of the Temple: and yet there their festivities were kept. 4. Now this concourse of the people to the Tabernacle, rather than to the Arke, was not because it was more worthy than the Arke: for the Arke was more worthy of reverence than the whole Tabernacle: but by reason of the other implements, which went with the Tabernacle, as the Altar, and table of shew bread, and the rest; and because the Priests gave their attendance there. But if the Tabernacle had beene destroyed, and the Arke onely had remained; then without all question the Priests and people would have flocked to that place, *To/stat. quaest.* 28.

3. But it will be objected, that the place where the Arke was, must needs be that place where they appeared before the Lord; because there the Lord manifested himselfe, and from thence delivered his oracles, not only while it remained with the Tabernacle, *Numb*. 7.89. but when it was apart, 2 *Sam*. 6.2. But in this it may be answered, that the Lord did not onely give answer

from the Arke, but from the Tabernacle also, *Exod.* 29.42. and there *Ahimelech* asked counsell of God for *David*, though the Arke were not there, 1 *Sam.* 22.10. yea the Priest with his Ephod consulted with God, though neither the Tabernacle nor Arke were present: as *David* asked counsell of God by the Priest *Abeathar*, that had the Ephod, 1 *Sam.* 23.10. therefore that argument followeth not, *Tostat. ibid.*

4. But though I herein consent with *Tostatus*, that the solemne assemblies and sacrifices were in the place where the Tabernacle was, rather than where the Arke was: yet herein I dissent from him. He thinketh, that it was not permitted, *sacrificia habere nisi* ◇ *in loco*, to have sacrifices but in one place; because by this occasion the rude people might have thought there had beene many gods, if they should have sacrificed in many places: and for this cause the rest of Israel tooke exception to the two tribes and halfe beyond Jordan, because they erected an Altar, supposing they had made it to sacrifice upon.

Contra. 1. But it is evident, while the Arke and Tabernacle were divided, that they offered sacrifices in both places; as 1 *Sam.* 6.14. the men of Bethshemesh offered a burnt offering before the Arke, rejoycing at the returne thereof. And at Nob, where *David* and the shew bread given him, to what end should the Priests have given their attendance, but for the sacrifices? 2. Neither was there any feare of bringing in a plurality of gods by this meanes, seeing all Israel knew, that both the Arke and Tabernacle were made at the appointment of one and the same God of Israel by the hand of his servant *Moses*. 3. And the reason is not alike concerning that Altar which was made by the two tribes and halfe, which the other tribes had in jealousie; because that was erected by the direction and advice of men: but both the Arke and Tabernacle had their institution from God: and therefore there could be no such feare for sacrifici|ng to either of those places.

QUEST. XXXIX. What sacrifice • commanded here not to be eaten with unleavened bread.

Vers. 18. *Thou shalt not offer the bloud of my sacrifice with leavened bread.* 1. Some doe understand this generally of all sacrifices, which were to be offered without leaven, *Levit.* 2.11. *Pellican. Oleaster.* And the other Law, *Neither shall the* ◇ *of my sacrifice remaine till the morning.* Some likewise understand of other sacrifices▪ for although the flesh of the sacrifices might remaine till the next day: *adepts tamen incendi debebat eodem die*, yet the fat was to be burned the same day, *Cajetan.* As is prescribed, *Levit.* 7.3. But it is better referred to the Paschall lambe, as the Chalde Interpreter expoundeth, that they should remove leaven out of their house, before they offered the Passeover, *Tostat. Simler. Calvin.* And by far, ◇ principall, is understood whatsoever remained of the Paschall lambe; as is further declared, *Exod.* 34.25. *Iun.* Where it appeareth, that both these precepts are specially given, concerning the Paschall Lambe. 2. And the reasons thereof were the•e, ◇, &c. Because the fat do•th easily corrupt and putrifie: which was an ◇ thing, that any part of the sacrifice should bee suffered to putrifie, *G•llas.* As also, lest the ◇ the next day, *Sacerdotes comeder•nt quod Dei ••at*, the Priests might eat ◇ which was the Lords ◇ *Oleaster.*

QUEST. XL. When the Passeover was to be killed.

NOW concerning the place, where the Passeover was to be offered. 1. It must be considered, that they were not in the yeerely keeping of the Passeover, to doe as they did in the first institution in Egypt; every one killed it in his owne house: that was to be done then, because they were to strike the bloud upon the doore postes, that it might be a signe of their deliverance from the plague, while the Angell pas|sed over to smite the Egyptians, *chap.* 12.23. but afterward they were required to sacrifice the Passeover in the place which the Lord should chuse, *Deut.* 16.2. 2.

Neither was it enough to bring the Passeeover up to that place where the Tabernacle was: but they were to present it at the doore of the Tabernacle, where the Passeeover was to be killed, as other sacrifices, and the bloud to be powred by the Altar: 1. Because this was the generall Law for all sacrifices, *Levit. 17.3.* but the Passeeover was a sacrifice: as here the Lord calleth it, *my sacrifice*: and *Numb. 9.13.* he that was negligent to keepe the Passeeover, should be cut off from his people, and this reason is yeelded thereof, *Because he brought not the offering of the Lord in due season.* 2. And againe, it had beene to small purpose, to enioyne the people to come to the place of the Sanctuary with their Passeeover, to that end, that they should observe no other rites and ceremonies therein, than were appointed by the Law: if every one might have killed the Passeeover in his owne house; for then they might have followed what rites they thought good, *Tostat. quæst. 27.*

QUEST. XLI. Wherefore they were to eat only unleavened bread in the Passeeover.

THou shalt not offer the blond with leavened bread, &c. 1. The unleavened bread, which they were com|manded to eat for seven dayes together, is called the bread of tribulation, *Deut. 16.3.* that as it is an unpleasant and unsavoury bread of it selfe; so it should call to their remembrance the affliction which they endured in Egypt, and consequently their deliverance from the same, *Simler. Calvin.* 2. But to us it hath this signification: first, it forbiddeth, *quicquam Aegyptiacæ doctrina divinis rebus admisceri, &c.* that any Egyptiacall, or false doctrine should be mingled with divine things, *Theodoret.* As our blessed Saviour in this sense, chargeth his Apostles to take heed of the leaven of the Pharisies, *Mark. 8.* Secondly, the lea|ven signifieth, *malitiæ & nequitiae amaritudinem*, the bitternesse of malice and wickednesse, *Rabanus.* which we must seeke to purge forth, as *S. Paul* applieth it, *1 Cor. 5.*

QUEST. XLII. What first fruits are here mentioned in this Law.

Vers. 19. The first of the first fruits of thy land. 1. Some thinke that this Law is understood of the so|lemne oblation of the first fruits, which were of three sorts: *novarum frugum*, of their new corne in the feast of the Passeeover; *panum de novis frugibus pistorum*, of bread baked of the new corne, at Pentecost; & *novorum fructuum*, and of the new fruit, as of wine and oile, in the feast of Tabernacles. But this solemne oblation of the first fruits, was before rehearsed in particular, *vers. 15, 16.* 2. It is rather therefore meant of those first fruits, which every man was bound to offer unto the Lord in particular: as the first fruits of their trees, *Levit. 19.25. Iun.* The first fruit of their dowe, *Numb. 15.21.* and of other things: which was to this end, to acknowledge their thankfulnesse unto God for the fruits of the land which he had given them, *Deut. 26.10. Simler.* 3. *Lyranus* addeth further, that these first fruits are special|ly understood of the seventh yeere, when they did not sow any thing: that because mention is made be|fore▪ onely of the first fruits of their labours, *vers. 16.* this is added, that even they were to give the first fruits of that, which the earth brought forth of it selfe in the seventh yeere without their labour: that first in common they should offer the first fruits to the Priests, before any did gather of them to their owne use: which they were the rather to doe in the seventh yeere, because those fruits were given them without their labour, they were only of Gods sending: and for that in that yeere they could not pay any tithes unto the Levices: for the tenth part could not be set out from the nine parts; because they did not gather the fruits of the earth together, as in other yeeres▪ but as they needed them, and the remainder was for the beasts of the field; therefore they could not gosse at the tenth, and the tenth was due from the owner, where he tooke the nine parts to himselfe: but here the owner tooke no more than another; the fruits of the seventh yeere were common unto all, *Tostat. qu. 29.*

QUEST. XLIII. What it is to seeth a kid in the mothers milke.

Vers. 19. THou shalt not seeth a kid in his mothers milke. 1. Some thinke the meaning of this Law is, that they should not offer a sucking kid in sacrifice, while it was yet tender, and under the damme, *Pellican.* But this cannot be the sense: for after seven dayes, it was lawfull to take any

thing from the damme, and sacrifice it, *Exod.* 22.30. And we reade that *Samuel* offered in sacrifice a sucking lambe, 1 *Sam.* 8. Beside, the flesh of kids, when they are weaned, are not so sweet and pleasant as before, *Simler*.

2. Some interpret this Law by that, *Levit.* 22.28. that they should not kill the cow and ewe, and the young both in one day: and *Deut.* 22.6. that they should not take the dam with the young, *Theodore*. *Vatab*. But it is a divers thing to seeth the kid in the dammes milke, and to seeth or kill the kid with the damme together, *Pelarg.* *Oleaster*.

3. Some doe understand this Law according to the letter, that they should not indeed dresse and seeth a kid in the dammes milke: and they give this reason; because it seemeth to be a cruell thing, *si lac ma/tris quod datum ei est pro nutrimento, adhibeatur ad consumptionem*, if the milke of the damme, which is given for nourishment, should be used to waste and consume it, *Thomas*, *Lyr*••*m*. Others adde this reason: *Prohibetur ritus Idololatrarum lixantium* 〈◇〉 *in laste matris*: The rite and fashion of Idolaters is forbidden, which seeth the kid in the dammes milke, *Cajetane*. And the Hebrewes affirme, that the Ismaellites had such an use to seeth kids in the dammes milke for more delicacie sake, *Simler*. The Gentiles also used to sacrifice a kid sod in the mothers milke to the 〈◇〉 of the fields, that they might have plenty,

Page 455

Tostat. And this is the speciall reason which they insist upon that follow this sense, to take it 〈in non-Latin alphabet〉, according to the words and letter, because it is thrice repeated in the same phrase, in this place, and *Exod.* 34.26. and *Deut.* 14.21. *Pelarg.* *Simler*. and *Calvin* seemeth to approve the same sense.

Contra. But against this exposition it may be thus objected: 1. The word *bashal* here used signifieth as well to rost, as seeth: as *Deut.* 16.7. *Thou shalt rost* the paschall Lambe, for it was not to be sodden in water, *Exod.* 12.9. *Piscator*; and so *Tostatus* thinketh that in this place it may be taken indifferently, *pro decoctione, vel assatione*, for boiling or roasting: but the kid could not in this literall sense be rosted in the mothers milke, though they might imagine it to be boiled therein.

2. *Augustine* objecteth thus: *Quid si mortua matre ejus ab alia o•e lactaretur?** What if the owne dam being dead, another ewe gave it sucke? it could not be then sod in the mothers milke. *Lyranus* therefore understandeth it *de omni lacte*, of any milke whatsoever. But now they which presse the literall sense, by this meanes are forced to depart from the letter.

3. Againe, there is the same reason of other young things, as of fowles and of birds, as there is of the young of beasts: but they cannot be sod in the dammes milke, and yet they might be abused, as well as other young things: therefore these words doe restraine such an abuse about meats, as is incident to the flesh of fowle, as of cattell. The conceit then of *Andreas*, reported by *Lyranus*, hath no ground: that it must be understood, *de carnibus animalium, &c. non de carnibus avium*, of the flesh of cattell that are nou[r]ished with milke, not of the flesh of birds.

4. Concerning that superstitious rite of Idolaters, there is no certainty of it. *Horace* indeed maketh mention of offering milke unto *Sylvanus* the god of the fields, in this verse: *Tellurem porco, Sylvanum lacte piabant*, *They appeased the goddesse Tellus with a swine, and Sylvanus with milke*. But whether they offered a kid sod in milke it is not certaine, and so *Tostatus* confesseth, *quaest.* 37.

5. Neither is that any good reason, why it should be taken precisely according to the words, because it is thrice rehearsed: for in all those places it may well beare another sense more fitting

and agreeable, as shall be even now shewed.

6. This pressing of the literall sense hath given occasion to the Jewes, receiving herein the exposition of their Rabbins, of great superstition: for hereupon the Jewes to this day refraine to boile any flesh at all in milke; or to dresse or prepare cheese and flesh together, because it is made of milke: nor to cut flesh and cheese with the same knife, *Gallasius*: neither will they eat cheese after flesh, *nisi bene perfricuerint dentes*, unlesse they have thorowly rubbed their teeth before.

4. Some therefore not finding how to give a fit sense of the words, doe flee unto allegories. *Augustine* saith, *Hoc quomodo observetur ad proprietatem, aut non est, aut non eluc^ot, &c.* How this should be observed according to the propriety of the words, either it is not at all to be found, or else it appeareth not. Therefore he approveth that mysticall and figurative sense, in referring it to Christ: ** Quod hac prophetia prae/dictus est non occidendus infans, &c.* Who is foretold by this prophecie, that he should not be killed in his infancie, when *Herod* sought to slay him, &c. The same figurative application followeth *Thomas*. But *Augustine* addeth further, that it may be applied to the time of Christs passion, who suffered about that same time of the yeere, when his mother began to be conceived with him: and women are said, *ex quo conceperint lac colligere*, from the time they conceive to gather milke, &c. But neither of these senses can fitly agree unto Christ, who is called the *lambe that was slaine*, but not the goat. Some insist upon a morall sense: as *Rabanus* by the goat understandeth the sinner, who must not be sod in his mothers milke, *Id est, non purgandus mediocribus Ecclesiae disciplinis, sed austerioribus praeceptis*: That is, he must not be purged with the mild discipline of the Church, but with austere precepts. *Procopius* and *Lippoman* follow|ing him, doe make a quite contrary application: *Infantes in negotio Christi impossibile est ducere per ignem & tribulationes, &c.* They that are infants in the faith of Christ, cannot be lead thorow fire and tribula|tion, &c. *tolerandi, non opprimendi sunt*, they must be tolerated, not urged. And this uncertainty there is in mens collections, when every one followeth his owne sense.


5. Wherefore the meaning is no more but this: they should not bring for the first fruits of any cattell, any kid, or other beast, *dum est adhuc lactea*, while it is yet but milke, that is, before it be seven dayes old. And as they were not to offer such unto God, so neither to use it for their private food, *Deut. 14.21. Iun. Piscator*. And this to be the meaning may appeare; because here, and *Exod. 34.26.* this precept is an|nexed to the Law of first fruits: and yet more evidently it is explained, *chap. 22.30.* where having made mention of the offering of the first fruits of their oxen and sheepe, this is added, *seven dayes it shall be with his damme*: which may serve to explicate this clause: that so long it is but as the dammes milke, till it be eight dayes old. And as they were not to offer any such young thing to the Lord, so neither privately were they to use any such delicacie in feeding of young and tender things, which were but yet as milke and froth: which precept is given them, not so much, *ut curam haberent valetudinis*, that they should have care of their health, *Marbach. Deus his legibus altius spectavit*: For God in giving these Lawes looked to higher matters: therefore by this Law, *cohibetur intemperantia*, both their intemperancie is restrained, *Gallas. & humanitas & clementia commendatur*, and humanity and clemencie even toward the brute beasts is commended. For they which are cruell toward beasts, are for the most part cruell also toward men, *Simler*: therefore among the Athenians, boyes that pricked out the eyes of crows, were punished: and *Domitian* among the Romans, that flye-killer, proved a savage tyrant and killer of men, *Pelarg*.

Vers. 20. *BEhold I send mine Angell before thee.* 1. *Cajetane* understandeth this Angell to be *Moses*: but that cannot be, for he brought not the people into the land of Canaan, as this Angell should and did, *vers.* 23. *Simler.* And this Angell should not spare their misdeeds, *vers.* 23. but *Moses* often spared their iniquities, and prayed for them, *chap.* 34. *Oleaster.* But *Cajetane* addeth further, that *Moses* should have brought them into the land of Canaan, but that, *ipse peccando impedimentum praestitit*, he procured the let himselfe by his sinne: and so this is to be understood conditionally. But *Tostatus* taketh away this answer: *Prophetia cum impletur secundum divinam praedestinationem intelligitur*, Where a prophecie is fulfilled, it must be understood not conditionally, but according to Gods certaine predestination. And therefore seeing here the Lord brought them by his Angell into the land of Canaan, and yet he did not bring them in by *Moses*: it followeth that *Moses* could not be that Angell.

2. *Tostatus* therefore thinketh, that this Angell must be understood to be *Ioshua*, for he brought them into the land of Canaan: neither did he spare their iniquities, for he punished *Achan*, *Iosh.* 7. And Gods name was in him, both because he was an Israelite, which is interpreted one prevailing with God, *Rabbanus*: and he is called *Ioshua*, which is the same with *Jesus*, a Saviour: and his name being before *Oshea*, God tooke one of the letters of his owne name *Iehovah*, the first letter *jod*, and put it to his name, and so made it *Ioshuah*, which signifieth a Saviour, *Tostat.* So also *Lyranus*.

Contra. 1. But by name is here understood, not any title or appellation consisting of syllables, but power and authority, and the essence of God, which was not in *Ioshua*, *Genevens.* 2. And the peculiar and proper name of God is *Iehovah*, which was never given unto any mortall man, *Gallas.* 3. Neither did *Ioshuah* punish all their transgressions, though he met with some publike and notorious offences, *Simler.* 4. And if *Ioshuah* should have beene this Angell, *car•isset populus ductore Angelo*, &c. the people should have wanted this Angell their guide, as long as they sojourned in the wilderness, *Calvin.* 5. And further, the Lord saith to *Moses*, *Mine Angell shall goe before thee*, *Exod.* 32.34. But *Ioshua* went not before *Moses*; he came after and succeeded him, *Calvin.*

Borrhaius here understandeth both *Ioshuah* as the type, and Christ the great Angell of God, *secundum veritatem*, in truth. But this cannot agree unto *Ioshua* at all, no not as the type of Christ; for the reasons before alleaged.

4. *Lyranus* and *Lippomanus* doe interpret this place of a created Angell, the same which went before them in a pillar of fire: and in that he saith, *My name is in him*, the meaning is, *Quicquid loquitur*;  *no/mine loquetur*; &c. *Whatsoever he speaketh, he shall speake in my name*, *Lippoman.*

Contra. 1. That Angell which went before the people in a cloudy and fiery pillar, was no created Angell, but God himselfe: for he is called *Iehovah*, *chap.* 13.21. *Gallas.* 2. Whereas the Lord said to *Moses*, that he would not goe himselfe with them, but send his Angell, *chap.* 33. 2. and yet afterward being intreated by *Moses*, granted that his presence should goe with them, *chap.* 33.14. hence it is evident, that th• was not such an Angell as he said he would send, and not goe himselfe, but such an Angell wherein his presence should be, *Simler.*

5. Wherefore this Angell is none other but Christ, that great Angell of Gods counsell, whom God sent into the world: as appeareth evidently by these reasons: 1. The text saith, *My name is in him*: *Pro naturali divinitate, eodem quo & ego, censetur nomine*, In respect of his Deity, which he hath by nature, he is called by the same name that I am, ** Rupertus▪ Ferus.* 2. *Augustine* taketh him to be the same Angell which wrestled with *Iacob*, and changed his name, *Gen.* 32. which was God himselfe, Christ in humane shape wrestling with *Iacob*: for *Iacob* is called *Israel*, because he had prevailed with God. 3. This is the same Angell which is called the Angell of Gods

covenant, *Malach. 3.1. Ferus*. But herein he is deceived, he thinketh this to be *majorem Angelum*, a greater Angell, than that Angell which went before them in a cloud: whereas he is the very same Angell. 4. This Angell is called *Iehovah, chap. 13.21. Iun. Piscator*. 5. They are bidden not to provoke this Angell: But it was Christ whom they tempted and provoked in the wilderness, *1 Cor. 10.9.* and *Heb. 3.9. Simler*. 6. *Angelus iste iudex statuitur. &c.* This Angell is appointed their Judge, if they did offend, *He will not spare your misdeeds, Calvin*. 7. Againe, he saith, *If thou hearken unto him, and doe all that I speake, &c.* signifying, *parem ab illis secum obedientiam flagitare*, that he requireth of them the same obedience with God himselfe, as being of the same power, majesty, authority: as our blessed Saviour saith in the Gospell, *Ioh. 10. I and my father are one, Marbach*. 8. *Iudicium occultorum eidem tribuitur, &c.* Unto this Angell is given the judgement of secret things: *hee will not spare &c. Simler. Pelarg. Etsi enim Magistratus non omnia delicta vidit & novit, &c.* For although the Magistrate doe not see and punish all offences: yet God seeth, and in time will be avenged, *Osiander*. 9. This was the same Angell, which here performeth that which was promised to *Abraham* long before, *I will curse them that curse thee, Gen. 12.3.* as here he saith, *I will be an enemy to thine enemies:* and that was *Iehovah, Gen. 12.1. Pellican*.

QUEST. XLV. Why in this place the prohibition of idolatry is inserted.

Vers. 24. THou shalt not bow downe to their gods, &c. 1. This Law is annexed to the former exhortation of obedience; because idolatry is the very root and foundation of all iniquity: and the whole Law and Commandements of God were neglected by Idolaters, so that nothing was more contrary to their obedience to the Law, than idolatry, *Simlerus*. 2. And seeing they were to cast out the inhabitants of Canaan, which worshipped Idols, they are charged also together with them, to cast out their superstition and idolatry, *Tostat. quaest. 81. 3. Quia proclives sunt animi hominum ad superstitionem, &c.* Because the mindes of men are prone unto superstition, therefore this precept is often here repeated;

Page 457

that they should not serve other gods, nor doe after their workes, but abolish and destroy all monuments of superstition, *Gallas. Ferus*. 4. And three things are forbidden touching idolatry: First, they must not bow unto them, give them any externall signe of reverence: then, they must not serve them, by sacrificing unto them, erecting temples, altars, and such like, *Oleaster*. Thirdly, nor doe after their workes, that is, follow other their superstitious rites and ceremonies; and generally, *tota eorum conversatio prohibita est*, their whole conversation was naught, and therefore is forbidden, *Tostat. quaest. 81. 5.* And because it was not sufficient to decline from superstition, *si religione caritas*, if thou want religion, therefore as they are forbidden the worship of false gods, so they are commanded to serve the Lord, *vers. 25. Gallas*.

QUEST. XLVI. What manner of promises are here made and why.

Vers. 25. AND he shall blesse thy bread, &c. 1. This must be here observed, that these promises here made are only temporall, because the people then were carnall, and only sought such things. In the new Testament, Christ doth not promise these terrene and temporall blessings to his Apostles: *non quia illis haec inuidebat, &c.* not because he did envy them these things, but because he had greater blessings for them: like as the father, when his sonne is come to age, doth no more entise him with apples, but bestoweth an inheritance upon him, *Ferus*. 2. *Posset absque praemii ullius promissione praecipere, &c.* God might if it pleased him, command without promise of any reward; for he is debter unto none, and when we have done all which we can, wee doe no more than our duty: but God to stirre up our dulnesse propoundeth ample and

large promises, *Marbach*. 3. And these blessings of plenty, health, fruitfulness, long life, are here mentioned, because they should acknowledge God the Author and giver of all these blessings, which the Idolators asked of their Idols, *Gallas*. 4. First, God promiseth to bless their increase and store, their bread and water; both to give them abundance, and to bless the use thereof unto them: for otherwise, without Gods blessing, abundance will soone come to nothing: and because plenty is nothing without health; Secondly, he saith he will take away all sickness: then, because all this would not availe, if they had no heires, it is added, that none should be barren: and beside, long life is promised: for to enjoy these things but a short time, were no perfect blessing: and lastly, victory is promised over their enemies: for all these blessings had little helped, unlesse they might have had quiet and peaceable possession of the land, *Ferus*.

QUEST. XLVII. What is understood by the hornets.

Vers. 28. *I Will send Hornets, &c.* 1. Some doe understand this literally, that as God sent frogs and lice upon the Egyptians; so against the Canaanites, he armed wasps and hornets to shew his power, *quod per minuta animantia suis auxiliatur*, that he can helpe his by weake and small beasts, *Theodoret*. So also *Procopius* giving this note, *Deum à coelo de improvviso suis missurum auxilium*, That God of a sudden can send helpe unto his out of heaven. So also *Cajetan*. *Simler*. *Calvin*. *Gallas*. *Pelarg.* * But *Augustines* reason may here be urged against this sense: *Non hoc loquimur factum, &c.* Wee doe not reade any such thing to have beene done, neither in *Moses* time, under *Iosua*, the Judges, or the Kings, that hornets were sent against the Canaanites; only the booke of Wisdome, *hoc dicit impleum*, saith this was fulfilled, *chap. 12.8. Thou sendest forerunners of thine host, the hornets to destroy them by little and little*. But this may also be understood of that feare and terrour which God did smite the Canaanites with, before the comming of *Israel*.

2. *R. Abraham*, and *Aben Ezra*, by hornets, understand a certaine disease which did consume the Canaanites, where they hid themselves in their caves. But the text saith, that these hornets drove them out; not that they wasted and consumed them.

3. *Pellican* maketh a metaphoricall sense: *Ita attonitos eos reddam, ut etiam vespae siat superiores*; I will so astonish them, that even flies and wasps shall be able to overcome them, &c. But *Ioshua* found the contrary, when he was discomfited and fled before the men of Hai, that he had not to deale, as with flies and wasps.

4. Therefore I prefer *Augustines* sense, *Vespae istae aculei timoris intelligendae sunt, &c.* These wasps or hornets, are to be understood to be those prickes of minde and terrours which made the Canaanites give place to the Israelites. So also *Lyranus* saith, they were, *Anxietates animi eos pungentes tanquam aculei*, Perplexity of minde which pricked them as sharpe prickes. And this to be the meaning, the former verse sheweth, *I will send my feare before thee*, vers. 27. the accomplishment whereof is declared, *Iosh. 24.12. I sent my hornets before you, which cast them out before you, the two Kings of the Amorites, not with thy sword, &c.* that is, the feare which God sent upon them, not their sword, discomfited them, *Iunius, Piscator*. As *Rahab* confesseth, *When we heard it, our heart did faint, and there remained no more courage in us*, *Iosh. 2.11*. So also *Borrhaius*.

5. *Rupertus* maketh this allegoricall sense, by the hornets, *Quos scimus de aquino stercore nasci, &c.* Which wee know to be bred out of dung, are to be understood those base and contemptible meanes, whereby God overcame the power of Satan, &c. He meaneth the Apostles, who were counted as vile and base, whereby the Gospell of the kingdome was published and propagated. But the former sense is to be insisted upon, as the most fit, and consonant to the Scripture.

QUEST. XLVIII. Why God did not cast out the Canaanites all at once before the Israelites.

Vers. 29. *I Will not cast them out from thy face in one yeere.* 1. No, nor yet in 400. yeeres were they all cast out, till the reigne of *David* and *Salomon*: which the Lord did for divers causes: one is here expressed; lest the land should have growne to a wilderness, if it had beene dispeopled all at once, and so husbandry and tillage would have beene neglected, *Gallas*. And the wilde beasts in the solitary places would have increased, as Wolves, Lions, Beares, which would have beene a great annoyance to the

people, *Tostat. qu.* 84. 2. Another cause was, for their rebellion and murmuring, for the which they were punished to wander up and downe in the wilderness 40. yeeres, *Simler*. 3. *Eorum culpa imputandum est, &c.* It is to be imputed to their owne fault, that the Canaanites were no sooner cast out, because they were slothfull and negligent therein themselves, as *Ioshuatelleth* them, *If yee goe backe, and cleave to the rest of these nations,* &c. and shall make marriages with them, know for a certaine, that the Lord your God will cast ou• no more of these nations from before you, &c.* *Calvin*. 4. Neither would God cast them out all at once, *Vt essent, qui peccantes arguerent, & ut •rudirit in eis Israel*; That there might be some, which should correct those which sinned, and that Israel might be nurtured by them, *Rabanus*. For God used those nations, as whips and scourges for his people when they fell away from him; as he stirred up the King of Canaan against them, *Iud.* 4. 5. Another reason was, that the people might have some wayes to exercise them, that they should not be given over to sloth and idlenesse, but be trained up in warre: this cause is touched, *Iudg.* 3.1. *That he might prove Israel by them, as many as had not knowne the warres of Canaan, Marbach. Pellarg.* But this reason is not mentioned here, *Ne impatientia defecissent, &c.* Lest they might through their impatience have fainted, *Lippom*. 6. And further, God would not, *Vt citra praelia dominium terrae acquirant*, That they should without battell get the dominion of the land: for those things which are hardly gotten, we doe the more set by, *Pracopius*. 7. *Hoc etiam utile fuit ad cohibendum eorum praeceptis desiderium*; This was also profitable to stay their preposterous desire; that they should wait the Lords leisure, and thinke not all at once to have their desire. Like as now many wish, that the Gospell might be quickly propagated over the world, which although it be much to be desired, yet we must commit and commend the successe thereof unto God, who seeth just cause, though it be not revealed to us, why it pleaseth not him at once herein to satisfie our desire, *Gallas*.

QUEST. XLIX. Of the bounds and limits of the land of promise.

Vers. 31. *I Will make thy coasts from the red sea, &c.* 1. This Sea called the red, or reedy Sea, in Hebrew *Suph*, cannot be the *dead sea*, as *Pellicanthinketh*, into the which Jordan did runne: for no where in the Scripture is the name of the sea *Suph*, the reedy or red Sea, given unto it, but onely to that sea which lieth upon Egypt, which was divided before the Israelites. 2. Here foure bounds are set of the Land of promise: the East bound, which is the red sea, *Mare rubrum, quod ab orientis intellige, &c.* The red sea, understand to be on the East, *Gloss. interlinear*. Not that it boundeth all the East side, *Sed frous orientalis terrae Canaan tangit in aliquo mare rubrum, &c.* But because the East side of the land of Canaan confronteth in some part upon the red sea. The sea of the Philistims, which is the great Ocean, called the Mediterranean sea, did bound it on the West: the desert toward Egypt, which was the wilderness of Shur on the South: and the river Euphrates on the North. 3. But in other places of the Scripture, the land of Canaan is otherwise bounded, as *Gen.* 15.18. two bounds only are described, one the South from the river of Egypt, which was a little river on the North end of Egypt, where it is joyned to the countrey of the Philistims: the other on the North, the great river Euphrates. So *Deut.* 11. vers. 24. these limits are described, the desert on the South, and Lebanon which is on the North▪ Euphrates on the East; and the uttermost sea on the West, *Tostat*. So *Iosh.* 1.4. *From the wilderness and Lebanon,*

unto the great river *Perah*: here Euphrates, in Hebrew called *Perah*, is the bound on the East: and so it is: *pertenditur tamen versus Aquilonem*; yet it extendeth toward the North, *Oleaster*. And therefore in this place it is set downe as the bound Northward. But this divers description, limiting and bounding of Canaan, is all one in effect. 4. Yet the Israelites enjoyed not all this countrey, till the time of *David* and *Salomon*, as 1 *King*. 4 21. it is said, that *Salomon reigned over all Kingdomes, from the river Euphrates, unto the land of the Philistims, Iun.* And the reason, why they obtained the whole land no sooner, was because of their sinne, *Simler*. 5. Now this bounding and confining of the land of Canaan, was profitable for these two ends: first, that the Israelites might know against whom they might lawfully fight: for to those countries which were not within the said limits and bounds, they could pretend no right nor title: Secondly, it was necessary to know the compasse and circuit of the land, for the more equall distributing and dividing of it among the tribes, *Tostat. quaest.* 85.

QUEST. L. Whether it be lawfull to make a league with nations which are enemies to true religion.

Vers. 32. *THou shalt make no covenant with them.* Here this question will be moved, whether it be alltogether unlawfull to make any league or covenant with Infidels, or such as are enemies un|to true religion, as the Israelites were forbidden to have any society with the Canaanites.

1. The affirmative part, that it is lawfull, may seeme to be confirmed by the examples of *Abraham*, that was in league with *Aner*, *Eshcol* and *Mamre*, *Genes.* 14. of *Isaack*, that made a covenant with *Abimelech*, *Salomon* with *Hiram*, the Macchabees with the Romans.

Answ. 1. Particular examples cannot infringe a generall Law, *Legibus vivendum est, non exemplis*; We must live by Lawes, and not by examples. 2. *Aner*▪ *Eshcol* and *Mamre*, were not Idolaters: there might be some true worshippers of God among the Canaanites in those dayes, as appeareth in *Melchisedech*, that dwelt among them. 3. *Abraham* and *Isaack* made no covenant of mutuall helpe, but only compounded a peace concerning their limits and bounds, which was not unlawfull, for *Paul* willeth us, as much as in us lieth to have peace with all men.* 4. Of the same kinde was the league which *Salomon* made with *Hi/ram*, which was a bond of peace and amity, not of mutuall helpe and society. 5. The example of the Mac|chabees doth not move us much; for their facts cannot simply be approved, and they had no good suc|cesse of that league, which they made with the Romans.

2. Wherefore the negative is more agreeable to the Scriptures, that no covenant is to be contracted or made with the wicked.

Page 459

1. *Iehosaphat* is reproveth by *Iohn* the Prophet, for joyning in league and friendship with *Aba*• the idolatrous King of Israel, 2 *Chron.* 19.

2. The Prophet *Isay* rebuketh the Jewes, because they sought unto the Egyptians for helpe: *Wee* ◇ *the rebellious children, &c. which walke forth to goe downe unto Egypt, and have not asked at my mouth, &c. chap.*30.2.

3. For the same cause the Prophet also reproveth the Israelites, *They are gone up to Asshur, &c. Ephraim hath hired lovers, Hosea* 8.9.

4. *Paul* forbiddeth the Corinthians to flee for helpe unto the tribunals of Heathen Judges, but rather willeth them to suffer wrong among themselves, 1 *Cor.* 6. And he biddeth, *Not to be unequally yoked with Infidels*, 2 *Cor.*6.14.

5. For all such leagues are unprofitable and in vaine; for how should they keepe faith with men, who are unfaithfull to God?

3. But yet all kinde of entercourse is not forbidden betweene Christians and Infidels, and such as are of contrary religion: *For then* (as the Apostle saith in the like case) *wee must goe out of the world*: yet these conditions must be observed in such leagues:

1. Wee must not promise to aid and assist the wicked, or binde our selves unto mutuall helpe, for therefore was *Iehosaphat* blamed: *Wouldest thou helpe the wicked, and love them that hate the Lord?* 2 Chron. 19.2.

2. Neither must we sue unto Infidels for helpe; for that were to distrust the Lord: if they offer their helpe upon good conditions, it is lawfull to use it, as sent of God; but we must not seeke for it.

3. Ancient leagues which have beene made in former times with such, are not to be broken: for the Gospell condemneth truce-breakers.


4. A league for removing of hostilitie, for entercourse of merchandise, and continuance of peace may be made with nations of strange religion, *Simler*.

QUEST. LI. What it is to sinne against God.

Vers. 33. *LEst they make thee sinne against me.* Every sinne indeed is against God, because it is a breach of his Law, but idolatry in a more speciall regard is committed against God. 1. Like as a double offence may be done toward the Magistrate and Lawgiver: either in generall, when his Law is transgressed, though anothers person is touched, as in theft, murther: or in particular, when beside the breach of the Law, the person or state of the Magistrate is touched as when treason is intended against him, or his goods stollen. So likewise men trespassed against God: first in generall, when his Law is violated, though our neighbour only be hurt, as in all the precepts of the second Table: secondly, more specially, when beside the transgression of the Law, *actus immediate dirigitur in Deum*, the act is immediately directed against God, as in the breach of the first Table, and principally in idolatry, *Tostat. qu. 86.*

4. Places of Doctrine.

1. *Doct.* Of divers actions of love, generall and particular.

Vers. 1. *IF thou*  *thine enemies oxe, &c.* As Gods actions are of two sorts, generall and particular: the one toward all men, in as much as he suffereth the Sunne to shine, and the raine to fall upon all: the other toward the elect, in sanctifying them by his Spirit: So must our actions be toward men. A generall love we must shew toward all men, Turkes, Jewes, Infidels, and toward our enemies: in procuring their good, in seeking to doe them no hurt, in preserving them and theirs: out of which generall fountaine of love flow these curtesies, in bringing home his straying oxe, and helping up the overladen asse. But friendship, familiarity, society, we must only have with the children of God. This difference the Apostle maketh where he saith, *Let us doe good to all, but specially unto them which are of the houshold of faith,* Galath. 6.10. B. Babington.

2. *Doct.* Of Christs Deity.

Vers. 21. *BEcause my name is in him. Hic Moses Divinitatem Christi palam confitetur & exprimit;* Here *Moses* doth openly confesse and expresse the Divinity of Christ, which the Jewes to this day will not see nor acknowledge: for this Angell is Christ, in whom the name of God is: he is called by the same names that God the Father is: as the Lord almighty, eternall, &c. *Ferus:*

as the Prophet *Isaiah* saith, *Hee shall call his name, Wonderfull, Counsellor, the mighty God, the everlasting Father, &c. Isai. 9.6.*

3. *Doct.* God disposeth and transposeth kingdomes.

Vers. 31. *I Will make thy coasts from the red Sea, &c.* This sheweth that God setteth the limits and bounds of kingdomes, which they cannot passe, nor goe beyond: he setteth up kingdomes, transposeth them, and pulleth them downe: as *Daniel* saith, *He changeth times and seasons: he taketh away Kings, he setteth up Kings, Dan. 2.21. Marbach. Borrhaius.*

5. Places of Controversie.

1. *Confut.* Vniversality and multitude no sure marke of the true Church and religion.

Vers. 2. *THou shalt not follow a multitude, &c.* As in civill matters it is not safe to follow the custome of a multitude: so in religion it is dangerous to be lead by numbers and multitude. In our

blessed Saviours time the people followed the Scribes and Pharisies: only a few, whom he had chosen out of the world, as the Apostles, with some others, embraced the doctrine of Christ. Therefore universality and multitude, which is so much urged by the Romanists, is no good rule to know the right Church and the truth by, *Simler.*

2. *Confut.* Against the secret Spanish Inquisition.

Vers. 1. *THou shalt not receive a false tale.* Although this be a generall instruction to all, both publike and private persons, that they should not be carried away with false tales: yet it most of all concerneth Judges: which, as *Lyranus* noteth, saith that the Magistrate is forbidden by this Law to heare the one party in the absence of the other: because many false tales will be devised by the one, when the other is not present to make answer. But *Burgensis* confuteth *Lyranus* herein, whom *Toring* in his replies maintaineth: who affirmeth truly, that this Law, *videtur habere ortum à natura* seemeth to take beginning from nature, that when any suit is promoted at the instance of a party, the adverse party should be cited. Yet he maketh exception of some Courts, the processe whereof is secret without any such inquisition: as he giveth instance of that great Court in *Westphaliae*, which is called *Iudicium secretum Westphaliae*; The secret judgement of *Westphalia*. Wherein, beside that he in pretending to defend *Lyranus* confuteth him, shewing that in all proceedings it is not necessary that publike inquisition bee made; the instance that he giveth is insufficient: what that secret manner of judgement in *Westphalia* is, he declareth not: but if it be such as the Spanish Inquisition is, which is shuffled up in corners, and in darknesse; there being none present, but the Inquisitor, the Scribe, and tormentor disguised like a Devill, and the poore innocent lambe that is tortured, and examined: it is most unjust, cruell, and tyrannicall. The Romane Governours were more equall toward *Paul*,* who brought him forth in publike to answer for himselfe, and did not sift him in corners. And what is to be thought of such secret actions, our blessed Saviour sheweth,* *Every man that evill doth hateth the light, neither commeth to the light, lest his deeds should be reproved.*

3. *Confut.* Against the Manichees, who made the old Testament contrarie to the new.

Vers. 22. *I Will be an enemy unto thine enemies, &c.* The Manichees, who rejected the old Testament, and would make it contrary to the new take exception to these and the like places, where the Lord professeth enmity against the Canaanites, and chargeth the Israelites to kill and

destroy them: how (say they) is this consonant and agreeable to that precept of the Gospell, that we should love our enemies?

* *Contra*. 1. Hierome answereth, *Non tam personarum, quam morum facta est dissensio*; That this dissension and enmity was not in respect of the persons, but of their manners. The Israelites were not so much enemies unto them, as they were enemies to the true religion of the Israelites in worshipping of God aright.

* 2. Augustine saith, *Illa inimicorum interfectio carnali adhuc populo congruebat, &c.* That killing of the enemies did agree unto that carnall people, to whom the Law was given as a schoolemaster unto Christ.

3. The Apostle when he delivered over the incestuous young man unto Satan for the destruction of the flesh: *Satis declaravit in aliquem inimicum vindictam cum charitate posse procedere, &c.* Did sufficient|ly declare that revenge may be taken of some enemy in charity, &c. *Potest ergo dilectio esse in vindicante*; Therefore there may be love in him that taketh revenge; as we see in fathers that correct their children whom they love. And although fathers kill not their children in correcting them, yet God, who knoweth what is best for every one, *cum dilectione corrigere, non solum infirmitatibus, sed etiam mortibus temporali|bus, &c.* can correct with love, not only with infirmity and sicknesse, but with temporall death: as is evi|dent in the Corinthians, as S. Paul saith, *For this cause many are weake, and sick among you, and many sleep*•: and that these corrections proceed of love,* he presently after sheweth: *But when wee are judged, wee are chastened of the Lord, because we should not be condemned with the world.*

4. *Nec hoc fecerunt justi homines sine autoritate divina, &c.* Neither did those just men doe this with|out the divine authoritie, which sometime is manifested in Scripture, sometime hid: lest any should thinke it was permitted unto him to kill whom he would at his pleasure.

5. *De inimici dilectione, &c. in veteribus libris legitur, &c.* And yet we reade in the old Testament of the loving of our enemy: whereof David is an example, who, when Saul was offered unto his hand, *ele|git parcere potius, quàm occidere*; chose rather to spare him, than kill him: *ubi ergo nec difficultas fuit oc|cidendi, nee timor, dilectio profecit inimico, &c.* where then there was neither difficulty nor feare to kill the enemy, it was love that helped him, &c. Thus Augustine learnedly sheweth the old Testament not to be contrary to the new.

4. *Controv.* That every mans terme of life is certaine with God.

Vers. 26. *The number of thy dayes will I fulfill, &c.* Here are two errors to be taken heed of, which through the mistaking of this text have deceived some. The one was of Diodorus Tarseus. whose opinion was, that because the dayes of the wicked are often time shortned, thought that the terme of every mans life is not prefixed, and set downe certaine with God, *Ex Simlero*. So also Procopius, *Non ostendit singulis praefixum esse certum vita finem*; He sheweth not here, that to every man is set a certaine end of his life; seeing God according to his pleasure, doth sometime shorten, and sometime prolong it, &c. But this opinion seemeth evidently to contradict the Scripture, which thus evidently testifieth, *Are not his dayes determined?** *the number of his moneths are with th*••, *thou hast appointed his bounds, which he cannot passe*. As God then hath set downe with himselfe the certaine time of every ones comming into the world; so also he hath appointed their time of departure and going out of the world: which time

in respect of Gods prescience is neither prevented nor deferred. But to us it seemeth so to be, when the naturall period of any mans life, by some violent and accidentall meanes seemeth to be cut off. *Theodorus* therefore here resolveth well: *Vnusquisquo nostrâm* ◇◇ *dios viv*••, *quos Deus pranoscit*, &c. Every one of us shall live out those dayes which the Lord hath foreseene and foreknowne.

The other error is of those which thinke, *C•rtum & •undem* ◇...◇ ; That the same certaine terme of life is appointed to all: wh••*Theodor*•• in the same place con|futeth: for if it were so, ••*que j•stus* ◇...◇ ; neither the righteous should enjoy a longer, nor the unrighteous a shorter life. The ◇◇ whereof is also se••e by daily ex|perience: for wee see some infants to dye before they are a moneth old, and some men to live above an hundred yeere.

6. Morall observations.

1. *Observ.* The vertues of an upright Iudge.

Vers. 1. *THou shalt not receive a false tale*, &c. In these three first verses are set forth three excellent ver|tues, that ought to be in every Judge. The first is truth, which ought alwayes to be followed in judgement: contrary whereunto are false reports and tales, which a Judge is not to give •are unto. So the Wise-man saith, *He that heareth speaketh continually*: he that by patient hearing,* and wise examining fifteth a cause, may speake without controlement. The second vertue is constancie, not to be swayed by the judgement of the multitude, or by the power of the mighty, to swarve from justice. The third vertue is equality, touched here in the third verse, neither to esteeme the person of the rich or poore in judge|ment. B. *Babington*.

2. *Observ.* Not to use the names of the Gentile gods in poems and verses.

Vers. 13. *YE shall make no mention of the name of other gods*. By this we may gather, *hand piè & Chri|stianè fieri ab* •is, &c. that it is no Christian or godly use in them, which in their verses and poems do invoke the gods of the Gentiles, as *Apollo, Iupiter, Minerva, Marbach*. But the Apostle saith, *If any man speake, let him talke as the words of God*, 1 *Pet.* 4. vers. 11.

3. *Observ.* God is to be praised both in the beginning and in the end.

Vers. 16. *THE harvest of first fruits, &c. the feast of gathering fruits*. God would have them both first and last to acknowledge a benefit: they must offer the first fruits, as a signe of their thankful|nesse, when their corne began to be ripe; and keepe a feast also, when they had gathered in all their fruits. Men now adayes thinke it enough to make a shew of thansgiving▪ when they begin to taste of a benefit; and forget it afterward. But we must in the beginning and in the end celebrate the praise of God, *Olea*•• as the Apostle saith, *In all things give thanks*, 1 *Thess.* 5.18.

CHAP. XXIV.

1. The Method and Argument.

IN this Chapter, there are two severall commandements given expresly by the Lord unto *Moses*, with their severall executions: the first to vers. 12. the second thence to the end of the Chapter.

The first commandement, 1. Is given, vers. 1, 2. both who shall come up unto God, vers. 1. and in what order, vers. 2. *Moses* should come neere unto the Lord, the rest should stand further off.

2. In the execution: first it is set downe, how *Moses* delivered the Lawes which he had before received, which are rehearsed in the former Chapters: which he first delivered by word of mouth, and the people obediently received them, *vers.* 3. then in fact, where foure things are delivered which *Moses* did: 1. He wrote the Law, *vers.* 4. 2. Set up an Altar: 3. Sent young men to sacrifice: 4. Sprinkled of the blood, part on the Altar, part on the people, so establishing and confirming the covenant, *vers.* 6, 7, 8.

Secondly, the execution of the commandement given, *vers.* 1, 2. followeth in these three things; 1. Their obedience in going up, *vers.* 9. 2. The effect that followed, they saw God, *vers.* 10. 3. The event, they did well after, and no evill thing happened unto them.

The second commandement is propounded, *vers.* 12. with the end thereof, wherefore *Moses* is bid to come up, namely, to receive the Tables of stone containing the Commandements; then the execution is shewed in generall, *vers.* 13. how *Moses* and *Ioshua* went up, and what charge *Moses* gave to the Elders before he went, *vers.* 14. Then in particular, the manner of his going up into the mountaine is described; where foure things are declared: 1. How the mount was covered with a cloud, *vers.* 15. 2. When the Lord called to *Moses*, on the seventh day: 3. In what forme the Lord appeared, like consuming fire, *vers.* 17. 4. How long *Moses* stayed in the mount, 40. dayes, and 40. nights, *vers.* 18.

2. The divers readings.

Vers. 1. *And he said to Moses.* I.V.A.P. *cum cater*, better than, *he had said.** G. as though this w^oy transposed, and God had said so before unto *Moses*, which is shewed to be otherwise, *qu.* 1. following.

*Vers. 5. *They offered burnt offerings, and sacrificed peace offerings unto the Lord, of bullocks.* I.V.A.P. *cum cater*. better than, *offered burnt offerings of beeves*, &c. G. for the word translated, *beeves*, is the last in the verse: or, *they offered*, &c. *twelve calves*. L. *twelve*, is not in the originall.

* Vers. 8. *Concerning all these words*, or sayings. I.B. *cum cater*. *all these things*. B.G. but they were words or sayings, which were rehearsed out of the booke.

Vers. 10. *At a pavement-worke.* I. or, *stone-worke of Saphir*. V. better than, *a worke of Saphir*. B.G. for here *lib^oath*, *stone*, is omitted, or, *brickworke of Saphir*. S^a A. *lib^oath*, signifieth here stone, rather than bricke: or, *a worke of the stone Saphir*. P.L. or, *a worke of a precious stone*. C. *a worke of Saphir*. H. that is, a stone-worke, such as they use in pavings.

* Vers. 11. *Vpon the selected*, or choice, *of the children of Israel*. I.V.A.S. that is, Princes or Nobles. B.G. C.P. better than, upon those which went backe of the children of Israel: *etzile*, separated, selected.

2. Questions explained.

QUEST. I. Whether this Chapter be transposed in part, or in whole.

Vers. 1. *Now he had said to Moses.* 1. The opinion of the Hebrewes is, that this Chapter is transposed, with the three Chapters before going: which all they thinke to have beene done, and *Moses* to have received the former Judiciall and Ceremoniall lawes, before the Morall law was delivered in mount Sinai. So that they thinke these things to have beene done in this order: that upon the first day of the third moneth the whole host came to the bottome of mount Sinai, and

that *Moses* then went up and received the Judiciall and Ceremoniall lawes, as they are expressed in the 21, 22, 23. Chapters: and that he descended upon the fourth day, and confirmed the covenant, as is here in this Chapter declared, and so on the fifth day hee went up againe with *Aaron*, *Nadab*, and *Abihu*, and on the sixth day the trumpe sounded, and then the Law was delivered, *Ex Lyran*•.

Contra. But this transposing of the story cannot be admitted for these reasons: 1. It is not like that the people received the Judiciall and Ceremoniall lawes before they were washed and purged: or that *Mo/ses* would sprinkle them with the blood of the sacrifice being uncleane. But if on the fourth day they received the Lawes, they were not yet cleansed: for three dayes before the Morall law was given, which was, as they say, on the sixth day, they were commanded by *Moses* to sanctifie themselves, and to wash their clothes, *chap*. 19. 2. The Ceremoniall and Judiciall lawes doe depend upon the Morall law, and are but particular determinations of the generall precepts of the Morall law: which precepts being groun|ded upon the Law of nature, are more evident than any other positive Lawes whatsoever: and the Mo|rall law was to remaine and continue for ever, so were not the other positive Lawes, whether ceremo|niall, or judiciall: therefore it is most like that the Morall law was given first, and the other after, and not the judicials and ceremonials first, *Tostat*. 3. Againe, after the people had heard the Lords terrible voice thundering out the Law, they were afraid, and desired that *Moses* might speake unto them from God, *chap*. 20. therefore it is evident, that as yet before the Morall law was delivered, *Moses* had not received the other Lawes from God to give unto the people. But God spake unto them himselve, *Lyranus*.

2. And as the opinion of the Hebrewes cannot stand, that hold all these Chapters to be transposed upon the former reasons: so neither can their assertion be received, that admit no transposition here at all: as *Cajetan* thinketh, that at this time *Moses* was with God, and yet not come downe out of the mount: but that the Lord in effect said thus much unto him: After thou art gone downe, and hast publi|shed these Lawes to the people, then come thou up againe, with *Aaron*, &c. So also *Lyranus*.

But it is more like that *Moses* received this commandement to goe up againe, after he had published the Lawes, and performed all those ceremonies which are rehearsed from verse 3. to verse 9. for *Moses* was now come downe, when the Lord bad him come up: *Quomodo enim praecipitur ascendere, qui cum eo est in monte?* &c. How is he bid to ascend, who was already in the mount? *Hugo de S. Victor*. And againe, seeing it is said, *vers*. 9. Then went up *Moses* and *Aaron*; it is like that then *Moses* received that com|mandement to goe up: *neque enim acc•ssisset Moses non vocatus*; for *Moses* would not have gone up un|to God, not being called: the two first verses then must needs be transposed.

3. R. *Abraham* thinketh that the Chapters before going are not transposed, but placed in their right order: as how *Moses* remained before the Lord after the Morall law was given, and received the Judi|ciall and Ceremoniall lawes following, and afterward rehearsed them unto the people, and performed the other ceremonies here set downe from verse 3. to verse 9. But this commandement, that *Moses* should come up with *Aaron*, *Nadab*, and *Abihu*, which is given to *Moses*, *vers*. 1, 2. and executed afterward, *vers*. 9. he thinketh to be transposed: and this to be done before the Morall law was delivered, *chap*. 20. So also *Gallasius*.

Contra. But this cannot be admitted: 1. Because before the Morall law was pronounced by the Lord, *chap*. 20. *Moses* is bid to come, and *Aaron* only with him, *chap*. 19. 24. But here *Nadab*, and *Abihu*, and the 70. Elders he is charged to take with him, *vers*. 1, 2. 2. Immediatly after *Moses* had sacrificed and sprinkled the blood, he went up with *Aaron*, *Nadab*, and *Abihu*, *vers*. 9. This then was not done before the giving of the Law, *Tostatus*.

4. Wherefore the more probable opinion is, that neither the Chapters before going are transposed, nor yet this Chapter wholly: nor yet that there is no transposition at all. But the two first verses

only, which in order are to be joyned with the 9. verse, are set out of their place. And that first *Moses* came downe and published the Lawes to the people, as the Lord commanded him to doe, though it be omit|ted:

for without Gods commandement hee would doe nothing; & *his facti*•, and these things being done, then he was bid to come up with *Aaron*, *Nadab*, and *Abihu*, &c. *Tostat. Iun. Oleast. Simler.*

QUEST. II. What th•se 70. Elders were.

Vers. 1. *And seventy of the Elders.* 1. Some thinke that these were those seventy Elders which after|ward tooke part of the charge and government with *Moses*, *Num.* 11. of which number were *Eldad* and *Medad*, *Gloss. interlinear.* But this cannot be: for those seventy Elders were appointed after the campe was removed from Sinai, and pitched in *Kibrath Hattavah*, which was the next station belyond Sinai, *Numb.* 33.16. But now the Israelites remained at mount Sinai.

2. Some are of opinion, that these seventy Elders were appointed, when *Iethro* gave counsell to *Moses*: that is, six out of every tribe, which make 72. but the even number is set downe, *Simler.* But those Cap|taines over the people, which were chosen according to *Iethro* his direction, were heads over thousands, hundreds, and fifties, *chap.* 18.25. they were then more than seventy.

3. Neither were these seventy such as before time the people had chosen out for their Rulers, answer|able unto the number of soules that went downe with *Iacob* into Egypt, as *Calvi*• seemeth to thinke: for it seemeth that before *Iethro* gave that advice to *Moses*, there were no such Governours and Rulers over the tribes; because *Moses* then needed not to have wearied himselfe, in hearing their causes him|selfe alone.

4. Wherefore these were no speciall Elders, that before were elected and chosen out: but such as *Moses* did single out upon this occasion, out of the more honourable sort of the people: and therefore they are called, *vers.* 11. *eetzilee, separated*, or selected. And *Tostatus* holdeth this as a reason; because the word *Elders*, *ziene* in the Hebrew, hath no article set before it, as is usuall in that language when any speciall per|sons of note are named. But though his reason doe not alwayes hold, yet his opinion seemeth of the rest to be most probable, *Tostat. qu.* 3.

QUEST. III. Why *Moses* went up into the mount alone.

Vers. 2. *And Moses himselfe alone shall come neere to the Lord, &c.* 1. Here are three degrees or orders appointed to be observed in their comming neere unto God: the people stand farre off, and come not neere at all: *Aaron* and his two sonnes, and the seventy Elders, ascend with *Moses* to some part of the mountaine: but *Moses* himselfe only goeth up unto God, *vers.* 12. *Calvin. Lippoman.* 2. *Rabanus* maketh this morall application of it: that as the seventy Elders went not up with *Moses*, so, *unusquisque perpendat discrete vires sua*•, *ut ultra non praesumat*; that every one doe discreetly examine his strength, and not presume beyond his knowledge. 3. For the mysticall sense, *Procopius* maketh *Aaron* here a type of Christ, who stood aloofe off, and contemned not our humane nature, *sed descendens ad nos inter nos, moratur*; but descending dwelt among us, &c. But this application can in no wise be fit, that *Aaron* should be here a type of Christ, who went not up unto God, but *Moses* did: for who should have freer accesse unto God, than our Mediatour and intercessor: therefore *Moses* here rather signifieth the Law, which is perfect and pure in it selfe: yet is not able to bring us to God, as these ascended not with *Moses*, but were left behind, *Simler.*

QUEST. IV. Whether all the people in generall were assembled.

Vers. 3. *And all the people answered, &c.* 1. Sometime the whole congregation is understood to be the Elders only and principall men, that stand for the rest of the people: as *chap.* 12.3. the Lord biddeth *Moses* to speake to all the congregation: and yet he onely spake unto the Elders, *vers.* 21. But here we rather understand, that all the multitude was called together: for as we reade, that when the Law was confirmed and ratified, the whole assembly came together, not only the Elders and Officers, but even their children and wives, yea the strangers, unto the hewer of wood, and drawer of water, *Deut.* 29.10▪ 11. so was it requisite, that at the first receiving of the Law, all the whole multitude should come together to give their generall consent.

2. If it be objected, that it was not possible that so many hundred thousand, as there were in Israel, could assemble in such sort to heare the voice of one man: we may either say, that God might give an extraordinary strength unto *Moses* voice, that it might be heard round about, *Tostatus*. Or, though all the people were not within hearing themselves at once, yet one might receive it from another, and so give their consent; or one company might succeed another to heare, *Oleaster*.

QUEST. V. Why the Lord requireth the peoples consent to his Lawes.

Vers. 3. *ALL that the Lord hath said will we doe.* 1. Though God might by his soveraigne right impose what Lawes he thought good, without the peoples consent, because they were bound to obey whatsoever the Lord commanded: yet the Lord thought good to require their consent, because otherwise they might be lesse culpable, if they had not obeyed those Lawes which were thrust upon them against their will. 2. And although they had twice before, *chap.* 19.8. and 20.19. promised their obedience, yet that was but in generall, before the Lawes were published: and therefore it was necessarie that a particular consent should be had now unto the severall Lawes which were propounded. 3. God knew before they would consent, but that was not sufficient, unlesse they also expressed it themselves, that they might afterward be left without excuse, *Tostat.* 4. The people are to be commended for their readinesse: but yet they knew not how impossible it was to keepe the Law, and therefore cannot be excused of rashnesse, *Iun.* Of this sudden promise of obedience, which the Israelites had soone forgot, **Hierome* thus writeth, *Melius est non promittere, quam promissa non facere, &c.* It had beene better, for them not to have promised at all, than not to performe their promise. And *Gregorie* herein compareth the Jewes

unto Locusts, **Subi•o saltu• da•tes, & proti•s ad ◇ codemes, &c.* Which doe of a sudden give a spring, and forthwith fall upon the ground againe.

QUEST. VI. What Lawes they were which *Moses* wrote in a booke.

Vers. 4. *And Moses wrote all the words of the Lord.* 1. *R. Salomon* thinketh, that *Moses* first rehearsed▪ and afterward wrote the whole booke of Genesis, and all Exodus unto this place. But this cannot be: 1. The Rabbin himselfe thinketh that *Moses* rose the next day, and built the Altar: how could he then write these two bookes without a great miracle in one day? which we are not without great necessity to bring in; to make or devise miracles where no cause is, were great presumption, *Lyran.* 2. It is said, he wrote all the words of God, and so consequently, only the words of God▪ but the history of Genesis and Exodus containe many things beside the words of God, therefore there was no cause, either to rehearse, or write all the contents of these two bookes, *Tostatus*.

2. *Cajetanes* opinion is, (with whom consenteth *Osiander*) that *Moses* did write all the former Lawes, contained in the 21, 22, 23. chapters, and the ten Commandements beside, with all those Lawes set forth in the 12. and 13. chapters: and his reason is, because it is called the booke of the covenant: but the covenant betweene God and his people, *praeceptum consistit in dōm praeceptis*, chiefly consisteth in the ten Commandements.

Contra. The covenant here made with the people, was that speciall bond, wherewith the Israelites were obliged and tied unto God more than any people beside: and this was the bond of the Ceremoniall and Judiciall lawes, for the Morall law is grounded upon the Law of Nature, and all people are bound to obey it: so that if the Israelites, *responderent praecepta ceremoniali & judicialia, nullum foedus magis cum eis esset, quàm cum aliis gentibus*, should have refused the ceremoniall and judiciall precepts, there had beene no more covenant made with them, than with other nations, *Tostat.* Therefore it is not necessary to comprehend in this place under this covenant, the Morall law, but such peculiar precepts, as onely concerned Israel.

3. Wherefore it is more probable, that those words of God, which *Moses* did write, were only the Judiciall and Ceremoniall lawes, rehearsed in the three former chapters, and not the ten Commandements of the Morall law, for these reasons:

1. *Moses* writeth the same Lawes which he had rehearsed, *vers.* 3. But he rehearsed only the Judicials and Ceremonials which he had received of God, and were not yet published: he needed not rehearse the ten Commandements, which the Lord had pronounced with his owne mouth; therefore them he writ not, *Marbach.*

2. The ten Commandements were first written by the Lord himselfe in two tables of stone, as the Lord himselfe telleth *Moses*, *vers.* 12. therefore, seeing the Lord purposed to give the Morall law written with his owne hand, it is not like that he would command *Moses* to write it before: for *Moses* did not write this booke of his owne minde, but by the Lords direction, *Lippom. Pellican. Gloss. interlin. and Augustine quaest. 89.*

QUEST. VII. Whether *Moses* rose up the next morning.

Vers. 4. *And he rose up early.* 1. *Cajetane* thinketh, that this was not the next morning, because it is not said, the next morning; and that some time came betweene the publishing of the lawes, and this morning wherein *Moses* wrote the said Lawes. But *Cajetanes* reason is but weake, for *Gen.* 19.27. it is said, *Abraham* rose up in the morning; which was the next morning, though it be not so expresse; and the like may be found in other places. And the Lawes which *Moses* did write, might be finished in one day, so that there is no necessity to imagine any longer time to come betweene.

2. *Rupertus* thinketh, that this morning was upon the 50. day, when the Law was delivered. But that is not like, for that morning there was thunder and lightning, and the sound of a trumpe, *chap.* 19.16. so that all the people was afraid, it was then no time to build an Altar, or to doe those other things here described: they were all attent then, and prepared to heare the Lord. Beside, *Rupertus* must hold this chapter wholly to be transposed, to maintaine his opinion, which is shewed before, *qu.* 1. not to be so.

3. Therefore, this is like to have beene the very next morning, as thinketh *R. Salomon, Lyranus*, and *Tostatus*: and *Gallasius* useth this reason, *Verisimilius est Mose habuisse distulisse haue gratiarum actionem*. It is more like, that *Moses* would not long deferre this thanksgiving, &c.

QUEST. VIII. Whether there were 12. pillars beside the Altar.

Vers. 4. *And set up an Altar, and twelve pillars, &c.* 1. Some thinke that *Moses* erected twelve Altars. But beside that this is against the letter of the text, which speaketh but of an Altar,

Lyranus. It had beene dangerous to have made so many Altars, to sacrifice upon, which might have beene an occasion to draw the people to superstition, as though they were not to sacrifice all to the same God, *Tostat*.

2. Some thinke, that this Altar was set up upon twelve stones, which were taken according to the number of the twelve tribes, *Cajetan. Ferus*. As *Elias* built an Altar of 12. stones, representing the 12. tribes, 1 *King*. 18.20. *Lyran. Osiander*. And *Ioshua* made an Altar of 12. stones, which were brought out of Jor|dan, *Iosh*. 4. And the signification hereof was this, that the sacrifice made upon that Altar, consisting of 12. stones, was for the benefit of the 12. tribes: and that as those 12. stones made but one Altar, so the 12. tribes belonged unto one God, *Tostat*.

Contra. 1. The word used in those two places, given in instance, is *aba•i••*, which signifieth stones, which were gathered together to make one Altar or heape: but here the word is *m••zabab*, which is a pillar, so called *à stand•*, because it standeth alone, and is erected and set up as a monument: neither is it said here, that *Moses* made an Altar of these pillars, as *Elias* did of those stones. 2. And againe,

Page 465

the signification is more full, to erect an Altar by it selfe, which was a type of Christ our true Altar, and the pillars by themselves; that so both the parties, Christ on the one part, and the people on the other here contracting, and making a covenant, might be the better thereby prefigured, *Iun*.

3. Therefore, because they are said to be 12. pillars, not stones, it is like they were set up apart, as more conspicuous monuments, representing the 12. Tribes▪ And this is more consonant to the text, that saith, *Moses set up an Altar, and 12. pillars▪* which the sense will give to be beside the Altar, especially, seeing the perfect distinction *athuah* commeth betweene and divideth the sentences, *Iun. Vatab*.

4. And there were foure kindes of these pillars: 1. Some served as memorials of the death, instead of their sepulchers, as *Iacob* erected a pillar for *Rachel*, *Genes*. 35. 2. Some pillars served for Altars, as *Iacob* set up such an one in Bethel, and powred drinke offerings upon it, *Genes*. 35.16. 3. Some were superstitious pillars, consecrated to Idols: such the Israelites were forbidden to make, *Levit*. 26.1. 4. Some pillars were used as monuments, and remembrances of some notable thing done in that place where they were pitched; as was the pillar which *Iacob* erected, *Genes*. 28.18. *Tostat. quæst*.5. And of this sort was this pillar.

QUEST. IX. Whether the names of the Tribes were written in these stones.

Vers. 4. *Twelve pillars*. 1. Some thinke, that the names of the 12. Tribes were graven in these pillars, *Borrh*. And this opinion may be thought more probable, both because a better remembrance might have beene kept by this meanes in the writing of their names, than otherwise: and afterward the names of the 12. Tribes were graven both in the two onyx-stones, which the high Priest did beare in his Ephod upon his shoulder, six in one stone, and six in another, and in the 12. precious stones inclosed in the breast plate.

Contra. 1. The memoriall of this solemne sacrifice might very well be kept only by the sight of the 12. pillars, without any graving; as their passing over Jordan was kept in memory by that heape of 12. stones, *Iosh*. 4. 2. The names of the Tribes were afterward graven in the onyx-stones, and in the Priests breast plate, because *Moses* had a commandement so to doe, here he had none, but rather the contrary, as shall he now shewed.

2. Wherefore these pillars were plaine stones without any carving or graving: for so the Lord had gi|ven *Moses* a strait charge, *chap.* 20.25. that they should not build an Altar of hewen stones; for if they lift up a toole upon it, they should defile it, *Tostat. qu.* 7.

QUEST. X. Whether the Tribe of Levi were here reckoned among the 12. Tribes.

ACcording to the twelve Tribes. As yet *Levi* was counted for one of the 12. Tribes, as may appeare by these reasons: 1. When the Tribes were reckoned without any relation to their inheritance, they take denomination from the persons which were founders and fathers of those Tribes: and therefore, *Apocal.* 7. where under the 12. Tribes the faithfull are understood, which belong to Christ, which is the true Israel of God, where is no respect of any such inheritance, *Levi* is there counted among the Tribes. 2. Untill *Ephraim* and *M^onasses* were made two distinct Tribes, *Levi* was not excluded: and that was not done untill the Tribe of *Levi* was separated from the rest for the service of the Tabernacle, which was not before the beginning of the second yeere of their departure out of Egypt: Then *Ephraim* and *Maⁿnasses* were counted for two Tribes, as we reade, *Num.* 1.10. and 50. Untill that time then, of sequestering and setting apart the Tribe of *Levi*, it was counted one of the 12. Tribes, *Tostat. qu.* 8.

QUEST. XI. Who were these young men which sacrificed.

Vers. 5. HE sent young men of the children of Israel. 1. These were not the two sonnes of *Aaron*, *Nadab* and *Abihu*, as *Gloss. interlin.* for as yet the Priesthood was not assigned to *Aaron*, or his sonnes, *Lyran.* And although *Moses* had knowne before, that they should be appointed Priests: yet it would not so well have contented the people, that they two should have offered for all the whole host, *Tostat. Lyran.* And yet it is not unlike, but that *Nadab* was one of the young men that was sent, because he was the el|dest sonne of *Aaron*, who was elder than *Moses*: for yet it belonged to the first borne to sacrifice, before the Levites were separated to that end. 2. *Osiander* thinketh, that these young men were the Levites and Priests, the one to prepare the sacrifices, the other to offer them. But as yet the Levites were not appoin|ted to this office. 3. *Oleaster* thinketh, that these young men were not only the first borne, nor yet sent to sacrifice, but only to minister, and attend upon *Moses* in the sacrifice. So also *Pelargus* seemeth to thinke, *Iuniores ad labores prompti sunt & alacres*; The younger sort are prompt and ready to labour, the elder to take advice and counsell. But the text saith, that these young men *offered burnt offerings*: they did not then only labour and minister, and give their attendance about the sacrifices. 4. Wherefore these young men were none other, than 12. of the first borne of the chiefe of the Tribes: for unto them the right of sacrificing belonged, before the institution of the Priesthood: for the first borne were holy unto God, as appeareth, *chap.* 13. *Iun.* So also *Tostatus*, *Lyranus*, *Gallasius*.

QUEST. XII. Why they offered no sinne offerings.

Vers. 5. OFfered burnt offerings, &c. and peace offerings, &c. 1. Here is mention made only of two kind of sacrifices: burnt offerings, which were wholly consumed, and peace offerings, whereof part was reserved, that they afterward did eat of, *vers.* 11. 2. There was a third kinde of sacrifices, called sinne offerings, which they did not sacrifice here; both because the people had not at this time com|mitted any speciall sinne, for the which they should sacrifice: and as yet the rites and ceremonies of this kinde of sacrifice were not appointed: as that of the peace offerings, the offerer might eat part, but of the sinne offerings he was not to eat at all; but the Priest sometime was allowed to eat thereof, sometime not, as appeareth, *Levit. chap.* 4, 5. and *chap.* 6. c. 8. 3. They therefore used their peace offerings in stead of

sinne offerings: for if they offered them to have their sinnes forgiven; then they were peace offerings▪ *pro pace habenda*, in respect of that peace which they desired to have with God: and if they had already obtained forgiveness of their sinne; then were they peace offerings, *pro pace habita cum Deo*; for the peace which they had with God, *Tostat. qu. 9.10.*

QUEST. XIII. In what sense the Prophet Amos saith, They offered no sacrifices.

BUt seeing here is evident mention made of sacrifices, which these young men of the children of Israel offered unto God, how can this stand with that saying of *Amos*, who seemeth to affirme, that for the space of 40. yeeres they offered not sacrifices unto the Lord, *Amos. 5.25. Have yee offered unto me sacrifices, and offerings in the wilderness 40. yeeres, O house of Israel? but ye have borne Siccuth your King, &c. 1. Hierome first answereth, Omnes hosti*•, &c. *non Deo obtulisse, sed Moloch regi, &c.* That all the sacrifices which the Israelites offered in the wildernes, * they offered not to God, but to *Moloch* their King▪ &c. But the contrary is evident here, that they sacrificed indeed unto God. 2. Therefore he hath another answer: they are said not to sacrifice, because when they sacrificed, *Non voluntate, sed p*•*narum fecerunt metu*; They did it not willingly, but for feare of punishment, &c. But the readinesse and willingnesse of the people is manifest here: for they all answered with one consent, *All that the Lord hath said, will we doe.* 3. Therefore *Caj*•*tans* answer is more fit: the Prophet so saith, *Quia fuerunt rara sacrificia, &c.* Be|cause sacrifices wete rare in the desert: they had not their daily and ordinary sacrifices, as afterward in the land of Canaan: to the same purpose also *Gallas.*

QUEST. XIV. Of the number of the sacrifices here used.

Vers. 5. *WHich offered burnt-offerings.* 1. The Latine Translator readeth, *They offered burnt-offerings, and sacrificed peace-offerings unto the Lord, twelve bullockes:* which reading *Tostatus* fol|loweth; saving that he thinketh that these twelve bullockes were rather for burnt-offerings, for every tribe one, than for peace-offerings: for seeing the people might eat of part of their peace-offerings, one bullocke had beene nothing for a whole tribe, wherein there could not be lesse of men, women and chil|dren, than 150. thousand, *Tostat. qu. 11.* But this labour he might have spared, whether these twelve bul|lockes were for burnt-offerings or peace-offerings: for in the originall there is no number expressed at all. The *interlinearie Glosse* also by these twelve bullockes understanding the twelve Apostles, *qui orbem mugitibus praedicationis impleverunt*; which filled the world with their preaching, as with lowing; buil|deth without a foundation, there being no such thing in the text.

2. *Lyranus* thinketh that there were but two bullockes: because the plurall number being put with|out any determination, for the most part signifieth two. But what use should the Hebrewes have of their duall number, if the plurall should commonly and for the most part signifie but two? Beside, if twelve bullocks were not sufficient for peace-offerings, for every tribe to have part, as *Tostatus* argueth before, two much lesse would have sufficed.

3. Therefore I incline rather to *Lippomans* opinion: *Plures quam duodecim esse potuerunt, &c.* There might be more than twelve: as in the sacrifice of *Salomon*, and other such great solemnities.

QUEST. XV. How this place agreeth with that, *Heb. 9.19.*

Vers. 8. *MOses tooke the bloud and sprinkled, &c.* The Apostle rehearsing these ceremonies, *Heb. 9.* seemeth somewhat to differ in his narration from the words of *Moses* here. 1. The Apostle maketh mention of the sprinkling of the booke, * *vers. 19.* which is omitted here. To this *Iunius* answe|reth, that when *Moses* had made an end of reading in the booke, he laid it downe upon the Altar, and so in sprinkling the Altar, besprinkled the booke also. So also *Calvin:*

although no mention be made here of the booke, *Apostolus tamen f•b al•ri recruset*; the Apostle doth comprehend it under the Altar. 2. The Apostle further speaketh there of foure other things not mentioned here, the blood of Calves, Water, Purple wooll,* and Hyssope. To this objection *Thomas* answereth, that this was the first consecration, and therefore, *virtute continebantur in ipso atiae sanctificationes futurae*; other solemne sanctifications were in effect there contained, and especially two: the one, *Levit.* 16. where the blood of the goat is sprinkled: the other, *Numb.* 19. of the red Cow, where the other three, Water, Purple wooll, and Hyssope were used. But this answer satisfieth not: for the Apostle speaketh of things actually done, not potentially contained. *Calvin* thinketh that the Apostle in that place toucheth as well this sacrifice, as that other, *Numb.* 19. but there *Eleazar* was to sprinkle the blood, whereas the Apostle saith here that *Moses* sprinkled it. Wherefore there is a better solution, which *Thomas* also hath, and *Iunius* also followeth: That because it was an usuall thing in all their legall expiations to use hyssope with wooll to sprinkle with, *Apostolus hoc accepit ex consuetudine ritus legalis*; The Apostle received this from the usuall custome of the legall rites; as being himselfe trained and brought up under the Law.

QUEST. XVI. What is understood by the sprinkling of the blood.

Vers. 6. *HALfe of the blood he sprinkled on the Altar.* 1. The generall signification of this ceremony <◇> the sprinkling of blood, whereby the covenant is confirmed, was to prefigure the shedding of Christs blood, whereby wee are besprinkled by faith: and to let the people understand, that the transgression of the Law could not be purged but by blood, not of beasts, but of the unspotted lambe Christ Jesus, *Ferus.*

*2. *Athanasius* inferreth thus: *Necesse est ut Christi mortem intelliga•, ubi testamenti fit mentio, &c.* You must needs understand the death of Christ, where mention is made of a Testament, &c. for a Testa|ment is not confirmed but by death, as the Apostle sheweth, *Hebr.* 9. Now unto a Testament belong •ix things: *Testator*, the maker of the Testament, which was God: *h•redes*, the heires, which were the Israelites: *bona legata*, the goods bequeathed, which were the Land of promise: *conscriptio*, the wrilting

of the Testament; and so here was the booke of the Law: *testes*, the witnesses, as *Moses* calleth hea|ven and earth to witnesse: *confirmatio*, the confirming the Testament, which was by the death of the Te|stator; and so here was the death of the bullock, which signified the death of Christ, whereby the new Testament is confirmed, which containeth the promise of the heavenly Canaan, *Ferus.* To the same pur|pose *Rabanus*: *This is the blood of the covenant*, that is, *morte Christi, quae hoc sanguine significatur, &c.* by the death of Christ, which is signified by this blood, the Testament shall be confirmed.

3. By the sprinkling of the booke, *Theophilact* understandeth our hearts sprinkled with Christs blood: *qu• nobis pro codicillis insunt*; which hearts of ours are in stead of our bookes: the purple wooll,* *colore ipso sanguinem praefigurat*; by the very colour also did prefigure the blood of Christ, *Athanasius*: and the hyssope, as *Rupertus*, *humilis herba, humilem fidem Dominicae passionis significat*; doth signifie the low|ly faith of the Lords passion, being a low herbe. *Thomas*, by hyssope which purgeth, understandeth faith which purgeth the heart.

QUEST. XVII. What is meant by the dividing of the blood into two parts.

Halfe of the bloud, &c. Halfe of the bloud was sprinkled on the Altar, and halfe upon the people. 1. *Rupertus* by this division of the bloud, understandeth the two Sacraments: *Coelestia duo simul de eodem{que} derivata sunt sanguine Christi*; Two celestiall things are derived out of one and the same bloud of Christ, &c. namely the Sacrament of Baptisme, and of the Eucharist. And as here *Moses* sprinkled the water and bloud mixed together, as the Apostle sheweth, *Heb. 9.* so out of Christs side upon the crosse there flowed forth water and bloud.* 2. *Ambrose* will have that part of the bloud put into basons to signifie, *moralem disciplinam*, morall discipline, the other sprinkled upon the Altar, *mysticam*, mysticall and hid learning. But this seemeth somewhat too curious. 3. The true meaning then of this ceremonie is partly *mysticall*: part of it is sprinkled upon the Altar, which is Christ Jesus, who by the shedding and sprinkling of his bloud reconcileth us to God: part is sprinkled upon the people, to shew that wee sprinkled with Christs bloud by faith, are purged from our sinnes, *Simler*. It is partly morall, *Communio unius & ejusdem sanguinis*, &c. The communion of one and the same bloud, doth signifie the communion betweene God and his people, *Cajetan. Gallas*. But the historicall sense is here more fit: for in this ceremony of dividing the bloud into two parts, and so besprinkling the Altar with the one halfe, which represented God, and the people with the other, betweene whom the covenant was confirmed, the old use in striking of covenants is observed: for the ancient custome was, that they which made a league or covenant, divided some beast, and put the parts asunder, walking in the midst, signifying, that as the beast was divided, so they should be which brake the covenant. So when *Saul* went against the Ammonites, comming out of the field he hewed two oxen, and sent them into all coasts of Israel, expressing the like signification, that so should his oxen be served, that came not forth after *Saul* and *Samuel*.* After the same manner, when God made a covenant with *Abraham*, and he had divided certaine beasts, as God had commanded him, and laid one part against another; a smoaking firebrand went betweene, representing God, signifying, that so he should be divided which violated the covenant. So in this place, not much unlike, the bloud is parted in twaine, shewing, that so should his bloud be shed which kept not the covenant, *Tostat. qu. 11.*

QUEST. XVIII. Whether all the people were besprinkled with the bloud.

Vers. 8. *Then Moses tooke the bloud, and sprinkled it on the people, &c.* 1. Some thinke, that the people themselves were not sprinkled with the bloud, for that had beene both too great a labour for *Moses*, to goe in and out among the people to sprinkle them, neither would the bloud have sufficed: therefore either the twelve pillars were sprinkled with bloud, which stood for the people, or else the Elders were besprinkled in the name of the whole people: as sometime they did represent the whole congregation, as *Deut. 21.6. Iun. Contra.* 1. It is not like that the bloud was sprinkled upon the pillars: for *Moses* saith, *This is the bloud of the covenant which the Lord hath made with you*: but with the pillars no covenant was made. 2. The Elders were for the whole congregation in such actions which the people could not performe in their multitudes: as when the Elders for the people laid their hands upon the sacrifice, *Lev. 4.15.* which the people could not doe in their owne person, and so they lay their hands upon the heifer, *Deut. 21.6.* But here both the people might come together to be besprinkled, and it was such an action, the establishing of a covenant, wherein the person and presence of the people was necessary.

2. *Tostatus* therefore thinketh, that *Moses* did sprinkle the bloud upon the people themselves, and upon all of them: either going in and out among them, or they succeeding by companies one another, *quaest. 13.*

3. But as it is gathered out of the text, that the people were present in person, that as they for themselves promised obedience, saying, *All that the Lord hath said, will wee doe*; so they in their owne person had part of the bloud: and because the covenant was made with the people, therefore they also received the signe of the covenant: and the Apostle also saith, that *Moses* sprinkled both the booke and all the people, *Heb. 9.19.* Yet it is not necessary to understand

all the people in particular: for a whole day, nay many dayes had not sufficed to doe it: but all the people which were in *circuitu*, which were round about *Moses*, and could well assemble together.

QUEST. XIX. When *Moses* and *Aaron* with the rest went up.

Vers. 9. *Then went up Moses and Aaron, &c.* 1. Some thinke that this was done when the Lord descen|ded upon mount *Sinai*, chap. 19. *Pellican*. But as is shewed before, *quaest.* 1. then *Moses* was bidden to bring *Aaron* up with him, but here *Nadab* and *Abihu*, and 70. of the Elders also goe up: therefore this was done in the same order, as it is set downe; that after *Moses* had performed all those rites

Page 468

and ceremonies in confirming the covenant betweene God and his people, then they went up, *Iun. No. cum historia transire putamus etiam rei gesta ordinem, &c.* We thinke the history to passe on in order as the things were done, *Lippoman*. 2. *Cajetane* thinketh that this was the execution of the commande|ment given before unto *Moses*, vers. 1. But I rather thinke with *Hugo de S. Victor*: that this charge was given to *Moses*, after he was come downe from the mount, and had performed all the rites of the cove|nant; and that this part of the chapter from the second verse to the ninth in order goeth before the gi|ving of that charge, vers. 1. for how could *Moses* otherwise be bidden to come up, being in the moun|taine already? See before, *quest.* 1. 3. But herein *Hugo* is deceived, he thinketh this to be but the third time that *Moses* ascended up to God: the first was chap. 19. when he went up before the Law was deli|vered; the second, chap. 20. when he ascended to receive the ceremonials and judicials; and the third time is here: yet this was the fourth time: for twice he ascended before the Law was given, as is evident in the 19. chapter, vers. 3. and 20.

QUEST. XX. Wherefore those went up with *Moses*.

Vers. 9. *And seventy of the Elders.* 1. *Lyranus* thinketh that these went up, *ad confirmationem legis*, for the confirming and further ratifying of the Law which they had received. *Tostatus* misliketh this opinion, and thus confuteth it: that if they went up to that end, *oportebat ut cum Domino loqueren|tur*; it was requisite that they should all have spoken with God; but so did they not: and *Moses* onely drew neere unto God. They all ascended to their places: *seniores remotiùs*, *alii propinquiùs*, the Elders further off, others neerer, as *Aaron* and his sonnes, but only *Moses* talked with God, *Lippoman*. 2. Neither yet did they only goe up to accompany *Moses*, *ad honorandum eum*, to honour him: because he went now to receive the tables of the Law, *Tostat.* For when *Moses* went up thus accompanied, the Lord had not yet signified so much unto *Moses*, that he would deliver him the tables of the Law, for that followeth af|terward, vers. 12. 3. Therefore the end of their going up was, that after they had seene the Majesty of God, and *Moses* talking with him, *testes veritatis essent*, they might be witnesses of the truth, *Simler. Et res idoneis testibus probata indubiam fidem acquireret, &c.* And the matter being proved by fit and sufficient witnesses might be undoubtedly beleaved, *Calvin*. And so by this meanes, *Moses* ministry should be of the greater authority.

QUEST. XXI. How they are said to have seene God.

Vers. 10. *They saw the God of Israel, and under his feet, &c.* R. *Abraham* thinketh, *Istam visionem ima|ginariam*, That this vision was imaginary: not to the externall, but to the inward sense. But this is not like, that this should be as a Propheticall vision, and revelation: for they were not all Prophets unto whom this vision was shewed: and as there was really objected to their sight in mount *Sinai* fla|ming fire, so this was a reall vision: like to that which *Moses* saw in the

bush, *Exod. 3.2. Viderunt Deum Israel, sed non sicut est*; They saw the God of Israel, but not as he is: for no man hath seene God, *Ruper/tus*. They neither saw God in his essence, nor in his infinite Majesty, *Osiander*. But they knew him to be present: *Innotescente illis Domino in specie aliquae, vel forma, &c.* The Lord shewing himselfe in some forme and shape, as it pleased him, and as their infirmity could beare, *Lippoman. Pellican*. 3. Neither yet did the Lord shew himselfe in any humane shape here, as *Lyranus* thinketh, to signifie, *Quod assumpturus erat naturam humanam, &c.* That he was to take upon him our humane nature. So also *Osiander, Marbach*. For if the Lord had appeared here in any humane forme, *Moses* reason had not beene sufficient, dehorting the people from idolatry, because they saw no Image in the day that the Lord spake unto them in Horeb, *Deut. 4.15*. For though the Lord had then appeared in any Image, yet if he had at this time so shewed him|selfe, they might have taken occasion thereby to resemble God by some Image: therefore neither then nor now did the Lord so appeare, *Tostat. quaest. 13. 4*. Neither yet because it is said, *Vnder his feet, &c.* did they see as the feet of a man, as *Cajetane* thinketh, *Sub specie ludicis quasi hominis visus est, &c.* He was seene as a Judge sitting in judgement, and so they saw but his feet: but this is so said, *quantum ad situm*, in re|spect of the site and placing, because the pavement of Saphir was beneath, as under the feet: and they might imagine the more glorious part of Gods Majesty to be upward, *Tostatus. 5*. Neither yet is the mea|ning, *Quod clarius cognoverint Deum, &c.* That they only knew the Lord more clearly than the com|mon people, *Ferus*. Or as the Septuagint translate, they saw only the place, **< in non-Latin alphabet >**, where the Lord stood. 6. But the Lord by a bright shining cloud shewed his Majesty and presence: as the Chalde Inter|preter readeth, *Viderunt gloriam Dei Israel, They saw the glory of the God of Israel*: and that much more now, than when hee appeared in mount Sinai, when notwithstanding the people said, *The Lord hath shewed us his glory and greatnesse, Deut. 5.24. Tostat.* So also *Calvin, Forma ipsius Dei nulla describitur, sed basis in qua stabat, &c.* There is no forme described of God, but the bottome where he stood, is said to be like unto Saphir, &c.

QUEST. XXII. Wherein the place under Gods feet is said to be like to Saphir.

Vers. 10. *AS a pavement or stone-worke of Saphir*. 1. This place under Gods feet, for the colour is re|sembled unto the precious stone called the Saphir, and to the cleare heavens: *Tostatus* thin|keth the Saphir to be of a bright reddish colour: and that two colours are hereby signified, a bright shi|ning red, and a blew or azure, as in the skie. But the Saphir stone is knowne to be of a skie, blewish and airy colour,* as *Hierome* observeth: and one of these similitudes is added to explaine the other. *Borrhains* saith, that the fairest Saphirs are full of red golden spots. So also *Oleaster*. Which answereth to this de|scription: that the pavement or bricke worke (for so *libnath* signifieth either bricke or stone) is said to be of Saphir. *Tostatus* further thinketh, that it is compared unto *caelum stellatum*, the starrie skie: but

< 1 paragraph >

QUEST. XXIII. In what sense the Lord is said, not to lay his hand• **< ... >**

Vers. 11. *VPon the Nobles, &c. he laid not his hand*. The laying of the hand is taken in Scripture **< ◇ >** threefold sense: 1. The hand of God was said to be upon the Prophets, when the Spirit of God came upon them. And so *Ab. Ezra* understandeth this text, *Non porrexit illis manum*; He did not **< ◇ >** his hand unto them; He gave them not the Spirit of Prophecie, as he did to *Moses*: they did not see God so cleerely as *Moses* did. But the word• are to be joyned together thus, *That although they s•• God, yet his hand was not upon them*; and then no such sense can be gathered, *Calvin*.

2. The laying on of the hand signifieth also to hide, as God is said to have laid his hand upon *Moses* as he passed by, *Exod.* 33. And so they make the meaning to be this: that God did not hide himselfe, to 〈◇〉 which were farre off, as the Latine text is: that is, hee shewed himselfe also to the people in the 〈◇〉, *Lyranus, Gloss.* 〈◇〉. *Tostatus*. But the word is 〈◇〉, which signifieth to separate: the text then meaneth those 70. Elders which *Moses* had selected and separated from the rest, *Iun. Lippom.* Or 〈◇〉, may be derived of *et•l*, which signifieth neare: as *Gen.* 41.3. *They* 〈◇〉 neere, or, by the 〈◇〉 ▪ and so in this place i▪ may betoken those which were neere unto God: namely, the 70. Elders, who came neerer than the rest of the people, *Oleaster*.

3. There is also a third signification of this phrase: to lay the hand, is to sinite or punish, contrarie whereto is that phrase, *To take his hand from one*, 1 *Sam.* 6.5. that is, to leave smiting, or punishing. So th•n the meaning here is, Non 〈...〉; Hee sent not upon them his hurting hand, *Cajeta••*. Non 〈...〉; Hee killed them not, *Lippomanus*. For it was a received opinion in those dayes, that no man could see God, and live, *Oleaster. Nihil incommodi senserunt*; They felt no harme after this, *Simlerus*.

QUEST. XXIV. Why they are said to eat and drinke.

Vers. 11. *And did eat and drinke, &c.* 1. *Rab. Salomon* saith, that this is added to shew their fault, that after they had seene God, as though they had not much cared for it, they turned them to temporall pleasures, in eating and drinking: And though God did forbear them now, yet afterward they were punished: *Nadab* and *Ab•hu* died in the Tabernacle, by fire sent of God, *Levit.* 10. and the Elders afterward at the grave of lust, *Numb.* 11. *Contra.* 1. It seemeth that God was not offen|ded with them in this place, because he laid not his hand upon them: and therefore it is not like that they shewed any such contempt. 2. *Nadab* and *Abihu* were afterward smitten, but it was not for any such fault committed here, but for offering strange fire, *Tostat. qu.* 15.

2. Some understand it of their rejoycing, as if they had eaten and drunke; so the Ch•lde. But here is no such note of similitude, *Quasi* 〈◇〉, &c. *As though they did eat*; But it is expressed plainly, *They did eat*; It is then to bee taken rather *historice*, historically, than *metaphorice*, metaphorically, *Tostatus*.

3. *Ab. Ezra* giveth this sense: that although they had seene God, yet they were not so ravished with it as *Moses* was, that did neither eat nor drinke 40. dayes after, but they did eat and drinke afterward.

4. Some here by understand, the spirituall delight which they conceived, which is sometime expressed by eating and drinking, as Christ saith to his Disciples in the Gospell, **That yee may eat and drinke at* 〈◇〉 *table in my Kingdome, Ferus.*

5. Some referre it to their publike feastes, which they made that day in token of their joy: *They are and dranke, in laetitia magna post talem* 〈◇〉, in great mirth after such a vision, *Lyran*: So also *Tostat. Osiander*.

6. But the proper and true sense is this, *Salvi & integri manserunt*; They remained sound, and in good health, *Calvin. Tanquam omnino incolumis comederunt, &c.* As in perfect health, they did eat and drinke: they onely escaped not death, but all other kinde of punishment whatsoever, *Cajetan*. And this their health▪

is expressed by these actions of life: as *Hagar* argueth her life by another action of life, *Gen.*

16.13. *I have seene after him that seeth, Iun.* So also *Gallas. Simler.*

7. Before they were sprinkled with bloud, Gods hand was in some sort upon them, in terrifying them: *Whosoever touched the mountaine should die.* But now after their sprinkling, they are cheared and refreshed, and are not forbidden the sight of God; which signifieth, that we onely have accesse unto God, by the bloud of Christ, *Rupertus, Ferus.*

QUEST. XXV. Whether this were a new commandement, or the other mentioned, vers. 1, 2. repeated.

Vers. 12. *ANd the Lord said unto Moses, &c.* 1. Some thinke, that this is the same commandement repeated, which was given unto *Moses* before, vers. 1▪ 2. *Iun. Tostatus* addeth further, that when the Lord said to *Moses*, vers. 2. *Moses himselfe alone shall come neere to the Lord:* that *Moses* then <◇> know, that he should goe up to receive the Tables: for to what end should *Moses* have gone forth of the campe, accompanied with *Aaron* and the rest, if it had not beene to some end? *qu. 15. Contra.* Yes, it was sufficient that God called *Moses*, and bade him come up into the mount, though he at the same time had not shewed the end of his comming, as *chap. 19.24.* when God bade him come up, the cause is not shewed, why he was called: the Commandements of God are simplie to be obeyed, though it please not the Lord alwayes to shew a reason thereof.

2. Wherefore I thinke rather, that this was a divers commandement from the former, and given him at a divers time, *Piscator, Osiander.*

1. *Cajetane* reason is, *Mandat non solū ascendere in montem, sed morari in eo;* He biddeth him not onely to come up into the mountaine, but to abide there, &c. which was not said to him before.

2. *Calvin* addeth further, that after *Moses* with his companie were gone up, and had seene this vision, *Altius evehitur Moses, &c. ut cognoscerent, &c.* *Moses* is carried up higher, that they should know, that *Moses* would have gone no further, but at Gods commandement, &c. It was requisite therefore, that *Moses* should bee called againe, and sequestred from the rest, that he might not bee thought to have presumed without a warrant.

3. *Severus* maketh a myserie of it, that *Moses* being gone up with *Aaron* and the rest, *Iterum a•di••, heareth againe, come up:* And by these two ascendings hee understandeth the two senses of the law, the literall, and spirituall.

4. *Ferus* maketh this application of it, *Hic jam tertio vocatur Moses in montem, &c.* *Moses* is the third time called into the mount, to shew that he which is set over the people of God, ought often to ascend in prayer.

5. *Rupertus* also understandeth here two ascendings, using this reason; It is said before, vers. 9. that *Moses* and *Aaron* with the rest ascended; but not that they ascended unto the Lord, as here the Lord saith, *Come up to me, &c.* So also *Hugo de S. Victor.* *Come up to me;* which must be so understood, that *De colle in quo erat, ad altiora montis proced•ret, &c.* From the hill where he was, hee should proceed higher into the mountaine.

QUEST. XXVI. What is signified by *Moses* going up to the mountaine.

COme up to me into the mountaine. 1. *Beda* draweth this place unto a mysticall sense: *Moses* is called up to the mountaine, *Vt ex altitudine loci colligat, quā excelsa sit lex;* That by the height of the place, he should gather how high, and removed from humane capacitie, the law was, which he was to receive. As our blessed Saviour in the Gospell, called his Apostles into the mountaine, *Matth. 5.* and after his resurrection, he also appeared in the mountaine, when he gave commission to his Apostles, to goe and preach the Gospell to all the world: but here is the difference; because

the law which *Moses* was to receive, was but given unto one people, therefore *Moses* onely was called up: but the Gospell being appoynted to be preached to all the world, Christ called all his Apostles to him up into the mountaine. 2. *Rupertus* maketh this ascending up of *Moses* into the mount, a figure of Christs ascending up unto God, *Non in montem terrenum, sed in ipsum coelum*; Not into an earthly mountaine, but into heaven, to receive not the killing letter, but the quickening Spirit: as the Apostle saith, *He ascended up on high, led captivity captive, and gave gifts unto men, &c.* 3. *Ferus* doth thus moralize it: that he which will behold God, and give himselfe to contemplation,* must *terrena haec & inferiora despicere, &c.* despise these inferiour and terrene things: as *Moses* leaving the campe below, ascended up into the mount.

QUEST. XXVII. Of the tables of stone, whereof they were made, and wherefore given.

Vers. 12. I Will give thee tables of stone. 1. The fabulous Jewes imagine, that these tables of the law were made of the Saphire, a pretious stone, *Lyrans*. and that when *Moses* had broken them comming downe from the mountaine, he gathered up the fragments and broken peeces, and sold them, whereby he was greatly enriched. Thus these blinde Jewes are not ashamed to blemish their great Prophet *Moses* with the note of covetousnesse, from the which he was most free, *Tostat. quaest. 16.* 2. As frivolous is that other conceit, because they are said to be of stone, that the tables were but one stone, which sometimes seemed but one, sometime two: for in that they are called *tables*, it sheweth they were more than one: of one stone they might bee both, that is, of one kinde of stone, and yet the tables were two. 3. These tables of stone were created of God for that speciall use: as *Exod. 32.16.* they are said to be the worke of God: it is not improbable, that they were *noviter creata*, created of God anew, as *Tostatus*: but it is not like that they were written by the Angell, which *Tostatus* thinketh to have spoken in Gods person in the mount: for as God prepared the tables themselves, so hee caused the writing: they were *the worke of God* for the matter, and the *writing of God* for the manner, *Exod. 33.16.* 4. All the lawes which God gave his people, were not there written, but onely the morall precepts; the rest *Moses* writ

Page 471

⟨1 page⟩

Page 472

⟨1 page⟩

Page 473

⟨1 page⟩

Page 474

sustained in the dayes of his flesh, *Pelarg.* 2. This fast was kept by *Moses*, and the like by (...) *Christi idoneum haberet* (...) ; That the humanitie of Christ might have a sufficient testimonie: for unlesse *Moses* and *Heliashad* fasted fortie dayes, some might have doubted of the humanitie of Christ, in holding out so miraculous a fast. So *Rupertus* and *Ferus* following him. 3. And these fasted to this end, *ut tanto miraculo homines mali, &c.* that men being moved by so great a

miracle, should not contemne their doctrine, *Osiander, Marbath*. 4. *Cyprian* also maketh this morall use, hereby to shew the utilitie of fasting, *Quoties aliquid à Deo obtinere conati sunt, jejuniis inhuere & lachryis*. &c. Holy men,* when they would obtaine any thing of God, gave themselves to fasting: 5. Curiously to search out any other cause of this fortie dayes fast, were a vaine labour: as *Cajetane* well saith, *Non est <...>, quis divini miraculi opus fuit*, &c. A reason must not bee sought of the number, it being a worke of a divine miracle, *Cajetan*.

QUEST. XXV. What *Moses* did in the mount these 40. dayes and 40. nights.

NOW if it be asked what *Moses* did in the mountaine these 40. dayes, and 40. nights, it may be answered: 1. That the Lord did all this time instruct *Moses* concerning the Tabernacle, and the things thereto belonging, and touching the sacrifices and rites thereof, as they are set forth in *Leviticus*: And therefore *Moses* descending is not mentioned, till the description of the Tabernacle, and every part thereof is finished. And *Levit. 27.24.* it is evidently expressed, that the Lord taught *Moses* all those ordinances in mount, Sinai. 2. Now *Moses* fasted 40. dayes and nights the second time, but then he was wholly occupied in humbling himselfe by prayer, *Deut. 9.25.* the first time of 40. dayes then was spent in *Moses* instruction rather than the other, *Tostat. cap. 25. qu. 1.* 3. God could have dispatched *Moses* in a moment, but this was <◇> give authoritie to him and his law, B. *Babing*.

4. Places of Doctrine.

1. *Doct.* Of the distinction of the persons of the Trinitie.

Vers. 1. *HE said to Moses, come up to the Lord.* Both he that speaketh, and he whereof he speaketh, is the Lord. Hence appeareth the distinction of the persons in the Trinitie: the like place wee reade, *Psal. 110.1. The Lord said unto my Lord, &c. Marbach.*

2. *Doct.* The word and Sacraments must goe together.

Vers. 7. *HE tooke the booke and read it, &c.* Before *Moses* sprinkled the people with bloud, the signe of the covenant, he first readeth the booke of the covenant: whereby we are taught the right use of the Sacraments, that the doctrine ought to goe before the signe: *Aliter insoria erunt signe, &c.* Otherwise the signes are but trifling and vaine, *Calvin*. The word must be joyned with the element. This course the Apostle taketh with the Corinthians, teaching them the right use of the Sacrament: that they might come together with profit,* and not with hurt.

3. *Doct.* Nothing to be taught beside Gods word.

Vers. 12. *THE law and commandments which I have written, for to teach them.* This sheweth, *Nihil docendum praeter oracula Dei*; That nothing should be taught beside the word of God, *Borrh*. Which *Bedae* before him noted well: that no man must teach the people of God other precepts, *quam quae ipse Dominus docuit*, than those which the Lord himselfe hath taught: as S. *Paul* saith, *I have received of the Lord, that which I have delivered unto you, 1 Cor. 11.23.*

5. Places of Controversie.

1. *Controv.* Against the Romanists, that the whole institution serveth to consecrate the Sacraments.

Vers. 7. *HE read in the audience, &c.* *Moses* first readeth the summe of the covenant, before he addeth the signe of the covenant which was the sprinkling of bloud: by the which we learne, that the Sacraments are not consecrated, by a certaine forme of words to bee used over them: but by reading and rehearsing of the whole institution, such a cleare and distinct voice must be used, *Quae ad homines dirigitur, & ad fidem gignendam valet*; Which is directed to men, and is availeable to beget faith, *Calvin*. Contrarie to the doctrine and practice of the Romanists, who denie the elements to be consecrated by all the words of institution, but by a certaine forme of

speech to be used over the Sacraments; as in the Eu|charist, *This is my bodie, this is my bloud*, &c. whereas the whole action of rehearsing the institution, in|vocation, receiving, thanksgiving, do helpe to consecrate the Sacrament. See more hereof, *Synops. Centur. 2. err. 90. pag. 454.*

2. *Controv.* Against the reading of Scriptures in a strange tongue.

FUrther, *Oleaster* here observeth beside, *Hominem paciscenta*•, *debere cognoscere ea, ad qua se obligat*; That a man making a covenant, ought to know those things, whereunto he hindeth himselfe, &c. which annotation doth evidently convince the Romanists of great error: who doe not cause •he people to understand those things which they binde themselves to keepe: seeing neither the Scriptures are read, nor the Sacraments administred in such a tongue as they doe understand: for the Apostle saith, *If I come unto you speaking tongues, * what shall I profit you?* See more hereof also, *Synops. Centur. 1. err. 3.4.*

3. *Confut.* Against Cajetan, that this place is not misall•ged, Heb. 9.19.

Vers. 8. *BEhold the bloud of the covenant.* *Cajetane* among other exceptions which he taketh to the aulthoritie of the Epistle to the Hebrewes, urgeth this, that the Author of that Epistle chap. 9.19. alluding unto this place, translateth this word *berith*, here used, which signifieth a covenant, 〈 in non-Latin alphabet 〉, testament: now betweene a covenant and testament, there is great difference.

Page 475

Contra. The author in no other sense useth th•• 〈◇◇◇〉 than *S. Paule* elsewhere, who by the same word expresseth the Hebrew (*berith*) 〈...〉 signifieth either covenant, or a testament. And *Hierome* testifieth, that the 〈...〉 for the 〈◇〉, doe turne the word 〈◇〉, by that Greeke word: But 〈...〉 signifie a testament, shewing the true effect and substance of that ceremoniall covenant, consumed by the sprinkling of the bloud of beasts, in this covenant and testament, made betweene God and us in Christ, and ratified in his bloud.

4. *Controv.* Whether the Divine substance of God can be seene.

Vers. 10. *ANd they saw the God of Israel*, &c. Here we must take heed of two errors, * one which *Hierome* imputeth to *Origen*, who did thinke the *Godhead of the. Father to bee so invisible, as that it could not be comprehended of the Sonne*: the other was of the *Anomeans*, whose heresie was this, *Naturam Dei non esse invisibilem*; That the nature of God was not invisible in this place they saw God, not 〈...〉 Divine essence and substance which is invisible, and incomprehensible, but they saw some evident 〈◇〉 of his glorious presence and Majestie; as *Gregoriesaith*, * *Vidiri 〈...〉 ipsam naturae suae speciem non potest*; God may be seene by certaine representations, but according 〈...〉 shew of his nature he cannot, &c. The faithfull have both in this world a sight of God, as our ble••• saith, *Blessed are the pure in heart, for they shall see God*: * and they shall see him more fully in 〈...〉 as the Apostle saith, *We know when he shall appeare, we shall be like him, for we shall see him as he is*: But yet this must be understood with three conditions; the first is touched by *Hierome*, *Non solum Divinitatem Patris, &c. posse oculos carnis aspicere, sed mentis*; That not onely the Divinitie of the Father, * but neither of the Sonne or holy Ghost, can the eyes of the bodie see, but of the minde, &c. So also *Athanasius*, as he is cited by *Augustine*, *Deum omnino esse invisibilem, &c. nisi in quantum Spiritu & mente nosci potest*; That God is altogether invisible, but as he may be knowne in the Spirit and minde, &c. These then at this time saw not with their bodily eyes the essence of God, but certaine visible signes onely, and demonstrations of his presence: Secondly, we shall have a more full sight of God in the next world, than in this: as *Augustinesaith*, *Nemo potest in hac vita*

videre sicuti est; No man can see him in this life as he is: *E• promittitur sanctis in alia vita*; To see God in his nature, is promised in the next life, &c. So also *Gregorie, Quamdiu hic mortali- ter vivitur*, &c. As long as we live in this mortall life, God cannot be seene in his nature, &c. Thirdly, yet fully the Divine nature shall not be comprehended of the Saints, no not in the next life: as *Augustine* to this purpose citeth *Ambrose*, interpreting that place of the Apostle, *Who onely hath immortaliter*,* &c. whom never man saw, neither can see, &c. *Si natura ipsim est invisibilitas, sicut incorruptibilitas*, &c. *If it appertaine to the nature of God to be invisible, as well as to be incorruptible, that nature shall not be changed in the next world, of invisible, to become visible, because he cannot of incorruptible become corruptible*, &c. And againe, upon those words of the same Apostle, *To the King everlasting, immortal, invisible*,* &c. hee writeth thus, *Vnde ego non audeo ista distinguere*, &c. *Therefore I dare not divide or distinguish these things*, (which the Apostle hath joyned together) *to say, To him that is incorruptible for ever, in this world, and the next: but invisible, not in the next world, but onely in this*. Contrarie then to this orthodoxall doctrine of the Fathers, agreeable to the Scriptures, are these ventrous and bold positions, *That wee shall (in the next life) participate with Christs Godhead, and be made capable of his Divine substance*,* *That there is not any thing of Gods which his Saints shall not see*. In which assertion *Augustine* doth directly oppose him|selfe to all such Dogmatists and Novelists, in these words, *Non quia Dei plenitudinem quisquam non solum oculis corporis, sed vel ipsa mente aliquando comprehendit*; *Not because the fulnesse of God, any can comprehend at any time, not onely with the eyes of the bodie, but with the minde it selfe*, &c. *for it is one thing to see, another to comprehend the whole in seeing*, &c. *Totum comprehenditur videndo, quod ita videtur, ut nihil ejus lateat videntem*, &c. *The whole is comprehended in seeing, which it so seene, that no part thereof is hid from the seer*, &c. Here *Augustine* evidently testifieth, that God cannot wholly be seene, unlesse nothing in the Godhead should be hid unto us, which here he manifestly denieth.

6. Morall observations.

1. *Observ.* Honour in this life no signe of Gods favour.

Vers. 1. *Come up, thou and Aaron, Nadab and Abihu*, &c. These two which are bidden to come up with *Moses* and *Aaron*, afterward were slaine with fire from heaven: which sheweth that preferment in this life is not alwayes a signe of Gods favour; but that the wicked are often exalted and lifted up, that they may have the greater fall: as the Lord said he ◇◇ appointed *Pharaoh*,* *to shew his power in him*, *Ferus*.

2. *Observ.* We must ◇◇ upon the Lord ◇◇ patience.

Vers. 16. *The seventh day the Lord called to Moses*. God would not at the first call unto *Moses*, but maketh him to wait six daye: *Ne ◇◇ familiaritate superiret*, Lest he should was proud by too much familiaritie, *Oleaster. Vt discamus patienter ferre*, &c. And that we may learne to beare it patiently, if God at the first doe not answer to our desire, *Lippoman*. As *S. Paul* therefore be sought the Lord thrice, that the temptation of his flesh whereby he was buffered, might depart from him, *2 Cor. ••.8*.

3. *Observ.* Sufficient deputies to be left in the Magistrate or Ministers ◇◇ absence.

Vers. 14. *IN that Moses leaveth Aaron and Hur in his place*; It sheweth that the like ◇◇ in Ministers God would blesse, to leave able deputies in their place, when they have just cause to be absent, and the contrarie fault he will severely punish, ◇◇◇

4. *Observ.* The ◇◇ of fasting and prayer.

CHAP. XXV.

1. The Method and Argument.

IN this Chapter *Moses* beginneth to set forth such generall ceremonies, as belonged to the Tabernacle▪ then instituted for the publike service of God: there are two parts thereof, the preparation, to *vers.* 10. the description, to *vers.* 40.

1. In the preparation, these things are expressed in the charge which God giveth to *Moses*: 1. Who shall offer the things required, namely, the people, *vers.* 2. 2. What they shall offer, *vers.* 3, 4, 5, 6. 3. To what end, *vers.* 8. 4. After what man|ner, *vers.* 9.

2. In the description: First, the Arke is appointed to be made, both the bodie thereof: 1. Of what matter, *vers.* 10. 2. Of what measure, *vers.* 10. 3. With what ornaments, it must be overlaid with gold, *vers.* 11. 4. What adjuncts and appendants, both of rings and barres, *vers.* 13, 14, 15. 5. And of the use thereof, *vers.* 16. As also the cover of the Arke: 1. The matter, *vers.* 18. 2. Measure, *vers.* 18. 3. The fashion with Cherubims, how to be made, *vers.* 19. and how to be placed, *vers.* 20. 4. The place of the cover, *vers.* 21. 5. The use, *vers.* 22.

Secondly, the Table is described: 1. The matter. 2. The measure and forme, *vers.* 23. 3. The parts thereof, the crowne, *vers.* 24. The border, *vers.* 25. The rings, *vers.* 26. 4. The appendants, the barres, v. 28. 5. The appertenants, the dishes, cups, goblets, *vers.* 29. 6. The use, to set the Shew-bread upon, *vers.* 30.

Thirdly, the Candlesticke is appointed to bee made: 1. The matter, and after what manner to bee wrought, of gold beaten with the hammer, *vers.* 31. 2. The parts, six branches, three on the one side, and three on the other, *vers.* 32. 3. The forme and fashion, with boules, almonds, knops and flowers, to v. 37. 4. The use thereof, *vers.* 37. 5. The appertenances, the snuffers and snuffe-dishes, *vers.* 37. 6. The quan|titie, of a talent of gold; all this must be made, *vers.* 39.

2. The divers readings.

*Vers. 4. *Fine linnen.* G. rather than, *cotten*, or, *bombasine*. I. or, *silke. caeter. shas.* H.

Vers. 5. *Badgers skinnnes.* I.V.A.P.C. or, *skinnnes of Taxus.* B. which word signifieth a Badger: better than, *blew skinnnes.* L.S. the word *techashim* signifieth Badgers.

Vers. 5. *Shittim wood.* G.B.C.A.P.I. better than, *choice cedar.* I. for there is another word in the He|brew to expresse that: * or, *wood that would not putrifie.* S. it was such wood indeed: but the word is *Shit|tim*: what kinde of wood it was is to us unknowne.

Vers. 17. *A mercie seate, or propitiatorie.* B.G. *cum c•ter. Opertorium, a cover.* A. *a propitiatorie cover.* I. the word *caphar* signifieth, * both to cover, and appease: but the first rather here: it served also for the co|ver of the Arke; but both senses cannot well be joyned together.

Vers. 18. *Of gold beaten out*, or, *drawne out.* G.I.C.A.P. or, *whole worke.* B.I. better than, *fieled worke*, that is, which was not hollow. V. So *Oleaster*, or, *burned gold.* S. *mikshah* signifieth that which is drawne out, or beaten forth.

Vers. 22. *I will meet with thee.* I.V.A.P. or, *appoint with thee.* C. *testifie unto thee.* B. *declare my selfe unto thee.* G. *be knowne of thee.* S. but *jaghads* signifieth properly to meet with at a time

appointed.

Vers. 29. For the best reading here, see the 38. question following.

Vers. 37. *To give light to that which is before it.* G. that is, *of every part of it.* I. better than, *on one side of it.* * S. or, *over against it.* C. L. *cum cater. at the passage of the face thereof.* H. that is, round about: for it gave not light onely over against it, but on each side of it.

3. The questions discussed and explained.

QUEST. I. Of the diversitie of ceremonies, and the reason of the institution thereof.

Vers. •. *Then the Lord spake to Moses.* 1. Hitherto fo the most part *Moses* hath set forth the morall and judiciall and positive lawes: now follow the ceremoniall, which were of two sorts: either generall belonging unto all, such as are handled in this booke of Exodus, or particular concerning the office of the Levites▪ which follow in the booke of Leviticus. 2. And these ceremonies were in number many in the old Church of the Jewes, both because they had many things thereby to be represented and shadowed forth unto them: and the lesse significant and more they ⟨◇⟩, the more they had need of: these two ⟨◇⟩ the generall reasons of the number and multitude of their ceremonies. 3. And further, their cere|monies, whether common or generall, or speciall and particular, were of foure sorts: 1. Such as were gi|ven, *ex parte Dei*; on Gods behalfe, as such were the Sacraments. 2. Such as were instituted on the behalfe

Page 477

of the people, as the sacrifices and oblations, which they were all to offer. 3. Such as concerned the pre|paration, disposition and ordering of those which were to worship, whether the Priests or the people. 4. Some ceremonies belonged upon the common instrument of the service of God, as of the Sacraments, sacrifices, and other rites and observations: the first are set forth, *chap.* 25.26. the second, *c•ap.* 29. the third, *chap.* 27.28. the fourth of the generall instruments of all those sacred things, *chap.* 29. as touching the anointing, oyle, and perfume, *Iun.*

QUEST. II. What time Moses erected the Tabernacle, whether before he received the Tables of the law, or after.

Vers. 1. *Then the Lord spake unto Moses, &c.* *Calvine* here hath a singular opinion by himselfe concer|ning the time of erecting the Tabernacle, with the parts and members thereof, which begun here to be described: for he thinketh that the Tabernacle was built and set up, *antequam Moses priores tabula• afferet*; before *Moses* had brought the first tables. And his reasons are these:

1. There is mention made of the Tabernacle, *chap.* 33.7. immediatly after *Moses* was come downe with the tables in his hand, which he broke: and therefore the Tabernacle being presently, after spoken of, must be made before.

Answ. This was not the great Tabernacle which was afterward made for Gods service: for that Tal|bernacle was not set without the host, as this was, but in the midst, *Lippoman.* But it was *Moses* Tal|bernacle, whither the people had accesse to consult with God, *Iun.* And this shall more fully be declared when we come unto that place.

2. In this Chapter it is said, *vers.* 16. *Thou shalt put in the Arke the Testimonie which I shall give thee:* therefore he received the Testament before he made the Arke wherein he was to put it.

Answ. This followeth not that the Arke was therefore made first, but that the forme thereof was described first how it should be made, which was in the mount: after which forme it was made after that *Moses* had received the Tables of the Testimonie.

3. *Object.* When *Moses* commeth to exhort the people to build the Tabernacle, he maketh no mention at all of their apostasie and idolatrie: therefore it is evident, *integrum adhuc fuisse populum*, &c. that the people were yet sound, they had not yet committed that sinne, seeing they doe so cheerefully consecrate their best things to the Lord.

Answ. 1. The people had received correction already for their fault, and *Moses* in signe of Gods indignation against them had removed his tent from among them, *chap.* 33.7. therefore it cannot be said, that no mention is made of their falling away. 2. The people, such especially as were touched with remorse for their sinne, did so much the more shew themselves cheerfull in Gods service, as a signe of their true repentance. 3. And *Moses* having intreated the Lord for his people, would not bee still harping upon the same string, in upbraiding them with their fault; lest he might altogether have discouraged them.

Wherefore it is very cleere that the Tabernacle was not erected and set up before the receiving of the Tables, but after, for these reasons:

1. Because *Moses* is here bidden to make the Tabernacle according to all which the Lord should shew him in the mount: but the forme thereof was first shewed *Moses* in the mount, when he continued there forty dayes and nights, in the end whereof he received the Tables, *Deut.* 9.10. Therefore the Tabernacle could not bee made before the fashion thereof was shewed *Moses*. *Calvine* here answereth, that divers times before this, *Moses* was in the mount with God, when the fashion of the Tabernacle might bee shewed him. But it is evident, *chap.* 24.18. that this was done in the forty dayes and nights when *Moses* was entred into the cloud, and there so long continued.

2. It is expressly said that the Tabernacle was reared up in the second yeare, and the first moneth, the first day, *chap.* 40.17. It was not then dedicated and set in order onely, as *Calvine* answereth, but then first set up. And in the second yeare, in the second moneth upon the 20. day, they removed from Sinai, which was about a moneth and an halfe after: but if the Tabernacle were built before *Moses* received the Tables, hee after the finishing thereof was twice with the Lord, each time forty dayes: which could not be, seeing about forty or fiftie dayes after the Tabernacle was erected, the whole campe removed, as is said.

3. Beside by this meanes a great part of *Exodus* shall be transposed▪ all that followeth from *chap.* 35. to the end, concerning the making and setting up of the Tabernacle, should be in order placed before the 32.33. and 34. Chapters▪ this being admitted, that the Tabernacle was first erected, before *Moses* had the Tables delivered him. Therefore rather the order of the storie is this: first, there is the description of the Tabernacle, to *chap.* 30. Then followeth the let and impediment of building it, the peoples transgression, *chap.* 32. vers. 33. Thirdly▪ the execution of Gods commandement, and framing of the Tabernacle, *chap.* 35. to 40. Fourthly, the erection and setting of it up, *chap.* 40. *Lyranus.*

QUEST. III. Why these oblations are called 〈...〉 •eave offering.

Vers. 2. *REceive an offering for me.* 1. The Latine translator here readeth 〈◇〉, first fruits, whom *Tostatus* followeth: and he giveth this interpretation of it, that although the first fruits were properly: 〈◇〉 *comesti•ilibus*, of things which might bee eaten: yet here their offerings of gold, silke, and such other things are called the first fruits, *Quia •stud* 〈◇〉 *daba••• erat de* 〈◇〉 &c. Because this which 〈◇〉 given was of the best, as their first fruits used, to die: for that which is called *first*, is taken two wayes, either for that which is first in time, or which i•*first*▪ that is,

chiefe in goodnesse, 〈◇〉 . But all this labour might bee well spared, seeing that the 〈...〉 signifieth not the *first*

fruits, but rather an elevation. 2. Others thinke it is so called, 〈◇〉 , an *elevation*, or separation: because it was as lifted up, and separated from other prophane things, and consecrated to God, *Oleaster*. So also the Chalde. 3. Some doe make it a distinct kinde of offering here▪ from the other called *tem•phah*, a shake offering: and it is named *terumah*, because it was •e•ved and lifted up before the Lord, as the shake offering was shaken to and fro, *Marbachius*. 4. But I rather thinke, that it is here taken simplie for an oblation or offering, not as it is distinguished from the other kinde, called *tem•phah*, the shake offering, *Calvine*, *Iunius*: for in these great oblations, as Badgers skinnes, Rammes skinnes, Shittim wood, that ceremonie could not be observed, of heaving or lifting them up.

QUEST. IV. Why the Lord saith, Receive an offering for me.

Vers. 2. *FOR me*. 1. Not that God standeth in need of any thing that they had; seeing all whatsoever is his; but to shew, that whatsoever is offered freely unto him, he accepteth of it, *Tanquam* 〈◇〉 *in manus dedissemus*; As though we had given it into his hand, *Gallasius*. 2. And although indeed all things are polluted which are not consecrated unto God, and referred to his glorie; yet, *Pro sua indulgentia li/berum omvium rerum usum nobis permittit*; He leaveth unto us the free use of all things, so that wee by some acknowledgement confesse wee have received them from him, *Calvin*. 3. And these things are commanded to be separated for the Lord, not as though he respected his owne profit, as the wicked Malnichees objected, but all is for our profit and good, *Pelarg*. 4. And the Lord appointed them this forme of externall worship,* not that the Lord was so well pleased with such rites, but that hereby the people might be reclaimed from their former superstitious worship, whereto they had beene addicted in Egypt; and be brought by this meanes to consecrate those things to the worship of the true God, which before they had served Idols with, *Pellican*.

QUEST. V. Whether this free offering was the same, which was imposed upon them after|ward, chap. 38.26.

Vers. 2. *WHose heart giveth it freely*. *Tostatus* here moveth this doubt, that seeing every one from twentie yeare old and above was charged, chap. 38. to offer halfe a sicke of gold and filter, and that all the worke of the Tabernacle was made of that summe of gold and silver so imposed; how they are said here to give it freely. To this divers solutions are made: 1. It will be answered, that this free offering is not to be understood of the silver and gold, but of the other things here named, as the blew silke, Badgers skinnes, Shittim wood, and the rest. But this cannot be so, because silver and gold are here reckoned among their free oblations, as well as the rest: and afterward, chap. 35. vers. 24. they are said to have offered oblations of silver, &c. 2. Again it will be said, that although there were halfe a sicke imposed upon every one, yet it was voluntarie notwithstanding, because they gave it with a good heart. But this cannot stand neither: for seeing every one as well the poore as the rich gave halfe a sicke, it is like the rich would have given for their free offering more than the poore. 3. If it be said, that the silver was offe|red by the men, that went under the account, and upon whom that summe was imposed, but the women brought the free offerings of silver and gold: the contrarie is evident, that both men and women after|ward brought their free offerings of gold and silver, chap. 35.22.24. 4. *Tostatus* resolution is this, that there was a double offering; one which was first imposed, when *Moses* came downe from the mountaine, which was for every one halfe a sicke: the other was free and voluntarie: and though it be said, that all the worke of the Tabernacle was made of the gold and silver that was so imposed,

chap. 38.24. yet seeing the people brought more than was sufficient, *chap.* 36.5. it is like that the overplus was of that which they freely offered, which was converted to other uses of the Sanctuarie: like as we reade afterward, *Numb.* 7. that at the dedication of the Tabernacle, the Princes offered cups of silver and gold containing many hundred sicles, which were not summed in the former account, *Exod. chap.* 38. This his solution may well be received, saving that one thing is mistaken by him, that he thinketh every one above twentie yeare old offered halfe a sicke of gold whereas they were charged onely to offer halfe a sicke of silver: for it had beene too much for every one of the poorer sort to offer halfe a sicke of gold, which maketh a quarter of an ounce.

QUEST. VI. Of the blew, purple, and skarlet colour.

Vers. 4. *BLew silke, purple, scarlet.* 1. The first word is *teceleth*, which the Latine translateth *hyacinthum*, which is a skie colour, *Oleaster.* or an azure, *Gallas.* There is a precious stone of that name, which is like to the Saphire stone in colour, which is like to the cleere skie: there is also an herbe so called of blew colour, into the which the Poets imagine *Ajax* to have beene transformed, *Tostatus.* This and the other colours following, *Lyranus* understandeth as well of wooll as silke: and not onely the matter it selfe unwrought, but spun into yame: as it is said afterward, *c.* 35.25. that the cunning women did spinne with their hands, and brought the spunne worke, &c. Some thinke that this was a yellowish colour, because in India there grow *hyacinth* flowers, of a colour like unto gold, *Osiand. Borrh. Iosephussaith*, that they offered also white wooll, beside the purple: but the usuall reading, to take it for a blew or azure colour, is more probable, *Vat. b.* Because the Saphire is of a skie colour, which the *hyacinth* resembleth, *Lyran.* at is before shewed.

2. The next word is *argaman*, which signifieth not the crimson colour, as R. *David* thinketh, which R. *Saadiab* understandeth to be the next colour which followeth: and it seemeth that this word is derived of *ragam*, which the Hebrewes take to signifie a Prince; whereof the Latine word *rege* a King, may seeme to be derived: this their was such a colour, as was used by Princes and Nobles, which was the purple colour, *Oleaster.* As the rich man, *Luk. 1.* is described to be clothed in purple. This colour is made of a kinde of juyce or liquor which is found in a certaine shell fish, called *Purp. ta*, the Purple.

Page 479

3. The third colour is *tolaghath shani*, which is the skarlet double died: Some doe thinke that both these words betoken the same thing, namely, *coccinum*, the skarlet colour: so also translateth *Montanus*; and the Chalde useth but one word, which signifieth skarlet: but the first word, *tolaghath*, is a worme, as *Psal. 22.6. I am a worme, and no man*; And it properly betokeneth a worme of red colour, as *Isai. 1.18. If your sinnes were red, catolagh*, as the red worme: for that colour was made of a certaine worme. The other word *shani*, is derived of *shanah*, which signifieth to *ite. ate*, to *double*, *Oleaster.* And it is taken for a skarlet, which is a deepe red, double died. So the Septuagint, Latine, *Vatab. Iun.* And sometime it is put alone without any other word, *Isai. 1.18. cashanim*, as the *double die*, meaning crimson, or skarlet, *dibapha*, twice died, because those colours use to be double died, or died in graine: R. *Saddiab* taketh this *tolaghath shani*, for the crimson. So also *Osiand.* But one of the words, *shani*, is rather taken for that colour, being used alone, as *Isai. 1.18.* these two words together then betoken a deepered, double died.

QUEST. VII. What shesh was, which the most doe translate silke.

4. The next word *shesh*, 1. Some take for silke, as *Osiander*; and so our great English Bible readeth: but seeing no colour is expressed, it seemeth it was such a thing, as would take no other die, but was of a perfect white colour; which cannot be silke, that is most apt of all other to take colour: and therefore we usually call the best taken colours, a silke die, *Borrh. 2. Iunius* thinketh it

was *xylinum*, a kinde of fine cot|ten, or gossipine, which groweth in Egypt, whereof *Plinie* maketh mention, *lib.* 18. *cap.* 1. 3. But rather it is held to be *genus lini candidissimi*, a kinde of fine linnen, made of most fine threeds, which was much used in Egypt: and the chiefe men did weare garments made of *shesh*, of this fine linnen: as when *Pharaoh* ex|alted *Ioseph*, he caused him to put on such a robe, *Gen.* 41. *Oleaster*. The Septuagint reade also 〈 in non-Latin alphabet 〉, which signifieth not onely that which we call *sericum* silke, but fine linnen: they use also another word, which signifieth *twisted*, which is not in the originall, which they adde by way of explanation: that they brought it readie twisted. These foure colours, the Hebrewes say did expresse the foure elements: the red the fire, the blew the ayer, the purple the water, because of the fish whence it is, the white linnen the earth, out of which it groweth: so by the Tabernacle, in a manner the whole world was represented, *Pelarg. Pellican.*

QUEST. VIII. Whether they used badgers skins.

Vers. 5. Badgers skinnnes. 1. Some thinke they were oxe skins, or bull hides, *Tostat.* But the word *techashim*, hath no such signification. 2. Neither doth it signifie *blew* skins, as the Septuagint, of an *hyacinth* colour, or *pelles ianthinas*, skins of a violet colour, as the Latine: for this were an uncer|taine description, not to set downe what kinde of skins they should be. 3. The Hebrewes in their Tal|nud, say it was a beast that had a spotted or speckled skin; but what beast it was they know not. 4. The received opinion is, that they were Badgers skins: for so the word *techashim*, may seeme to have some affi|nitie with the word *taxo*, which signifieth a badger: and beside, badgers skins might serve well for the ut|most covering of the Tabernacle to defend it from the raine: they also used to make shooes thereof, *Ezech.* 16.10. Such a kinde of skin in Spaine they make their targets of, which they use in their skirmish|ing for lightnesse, *Oleaster*. These badgers skins were the utmost covering of the Tabernacle, next un|der that was the covering of red ram skins, and under that, the covering made of goates haire, and the un|dermost were the curtaines, made of purple and blew silke, *Tostat. qu. 5.*

QUEST. IX. What kinde of wood the wood shittim was.

Vers. 5. WOod of shittim. 1. The Septuagint reade 〈 in non-Latin alphabet 〉, wood that corrupted not: so also *Iosephus* saith, they brought *materiem ligneam contra cariem firmam*, a certaine kinde of wood not apt to consume: but it seemeth here to bee a proper kinde of wood, though of that qualitie, that it might continue and endure. 2. Some take it for the box tree, some for the pine tree: the Hel|brewes, to whom consent *Iunius, Vatablus*, thinke it to be a kinde of Cedar. But *Oleaster* objecteth that place, *Ezech.* 27.7. where the word *shot*, of the same originall that *shittim* is, signifieth an *oare*; whereupon he conjectureth, that this was not the *cedar* or *pine*, which are unfit to make oares of, because they endure not under the water: he therefore taketh it to be a kinde of wainscot, which is used in Noble mens houses, whereof there is great store in Germanie. 3. I incline rather to *Hieroms* opinion, who thinketh it was a kinde of white wood, like unto the white thorne which grew in the desert: it was both a lasting wood, and of white colour; and the place where it grew seemeth to be called thereof, *Abel shittim*, where the Israelites encamped, *Numb.* 33.49. and there they abode a good while, *chap.* 25.1. *Gallas.* but what cer|taine kinde of wood it was, it is now hard to define.

QUEST. X. Whence they had their shittim wood.

BUt the question here further is, whence the Israelites had this *shittim* wood. 1 It is not like that they grew about mount Sinai, as some thinke, for then it had beene an easie matter to have provided of this kinde of wood, there being so great store of it, and at hand, that they needed not to be specially ad|monished, to bring *shittim* wood: and it seemeth, *chap.* 35. *vers.* 24. that every one had not of this wood. 2. R. *Salomon*, whom *Lyranus* followeth, and of the same opinion is R. *Abraham*, hath this conceit, that *Iacob* foreseeing by revelation, that his posteritie should erect a Tabernacle unto God, did of purpose bring store of the roots of this *shittim* wood, and pla•ted

them in Egypt, and so out of Egypt the Israe|lites brought them with them. But this *Rabbine* needed not to fetch this tale so far off, and to begin so high: for seeing Egypt aboundeth with all manner of trees, it is as like that this wood originally, and at the first grew in Egypt, being a low countrie and fruitfull, as in the 〈...〉 region of Canaan: and it is imagined without any ground, that it was revealed to *Iacob* so long before, that God would make him a Tabernacle in the wilderness.

2. *Oleaster* misliking the former fable, yet thinketh that they might bring of that wood out of Egypt; because, *chap.* 35.24. by the phrase there used, *Every one, with whom was found Shittim wood, &c.* It seelmeth that they had it then in a readinesse. But against this assertion it may be objected: 1. That the boords of Shittim wood which went to the making of the Tabernacle, being in length ten cubits, and a cubit and halfe broad, *chap.* 26.16. every cubit according to the common measure, containing a foot and halfe, that is, halfe a yard; these boords being of such length and breadth could not conveniently be carried out of Egypt, being so combersome: for they had no other carriage, but upon their beasts and their owne shoulders: and seeing they came out in haste, it cannot be devised how they should bring out with them boords being of that length and breadth. 2. Againe, to what end should the Israelites have troubled themselves with such carriages? *Moses* yet had it not revealed unto him, that the Lord would have a Tabernacle made in the desert: and it is not like that they brought boords for their owne private use, to make their tents of, as *Oleaster* thinketh: for they should have beene too much combred with such carriage.

3. Therefore the more probable opinion is, that there was some of this kinde of wood not farre from Sinai, from whence the Israelites had it, *Tostatus*: which seemeth to be the opinion also of *Hierome*. But *Tostatus* thinketh it not to be likely that they had this wood from *Abel shittim*, mentioned, *Numb.* 33.49. both because it is not certaine, whether any such wood was there growing, and beside it was in the countrie of the Amorites, who would not have suffered them to come into their land.

Contra. But these reasons conclude not: 1. It is like that the place being named of *Shittim*, had such wood growing there: as the valley of *Elah* was so called of the Oakes there growing, 1 *Sam.* 17.2. or *Jericho* is called the Citie of Palme trees, because of the Palmes there situate, *Deut.* 34.3. 2. This valley was rather in the plaine of *Moab*, whose countrie the Israelites were not to meddle with, than in the countrie of the Amorites, *Numb.* 33.48. But because the Israelites were not yet come so farre as to *Abel shittim*, it is like that there was some of that wood neerer, from whence they had it, than *Abel shittim*, though there might be the greatest store and abundance thereof.

QUEST. XI. Why no iron was used in the Tabernacle.

NOW whereas three kinde of mettals are here named among the things to be offered, gold, silver, and brasse: 1. It is to bee considered, that these three were chosen as the most precious and perfect met|tals, and beside serviceable for the use of the Tabernacle. Gold and silver are held in all places to bee the mettals of greatest price and value; and the brasse here named, is not to be taken for ordinarie and com|mon brasse, which is subject as iron to rust and canker, but the finer sort, which hath some mixture and temper with more precious mettall, such as the Corinthian brasse was, which was tempered with silver and gold: for when the Romanes tooke that Citie, they set the Temples on fire, wherein were Idols of gold, silver, and brasse: all which being melted together did runne into one lumpe, whereof came the Co|rinthian brasse. 2. Beside these three there was no other kinde of mettall used, not tinne or led, because they had beene too weake

and yeelding, and not in that respect fit for the worke of the Tabernacle: and iron, though it had beene for the stifnesse and strength thereof fit for the service, yet it is a base and course mettall, whereas God must be served with the best: and beside, if it should have beene used for the pinnes, which were fastned into the ground, and stretched out the tent, they would have gathered rust, and so should not have beene so convenient.

QUEST. XII. To what uses these things served which were offered.

These things here prescribed, had their severall uses in the worke of the Tabernacle. 1. The gold ser|ved, to overlay the Arke with gold within and without, to make the rings thereof; the Cherubims also were made of gold; therewith was the table of shew-bread overlaid; and the crowne, with the rings thereof; the cups and goblets were made of pure gold; so was the candlesticke with all the vessels thereto belonging; the taches that coupled the curtaines were of gold; so were the heads of the pillars, that di|vided the most holy from the holy place, as it is expressed at large, *chap.* 26.27. 2. Of the silver were made all the sockets, or foot-stooles of all the pillars round about the Tabernacle, and the chapters or heads of the same, *chap.* 38.28. 3. The brasse was to make the brasen Altar, and all the vessels thereto belonging and all the sockets of the pillars, and the pinnes of the Tabernacle, *chap.* 38.31. 4. The blew silke, purple, scarlet, and fine linnen, were to make the curtaines, hangings and vailes of the Tabernacle, and the priestly garments, as is shewed *chap.* 27.28. 5. The goates haire was to make certaine curtaines to be a covering, for the Tabernacle, *chap.* 26.7. The Badgers skinnnes and Ramme skinnnes were to make two other out|ward coverings, *chap.* 26.14. 6. The Shittim wood was employed toward the making of the Arke, and the barres thereof; the table of Shew-bread, with the barres likewise thereof; all the boords of the Taber|nacle and the barres, *chap.* 27. The pillars also at the entrance of the Sanctuarie, and which made the par|tition betweene the holy and most holy place, were of Shittim wood, *chap.* 26.32, 37. Likewise the Altar of burnt offerings, with the bars thereof, *chap.* 27. and the Altar of incense, with the barres, *chap.* 30. were of the same.

QUEST. XIII. Of the use of the oyle and spices.

Vers. 6. *Oyle for the light, spices for the anointing oyle, &c.* 1. The Lampes and lights of the Taberna|cle were not nourished or made, either of waxe, because it hath a mixture of honey, which was not to be used in any offering, *Levit.* 2.11. or of tallow, for then it must be either of cleane beasts, or uncleane: but the uncleane, nor oyle part thereof were not to bee brought into the Tabernacle. The cleane beasts were of two sorts, either such which they might eat of, but not sacrifice, as the Hart, the Rocabuck, and the like: but these being uncleane in respect of any religious use, because they were not to

be sacrificed, no part thereof was to be brought into the Tabernacle. And as for the cleane beasts, which might be sacrificed, the fat thereof was to be burned upon the Altar, *Tostat. qu.* 6.

2. These spices were of two sorts; some were to be tempered and incorporate together to make a soft and liquid ointment, and some to be beaten to powder, to make a sweet perfume: they were to bring them, not mixed or compounded, but in their simple nature: for neither did they know how to com|pound them, but *Moses* by Gods direction shewed after how they should be made: and beside, if they had brought the ointment and perfume ready compounded, there had beene danger, lest they should have pro|phaned it for their private uses, which is straitly forbidden, *chap.* 30. *Tostat. qu.* 8.

QUEST. XIV. Of the mysticall and morall application of these divers oblations.

Concerning the spirituall application, and end of these divers oblations, 1. *Beda* doth mystically inter|pret them: by the gold, he understandeth a sincere faith, more precious than gold: by silver, the con|fession of faith: by the blew or silke colour, the lifting up of our hearts to heaven: by the purple, the suffe|rings and passions which are endured for the truth: by the double scarlet, the two fold love of God, and our neighbours: by the silke, the chastity of the flesh: by the goats heire, whereof they made sackcloth, repentance. 2. But *Rupertus* application is more fit, and lesse curious: by these divers oblations, he un|derstandeth the divers gifts which God hath bestowed upon his Church. As some he gave to be Apostles, some Prophets, some Evangelists: *Haec grandia dona, aurum, argentum sunt, &c.* These great gifts are as the gold, silver, and precious stones, whereby the spirituall Temple is built. 3. Likewise *Procopius* maketh this morall use: that as here the Lord accepteth not only the gold and silver; *sed ne{que} la•aem caprinam asperna|tur, &c.* so neither doth he despise even the goats haire, if it be offered with a franke mind, &c. So God re|fuseth not the smallest and meanest gifts which are offered unto him in faith, as our blessed Saviour com|mended the devotion of the poore widow, that threw two mites into the treasury.

QUEST. XV. Of the signification of the Sanctuary, and wherefore it was ordained.

Vers. 8. *ALso they shall make me a Sanctuarie.* 1. Some Hebrew Rabbines, as R. *Abraham, Ab. Ezra*, doe very curiously by the Tabernacle decipher the three worlds, the *Intellectuall* world, where is the seat of God with his Angels: for so over the Arke was Gods mercy seat, and the Cherubims stret|ching their wings over it, represented the Angels and blessed Spirits. And the *Materiall* world: as they would have the blew covering to signifie heaven: the vaile, the clouds: the seven lampes, the seven pla|nets: by the fire on the Altar, and the water in the laver, they understand the element of fire and water. So the third world, which is called the little world, which is within man, they would have represented by this Tabernacle: as in the Arke there were two tables, so there is in mans minde understanding, and reason: as there were divers instruments in the Tabernacle, for divers purposes, so in man there are divers organi|call parts for the naturall functions and operations. And in this curious manner the Rabbines goe on, pleasing themselves in their owne fancies: whereas the Lord ordained not his Tabernacle for any such end or purpose, but onely that they might have a place, where to professe the worship of God, that he might dwell among them, and shew them comfortable signes of his presence in hearing their prayers, and granting their requests.

2. Yea these Rabbines to their curiosity adde impiety: for they thinke that God ordained the Taber|nacle, and the instruments of divers figures, and divers mettals, *Vt diversae virtutes à coelestibus influxae re|cipiantur, &c.* That thereby divers vertues should have their influence from the celestia|l bodies: and to this end, they say, the Temple was afterward built at Jerusalem, because of some supernaturall influence in that place more than in others. In which Rabbinicall assertion *Ab. Ezra* bewrayeth, 1. Both impie|ty, making God as an Inchanter or Sorcerer, working by figures and mettals, as Magicians in their inchant|ments observe such things; whereas the Lord by his Law condemneth all such superstitions: 2. As also ab|surdity, tying the Lords supernaturall working to certaine places and instruments: Gods naturall opera|tion indeed is exercised by such naturall subordinate meanes, as he hath appointed; but his supernaturall worke is not limited to places nor meanes. 3. Likewise, an impossibility followeth in making corporall and materiall things, the instruments to convey spirituall graces, whereas spirituall things are not derived, but by spirituall meanes, *Tostat. qu.9.*

3. But the true ends wherefore the Sanctuary was ordained, where these: First, the *Historicall*, that seeing God had made the Israelites a peculiar people to himselfe, that they might have a peculiar kinde of worship from all other nations: therefore God appointeth a certaine place, with certaine persons and Ministers, by whom certaine rites and ceremonies should be performed,

whereby he would be worshipped with more reverence, sanctity, and purity, than the Gentiles worshipped their gods, *Tostat. qu. 9.*

Secondly, for the mysticall end: *Beda* saith, that this earthly Tabernacle representeth the heavenly, un|to the similitude whereof we should conforme our selves in earth: *Si ad Angelorum in coelis consortia ten|dimus, debemus vitam eorum in terris, &c. imitari*; If we tend to enjoy the company of Angels in heaven, we should imitate their life in earth. The Tabernacle also signifieth Christ, by whom God is worshipped, and in whom God doth manifest himselfe unto us, *Simler*:

Thirdly, every faithfull man is this Temple of God, as the Apostle applieth it: **Ye are the temple of the li|ving God, as God hath said, I will dwell among them, and walke there.* Whereupon *Bernard* maketh this mo|rall application, *Et nos mundemus conscientiam nostram, &c.* And let us purge our conscience, **that when the Lord commeth, paratam in nobis inueniat mansionem, he may finde in us a mansion prepared.*

QUEST. XVI. How the Lord is said to dwell in the Sanctuary.

Vers. 8. *THat I may dwell among them.* 1. God hath three kinde of temples, *Habitat principaliter in se|ipso, &c.* He dwelleth principally in himselfe, because he onely comprehendeth himselfe:

Page 482

as *Apocal. 21.22.* *The Lord God almightie, and the Lamb, are the temple of the celestiall Ierusalem. Habi|tat Deus in do|sacra|ta, &c.* God also dwelleth in his sacred house, by that spirituall worship which is there exhibited unto him. **Habitat Christus per fidem in cordibus, &c.* And Christ dwelleth by faith in our hearts, *Thomas.* 2. But God is not said to dwell in the Sanctuary, as though he were there concluded, whom neither heavens nor earth can containe: but because there he revealed himselfe by his word, and heard their prayers, *Et gratiosa sua præsentia signa instituit*; And appointed there signes of his gracious presence, *Marbach.* And we must remember, *Non immensam Dei essentiam, sed nomen & memoriam illius ibi habitasse*; Not that the infinite essence of God, but his name and memoriall there dwelled, *Calvin.* 3. And this he did in respect of the peoples infirmity: *Praesentiam gratiae voluit visibili symbolo testari*; He would testifie his presence by some visible signe, *Calvin.* And this he did for the peoples ease, that they should not need to come unto that mountaine to offer their sacrifices, *Lyran.* And because the people were not yet reclaimed from their superstitions, *Necessarius erat aliquis cultus externus, ne diffuerent, &c.* An externall forme of worship was necessarie, lest they might have fallen to some other, *Ferus.* And God telleth them, he will dwell among them, *Vt sumptum hilariter faciant, &c.* That they more cheerefully might bestow upon this worke, *Calvin.* *Et ut cum timeant praesentem semper*; And that they might al|wayes feare God, and stand in awe of him, as continually present among them, *Pellican.*

QUEST. XVII. Whether Moses saw a paterne of the Tabernacle in the mount.

Vers. 9. *ACcording to all that I shew thee.* 1. *Ferus* thinketh, that God shewed unto *Moses* the Taber|nacle in the mount, *Non externa visione, sed interna & prophe|ica*; Not by any externall vision, but internall and propheticall. But if *Moses* had not seene the very fashion and proportion of the Taber|nacle, he could not so exactly in every respect have caused it afterward to be made, according to this de|scription. 2. Therefore *Lyranus* opinion is rather to be received: *Ostendit visione imaginaria, &c.* He shewed the Tabernacle unto *Moses* by an imaginary vision. So two wayes was the Tabernacle shewed *Moses*: for first, every thing was described and expressed in word: *Deinde ad maiorem evidentior|que cognitionem*; And afterward for more evident and

full knowledge, they were shewed unto him in vision, *Tostat. qu. 10.* And *Oleaster* here urgeth the signification of the word *tabnith*, which signifieth not the similitude or paterne, but the edifice it selfe. So that the Lord shewed unto *Moses* the very forme and fashion of the Tabernacle: he saw it not in dreame, but it was represented to his sight, as is evident, *vers. 40. 3.* And as first that heavenly paterne which *Moses* saw, was shewed to make the terrene Tabernacle by: so also the externall Tabernacle served to be a type and exemplar of heavenly things, as the Apostle sheweth, *Heb. 8.5.* And so *Rupertus* reconcileth *Moses* and the Apostle: for because the celestiall patern was first shewed unto *Moses*, whereby he should make the externall Tabernacle, therefore *Ipsa celestia illi exemplaria dicuntur*; The celestiall are said to be a paterne or exemplar unto him: but because the Apostle would have the Hebrewes, that by these externall things, *Extenderent se ad cognitionem coelestium*; They should tend to the knowledge of heavenly things: *Terrestria haec dicta sunt exemplaria coelestium*; These terrestiall things are said to be paterns of the heavenly.

QUEST. XVIII. Of the excellencie and dignity of the Arke, and why it was made.

Vers. 10. *They shall make an Arke.* First, those things are described which were within the Tabernacle, then the Tabernacle it selfe is appointed to be made, *c. 27.* And first he beginneth with the Arke, which was in the most holy place of all: and then those things are described in this Chapter, which were without the vaile in the holy place, as the table of shew-bread, and the candlesticke, *Lyran. 2.* The word here used, is *aron*, which signifieth a chest or coffin; as *Iosephs* body was put up in such an one, and *Ihoiada* the Priest made an arke or chest to put the money in that was gathered, ** Montan. De a.e. fabric. 3.* The Arke was the principall part of the Tabernacle; which was made for these three ends: 1. That it should be as a rest and stay of the mercie seat, from whence the Lord gave his answers: 2. That therein might be placed the tables of stone, *Deut. 10.1, 2.* *Ferus* and *Tostatus* thinke, that therein also were placed the pot of Manna, and *Aarons* rod: but it is evident, *1 King. 8.9.* that the tables of stone only were in the Arke: * the other were rather placed before it. 3. The Arke was made, that the Israelites might have some certainty where to offer their sacrifices: for wheresoever the Arke was, there they might lawfully sacrifice, *Ferus. 4.* The Arke, God would have to be greatly revered of all: and to that end, the Lord did three wayes honour it: first, by his presence, in giving his answers and oracles from the mercie seat, *Pellic.* Secondly, in suffering none to looke upon it: for fifty thousand of the Bethshamites were slaine, because they gazed upon the Arke, *1 Sam. 6.* nay it was not lawfull for the Levites to looke into it, nor the Priests the sonnes of *Aaron*, only the high Priest, that went in once in the yeere to make reconciliation, did see it, *Tostat. qu. 11.* Thirdly, the Lord by divers miracles did countenance the Arke, as before it, the waters of Jordan were divided, the walles of Jericho fell downe, *Dagon*, the Idoll of the Philistims, before it, * lost both his head and hands, *August.*

QUEST. XIX. Of the bignes of the Arke, and how the embite is to be taken here.

Vers. 10. *Two cubites and an halfe long.* 1. This could not be the great Geometricall cubite, which contained six common cubites, as *Origen* testifieth, *hom. 2. in Genes.* for then the Arke had beene too wide and large to be carried upon mens shoulders, *Tostat. quast. 12. 2.* Neither is this measure of a cubite to be taken according to *Moses* cubite, as *Tostatus* thinketh; for hee speaketh of a certaine knowne and usuall measure: but if the measure should be taken according to the length of a mans arme, from the cubite or elbow to the top of the fingers, it should be uncertaine. 3. Some would have it understood not of the common cubite, but of that which was called *cubitus sacer*, the sacred cubite, which contained seven hands breadth, whereas the common had but six, *P.larg.* But *Montanus* giveth but

five hands breadth unto the common cubit, and but six to the other, which he calleth *legal•m cubitum*,^{*} the legall or lawfull cubit. It seemeth rather, that the usuall cubit contained six hands breadth, that is, 24. fingers: and the other, 27. fingers, or seven hands breadth, as *Herodotus* sheweth, *lib.* 1. And so it is evi|dent, *Ezech.* 40.5. that the great cubit, called *regius cubitus*, the Kings cubit, was the common cubit, and an hand breadth which was foure fingers, or three thumbs more than the ordinary. But seeing this great cubit was used among the Persians, called *regius cubitus Persarum*, the Kings cubit, or Persian cu|bit, which was not in use among the Hebrewes before the captivity, it is not like that this measure was followed in the making of the Tabernacle. 4. Wherefore I thinke rather, that the usuall and ordinary cubit is here to be taken, which contained two hands breadth of the greater fift, and six of the lesse: the great or large hand breadth called 〈 in non-Latin alphabet 〉, contained twelve fingers, the space betweene the thumbe and the little finger stretched out: the lesse called 〈 in non-Latin alphabet 〉, contained but foure fingers. So then whereas *Iu|sephus* saith, that the Arke was five palme• or hand breadths long, and there broad, he meaneth the large and great palme or hand breadth, called 〈 in non-Latin alphabet 〉, and so they make two cubits and halfe in length, and a cu|bit and halfe in breadth. *Beda* followeth this account of *Iosephus*, saying, *Nec putu•dum hominum Iu|daum, in scripturis divinis & secularibus doctissimum hoc petuisse latere▪* &c. It is not like that a Jew being learned in divine and secular writings, could be ignorant herein.^{*} And in this sense doe *B•rrhaius* and *Ri|bera* take the cubit here.

QUEST. XX. Whether the rings and barres were in the length or breadth of the Arke.

Vers. 12. *Two rings shall be on the one side, &c.* 1. *Tostacus* therein following the opinion of *R. S•lamo*, thinketh that these rings, thorow the which the barres were put to carry the Arke, were not in the length, but the breadth of the Arke: for if the barres had beene put long wayes, then there had beene but a cubit and halfe, the breadth of the Arke betweene barre and barre, which space had beene too narrow for two to carry behinde, and two before; one should have hindred another. But this is a slender conjecture: for they which carried the Arke may be supposed to have borne it upon their neere shoulders, and so they might have roome enough without hindring one another. *Cajetane* is of the same opinion, that the Arke was carried *secundum latitudinem*, at the breadth, not long wayes: and his reason is, for more dignity sake, that it should not be carried as a thing of burthen, long wayes. But there is no more grace or dignity in carrying one way than another: it seemeth they rather respected in the car|riage easinesse and comelinesse, which was performed in carrying it in length more than in breadth. 2. Therefore *Iosephus* opinion is more probable, that, *annuli inerant ex•tro{que} longiore latere*,^{*} the rings were set on each of the long sides. So also *Montanus*. And this is more agreeable to the text, that saith the rings were in the sides of the Arke, which were in the length: the other were the ends, not the sides, *Lyranus*.

QUEST. XXI. Whether anything were in the Arke beside the tables of stone.

Vers. 16. *Thou shalt put in the Arke the Testimonie, which I shall give thee.* 1. *Rupertus* here by this Testimony understandeth not only the Tables of stone, but the pot of Manna also, and *Aa|rons* Rod. But that cannot be, as *Tostatus* reasoneth, because this Testimony here spoken of was given by God himselfe, so were neither of the other. And although the other were in some sense testimonies also unto Israel, as the pot of Manna testified unto them how God miraculously fed them in the wilder|nesse, and *Aarons* Rod testified, that the tribe of *Levi* usurped not that calling, but were therein appoin|ted of God: yet the Tables of the Law were specially so called, *quia testes erant*, &c. because they were witnesses betweene God and his people, that they had received these precepts of God, and promised obe|dience, *Lyran*. 2. But though *Tostatus* herein dissent from *Rupertus* in the exposition of these words, yet he thinketh that all these three were in the Arke, *quaest.* 11. and that the booke of Deuteronomie, which *Moses* writ, was there also: which *Moses* commanded the Levites to put in the side of the Arke, *Deut.* 31. And this they thinke

to be confirmed by the Apostles testimonie, *Hebr.9.3. After the second vaile was the Tabernacle, which is called the Holiest of all, which had the golden censer, and the Arke of the Testament overlaid with gold, in the which the golden p^t, which had Manna, was, and Aarons rod that had budded, and the tables of the Testament.* But in this place, as *Iunius, Ribera, Pelargus* have well observed, * the relative 〈 in non-Latin alphabet 〉, *in qua, in the which*, is not referred to the Testament, but to 〈 in non-Latin alphabet 〉, the Tabernacle before spoken of: for it is not unusuall for the relative to be referred to the former antecedent, as may be observed in divers places. 3. Therefore the truth is, that there was nothing in the Arke beside the tables of the Law, as is evidently testified, *2 King. 8.9. and 2 Chron. 5.10.*

Some doe answer, that in *Moses* time all these were in the Arke, but not in *Salomons*: so *Catharinus*: * and some conjecture, that the enemies might have taken away the other, when the Arke was in their custody: *sic Genevens.* But *Iosephus* evidently witnesseth, that there was never any thing put within the Arke, saving the tables of stone.

Thomas Aquinas thinketh that the tables of stone are said to be there, because although the rest were there also, the Arke was made specially to keepe those tables of stone. But the text is plaine that there was nothing there beside.

Anselmus saith, that they are said to be in the Arke, because they were neere to the Arke. But it is euident that the tables of stone were not only neere the Arke, but in the Arke it selfe: therefore in the same sense they are not all said to be in the Arke.

Lyranus▪ in *2 King. 8. Abulens. qu. 6. and Cajetane*, affirme, that the tables of the Law were only in the Arke, and the other two were in a little che^t or coffer in the side of the Arke. But this *Ribera* saith is com^{entitium}▪ imagined: for we reade not of any such thing made without the Arke.

Page 484

Therefore the best resolution is this, that the tables of the Law were only in the Arke: the other two, *Aarons* Rod, and the pot of Manna were only placed before the Arke: As *Exod. 16.34.* the pot of Man|na is said to be laid up before the Testimony to be kept: So *Num. 17.10.* the Lord said to *Moses*, Bring 〈 in non-Latin alphabet 〉 Rod before the Testimonie to be kept▪ but we reade not that it is any where said of the two table^s, that they were laid up before the Lord. And concerning the booke of Deuteronomie which *Moses* did write, it was not put into the Arke, but without, neere unto the Arke in the Tabernacle, because it was found afterward in *Iosias* time in the place where the treasure was, * *2 Chron. 34.14. Ribera.*

QUEST. XXII. Of the spirituall and mysticall signification of the Arke.

Concerning the typicall and mysticall application of the Arke and the ornaments thereof, 1. *Beds* apllieth it unto Christs incarnation, that a[•] the Arke was made of wood, which putrified not overlayed within and without with gold: so Christ tooke a body without sinne, in whom were hid all the trea|sures of heavenly wisdom. 2. *Rupertus* thus collecteth, that as the Arke is described to bee two cubits and halfe in length, equall to the sta[•]ure of man, so God hath appeared in earth, and shewed himselfe unto the capacity of them. * 3. By the Arke *Gregorie* understandeth the Church: by the foure rings the foure Gospels; by the barres, the Preachers and Pastors of the Church, which carry the Arke, and propagate the truth. 4. Likewise *Cyril* by the Arke insinuateth Christs body, which was incorruptible, as the other was made of dureable and lasting wood: and as it was covered within and without with gold: *sic pr^{ci}•sa & regalia omnia in eo sunt*; So all things were preciou[•] and princely in him. 5. *Lyranus* by the three things in the Arke contained,

would have described the three offices of Christ; by the Tables of the Law, *regiam dignitatem*, the kingly dignity, because it belongeth unto the King to make Lawes; the Rod of *Aaron* betokeneth the Priesthood; the pot of Manna, *cibatione*•*h fidel*•*um*, the feeding of the faithfull: wherein consisteth the propheticall office of Christ. 6. *Marbachius* more at large doth thus allegori• it: 1. The gold of the Arke sheweth the divine nature of Christ; the wood his humanity. 2. The crowne of the Arke signifieth, that he was crowned with the graces and gifts of the Spirit. 3. By the preaching of the Gospell the name of Christ is published to all the world, as the Arke was carried by foure rings. 4. The Tables of the Law in the Arke shew that Christ was the end of the Law. 5. The pot of Manna signifieth that Christ is the true food of our soules. 6. *Aarons* Rod that budded was a type of Christs re|surrection, whose body revived, and as it were flourished out of the grave. But▪ as in generall the Taber|nacle was a type and figure of celestia|l things, as the Apostle sheweth, *Hebr.* 19.5. and the chiefe scope of those ceremonies was to set forth the spirituall state of the Church under Christ, yet notwithstanding it is not necessary neither convenient, to make such a typicall application in particular of every thing which belonged unto the Tabernacle: though the principall ceremonies of the Law served to shadow forth the body, which was Christ, yet they had many ceremonies which had no such signification, but served only as ornaments of their externall service. Herein therefore that assertion of *Tostatus* may be appro|ved, *Totus ille status figur alis fuit in universali, non in particulari, &c.* All that state was figurative in gene|rall (because the whole state of the old Testament had that end to prefigure the new) but not in every particular.

QUEST. XXIII. Of the covering of the Arke, what fashion it was of, whether it covered the Arke, or hung over.

Vers. 17. *THou shalt make a mercie seat, &c.* 1. The word *caphoreth* signifieth both a covering, and a propitiatory; being derived of *caphar*, which signifieth both to hide and cover, and to ap|pease: which word sheweth a two-fold use thereof, both to be a cover for the Arke, and to be a place from whence they should receive answers from God, and make atonement with him. 2. This cover was not made of Shitti• wood as the Arke was, and overlaid with gold, but it was made all of pure gold, be|cause it was as it were the Lords seat, who is said to dwell betweene the Cherubims, *Isai.* 37.16. 3. This cover was not held up aloft in the hands of the Cherubims, as *Oleaster*, *Caejetane*, *Marbach*, and some other thinke, that it might be as the seat, and the Arke as Gods footstool: but it was made to cover the Arke with, as thinketh R. *Salomon*▪ and it is the generall opinion of the Hebrewes: 1. both because it is prescribed to be of the same bignes and proportion for length and breadth, which the Arke was of, that it might be fit to cover it: 2. As also, the Cherubs were to be made with worke beaten out with the hammer out of the ends of the mercie seat: which could not be done so conveniently, if they had held the table in their hands, *Tostat.* 3. As also because there is no mention made of any other covering which the Arke had, and it was not like to be left open or uncovered: this propitiatory or mercy seat was to that end to close above upon the Arke, *Lyran.* 4. And so much is expressed, *vers.* 21. Thou shalt put the mercy ◇ above upon the Arke. 5. And to this end the Arke had a crowne made round about in the brim thereof, to close up and hide the joynt, where the covering and the Arke did meet, *Iunius*. Thus much also *Augustine* doth gather by the forme and proportion of the Arke, * *Proculdubio tantae formae ar|am fieri praecepit, quat•geretur arca, &c.* He commanded an arke to be made of such a forme to cover the Arke with. 5. There are but two dimensions prescribed of this cover, how long and how broad it should be; it was not necessary to apportion the thicknesse, as before the depth or height of the Arke was de|scribed: but it is left to *Moses* discretion, that it should be made of such a thicknesse, *ne tenuitate flectere|tur*; that it might not bend, but be stiffe enough to put off and on, *Cajetane*. 6. This covering neither ope|ned with joynts▪ as other chest lids, because it was not to be opened often, but they were to reare it up|right: neither needed it to have any latch or haspe to keepe it shut, because it was set in such a place whi|ther none used to come, *Tostatus qua•st.* 17.

QUEST. XXIV. Of the signified ⟨◇⟩ of this word Cherub.

Vers. 18. *THou shalt make thee two Cherubims of gold.* 1. The Rabbines, as R. *David* witnesseth, thinke that this word is compounded of *caph*, which is a note of similitude, and *rubh*, a boy, and the sense of the word to be this, As a boy▪ *Vatabl*•. But the Cherubims were not alwayes in the forme and shape of men: as appeareth, *Ezech.* 1. where the Cherubims had the face of an Eagle, a Lion, a Bullock, *Calvin.* 2. *Oleaster* thinketh it may rather be derived of *rabbah*, which signifieth to multiply: and so it may be taken for the Angels, because of their multitude. 3. *Hierom* will have this word to signifie the multitude of knowledge; but how it should have such signification, it appeareth not. **aguine* will have it derived of *acar*; which signifieth to know, and ⟨...⟩. But this seemeth to be fetched somewhat farre off. 4. *Cajetan* saith, *Significa*• ⟨...⟩ *sed vortutis*; It signifieth great, not in quantity, but in vertue, and power. 5. ⟨...⟩ maketh this observation, that *Cherubim* with *van*,* alwayes signifieth the creature, but without *van*, the worke it selfe of Cherubims. But this observation doth not alwayes hold; for in this place, *cherub* ⟨◇⟩ the singular number is expressed with *van*, though *Cherubim* in the plurall be written without is: ⟨...⟩ they both in this place doe signifie the worke of the Cherubims. 6. Therefore the best and ⟨◇⟩ sense of this word, is to signifie a beautifull picture, and is metaphorically translated from externall and materiall things, to spirituall, because the Angels are beautified and adorned with many excellent ⟨...⟩. In which sense the King of Tyrus, in respect of his glorious state, is called the annointed Cherub, *Ezech.* 28.14.

QUEST. XXV. What forme and fashion these Cherubims were of.

COncerning the forme and fashion of these Cherubims, there are divers opinions: 1. *Iosephus* thinketh they had the similitude of certain birds, which are not knowne unto us, being found only in the remote parts of the world: and the reason of his opinion may be this, lest if they had beene after the similitude of any knowne thing, it might have ministred occasion of idolatry.* But *Iosephus* is convinced by that which is written, *Gen.* 3. that the Cherubims were see to keepe the way to Paradise: they were not fowles or other winged beasts, but Angels which kept that way: neither was there here any feare of idollatry, because these Cherubims were not in the open view and sight of the people, but in the most holy place, whither none had accesse, but only the high ⟨◇⟩, and that once in the yeere.

2. R. *Abraham, Ab. Ezra* thinketh, that the Cherubims doe signifie any shape, either of bird, beast, or man: as *Ezech.* 1. the beasts which appeared, having the face of an Eagle, a Lion, a Bullock, a Man, are *chap.* 10. called *Cherubims.* *Contra.* The Prophet calleth them *Cherubims*, not in respect of that forme and shape, wherein they appeared, but because he knew th•m to be Angels and blessed spirits that so appeared; therefore he giveth the ⟨◇⟩ name to them all, and there their forme and shape is expressed: but when they are called Cherubims, without any determination of their forme, they are alwayes held to have appeared in humane shape, *Tostat. qu.* ⟨◇⟩.

3. *Oleaster* leaveth not this matter indifferent, as *Ab. Ezra*▪ but thinketh that these Cherubims had rather, *formam animalium*, the sonne of beasts, such as *Ezechiel* describeth, than of men; because it is no where expressed, that the Cherubims had the shape of men, as there they are described to have the faces of beasts: and beside, if they had beene made like men with hands, that would have hindered the stretching out of their, wings *Contra.* 1. As though the Cherubims in *Ezechiel* are not as well said to have had the face of a man, as of other creatures there expressed. 2. To take away the other doubt and difficulty, we need not imagine with *Montanus*, who se•eth forth the Cherubs with wings only, without hands: for that were an imperfect forme,

to give them the shape of a man without hands: and the Cherubs described, *Ezech.* 1▪ 8. had
⟨◇⟩ which came under their wings: but the Cherubs might very well be described with
stretching out wings, notwithstanding their hands, which they either touched the mercy seat with,
as some thinke, ⟨◇⟩ her held them upright, as praying God, as R. *Salomon*.

4. *Montanus* saith, ⟨...⟩ ; That these Cherubs were divers,* in the shape of male and female.
But that is not like ⟨◇⟩ they were made to represent the Angels and blessed Spi|rits, where is
no diversity of sex, of male or female.

5. The opinion than of R. *Salomon* is the ••st, that the Cherubs were pictured and portraited in
hu|mane shape, in the forme of young men▪ because so the Angels used to appeare in times past▪
as to *A/braham* and *Lot*, and they ⟨...⟩ the Angeli were sent from heaven, they are said to flie,
as birds ⟨...⟩ the ground, *Tostat*. And what shape the Cherubims were of ⟨...⟩ be gathered
by the description ⟨◇⟩ those which *Salomon* made, which stood upright on their feet, 2 *Chron*.
3.▪3. ⟨...⟩ understood of any other than the humane shape, *Pelarg. Ribera*. They were pictured
with wings, and not naked, as *Montanus* describeth them, but clothed and apparellled▪ because it
is forbiidden•chap. 20. ⟨...⟩ should be discovered at Gods Altar, *Iunius*.

QUEST. XXVI▪ ⟨...⟩ Cherubim, ⟨◇⟩ Seraphim.

BUT it will here ⟨...⟩ these are called Cherubim, rather then Seraphim, which is another name
gi•en ⟨◇⟩ Angels, ⟨...⟩ .

1. Some were of opinion, that they might indifferently be called either Cherubim, or Seraphim:
but *Hierom* confuteth them,* writing ⟨...⟩ say in their prayers, Thou which sittest ⟨...⟩ no
where used in Scripture, but only ⟨...⟩ .

2. Others answer, that the Seraphim• ⟨...⟩ which shall be revealed in the

next world, the Cherubims, *ad ministerium*, for the ministry and service of God: and therefore
the Che|rubims are here pictured, rather than the Seraphims. *Contra*. 1. But the most holy place,
where these Che|rubims were set, was made to represent Gods glory: therefore the Cherubim
served here to set forth Gods glory. 2. The Seraphims also were ministring Spirits, as well as the
Cherubims, as they are set forth, *Isay* 6.

3. Neither is it a sufficient answer to say, that the Seraphims appeared with six wings a peece,
Isay 6. and these had but two, they were therefore Cherubims not Seraphims: for the Cherubs,
that here were described but with two wings, *Ezach.* 1.6. were said to have foure. So that if that
were a good reason, these should neither be called Cherubims: Therefore they are not so called or
distinguished, in respect of their more or fewer wings: for the Angels being Spirits, have neither
wings, nor any other visible shape of themselves, but they are described and called diversly,
according to those severall offices and im|ployments, wherein it pleaseth God to use them.

* 4. *Ribera* maketh this to be the reason, why God is said to sit upon the Cherubims, which word
signi|fieth multitude of knowledge, to shew that God farre exceedeth the wisdome and
knowledge even of those excellent Spirits: and therefore he is said to sit above the Cherubims.
But beside that this signi|fication of the word Cherub hath no ground, as is before shewed, God

in this sense might as well be said to fit between the *Seraphim*, which signifieth *burning as fire*, for the Lord in brightness and in fiery justice exceedeth the Angels.

5. This reason then may rather be yeelded, *Visiones ad rerum sensarum argumenta accommodanda sunt*; Visions must be applied unto the argument and scope of the things themselves, *Iun. in Isai.*

6.2. Now because *Seraphim* is a name given to the Angels, in respect of their fiery and purging zeale, they are so called, when they are sent to purge and cleanse the world, in being ministers of Gods judgements: but *Cherubim* being a title of love and favour, being taken for a beautifull and lovely picture, this name was more fit to be used in this place, these Cherubs being to attend upon Gods mercy seat, from whence he shewed and extended his favour.

QUEST. XXVII. On which side of the Arke the Cherubs were placed.

Vers. 18. *Thou shalt make them at the two ends of the Mercie seat, &c.* Cajetane is of opinion, that these two Cherubs were set one against the other in the long sides of the Arke, and not at the ends: *Extrema propitiatorii intellige extrema longitudinis*; The ends of the Mercie seat understand to be the ends of the length. But this agreeth not with the description; for they are said to cover the Mercie seat with their wings: but if one Cherub were of one side, and the other against it in the length of two cubits and an halfe, if they stretched their wings out right, the two ends should be left uncovered▪ and so should they be, if they put their wings crosse one toward another.

2. Some thinke that both the Cherubs were of one side in the length, and the right wing of the one to touch the left of another. But this cannot stand neither, for their wings could not by this meanes cover the Arke; and beside, their faces must be one toward another, and toward the Mercie seat also: which could not be, if they stood both upon one side; for then turning their faces one toward another, they should turne them away from the Mercie seat.

3. Some admitting, that the Cherubs were placed at the two ends in the breadth; yet thinke that they stretched their wings on high, and not directly one toward another. And Cajetane is of the same opinion, *alas non expansa ad latera, &c.* that their wings were not stretched out on the sides, to the right hand or left, but upward. Now the text putteth both together, that they shall both stretch their wings on high, and cover the Mercie seat: But if they should only stretch them upward upright, and their wings not one meet another, then the long sides of the Arke should be left uncovered.

4. Wherefore, it is most agreeable to the text, that these Cherubs were made, not in the length of the Mercie seat, but in the breadth; because they are prescribed to be made in the two ends; and then they stretched their wings in such sort one toward another over the Mercie seat, as that they covered it, *Tostat. Montan. Lippoman.*

QUEST. XXVIII. Whether the Cherubims stood upon the ground, or upon the Mercie seat.

Vers. 19. *Of the Mercie seat shall yee make the Cherubims, &c.* 1. Some thinke that these Cherubims did stand upon the ground, and so held up the Mercie seat betweene them, in their hands. *Sic Thomas, Cajetan.* For the Propitiatorie being the seat of God, it would seeme inconvenient, that the Cherubs should stand upon it. But this reason is nothing for it was not the very seat and throne of God, but a figure and representation only; and yet we read, *Isay 6.2.* that the *Seraphims* indeed did stand upon the throne of God.

2. Oleaster seemeth to thinke that these Cherubs, *super capita propitiatorium*, did hold the Mercie seat upon their head, as *Ezech. 10.1.* The throne of God appeared above upon the head of the Cherubims. But that place serveth not so express the description of the Cherubims, made here by *Moses* no more than the other parts of that vision, that every one of these Cherubs had

four faces, and ⟨◇⟩ i• wings. And if the Cherubs had held it upon their heads, it could not have ⟨◇⟩ put upon the Arke, as it is said *vers.* 21.

3. ⟨◇⟩ ▪ in his description maketh the Cherubim••aked standing upright, with their feet upon the Mercie seat▪ But seeing they were made with the ⟨◇⟩ out of the Mercie seat, of the very ⟨◇⟩ p••ce of gold, it ⟨◇⟩ like, that the whole ⟨◇⟩ of a man at large, from the feet to the head, was so beaten out with the hammer: and therefore *Tostatus* conj••ureth well, ⟨...⟩ *cu•pedebus* the Cherubim• ⟨...⟩ with their feet.

Page 487

4. Wherefore R. *Salomon* thinketh •ight, that ⟨...⟩ , the Cherubs stood upon the co|ver: for *Exod.* 37.7. they are said to be made upon the two ends of the Mercie seat; and if they had stood upon the ground, the covering could not have beene put close to the Arke to cover it: yet it is not to be imagined, that the Cherubs stood aloft with their fee• and all; for such a compleat and full picture, could hardly be made with the hammer out of the same peece: but it is like, that the upper part onely of the Cherubs was so beaten and drawne out; such as were afterward wrought in the curtaines, *chap.* 26.1. And thus the picture of the Cherubs standeth drawne in some Geneva Bibles.

QUEST. XXIX. The difference betweene the Cherubims which Moses made, and those which Salomon set up.

BUT here it shall not be amisse to observe the differences betweene these Cherubims which *Moses* made, and those which *Salomon* afterward set up in the inner house of the Temple: 1. They differed in the matter; these were all of gold, but those were made of Olive-tree overlaid with gold, 1 *King.* 6.21. 2. Those were ten cubits high▪ and their wings each of them five cubits, from the end of one wing to an|other were ten cubits, *ibid. vers.* 24. *Cajetane*; but these Cherubs wings could not be two cubits and an halfe long: for their wings meeting together did but cover the Mercie seat, which was but two cubits and an halfe long. 3. Their wings were spread all one way, and they stood together, with one wing they touched one another, and with the other they touched the wals of each side, 2 *Chron.* 3.12. but these Che|rubs stood at the two ends of the Mercie seat. 4. *Salomons* Cherubims looked both one way toward the house Eastward, but these looked one toward another, at the two ends of the Arke, North and South, *Ri|bera.* 5. Those stood upon their feet on the ground, *ibid.* but these were set upon the Mercie seat. 6. Those served to cover the Mercie seat which covered the Arke: but these were made over and beside for an ornament to the house: for there were together both the Cherubs upon the Arke, which *Moses* caused to be made, and those other which *Salomon* set up, as *Abulensis* thinketh.*

QUEST. XXX. Of the places where the Lord used to speake with Moses.

Vers. 2•. *There I will appoint with thee, &c.* 1. There were two uses of the Mercie seat: one was ex|ternall to serve for a covering of the Arke; the other was spirituall, it was as Gods oracle from whence the Lord revealed his will as sometime out of the fiery bush, and afterward out of the cloud, so now he would speake unto him from betweene the Cherubims, *Lippoman.* 2. God speaketh after the manner of men, *more principis statuentis locum audientia*, as a Prince that appointeth a place of audience: and he saith thus much in effect, Thou shalt not need to come alwayes unto mount Sinai▪ to consult with me, I will be ready to heare thee from this Mercie seat, *Cajetane.* 3. There were three places where the Lord gave audience to *Moses*, and where he used to speake unto him: one was at the doore of the Ta|bernacle, where the Altar of burn• offerings was, *chap.* 29.42. the other was out of the cloudy pillar, *Numb.* 12.5. but this for the most part did concur with the other: for the pillar of the cloud did usual|ly stand in the doore of the Tabernacle, when the Lord fro• thence spake unto *Moses*: but the chiefe and principall place from

the which the Lord spake unto *Moses*, was the Mercie seat, *Numb.7.89. Wh^o Moses went into the Tabernacle of the congregation to speake with God, he* *⟨◇⟩* *the voice of one speaking un|to him from the Mercie seat, &c.*

QUEST. XXXI. Whether God himselfe, or an Angell spake from the Mercie seat.

Vers. 22. *FRom above the Mercie seat, &c. will I tell thee*▪ *Tostatus* thinketh, that it was not God him|selfe that framed this voice from the Mercie seat▪ but some Angell, and that by certaine in|struments, as by the condensation and thickning of the ai^re between the Cherubims over the Mercie seat: which was not seene by reason the high Priest when he entred into the most holy place filled it with the smoke of the incense, so that the Mercie seat was covered therewith, *Levit. 16.13.* And he addeth fur|ther, That *Deus no^t ⟨...⟩ voce*▪, &c. God could not create those voices, because a voice is made by prolation successively: *Sed Deus non potest ager^e per successionem*▪ But God cannot doe any thing successively▪ as we cannot doe any thing in an instant, &c. Thus *Tostat. qu. 22.*

Contra. 1. It is not doubted of, but that Angels by their Angelicall power can frame voices and sounds by such meanes and instruments as they apply to that end: but if an Angell can bring forth a voice by meanes, much more God can doe it, that made the Angels, and that without meanes. 2. The cloud of the incense was not to that end to hide the co^oaled and thickened aire upon the Mercie seat▪ but somewhat to obscure the sight of the Mercie seat it selfe▪ that the high Priest should not ga^e too much upon it. 3. To say that God cannot create a voice, i^s to deny his power, to whom nothing is im|possible. 4. And though God can doe whatsoever it pleaseth him in a moment, yet he doth also sometime worke successively, to apply himselfe to on^e capacity: as he thought good to be six dayes in making the world,* which he could have dispatched in a moment. So the Lord could have healed *Naama^s* leprosie with once washing, but his flesh was not healed till he had seven times washed. Our blessed Saviour could with once laying on of this hands have *⟨◇⟩* the blind man, but he thought good to re|store his fight by degrees▪ at the first he saw men walking like ^oees,* and at the second laying on of his hands, he sa^e every man afarre off cleere|^o▪. But that it was the Lord himselfe, not an Angell, that used to speake from the Mercie seat it is evident▪ ^oth because they used to pray unto him that sate betweene the Cherubims▪ and they give unto him the *⟨...⟩* God of Israel: as *Flez^okiah* prayeth, *O Ie|^ovah* *⟨...⟩* ▪ *the God of Israel, which* *⟨...⟩* *Cherubims,* thou art very God alone over all the kingdomes of the earth▪ th^o hast made the heaven and the earth.* These titles and attributes, to be the

Page 488

Lord of hos^s, the God of Israel, God alone, *⟨◇⟩* *of heaven and earth, doe* *⟨◇⟩* *only unto God, and can|not be given unto any Angell.*

QUEST. XXXII. Of the spirituall signification of the pr^opitiatorie.

NOW to shew the signification of this Propitiatory and Mercie seat: 1. *Augustine* thus applieth it: The two Cherubs doe shadow the Propitiatory, that is, *honorant velando*, they doe honour it in vail|ling it, because great mysteries are there hid: *o^uic^o se attendunt, quia consonant*, &c. They doe looke one on another, because they agree: for the two Testaments are there figured: their faces are toward the Pro|pitiatory,* *Quia misericordiam Dei, in qua una spes est, vald^o commendant*; Because they commend the mer|cie of God, wherein their hope only is.

*2. *Gregorie* to the same purpose: What is signified by the Propitiatory but the Redeemer of the world, as the Apostle saith, *Whom God hath set forth to be a reconciliation, or propitiation through faith in* ◇ *bloud*? What doe the two Cherubims betoken, one looking upon another, *Nisi quod utra{que} testamenta in mediatorem Dei & hominum concordant*? But that both the Testaments doe agree concerning one Me|diatour of God and men: whom the one pointeth out, the other exhibiteth.

*3. *Cyril* also by the Propitiatory understandeth Christ, who is our propitiator and reconciler: as the Apostle saith, *If any man sinne, we have an advocate with the Father Iesus Christ the righteous*. And he ad|deth further, in that the Cherubs looke toward the Propitiatory, he would have it to signifie these two things: *Nutui Domi•ico intenti sunt*, &c. The Angels are intent upon Gods will ready to doe it: *Et nun/quam Dei satiantur aspectu*; And they are never satisfied with beholding of God.

4. *Rupertus* consenting with the rest, that the Propitiatory shadoweth forth Christ; the pure gold, whereof it was made, his divine substance; the two Cherubs, the two Testaments, addeth this of his owne: The shadowing of the Arke with their wings, sheweth, *quia humilitatem crucifixi Domini dofe•ldunt*, that the two Testaments doe defend the humility of our Lord, being crucified, from the blasphe|mies of the Jewes, who thought him as smitten of God for his owne sinnes, whereas he died for ours.

5. But *Calvin* leaving other curious observations, hath put all these together: 1. God in the Cherubs and Angels, by whom he exerciseth the government of the world, *symbolum presentiae suae statuit*, setteth forth a symbole, or signe of his presence. 2 *Extensio alarum promptitudinem obsequii*, &c. The stretching out of their wings sheweth their ready service. 3. They looke toward the Mercy seat, *intenti ad* ◇ *Dei*, as waiting upon God to know his pleasure. 4. And in that they are joyned to the Propitiatorie, it be|tokeneth, *Christi descensu coelos apertos*; That by Christs descending the heavens were opened, and the An|gels descended and ascended for the elects sake. 5. *Mutuo• intuitus consensum d•signa•* Their mutuall be|holding one another sheweth their joynt consent in executing Gods commandement. That former con|ceit of applying the two Cherubims to the two Testaments, *Calvin* refuseth as too curious. 6. *Gallasi••* by the spreading of their wings understandeth the reverence of the Angels to the Majesty of God, sha|dowing their faces with their wings, as not being able to behold it. 7. *Simlerus* addeth farther, that in looking toward the Propitiatory, which signified Christ▪ is insinuated, that they looke toward Christ, and are ready to serve and minister unto him: and by their looking they shew their admiration of the great mystery of our redemption▪ which, as *S. Peter* saith, they desire to behold▪ 8. *Osiander* noteth further, that as God promised his presence in the Mercy seat, and from thence declared his will; so God is pre|sent to every one that seeketh him in Christ, and in him the secrets of God are revealed, and manifested unto us.

QUEST. XXXIII. Of the matter whereof the table was made.

Vers. 23. *THou shalt also make a table of Shittim wood*. 1. Now such things are described as were to be placed in the outward Sanctuary next unto the most holy place: and first the table, *Lyranus*. 2. And foure things ◇ declared touching this table, the matter whereof ◇ should be made, of Shittim wood, the forme, the parts, the crowne, border, rings, and the vessels thereunto belonging, *Pelargus*. 3. The matter whereof it was made was Shittim wood, which was a most durable and lasting kinde of wood: for the Lord intended, that these ornaments and instruments of the Tabernacle should not be renewed, but continue during all the time of the old Testament, untill the comming of the Messiah: unlesse it should chance some of them to be lost, or taken away: as it is like, that in the captivity, both the Arke and golden Altar were lost: * though that report have small probabi•ity, that *Ieremie* should hide them in a certine cave, which could not be found againe afterward. After the captivitie the Altar of incense was renewed, because there was

necessary use thereof in offering of incense, as wee reade of *Zacharie*, that he burned incense in his course, *Luk.* 1.9. but the Arke was not made againe, because there was not such rise thereof, the Tables of stone being missing, which the Arke was specially made so containe and keepe, *Tostat.* 4. This table also was overlayed with gold: so that, *corpus mensae cedi inum •uit*, 〈...〉 &c. the body of the table was of Cedarwood, the barke or skin of gold. And it is like that it was covered with gold, both within and without, though it be not so expressed, as the Arke was before *Cajetane*.

QUEST. XXXIV. Of the forme and fashion of the table.

Vers. 23. OF two cubits long, &c. 1. It is of the same height with the Arke, a cubit and halfe high, but neither of the same length nor 〈◇〉, it wanteth halfe a cubit of each: it was but two cubits high and one cubit broad: and the reason is, because the Arke was made hollow, like a chest, for somewhat to be part within it▪ but this 〈...〉 in the hollow and nether part of it, but onlly in the plaine part above, where the 〈...〉 were set, *Tostatus.* 2. *Iosephus* greeth with 〈◇〉 description, saving that he saith it was 〈...〉, which maketh a cubit and halfe, 〈◇〉

Page 489

it for the larger 〈...〉, which containeth the space or measure of twelve fingers: so by this wee may gather, what he meant before in the description of the Arke, when he said it was three hands high, that is, •cubit 〈...〉 ▪ 3. But it seemeth strange, that *Iosephus* should liken this table unto the tabl• of *Apollo* 〈◇〉 *Delph*••, and the 〈◇〉 thereof like to the bed- 〈◇〉, which certaine Grecians, called *Doriense* did use: whereas *Moses* Tabernacle is farre 〈◇〉 ancient, than the Temple at *Dolph*•s? and though 〈◇〉 were not, it is unlike that God would have taken a paterne from Idolaters. 4. *Cajetane* thinketh, that *pe•d•s mensae erant de integritu••mursa*, &c. that the feet of the table were whole with the table▪ and not selvered from i▪ that it might be carried altogether. But this is no• like, that of one peece of wood, both the table-boord, and the frame could be made and *vers.* 26. the feet are named as a distinct thing from the table. 5. Some thinke, that whereas he is •id to make a border foure fingers broad, that the table-boord or planke was of that 〈...〉, *Lyrans*. But that cannot be thence gathered: for this border served for another purpose to keepe the table-feet together; it was not 〈◇〉 to the edge of the table: for to that end a crowne or edge was appointed to be made before, *vers.*•4.

QUEST. XXXV. Of the placing of the two 〈◇〉, and the border of the table.

Vers. 14. THou shalt make▪ thereto a crowne of gold. 1. Whereas mention is made of two crownes, or edges of gold, and some borde•• *Lyrans* thinketh, that they were in effect the same, being only distinguished in place; that there was one broad place of 〈...〉, whereof foure fingers covered the edge of the table, foure ••ngers stood 〈...〉 round abou•, and foure fingers beneath: like as in a playing table, which hath the chesse-game on the one side, and the dice-play on the other, there is an edge which standeth up on both sides. So also *Ioseph*•s. But *Tostatus* misliketh this opinion, as contrary to the text; which describeth these three as divers things, and one made after another▪ they could not then be all one part.

2. Yet *Tostatus* himselfe is deceived, who thinketh, that first the border was made round about the talble, and then upon that was set a crowne, to helpe to keepe from falling the things set upon the table; and upon that, another crowne fo••omelinesse sake, to be an ornament to the table. So also *Lippoman*. But this cannot stand, for first one crowne is appointed to be made, then the border, and then the other crowne. It had beene a preposterous description, if the two crownes had beene

set together; the border being appointed to be made between; and the second crowne had been superfluous, the other serving sufficiently, both for use, and ornament.

3. Some thinke that these two crownes were set one upon another, to signifie the two kingdomes, one of Israel, the other of Judah, *Histor. scholastic. Contra*. This is like to that other fancies of the Jewes, that in the nether crowne were pictured all the Kings of Judah from *David*, unto *Zedechiah*. As though *Moses*, being commanded to make every thing precisely, according to the paterne shewed in the mount, would have omitted any thing in the description set before him. And further, the ground of this supposition is false; for one of the crownes was not set upon another.

4. *Osiander* thinketh, that the crowne spoken of, *vers. 25.* is the same, which before was described, which was set aloft above the border: of the same judgement seemeth to be *Hugo de S. Victor. Dud. illas coronas, quasi unam dixit*; Hee speaketh of those two crownes as one. But the text speaketh evidently of two crownes, one to be made round about the table, *vers. 24.* the other to be round about the border.

5. Wherefore, the best description is this, that the crowne first spoken of, was to be set round about the table to keepe from falling such things as were set thereon, *Simler. Ne aliquid posset emansa elabi*; Lest any thing should fall from the table, *Cajetan. Ribera.* * Then that border of an handbreadth did compasse the feet of the table above, *Vt immoti cohaerent*; that they might be held together from parting asunder, *Pelarg. Iun.* The other crowne was under the table to keepe it in, *ne de trapezophora depelleretur*; that it should not fall from the frame or trestles, *Iun. Pelarg.* For otherwise, this description of the table should be imperfect; if there were nothing to hold the feet together, and to keepe the table from swarving. *Io/sepheus* thinketh, that there were certaine claspes which went thorow the rings, and caught hold of the edge or lip of the table, to hold it fast: but there is no mention made of any such in *Moses* description; and the use of the rings was only to put the barres thorow to carry the table by, *vers. 27.*

QUEST. XXXVI. How the table of shew-bread was carried.

Vers. 27. Over against the border shall the rings be, for places for barres, &c. 1. These rings of gold were placed in the upper part of the frame toward the table, for more convenient carriage, *Ly/ran*. And the text saith, that the rings were over against the border, *Cajetan*. Or, *juxta*, next unto the border, as *Oleaster* interpreteth the word *leumat*, or *leghumath*. 2. *Tostatus* thinketh it probable, * that the rings were not in the long sides of the table, but in the breadth; for if they had been in the length of the table, which is supposed to have been borne of foure men, two before, and two behind; there should have been but one cubit, which was the breadth of the table between them that carried it, which had not been room enough. So also *Ribera*. But I rather thinke with *Montanus*, that the rings were in the long sides, as before is shewed in the description of the Arke: they had all one manner of carrying: and the space of a cubit between was sufficient, if it be supposed that the right shoulder of the one, was toward the left shoulder of the other: and they might see better so to goe, carrying upon their neere shoulders. 3. This further is to be considered, that there were two kind of carriages of the Tabernacle; and the things therein • for such things as were light and portable they carried upon their shoulders, the rest, as the boords of the Tabernacle, and the large coverings were carried in chariots, *Num. 7.7, 8.* Now some things were carried on their shoulders, that had no barres, as the golden candlestick, with the instruments thereto belonging for first it was wrapped and packed up in a cloth, and then put upon the barres, *Numb. 4.10.* and

some things had barres, which they were not carried by, as the boords of the Sanctuary had barres, which served not for carriage, but to fasten them together, *Tostat. qu. 27.*

QUEST. XXXVII. Of the dishes and cup belonging to the table, the use, and number of them.

Vers. 29. *THou shalt also make dishes for it, &c.* 1. Some, whereas here are foure kinde of vessels named belonging to the table, doe leave it altogether uncertaine, for what speciall purposes they served. *Ab. Ezra* saith, *De his vasibus scimus quid dixerint* *nos*, &c. *Of these vessels wee know what our Rabbins or masters say*; and addeth no further, as though there were small certainty in their traditions. So also *Cajetan. Ingenuitate nescire tum formam vaserum, tum officiae*, &c. I ingenuously confesse I know not, neither the fashions of these vessels, nor their offices. But it is not good to leave this matter thus altogether in suspence. 2. And yet *Tostatus* opinion is not probable, that these vessels here named, were not all for the use and service of the table: but that the vessels which served for the use of the golden, and brassen Altar, were set upon this table; as the *second*, which is translated *phialae*, goblets, he thinketh were used to powre wine into; and the fourth sort, which the Latine interpreteth, *cyathos*, cups, were vessels to powre in wine with, like unto our spout-pots. But as *Riberville* well observeth, if wee consider the smalnesse of the table, which was only a cubit broad, and the greatnesse of the loaves, *Videbimus nihil loci relinqui et vasis*;* Wee shall finde there was small roome for those vessels, to be set upon that table. And beside, in *Salomons* Temple, there were other tables beside, ten in all, which were made to set the vessels upon.* And whereas the Latine Translator readeth in the last place, *Cups, in quibus offerenda erant libamina*, wherein drinke offerings should be offered, as also reade the Chaldee and Septuagint, the word *nasac*, signifieth not only to powre out, but to cover; and so reade here, *Vatablus, Iunius, Oleaster*. They were such vessels as the table was covered with: for what use of powring out could there be, where was nothing set but bread?

3. Touching the number of these vessels; *Montanus* thinketh there were but two that were under the two rowes of bread, and two above. But it is most like, that every one of the loaves had his dish below, and a cover for the same above: for to what end else served the coverings, but to keepe the bread close and cleane? *Iunius* thinketh further, that every one had his incense cup above, because the Princes offered 12. incense cups, *Numb. 7.84.* and it may be gathered, *Levit. 24.7.* that every bread or loafe had incense put to it, for a remembrance, to be an offering made by fire unto the Lord, in stead or place of the bread, when it was renewed, and removed every Sabbath, *Iun. Pelarg.* But herein *Iosephus* is rather to be credited, who was an eye witnesse of those ceremonies, who saith, there were two incense cups upon the two rowes, which seemeth to be most agreeable to that text, *Levit. 24.7.*

QUEST. XXXVIII. Of the foure kinde of vessels in particular, which served for the table.

Vers. 29. *THou shalt make dishes for it.* 1. The word is *kerath*, or *kegarath*, which signifieth a hollow dish or platter. *Iunius* thinketh, they served *formandis panibus*, to fashion the bread with, that they should be all of one fashion. But it is not like, that these golden platters or dishes were used in the baking of the loaves; for these dishes were not removed out of the Tabernacle. It is probable, that the Priests themselves did bake the loaves of such flowre as was offered them, for so they are commanded to doe, *Levit. 27.5. Thou shalt take fine flowre, and bake 12. cakes thereof.* But it is not like, as *Hierom* reporteth out of the traditions of the Hebrewes,* that the Priests themselves did, *sorere, demetere, molere, coquere*, both sow and reape, grinde and bake these loaves. Neither, as *Iosephus* writeth, *Ex publica praebeatur panis non fermentatus; Vnleavened bread was given in common*: but rather flowre was offered to the Priests (not ready baken bread) and then the Priests did bake it themselves, *Levit. 24.7.* But in the moulding, kneading and baking, they used not these golden dishes: it is like they had other iron moulds and

dishes which they baked the bread in, as *Borrhaius* noteth out of the traditions of the Hebrewes; the golden vessels only served to place the loaves in, being baked, and set upon the table. The Latine Translator calleth them *acetabula*, which properly signifieth *sawcers*, or little dishes; but they were no small dishes, that contained loaves of that bignesse, every one having eight pound, as thinketh *Ribera*: the word also signifieth sawcers to put vinegar in, whereupon the Interlinearie glosse, by these *vineger* sawcers, would have signified, *mordax praedicatio, quae vitia corradat*, biting speech to nip sinne. But this is very improperly gathered; for as *Tostatus* noteth, in the Tabernacle, *nullus erat aceti usus*, there was no use for vinegar.

2. The second kinde of vessell is, *caphath*, which signifieth an hollow vessell, like to the palme of the hand, which served for the incense, *Iunius*, *Vatablus*, *Pelargus*. The vulgar Latine calleth them *phiala*, cups to examine the wine in, which was offered, *Lyran*. *Tostat*. So also *Rupertus*, who thinketh they were glasses: but that cannot be, seeing all these vessels were of gold; and here was no use for vessels and cups to receive wine in: all these served for the shew-bread table.

3. The third kinde are *kesoth*, which were not *thuribula*, incense cups, as the Latine Interpreter, whom *Lyranus* and *Tostatus* follow, for they are spoken of before. R. *Salomon* thinketh, they were golden canes or reeds, which were put betweene the bread, to convey the aire unto the loaves, that they should not mould. So also *Vatablus*, and *Montanus*. But they were rather covers for the other plates and dishes, to cover the bread, and keepe it close, and so they might better be preserved from putrifying or moulding: so thinketh R. *Iehudah*, a most ancient Hebrew writer: and this is the more probable, because *Num.* 4.7. they are called *scutellae tegminis*, plates to cover with, *Iun*.

4. The fourth sort of vessels are called *Menakith*, which word commeth of *nakah*, to cleanse. 1. *Iunius* calleth them *scopulas*, beasomes, *Cajetane*, *mundateria*, cleansing things, *Montanus*, *expurgatoria instrumenta*, instruments to keepe the table cleane with. But seeing these instruments were all made of gold, they had beene very unfit to sweepe or cleanse the table. 2. Neither were they *cyathi*, powring cups or

spout-pots, as *Tostat*. *Lyran*. following the Latine text, which readeth, *to offer drinke offerings*: whereas the word *nasa*, signifieth rather here to cover, than to powre forth, as is before shewed.

3. *Oleaster* thinketh they were certaine mantils, that covered the bread and other vessels: but this could not be, because they were all of gold; and the *face*, or *shew-bread* was not covered or hid in the Tabernacle. 4. Therefore it is most like, that these were the covers to the incense cups, as they are joyned with them▪ *Lev.* 4.7▪ as the other before called *kesoth*, served to cover the bread-plates, or dishes. So *Vatabl*. *Lippom*.

QUEST. XXXIX. Why it was called the shew-bread or face-bread.

Vers. 30. *AND thou shalt set upon the table shew-bread, or face-bread.* 1. R. *Salom*. imagineth they were called face-bread, because on two sides they were turned up like unto *simnels*. 2. Other of the Hebrewes thinke they were so named, because they were made foure square like unto a bricke, with foure plaine sides, which they call faces, *Ex Oleast*. 3. Others, because they were baked in certaine moulds, and so were of the same fashion above and below, otherwise than our common bread, which is flat on the bottome next the harth, and round above, *Tostat*. *Lyran*. 4. *Cajetane* conjectureth, that they were *notati characteribus duodecim silerum Israel*; printed with markes of the twelve sonnes of Israel, and therefore so called. 5. But indeed they have that name given them, because they were alwayes in the face and sight of God: as the words following

expound, *Before my face continually*. And in the same sense the Septuagint translate here 〈 in non-Latin alphabet 〉, *face-bread*, or *presence-bread*: and sometime they call them 〈 in non-Latin alphabet 〉, *shew-bread*, which terme the Apostle retaineth, *Heb.* 9. and the Latine translator followeth, calling them *panes propositionis*, shew-bread, in the same sense: because they were alwayes set forth and shewed as in the presence of God: but the sense is more full and evident to call them *panem facierum*, as *Vatab. Montan. Pagnine*, or in the singular, *panem facie*, face-bread, *Iun.* because the word *panim* in the Hebrew wanteth the singular, *Ribera*. And whether from the Hebrew word *panim* in this sense, the Latine word *panis*, bread, may not be derived, I leave it to the Readers consideration.

QUEST. XL. Of the order and quantity of these loaves.

Concerning the order and manner of setting these loaves: 1. *Tostatus* thinketh that they were set in *duobus cumulis*, in two heapes: and his reason is, because otherwise so many loaves, being of that bignes containing every one two tenth deales of an Ephah, could not be placed in a table of so small breadth. 2. But it is more like, that these twelve loaves were placed in *duobus ordinibus*, in two rowes or orders, one upon another: as may be gathered, *Levit.* 24.6. *Thou shalt set them in two rowes, or orders*: six in each row: and the same reason alleaged for the heaps may be urged against *Tostatus*: for unlesse these loaves so many in number, and so great in quantity had beene placed in order, and not tumbled in heapes, they could not have beene all set in so small a roome. 3. And concerning the quantity of these loaves, they did each of them consist of two tenth deales of an Ephah, that is, two Homers, *Levit.* 24.5. And every Homer held about three pints, as is shewed before, *qu.* 24. in *chap.* 16. *Iosephus* saith that every loafe contained two of the measures called *Assaran*:* and the *Assaran* held seven of the measures called *Chetyla*, which was about a pound weight:* so that every one of those loaves did weigh about seven or eight pound, *Ribera*.

QUEST. XLI. Of the mysticall signification of the table of shew-bread.

NOW as touching the mysticall sense and application of the table of shew-bread, with the instruments thereof: 1. *Beda* by the table made of Shittim wood understandeth the Scriptures, consisting of the holy acts and sayings of the Prophets and Patriarkes: By the foure rings the foure Evangelists, by whom the Gospell was catried and preached to all the world: By the foure feet, the foure senses of Scripture, the *historicall, allegoricall, tropologicall, anagogicall*. *Rabanus* also followeth the same steps. 2. By the diuers vessels, the goblets, the incense cups, the dishes, *Gregorie* understandeth the diversity of gifts in the Church, which all helpe to furnish the Lords spirituall table. 3. *Iosephus* by the table and twelve loaves, thinketh the yeere with the twelve moneths to be deciphered. 4. *Genuatius* thereby understandeth the earth, and by the loaves the fruit thereof. 5. Some by the Altar of incense understand the contemplative life, which is spent altogether in the contemplation and praise of God: by the table of shew-bread, the active life of those which are given unto good workes: by the golden candlesticke, such as both in words and workes, in contemplation and action doe shine as lights, *Ribera*.


6. But these mysticall diductions are somewhat curious. Yet thus farre these typicall ceremonies may safely be extended: the Arke signifieth the presence of God in Christ; the table of shew-bread the family of Christ, which is nourished and fed by him: by the golden candlesticke, the manner of administration in the Church is represented, which the Lord doth illuminate by his Spirit, *Iun. in Analys.* *Rupertus* by the bread understandeth the true bread of life, which is Christ Jesus: so also *Marbachius*. *Ferus* by the incense upon the bread collecteth, that we must joyne prayer and thanksgiving with the preaching of the word: by the crowne is signified the hope of everlasting life, where wee shall sit downe at Christs everlasting table in heaven, *Simler*. By the twelve loaves, the whole Israel of God, which is fed by his word, *Borrhaius*. And they were taught hereby, *quod Deus panem largitur*; that God giveth bread and food, *Tostat. qu.* 28. and that their very meat is consecrate unto God, and therefore should feed soberly and reverently, as in his presence, *Calvin*. And by the vessels of gold, all Christians should learne, *ut dent operand, ut*

vasa sint aurea, non fictilia; to doe their endeavour, that they may be vessels of gold, vessels of grace and election, not earthen vessels, and vessels of wrath, *Osiander*.

QUEST. XLII. Of the forme and fashion of the candlesticke.

Vers. 31. *Also thou shalt make a candlesticke of pure gold, of worke beaten one with the hammer, &c.* 1. *Iosephus* is deceived in his description, who saith, that this candlesticke was *ex aur^o fusili, ^{*} sed*

Page 492

non solido, of molten gold, and not solid: whereas it was of one solid worke beaten out with the hammer. In another place also he saith it was made of iron, covered with plates of gold. If it be answered for *Iosephus*, that he speaketh of some other candlesticke, which was afterward made of iron: it is not like, that any time the Israelites were so destitute of gold, but that they had sufficient to make one candlesticke, *Tostat. quaest.* 29. & 31. 2. By this description of the candlesticke it is evident, that the picture which is to be seene in Rome of the golden candlesticke, which *Titus* brought from Jerusalem, and carried in triumph, is not right, because it is not set forth with boules, knops and flowers, as this is, *Ribera*. 3. The fashion of the candlesticke was on this manner; the shaft went upright, and stood in the midst upon his feet: and from this shaft went out 6. branches, 3. on the one side, and 3. on the other, one above the other: which went out by couples, one on the one side, and over against it one on the other side: neither were they all of one length: for the nethermost branches were longest, and the uppermost shorter, so that they all were of one height above, *Tostat.* 4. The body or shaft had foure boules, like unto open almonds, and as many round knops, and as many flowers. And under the first knop, came out the first two branches, and so under the second, and third: and in the top, after the branches were gone forth, were the fourth boule, knop, and flower, *Beda*. So likewise in every one of the branches, there were three boules, as many knops and flowers. *R. Salom.* and *Montanus*, with whom agreeth the description in the Geneva Bibles, make in every branch three boules, but beside, but one knop and one flower, because *vers.* 33. it is said, three boules in the plurall, and but one knop and one flower in the singular number. But *Lyranus*, with whom consent *Cajetan. Tostat. qu.* 31. and *Ribera, ^{*}* thinke better, that every boule had his knop and flower, to be answerable to the worke of the shaft; which had foure boules, and as many knops and flowers, *vers.* 34. So also *Beda*. 5. Beside, *Montanus* is of opinion, that the uppermost lilies or flowers served for the sockets or lampes, where the oile was put to feed the light: so also *Pelarg. Genevens.* But the flowers only were made for ornament, *Calvin.* And beside the boules, knops and flowers, there were seven lampes, as *vers.* 37. after the description of the shaft and branches, with their knops and flowers, it is said, *Thou shalt make thee seven lampes thereof.* So *Tostatus quaest.* 29. and *Ribera:* and 1 *King.* 7.29. mention is made of lampes, beside the flowers; which lampes were also made out with the hammer, as the rest were: for the whole candlesticke, with every part thereof, was appointed so to be made. 6. But whereas it is added, *To give light toward that which is before it, vers.* 37. *Cajetanes* and *Oleasters* observation is somewhat curious, that because these lights shined directly to that part which was before it, that is, toward the table of shew-bread, right over against it, that every socket had *rostrum in  parte*, a certaine nosle hanging out, whereby it cast light forward: but indeed the meaning is, that it was to cast light toward that which was before it, that is, every way; as *Iunius* translateth.

QUEST. XLIV. Of the place where the candlesticke stood.

NOW further it is to be considered: 1. That there was but one candlesticke in the Tabernacle made by *Moses*, which was sufficient. *Salomon* indeed afterward made ten lampes, whereof five stood

on the one side, and five on the other, 1 *King*. 7.29. because the Temple was wider and larger. *Ioseph* saith, he made ten thousand candlestickes.* But it is like the place is corrupted, and ten thousand put for ten. 2. The place where this candlesticke was placed, was not in the most holy place, for thither the Priest went but once in the yeere; but the lampes of the candlesticke were renewed daily: neither did it stand in the outward court, which was open, for then it had beene subject to wind and weather, *Ribera*. And there was the Altar of burnt offering, whereon the fire burned continually, and never went out, *Tostat*. The place was therefore in the Sanctuary, next unto the most holy place; where, because it was continually covered over, there was necessary use of this light, for the daily service, and ministration of the Priests there, *Tostat. quæst.* 29.

QUEST. XLV. Whether the candlesticke were made to Moses hand.


Vers. 37. *And thou shalt make thee seven lampes, &c.* 1. Here that slender conceit of the Jewes is confuted, that thinke this candlesticke was made to *Moses* hand, because it was so curious, and full of worke, that *Moses* could not tell how to make it: for it is here directly said unto *Moses*, *Thou shalt make thee seven lampes*: if then he caused to be made one part of it, it is certaine, that he did so in the rest of the parts: and afterward, *chap.* 31.8. *Bezaliel* and *Ah•liah* were appointed among other things to make the candlesticke: therefore the Jewes conceit hath but a slender ground, because it is said, *tega/s•h •iet*, the candlesticke shall be made: for before it is put in the active, *vegasitha*, *And thou shalt make*. 2. And in the same word, 〈 *in non-Latin alphabet* 〉, *tegaseh*, they have another observation as slender & curious, because the letter *jod*, is superfluous, for ordinarily it should be, 〈 *in non-Latin alphabet* 〉, *tiggaseh* with *dag•sh*, without *jod*: they thinke *jod*, which signifieth ten, to be added, to signifie, that afterward *Salomon* should make ten candlestickes, as he did, 1 *King*. 7. But it is an usuall thing with the Hebrewes, for this letter sometime to be *defective*• sometime to be *superfluous*, without any mystery. Yet *Tostatus* is here deceived, that saith they ground this their conceit here, *quia deficit litera jod*, because the letter *jod* was wanting: for in the foresaid word, *jod* is not wanting, but superfluous.

QUEST. XLVI. Of the instruments belonging to the candlesticke.

Vers. 38. *The snuffers, and snuf-dishes.* 1. There were two kind of instruments which belonged unto the golden candlesticke, the *snuffers*, wherewith the lampe was purged: the word *malec•/chaim*, is taken also for tongs, wherewith coales are taken out of the fire, *Isay* 6. and because snuffers are as it were little tongs to the like purpose, they are called by the same name, *Oleaster*. The other instrument, *Iunius* thinketh, served to cleanse the dropping of the lampes, *Lyran*. So also *Tostatus* thinketh they were certaine vessels containing water, to quench the snuffe in, that it should not smell. 3. There were also

certaine pipes to every lampe, wherein the oyle was put, to run into the nosle or boule of the candlesticke, where the lampe burned, as may appeare by *Zacharies* description,* *chap.* 4.2. where the Prophet alluding unto the fashion of the golden candlesticke in the Temple, (for otherwise if he had made any new description, the Jewes would not have given any credit unto him) maketh mention of seven lampes, and a boule, that is, to every one a boule to receive the oyle; and of seven golden pipe. Now all these are here in *Moses* comprehended under the name of lampes, which had both their severall pannes, and receptacles of the oyle, and certaine little pipes, and conveyances beside to powre in the oyle by, *Tostat. qu.* 30.

QUEST. XLVII. How much a talent was.

Vers. 39. *Of a talent of gold.* 1. The scholasticall historie maketh mention of three kinde of talents: the Merchants talent, which was fiftie pound, the Citizens talent, which was 70. pound, and the talent of the Tabernacle, which was 120. pound, *Tostat. qu. 33.* 2. There was also the common talent, which contained 60. pound, and the great talent, which was 80. pound. *Ribera.* 3. *Oleaster* thin|keth, that the word here used, *cicar*, signifieth not a talent, but *portionem, frustum*, a peece, or portion: who herein dissenteth from all Interpreters in this place: and if no certaine quantitie of gold had beene named, it had beene a very imperfect description, to say, *Of a peece of gold.* 4. *Iosephus* esteemeth this tallent at 100. pound. *Epiphanius*, at 125. pound: but the right valuation, as Rab. *Salomon* thinketh, was 120. pound, double to the common talent. So also *Rupertus, Tostatus, Ribera, Lippoman.* And every pound contained 60. common sicles, *Ribera.* As may be gathered by comparing these places together, 1 *King.* 10.17. and 2 *Chron.* 9.16. For in the first place it is said, *Three pound of gold went  a shield:* and in the latter, *Three hundred shekels went to a shield.* A talent of gold then by this account, weighed 7200. shekels, counting the talent at 120. pound, and every pound at 60. shekels. And a pound of gold in value is esteemed at 100. crownes, and the talent at 12000. crownes, *Iun. Montanus* then is deceived, which maketh the weight of a talent to be but a thousand and eight hundred sicles: therein following *Camhius*, and *Levi Getson*, in 1 *Sam. cap.* 17. 5. Now the reasons why the summe of gold is named, whereof the candlesticke should be made, and so not in the rest, may be yeelded to bee these two; both because the candlesticke was all of gold, so were not the other, neither the Arke, nor the table: and for that their measure is se• downe, both the length, and breadth, and so they might ghesse how much gold might goe to the making of them by the measure: but here, because there is no proportion set downe of the candle|sticke, the gold is summed, that went to the making of it, *Tostat. qu. 33.*

QUEST. XLVIII. Of the mysticall application of the candlesticke.

Concerning the application of this ceremoniall part of the Tabernacle.* 1. *Iosephus* by the seven lampes understandeth the seven Planets, and the greatest in the midst sheweth the Sunne, the grea|test and the middlemost of the Planets. 2. *Tostatus* by the candlesticke would have set forth the life of man, and by the seven branches the seven dayes of the weeke, which being multiplied doe measure out the time of mans life, *q. 33.* 3. So *Rupertus* by the six branches would have insinuated the six dayes of the crea|tion, and by the shaft in the midst, which made the seventh, the seventh day, wherein God rested. 4. *Beda*, by the three branches one way, and three another, thinketh to be understood the Doctors of the Church, which in the old Testament did *fidem sanctae Trinitatis designare, &c.* hold the faith of the holy Trinitie. But these applications are somewhat curious and against the Apostles rule, *Which are shadowes of things to come, but the bodie is in Christ, Coloss.* 2.17. These types therefore and figures are shadowes of things to come, not past, or then present, and they must be referred to Christ the bodie of them. 5. Where|fore, 1. this candlesticke some understand to be the Church of God, as *Apocal. chap.* 1.2, 3. the Churches are compared to candlesticks, *Ribera, Piscator.* But they are single candlesticks, not the candlesticke with seven lampes. 2. It better therefore signifieth Christ, who is the true light that inlighteneth his Church: as *Gregorie, Quis in candelabro, nisi redemptor humani generis designatur?** Who is expressed in the candle|sticke, but the redeemer of mankinde? So also *Beda: Hastile candelabri ipse qui est caput Ecclesia debet intelligi:* By the shaft of the candlesticke must the head of the Church be understood. *Ferus* also to the same purpose: *Candelabrum Christus, qui veri luminis est sustentaculum:* Christ is the candlesticke, who is the upholder of the true light. 3. The six branches doe betoken the Apostles and Pastors of the Church, which are as branches which come from Christ, who is the vine, as these doe issue out of the shaft or bo|die of the candlesticke, *Marb.* 4. The seven lampes doe signifie the manifold gifts of the Spirit, *Pelargus.* 5. The knops and flowers, the divers graces and ornaments which the Lord endueth the faithfull with, *Simler.* 6. As the candlesticke gave light unto the Tabernacle, so we are in darknesse, unlesse the Lord, *Sursum Ecclesiam illuminet*, from above doe lighten his

Church, *Calvine*. 7. As the six branches doe make one bodie with the shaft, so, *Ministri in Christo concordiae studeant*: Ministers in Christ must studie for concord, *Osiand*.

4. Places of Doctrine.

1. *Doct.* Of the divine nature of Christ.

Vers. 9. *ACcording to all that I shall shew thee, so shall they make the forme of the Tabernacle, &c.* As God appointed the forme and fashion of the Tabernacle: but the matter thereof was offered by the Israelites: So Christ tooke his humanitie from among men: *Divinita^o, quae mera forma est, à Deo patre ab at^orno genita est*: but his divine nature, which is as the forme, was begotten of God his Father from all eternitie, *Simler*. As touching his humanitie the Apostle saith: **For as much as the children were partakers of flesh and bloud, he also himselfe tooke part with them.* Of his divine and everlasting being the

Page 494

Evangelist speaketh: *In the beginning was the Word, and the Word was with God, and that Word was God, Ioh. 1.1.*

2. *Doct.* God will not be worshipped with will-worship.

FURther it is hence gathered, *Forma Tabernaculi non relictæ est hominum arbitrio, &c.* The forme of the Tabernacle is not left to the will of man, no not to the judgement of *Moses*: to teach us, that God will not be served with will-worship, according to the devices and inventions of men, but as he himselfe hath prescribed, *Pelarg. Piscat^or*. So our blessed Saviour alleageth in the Gospell out of the Prophet: *They worship me in vaine, teaching for doctrines the commandements of men, Mark. 7.7.*

3. *Doct.* Of the ministerie of Angels.

Vers. 18. *THou shalt make two Cherubims of gold.* Which sheweth that God useth the ministerie of An|gels in protecting of his Church, *Piscator*. As the Apostle saith, *Are they not all ministring spirits, sent forth to minister for their sakes that shall be heires of salvation? Heb. 1.14.*

4. *Doct.* Our sinnes are covered in Christ.

Vers. 21. *AND thou shalt put the Mercie seat upon the Arke.* This Mercie seat signifieth Christ; that as it covered the Arke where the tables of the law were kept, so our sinnes which are dis|covered by the law, *Tecta sunt operculo illo gratia & reconciliationis*, are covered by that covering of grace and reconciliation: as it is in the Psalme, *Blessed is he whose wickednesse is forgiven, and whose sinne is co|vered, Psal. 32.1. Borrh.*

5. Places of Controversie.

1. *Confut.* Against the sumptuous decking and adorning of Churches.

Vers. 3. *THIS is the offering which you shall take of them, gold and silver.* This is no warrant now, be|cause the Tabernacle in the old Testament was adorned with silver and gold, and other pre|cious things, that now the Temples of Christians should be set forth with such ornaments: *Vbi enim ver|bum, ubi mandatum?* Where have they any word, or warrant for these things, as *Moses* had then? *Gallas*. The houses of prayer are to bee reverently kept, and decently set forth: but

superfluous and sumptuous ornaments doe not beseeme the house of God: he looketh not to faire and beautifull Churches, but unto the humble and contrite heart, as the Prophet saith, *Isa.* 66.2.

2. *Confut.* Against the Manichees, who refused the old Testament.

Vers. 8. *THat I may dwell among them.* The Manichees who tooke exception to the old Testament, said, that herein it was contrarie to the New; that God should dwell in houses made with hands: whereas our Saviour saith in the New Testament, that *heaven is Gods seat, and the earth is his footstoole*, *Matth.* 5. there can be then no house made for God to dwell in. This objection *Augustine* returneth up|on them againe, shewing that this testimonie is first alleaged in the old Testament, *Heaven is my throne, earth is my footstoole, where is that house that you will build for me? Isa.* 66.1. And therefore therein the old Testament and new concurre, that God dwelleth not in Temples made with hands: and yet both in the old and new Testament God is said to have his house: therefore he concludeth, *Adaliquam significatio|nem in utro{que} testamento accipi, &c.* that is so said and taken to signifie some other thing, &c. God then is said to dwell in the Tabernacle,* not because any place can comprehend his Majestie, but because there it pleased him by some visible signes to manifest his presence.

3. *Confut.* Against the superstitious opinion of the vertue of ceremonies.

Vers. 22. *THere will I appoint with thee.* Though the Arke were the place where the Lord revealed him|selfe, and shewed evident signes of his presence: yet the Israelites were too superstitiously afterward addicted to the externall ceremonie: and thought themselves sufficiently protected, if the Arke were with them. As in *Heli* his time, when they brought the Arke into the campe, they thought themselves sure of the victorie against the Philistims:* but the Lord caused both them and the Arke to come into their enemies hand, to teach them to lay aside all carnall confidence, and to seeke unto the Lord. As the superstitious Israelites in this respect abused the Arke; so the Romanists put their confidence in their breaden god, consecrated host, going with it in procession, and carrying it about in the fields. But this is to attribute too much unto signes, *Simlerus*.

4. *Confut.* That Moses Arke is not at Rome in S. Iohn Laterans Church.

THis Arke which *Moses* made, the author of the Scholasticall historie thinketh to bee in Rome in the Church of S. *Iohn L•teran*, under the Altar there; and by that supposed evidence, would prove that the Arke was not made according to the measure of the Geometricall cubit. But *Tostatus* sheweth that not to be so,* because it is mentioned, *2 Maccab.* 2. how *Ieremie* hid the Arke in a cave, which afterward could not be found. This authoritie presseth them, because they hold the first and second books of the Macchal|bees to be canonicall. And howsoever it standeth for the truth of this report, it is evident that the Arke was lost before or in the captivitie of Babylon, and that the second Temple built after the captivitie never had it. By this then it appeareth what small credit is to bee given unto those relikes, which are so much boasted of in the Papall Church.

5. *Confut.* Against the erecting and setting up of Images.

Vers. 22. *BETweene the two Cherubims.* The idolatrous Romanists have no warrant from hence for their Images, which they set up to be adored in their Churches: 1. *Moses* had Gods commande|ment to doe it, they have no such direction. 2. That was a time of figures and ceremonies, and typicall re|presentations: but now in the cleere light of the Gospell all such types and figures are ceased. 3. Those

Cherubims were not set forth publicly in the peoples view, but kept in the most holy place, whither none had access but the high Priest: neither was it lawfull for any other Priest or Levite to gaze or looke upon it. Therefore this is no warrant for the setting up of Images in Churches in the open sight and view of the people, who thereby are bewitched, and withdrawne from the true spirituall worship, *Simler. Gallas.*

6. *Confut.* Against the Jewes, that they are cast off for crucifying of Christ.

Vers. 22. *There will I appoint with thee, or, meet thee.* Chrysostome from hence doth notably convince the Jewes, that God hath forsaken them, and cast them off, because now they have not the Arke nor Propitiatorie seat, from whence the Lord used to speake. And if the Jewes should, *hominibus imputare rerum suarum vastationem*, impute unto men the ruine and destruction of their state; hee thus answereth: First, that men could not have destroyed their Citie, *Nisi Deus permisisset*, unlesse the Lord had permitted it to be done. Secondly he saith: But be it granted that men pulled downe your walles, *Num ignem ex alto dēvehi vetuit homo?* Did man forbid fire to be brought from heaven? *Num vocem ex propitiatorio audiri solitam inhibuit homo?* &c. Did man forbid that a voice should be heard out of the Propitiatorie? Did man take away the declaration of Gods will by the precious stones in the Priests breast-plate, and the sacred unction? &c. *An non Deus haec omnia submovit?* &c. Did not God take all these away? Thirdly, if the Jewes shall answer, *Quoniam civitate amemus, caremus & istis*, &c. Because we are without a Citie, we want these things also, &c. He addeth further: yet after the Temple was destroyed, and the Altar broken downe, there were Prophets in the captivity, *Daniel* and *Ezechiel*▪ say then, *Quom ob causam nunc non habetis Prophetas?* What is the cause that now ye have no Prophets? Is it not evident by this, *Quod Deus vos repulerit*, that God hath cast you off? And why hath he cast you off? *Ob illum crucifixum, & impium illud facium:* because of that impious fact in the crucifying of Christ And whence doth this appeare? because before, when ye lived wickedly, ye obtained many things, now, *cum videamini modestius vivere*, when yee seeme to live more soberly, yet ye suffer more grievous punishment, *non quicquam eorum contigit habere, quae prius habebatis*,* and ye enjoy none of those things which before ye had, &c. To this purpose *Chrysost.*

7. *Confut.* Against the Romanists, concerning their nine orders of Angels.

Now further, whereas these winged pictures, which were made upon the Mercie seat, are called *Cherubim*, which is a name indifferently given to the blessed Angels in generall; it is evident, that it is no speciall order, as the Romanists have curiously sorted the Angels into nine orders: whereof the Cherubim, Seraphim, and Thrones, are the three highest. And *Tostatus*, one of their owne writers, confesseth,* that in this place, *Aequaliter Cherubim ad omnes eorum spiritus referantur*▪ That the Cherubim here equally may be referred to all the blessed Spirits, &c. And as in this place, so in other also, the Cherubim and Seraphim are names and titles given to the Angels in generall, as *Isai. 6. Ezech. 1. and 10.* See more hereof elsewhere, *Synops. Contur. 2. err. 1.*

8. *Confut.* Against the superstitious use of candles in Churches.

Vers. 37. *Thou shalt make thee seven lamps thereof, &c. to give light, &c.* The use then of this candlestick and the lamps thereof, was to no other end than to give light in the Sanctuarie, which was covered. *Tostatus* addeth further,* *Non solum lumen candelarum est ad necessitatem tollendum tenebrarum, sed etiam ad honestatem & cultum*, &c. The light of candles is not onely for necessitie to remove the darknesse, but for more comelinesse, and it belongeth unto worship, &c. Which superstitious conceit is convinced in this place. These lamps were ordained onely to give light: therefore at noone day when there is no use of candle light, to set up tapers and candles, is a superfluous and a superstitious use.

6. Morall Observations.

1 *Observ.* God must be honoured with our riches.

Vers. 2. *REceive an offering for me of every man, &c.* Whereas God requireth an offering of the people out of their substance; it sheweth that our goods are not ours, to waste at our willes, but God looketh to be honoured with them, and to have them employed unto his glorie, B. *Babingt.* As the Wise-man saith, *Prov. 6.8. Honour the Lord with thy riches, and with the first fruits of thine increase.*

2. *Observ.* We must give unto God with a willing heart.

WHose heart giveth it freely. So also *chap. 35.5. Whosoever is of a willing heart, let him bring this offering unto the Lord;* which sheweth, that what is bestowed upon Gods service, should be given willingly and cheerefully: as it is said in that great offering of *David* and the people toward the building of the Temple which *Salomon* made, *The people offered willingly unto the Lord, with a perfit heart, 1 Chron. 29.9.* and *David* thus professeth, *vers. 17. I have offered willingly in the uprightness of mine heart all these things.* So the Apostle saith, *The Lord loveth a cheerefull giver, 2 Cor. 9.7.* B. *Babing.*

3. *Observ.* Of the diversitie of gifts, which every man must employ accordingly, as he hath received.

Vers. 3. *TAke of them gold, silver, brasse, &c.* This sheweth that in the Church there are diversities of gifts: God hath endued some with gold and silver, some with brasse: all have not the like gifts, as the Apostle saith, *There are diversities of gifts, but the same spirit, 1 Cor. 12.5.* No man therefore can excuse himselfe, that he hath nothing to offer: if he have neither gold, silver, nor brasse, yet he may bring goats haire, B. *Babing.* He that hath neither gold, silver, nor brasse, *Osserat vel pilas capraru, & munere suo defunctus est;* Let him but offer goats haire, and he hath done his dutie, *Ferus.*

4. *Observ.* What desire we should have to the Lords house.

Vers. 8. *THat I may dwell among them.* Seeing the house of God is the place of Gods habitation, and there is his presence, it sheweth with what delight and desire wee should come unto Gods house, and with what reverence wee should behave our selves there, as *Iacob* said, *How reverend is this place! this is no other but the house of God, and the gate of heaven, Gen.28.17.* So *Chrysostome* excellently saith, *Non est ecclesia tonstrina, aut unguentaria taberna, &c. sed locus Angelorum, regia coeli, coelum ipsum, &c. The Church is no Barbers shop, or Apothecaries house, but a place of Angels, the palace of heaven, yea heaven it selfe.*

5. *Observ.* Gods law must be laid up in the heart.

Vers. 16. *THou shalt put in the Arke the Testimonie.* As the tables of the Law were laid up in the Arke so the Law and Word of God must be kept in a faithfull heart: as the Prophet *David* saith, *I desired to doe thy good will O my God, yea thy law is within my heart, Psal. 40.8. Piscator.*

6. *Observ.* We must readily obey Gods will, as the Angels.

Vers. 20. *THE Cherubims shall stretch their wings on high.* The Angels have their wings readie spread, to shew how serviceable they are at all appointments, alwayes in a readinesse to do the will of God; to teach us that we also should imitate this cheerfull and readie service of the Angels, in our willing and prompt obedience in the earth: as we are taught to pray in the Lords prayer, *Thy will be done in earth as it is in heaven, B Babing.*

7. *Observ.* To use the creatures of God soberly.

Vers. 30. *Thou shalt set upon the table shew-bread.* Seeing the daily bread which they did eat, was made of the same come, whereof the shew-bread was, which was alwayes in the presence of God; it teacheth that we should soberly use the creatures of God, as alwayes being in his sight: as the Apostle saith, *Whether yee eat or drinks, &c. doe all to the glorie of God, B. Babing.*

8. *Observ.* That nothing can escape Gods sight, in whose house there is alwayes light.

Vers. 37. *Thou shalt make seven lamps, &c. to give light.* There is light in Gods house: whatsoever is there done, is soone espied: nothing can escape Gods sight: *Ne putes te in domo Dei malè posse conversari & occultari, &c.* Thinke not that thou canst live wickedly in Gods house and bee hid, *Oleaster.* Therefore Christs eyes are said to be as a flame of fire, which pearceth and searcheth all things, *Revel. 1.14.*

CHAP. XXVI:

1. The Method and Argument.

AS in the former Chapter such things are described, as were to bee placed within the Tabernacle, so now followeth the description of the Tabernacle it selfe in this Chapter, whereof there are two parts: the first containeth a declaration, how the Tabernacle should be made, with every part thereof, to *vers. 31.* the second, in what order every thing should be disposed in the Tabernacle, *vers. 31.* to the end.

In the first: 1. The curtaines are appointed to be made: 1. Of what matter, and how many, *v. 1.* 2. Of what measure, forme and fashion, *v. 2, 3.* 3. The things, thereunto belonging are described, the strings & taches with the use of them, *v.5, 6.*


2. The coverings are described: first the curtaines of goates haire: 1. The number of them, *vers. 7.* 2. The measure and scantling, *vers. 8.* 3. The necessarie appertenances thereunto, the strings and taches, *vers. 10, 11.* 4. The use, *vers. 12, 13.* secondly, the covering of rammes skinnes: thirdly, the covering of badgers skinnes is appointed to be made, *vers. 14.*

3. The boords are mentioned in the next place, which should serve to hold and beare up the Tabernacle: which are described, first in generall, their measure and fashion, with tenons, *vers. 16, 17.* secondly, in particular: 1. Both for the number of boords, with their sockets on the South side, *vers. 18, 19.* then on the North side, *vers. 20.21.* and on the West side, *vers. 22, 26.* 2. As also for the forme and fashion; they must have five bars of every side, *vers. 26, 27, 28.* and both the bars and boords must be covered with gold, *vers. 29.*

In the second part, which sheweth the disposition and order: first, the manner of disposing of the things belonging to the most holy place is described: 1. Concerning the partition, consisting of a vaile, *vers. 31.* pillars, *vers. 32.* and the sockets and hooks, *vers. 32, 33.* 2. As touching the things to bee placed there: the Arke, *vers. 33.* with the Mercie-seat, *vers. 34.*

Secondly, in the outward part of the Tabernacle, without the vaile. 1. The order is set downe, how the things there placed should be disposed, the table, and the candlesticke. 2. The vaile is described, with the pillars, their heads and sockets, *vers. 36, 37.*

2. The divers readings.

Vers. 1. *Of fine twined linen.* G. or, *èxyline*, *•omba•i•e.* I. *Iosephus* thinketh they were, *contexta è*  , woven of wooll,* or cotton, better than, *è byss**, *of silke*, *c•ter.* for seeing the curtaines of the

outward court were made of the same, *chap.* 27.9. it is like that it was not silke, *sho*•.

Vers. 4. *Thou shalt make strings.* G.I. or, *loops.* B. *laqueolos.* A.P. better than, *a•s•la*•, claspes. * L.S. *cum caeter.* they are described afterward, *vers.* 6. *Iule•th.* loops, strings. H.

Vers. 5. *In the edge of the first curtaine, on the outside in the coupling.* I.A.P. better than. * *in the edge of the one curtaine, in the selvedge of the coupling.* B.G. For it is not here expressed with selvedge; the word signifieth the *extremitie*, or extreme part, that is, the further edge of the first curtaine, where it was joyned to the second; the other Interpreters, S.L.G. are further off from the sense.

Vers. 5. *The strings shall hold one curtaine to another.* I. not, *the strings shall be one right against another;* * *c•ter.* See in the end of the 7. *qu.* more of the best reading here.

Vers. 24. *Shall be as twinnes.* I. or, *do•ble*, or, *couples.* V.A.P. better than, *shall be joyned.* * B. G. L. *cum caeter.* *tammin.* H. twinnes, as Gen. 38.27.

Vers. 28. *The middle bar shall be in the midst of the boords going from end to end.* I. better than, * *the mid|dle bar in the midst of the boords, shall goe from end to end.* B. G. V. *cum c•ter.* The place of the bar is de|scribed, not the manner of going thorow, which was common to them all.

Vers. 37. *Their hooks of gold, uncis.* I. knops or buttons, *uncinis.* B.V.A.P. not heads. C.L.S. *va•im*, fini|•ieth crooked hooks, like the letter *van.* See *qu.* 24.

3. The questions discussed and handled.

QUEST. I. Of the name of the Tabernacle, and which part of the Sanctuarie was properly so called.

Vers. 1. *THou shalt make the Tabernacle.* 1. This word translated Tabernacle, in the Hebrew, *misca*•, which properly signifieth, *hab•taculum*, an habitation, is taken either generally, and so it was divided into two parts, *in clausam*, & *apertam*, into that part which was covered, which was properly called the Tabernacle, or that which was open, where they offered their burnt offerings, which could not be made in the covered part, because of the fire and smoake ascending: or particularly, the Tabernacle was taken for the speciall and principall part, which was, the curtaine made of blew and purple •ilke, *Arias Montan.* 2. The rest, beside this, were either *apertoria Tabernaculi*, *vel late•a*, the coverings of the Tabernacle, which were three, of goates haire, rams skins, and badgers skins. By looking then exactly into the text, wee shall finde, that the Tabernacle consisted substantially of those ten curtaines first de|scribed, *Cajetan.* 3. *Tostatus* giveth this annotation of this word *Tabernacle*, which signifieth an house made *ex tabulis*, of boords. But howsoever the Latine word may be so derived, the Hebrew word *miscan*, signifieth an habitation, of *sucan*, to dwell, as the Lord himselfe saith, *chap.* 25.8. *They shall make me a Sanctuarie to dwell in.* The boords were not this Tabernacle; for it is said, *vers.* 15. *Thou shalt make boords for the Tabernacle;* and the curtaines of goates haire was a covering for the Tabernacle, *vers.* 17. The cur|taines then first described, are properly called the Tabernacle, *misca*•: the other curtaines were called, •he, *Ite•trium*, a Tent, *Vatablus*.

QUEST. II. Why the Lord appointed a Tabernacle to be erected, and that in the wilderness.

THou shalt make a Tabernacle. 1. It was requisite, that a speciall place for Gods worship should bee made, for more reverence sake, as we see that Kings and Princes, *pulchriores habitationes possident*, have more costly and beautifull houses, that they might be had in greater admiration.

So that, although in respect of God himselfe, who filleth heaven and earth, there was no necessitie of any place; yet in regard of men, it was necessarie in those two respects, that having a peculiar place ordained for the worship of God, *Cum majori reverentia accederent*; They should approach with greater reverence, *Et per dispositionem talis Tabernaculi significarentur*, &c. And that by the disposing of such a Tabernacle,* those things might bee signified, which belonged unto Christ. *Thomas*.

2. It pleased God, that this Tabernacle should be first erected in the wilderness, before they came into Canaan: 1. Not so much because *Moses* that great Prophet, who was to end his dayes before they should come into the promised land, was the meetest instrument, to set forward that worke. For God, who endued *Moses* with those gifts, could also have raised as great Prophets as *Moses*. 2. But one reason was, that his people being to sojourne in the desert 40. yeares, might be kept from idlenesse, and be exercised in the rites and ceremonies of the worship of God: lest, if no forme of worship had beene prescribed unto them, they might have swarved, and declined unto superstitious usages. 3. Another reason was, that they might be afore instructed, in the manner of the true worship, lest they should have fallen presently to the Idolatry of the Canaanites, after they had obtained their land; if they had not beene settled before and well grounded in the right worship, *Tostatus qu. 2*.

QUEST. III. Why the Lord would not yet have a Temple yet built.

3. YEt the Lord would not injoyne his people now, to make him a Temple in some certaine place, because they were now continually to remove their tents and dwelling, all the time of their sojourning in the wilderness. And it was a long time after they had possession of the land, before the Lord would have a Temple built: because till such time as the people had a King, to be able to defend them, and they had peace and quietnesse from their enemies, a Temple could not conveniently be built: therefore, neither in the time of the Judges, was this worke taken in hand, because none of them was of sufficient power, and ability to doe it, the government still shifting and changing from one to another: neither under *Saul*, and *David*, was it a fit time to begin that worke, because they had much trouble and businesse with their enemies. God therefore reserved that worke for the peaceable reigne of *Salomon*. *Tostat. qu. 3*.

4. And this further may be alleaged as a reason, why first the Lord would have a Tabernacle built, and afterward a Temple: *Quod Tabernaculum præsens adificium Ecclesia designat*; Because the Tabernacle

doth designe and shew the state of the Church now present, sojourning in this world, and continually exercised: but *Salomons* Temple was a figure of the Church of God in heaven, where there shall be peace and tranquillitie;* as in the building of *Salomons* Temple, the noise of a hammer was not heard, *Beda*.

QUEST. IV. Of what stuffe these curtaines were made.

Vers. 1. *TEn curtaines of fine twined linen*, &c. 1. To omit here, both *Augustines* note of some corrupt Interpreters, that in stead of the Greeke word 〈 in non-Latin alphabet 〉 in Latine *a-laa*, curtaines, did reade 〈◇〉, courts; as though there should be ten courts in the Tabernacle: and to let passe also *Rupertus* notation of the word *cortina*, curtaine, which hee taketh to be derived of *corium*, leather; because at the first curtaines were made of leather. 2. These curtaines were not made of divers-peeeces of cloth, of contrarie colours sewed together, but the matter and stuffe was

fine twisted silke and linen, *Simler*. The word *shes*, silke, or linen may bee derived of *shasah*, which signifieth to take the sixth part; because it is like it was twined in six threeds together, *Oleat*. Like unto a fine cord or line, *Iun*.3. *Osiander* thinketh that these colours were so mingled together, as yet one among the rest most appeared: and therefore some of them are called coverings of blew silke, some coverings of skarlet, *Numb*. 4.7, 8. But those there described, were not these great curtaines, but other smaller coverings, that served to cover the things which were carried: It seemeth that these coverings were indifferently tempered of all these colours.

QUEST. V. Of the manner of worke used in these curtaines.

IN them thou shalt make Cherubims of broidered worke. 1. Some thinke that these curtaines were not onely pictured with Cherubims, Angels, but withall flowers and such like, *Cajetan*. *Iosephus* thinketh, that there were no pictures of men or beasts at all, but onely of trees or flowers: but this is contrarie to the text, which maketh speciall mention of Cherubims, *Calvin*. *Simler*. 2. *Arias Montanus* imagineth that they were the full and perfect pictures of Cherubs, like unto young men with wings: and he also coniectureth with what colours they were set forth: their flesh with white and red, their wings with blew. But it is neither like that they were pictured in their full proportion: for then there should have beene a great part of the curtaines left bare and naked without any pictures, unlesse we imagine some other filling worke: but they were such Cherubs, as were described before upon the Mercie seate: neither were they pictured naked, which was against that law, *Exod*. 20.26. which provideth that the nakednesse of none should be discovered. As for the colour of their face and wings, it was like to be such, as best served to re|semble them.

3. Concerning the manner of worke: it was not painted, and so set forth with colours; because then they should not have needed to have brought stuffe of divers colours to make the curtaines of, *Tostat. qu* 6. *Cajetane* thinketh that they were not made *suendo*, *sed texend**, by sowing, but weaving. So the *Septuag. Vatab*. Some thinke it was altogether needle worke: as the Latine Interpreter, *Tostatus*, *Pagnius*. But the word signifieth artificiall or curious worke, or worke devised, *Oleaster*. There was both woven worke in it, as may be gathered, *chap*, 28.32. and needle worke also, because it was like on both sides: as appeareth in that the vailes, and especially that which divided the most holy place from the Sanctuarie, were wrought with Cherubims, *vers*. 31. which were of both sides all one, seeing they shewed both wayes, *Iun*. But such curious worke could not be wrought but by the needle.

QUEST. VI. Whether every curtaine were coupled by strings one to another, or five onely to five.

Vers. 3. Five curtaines shall be coupled. 1. Some thinke that these five curtaines were sewed together, and so made one great curtaine: and five other more likewise sewed together, and made ano|ther great curtaine: and these thus sewed together seemed as two great curtaines, which were coupled together with strings and •aches. So *Lyran*. *Montanus*, *Tostatus*, who last named sheweth this to be the reason,* why these two great curtaines were coupled together by taches or rings and strings in the mid|dest, in the very partition of the holy place from the most holy, that by them might hang the vaile, which divided the most holy place from the holy place without. 2. But I rather thinke with *Iunius* and *Cajeta|nus*, that the five curtaines were fastned one to another by loops and taches: and so likewise the other five, and that these two great curtaines were not fastned together at all, both because they were fitter to be carried, being not put all ten together, but five in one great curtaine, and five in another: as also be|cause as the Tabernacle below was divided, the most holy place from the other, so it was fit their cove|rings should bee severall. And that every of the five curtaines was coupled to another with strings and •aches, it may be thus gathered: 1. The words of the text are plaine, *vers. 3. Five curtaines shall be coupled one to another; and five one to another*: Which cannot be understood, that five should be coupled to five, but that every one of both the fives should be coupled one to another. 2. *vers. 4.* there is mention made of the second coupling; so that the coupling spoken of before is the first coupling: but if these two great curtaines should onely be joyned together, there should be but one coupling

in all. The meaning then is, that in the furthest edge of the first curtaine there should bee fiftie strings, in the first coupling, that is, where it joyneth with the second curtaine: for the first edge or side of the first curtaine had neither strings nor taches: and in the furthest edge or selvedge were the strings in the first coupling, and so likewise in the furthest side of the second curtaine in the second coupling, where it was joyned with the third cur|taine: and so *Augustine* very well interpreteth: *So thou shalt doe in the second coupling, Vbi committitur aulaum anlaeo,* tertium, scilicet secundo, &c. Where one curtaine is joyned to another, the third to the second, which was coupled to the first.* 3. Neither is *Tostatus* reason sufficient: for there needed not any such rings in the partition betweene the holy and most holy place, to hang the vaile on, for there were pillars and hooks appointed to that end, to hang up the vaile, *vers.* 32. 4. And whereas *Tostatus* further giveth this reason, why these two great curtaines were coupled together with golden rings: *Quia t•ta vis extensio/nis*

cortinarum pendebat à medio, &c. Because all the force and weight in the stretching out of the curtaines did depend upon the middest: which would easily have parted, if it had not beene surely tied and coupled together, &c. It may be answered, that seeing the curtaines were large enough without any extension or stretching of them to cover the Tabernacle, there was no such feare of drawing the one from the other: and seeing no mention is made of the coupling of these two great curtaines together, but onely of joy|ning five single ones together, and five more together: wee may rather thinke there was some other fast|ning made to stay the curtaines, than to resolve of that which is not expressed.

QUEST. VII. Of the loops and strings, how they were set and placed in the curtaines.

Vers. 5. Fiftie strings or loops shalt thou make in one curtaine, &c. 1. Some think that the curtaines were tied together by strings, and that one string of one curtaine was right against another in the other curtaine, *Genevens*. But this is not like, for then the taches or hooks afterward appointed to be made, *vers.* 6. had beene superfluous. If it be answered, that the taches were set by the strings, *ad decorem* (onely) for comelinesse, *Lippom.* the text is against it, *vers.* 6. the taches were made for necessarie use to couple the curtaines together.

2. *Cajetane* thinketh that these loops were not put to the curtaines, *Sed in •pso corpore cortinae erant con/cisiones quinquaginta*, but there were fiftie holes cut in the bodie of the curtaines, which were fastned to|gether with double hooks, that clapsed them on both sides together. But the text sheweth, that these loops rather than loope holes were made of blew silke: they were not then cut out of the curtaines, which were of blew silke, purple and skarlet.

3. Some are of opinion, that the curtaines on both sides of the coupling had loopes and strings, and that the rings; as the Latine translator, or buttons, as *Vatablus*, were in the middest, and so were fastned to the loops on both sides: so also *Lyan. Montan. Oleaster*; and so they understand these words, *that the strings or loops should be one against another.* But the text favoureth not this interpretation: for if there were strings or loops on both sides of the coupling of the curtaines▪ why is it said, that they shall be in the further edge of the first, and likewise of the second curtaine? why should the further edge of the curtaines be onely mentioned, if both sides and edges had strings?

4. Wherefore it is more agreeable to the text, that in every coupling, on the one side there were loops or strings, and on the other side taches or hooks: because in the description of the place where the strings should be, onely the furthest edge or selvedge of the curtaine is spoken of:

which sheweth that in the neerest or first selvedge of every curtaine should be the hookes: excepting the first curtaine, which because it was not joyned to any, needed not those hooks: as the last curtaine in the further side had no loops or strings. And concerning these words, *The strings shall be one right against another*; They are thus in the originall, *The taches shall receive or hold, (the women to her sister)* that is, *one to another*; Which must not be understood of the strings, or loops, that they should hold one another: but the same phrase is before used, *vers. 3.* of the curtaines, which should be joyned, *the woman to her sister*; one to another: the strings then did not hold one another, but they held together the curtaines, *Sic Iun. Piscator.*

QUEST. VIII. How these first curtaines were disposed in the Tabernacle, and how they hanged.

Vers. 6. They shall be one Tabernacle. 1. Not that they should be coupled together by loops and taches, and so be as one entire covering, as *Tostatus* with others expound: but they were so to be put together, as no space should be left betweene, that they might seeme all as one covering, *Iun.* 2. These curtaines being 28. cubits in length, covered the breadth of the Tabernacle from the South to the North, and being ten in all, and foure cubits broad a peece, which maketh in their breadth 40. cubits, they in their breadth covered the length of the Tabernacle from the East end to the West. 3. But because the whole length of the Tabernacle was but 30. cubits in all, as may appeare by the measure and number of the boords, which were twentie, every one being a cubit and halfe broad, *vers. 18.* which maketh 30. cubits: the overplus of ten cubits in the curtaines, which were 40. cubits in breadth from East to West, was thus disposed of: Neither did two cubits of these ten hang downe before at the entrance of the Tabernacle, as *Piscator* thinketh: for the first great curtaine consisting of five great curtaines, the breadth whereof was twentie cubits, served to cover the holy place; and where that curtaine ended, the most holy place began, *Iun.* for to what end else was that dividing of five curtaines from the other five? Neither yet were these ten cubits, that is, two curtaines and an halfe, cast all behind on the backside Westward of the most holy place which side as the rest were ten cubits high, as *Lyran. Cajetan.* for then the covering should have come lower at the end even to the ground, than it did on the sides, where it touched not the ground by a cubit, as shall even now be shewed. But it is like to make the falling of the covering alike in the end to the sides, that it came a cubit short of the ground, and so nine cubits hung over at the end, and the other cubit might goe over the first great curtaine where they met together. 4. And concerning the length of twentie eight cubits, which covered the Tabernacle in the breadth, not twelve of them covered the top and breadth of the Tabernacle, which *Iosephus* thinketh was twelve cubits broad, and *Piscator* consenteth with him: for then there should be but eight cubits hanging downe of a side, which was ten cubits high, as is gathered by the length of the boords, *vers. 16.* then two cubits on a side of the boords should be left uncovered, whereas one cubit more in length covered all the side of the Tabernacle, as followeth *vers. 13.* Therefore thus it was, of these twentie eight cubits, ten covered the top or rooffe, which was plaine according to the fashion of houses in those countries, *Beda:* and eighteen cubits hung downe on the sides, nine on the one side, and nine on the other: so that they came short of the ground by a cubit. *Sic Lyranus, Tostatus qu. 7. Cajetanus, Lippoman. 5. Thomas* here hath this singular conceit, concerning these curtaines, *Tegebant solum latera Tabernaculi,** that they covered onely the sides

of the Tabernacle, and not the top, and, *tegebantur interim tabula cortinis*, that the boords were covered within with those curtaines: whereas the text is contrarie directly in both these points: for the first it is said, that these curtaines made one Tabernacle, *v. 6.* but if the curtaines had made the sides onely and not the top, it could not be said to bee a Tabernacle, wanting a covering above. For the second point: the second curtaines of haire were to cover the Tabernacle, which

was made of the other curtaines, *vers.* 13. but they could not cover those first curtaines, unlesse they had hanged without: for there the haire-coverings hanged. *Arias Montanus* therefore upon better ground, placeth the Cherubim curtaines on the sides without, covering also the rooffe and top above. So also *Iosephus: Super^e obte|gebant, * & parietes à lateribus, & à tergo, They covered them above, and the walles on the sides, and on the backe-part.*

QUEST. IX. Of the difference and diversitie betweene the first curtaines and the second.

Vers. 8. *THE length of a curtaine shall bee 30. cubits, &c.* These second curtaines were far unlike unto the other: 1. In their number, these were eleven, the other but ten. 2. In the matter; the other were made of blew silke, purple, skarlet; these of goates haire, which yet was no vile cloth, but such as our chamblets are, *Montan. Oleaster.* These had but taches of brasse, the other of gold: and the strings of the other curtaines were of blew silke; here it is not expressed of what these strings should be made. But seeing the curtaines themselves were of haire, *Quid nisi capillacea^{••} eas credibilius accipimu[•], &c.* What are the strings more like to be made of than haire, *Augustin.* 3. In the length these were 30. cubits, the other but 28. 4. In the manner of placing them; the other were laid straight, these were folded and doubled the breadth of two cubits before and behind. 5. The first curtaines were coupled, five and five together; these are cupled five together, and the other six together, *Oleaster.*

QUEST. X. How the second curtaines were disposed, and of the doubling of the sixth curtaine.

Vers. 9. *THou shalt double the sixth curtaine, upon the forefront of the covering, &c.* 1. Whereas these curtaines being eleven in all, and each of them of foure cubits in breadth, made in all 44. cubits, which covered the Tabernacle in the length, which was but 30. cubits; *Beda* thinketh, that the other 14. cubits remaining, hung downe, seven cubits before, at the entrance Eastward, and foure cubits on the backside Westward: and so these curtaines in his opinion, did hang downe lower by two cubits at each end, than the other, which he thinketh hung over at the ends five cubits. But this is not like, because at the entrance before, there was a vaile hung, *vers.* 31. so that there was no use of the hanging of any curtaines there. 2. *Iunius* thinketh, that this halfe of the sixth curtaine being the first in the second order of curtaines, did serve to cover halfe of the last of the five curtaines. But that cannot bee, for two cubits of this sixth curtaine did hang beyond any part of the other curtaines, which were but 40. cubits broad, whereas these were 44. cubits. Neither is it like, that any of the first curtaines hung over, because there was a vaile there of the same stuffe, of blew silke, purple, and skarlet. 3. Some thinke, that by the fore|front, or forepart, here is understood the West end, because it was the more worthie place, the Arke being set there, and that this doubling was on the backside, *Lippoman.* But *vers.* 12. that end of the Tabernacle is called the backside, the same place could not be called, both the forefront and the backside in the same description. 4. Therefore the meaning is this, that whereas these second curtaines exceeded the other in their breadth, which covered the length of the Tabernacle foure cubits; two cubits of this sixth curtaine, should hang over before at the entrance, and be foulded or doubled, that it might serve as a pentice to de|fend the vaile, which did hang there: and the two other cubits, should hang downe likewise on the back|side, and be there folded, so that it should fall downe lower than the other curtaines, by a cubit doubled or folded. But this must not be understood, *de[•]odem sago numero,* of the same curtaine in number, but of the like quantitie in the overplus of another curtaine, *Lyan. Tostat. qu.* 9. For it must not be imagined, that the sixth curtaine should as it were be cut in two: and the one halfe thereof hang before, and the other behind: but that the curtaines should be so placed, as that they might overhang two cubits at each end, before and behind, *Rupert. Hugo de S. Victor. Cajetan.*

QUEST. XI. The great curtaine of the second sort, consisting of six single curtaines, what place of the Tabernacle it covered.

Vers. 9. *THE sixth curtaine.* 1. The sixth curtaine is said to be doubled, because *Pars ejus replicatur,* a part thereof is doubled. 2. And hereby it may bee gathered, which of these two great

curtaines, that which had six coupled together, or that which had five, covered the fore-part of the Tabernacle, which the hinder part; for here the one halfe of the sixth curtaine is doubled in the fore-front; so that the six curtaines covered the fore-part of the Tabernacle, and the other five the most holy place, and the back-part thereof. 3. And hereupon it followeth, that because these six curtaines contained in breadth 24. cubits, whereof two cubits hung downe before, so that 22. remained, and yet the first part of the Tabernacle, without the second vaile, was but 20. cubits long, that these six curtaines went two cubits beyond the division of the Tabernacle, which separated the holy, and most holy place: and consequently, that then these two great curtaines did not meet together, where the other two did of the first sort, which consisted of five curtaines a peece; but that they reached two cubits beyond the joyning together of those curtaines, toward the West, *Tostat. qu. 9.*

QUEST. XII. What was done with the cubit which was overplus on the two sides.

Vers. 13. That the cubit of the one side, and the cubit on the other side of that, which is left of the length of the curtaines, may remaine on either side of the Tabernacle to cover it, &c. 1. Some understand these cubits to be left, the one in the fore-part of the Tabernacle, the other on the back-part. But that cannot be, for these reasons: 1. Because the text speaketh of that which remained of the length of the

Page 501

curtaines: but it was the breadth of the curtaines, not the length, that covered the length of the Tabernacle, from the East end to the West: 2. This overplus was to cover the Tabernacle on both sides; but the East end of the Tabernacle was left open, there onely hanged a vaile: 3. These are said to be the sides of the Tabernacle, which were North and South, the other were the ends, not the sides, *Tostat. qu. 9.4.* And beside, here there is but a cubit remaining on each side: but in the two ends, before, and behind, there was halfe a curtaine over, which was two cubits, *vers. 13.*

2. *Piscator* thus apportioneth out these 30. cubits; 12. above in the rooffe, which was the widenesse of the Tabernacle, and 9. of each side. But if this were so, the sides being ten foot in height, then should not these curtaines reach downe to the ground by a cubit: whereas the Text saith, that they covered the Tabernacle on the sides, *vers. 13.* and it is not like, that the boords covered over with gold, were left naked.

3. The sounder opinion then is, that these second curtaines did hang downe to the ground; and so the length of 30. cubits was employed, ten cubits on each side, and ten cubits above, *Saga ad terram pertinēbant, &c. The curtaines came downe to the ground, Strabo.* So also *Lyranus* in the same words: **Cajetane* likewise. So also *Oleaster, Ad terram descendebat omnia operiens*; It went downe to the ground, covering all things. So *Iosephus* also saith, that the curtaines spread unto the ground, *Instar halams*, like the cove[r]ing of a bed.

QUEST. XIII. Of the two outward coverings, whether they went all over the Tabernacle.

Vers. 14. For the Tent, thou shalt make a covering of rammes skins. 1. So the Tabernacle had foure coverings: one for ornament, the first curtaines of divers colours; the other for necessitie, to keepe the fine curtaines from the weather, some lesse, and some more, *Prout quaeque viliora, ita tempestatibus viciniore, &c.* As the coverings were more base or course, so they were neerer to the weather: first the badgers skins, then the red rammes-skins, and after them the haire cloth; and the best and inmost, were the curtaines of blew and skarlet. And the Tabernacle being thus adorned with varietie of colours, *Non aliter micab, quā si quis coelum contueretur, &c.* It shewed, as if one should behold the heavens, *Iosephus ibidem.*

2. Some are of opinion, that these two outward coverings, did not cover the sides of the Tabernacle, but onely the top or roof, *Tectum tautum operiebant*; they onely covered the top, *Strabus, Cajetan. Lippom.*

3. But *Lyranus*, whom *Tostatus* followeth, thinks, that they covered the sides also, which otherwise should seeme not sufficiently defended from the weather: and seeing the length, and widenesse of these coverings of skins is not expressed, it seemeth they went all over the Tabernacle, both before, and behind, and above, and below downe to the ground.

4. But I rather subscribe unto *Iunius*, who thinketh, that the badgers skins onely covered the rooffe; not much unlike as an house is covered with tiles, *Pelarg.* And the lower parts were hung with the rams-skins. 1. For they falling downe right, might keepe off the weather well enough, which did beat upon the sides. 2. And this may be gathered out of the text, which saith, *They shall be covered with badgers-skins above, vers. 14.* that is, in the rooffe or top: and for the same reason, that the other two curtaines were sorted five and six together, for more convenient carriage, so it is like that these were divided, and went not over all the Tabernacle, for then they had beene too combersome to carrie. 3. The cause why the measure of these skins is not set downe, as of the other, was, for that they were made of skins, which were not all of one quantitie, some greater, and some lesse: and it being knowne how many cubits in length and breadth would suffice to cover the Tabernacle, in the description of the other curtaines, it was not necessarie to set it downe againe.

QUEST. XIV. Of the mysticall application of the coverings.

COncerning the mysticall application of these curtaines and coverings: 1. *Augustine* by the ten first curtaines, understandeth the ten Commandements: and by the eleven, the transgression of the law; because that number exceedeth ten by one. 2. *Beda* referreth the first curtaines of divers colours, to the divers sorts of the faithfull and elect, whereof the Church consisteth: by the length of them, * the patience and longanimitie of the Saints: by the breadth, he understandeth charitie: by the strings and loops the Commandements of God, as in remembrance thereof, they were charged to make fringes in their garments: by the number of fiftie, the great yeare of Jubile in the Kingdome of God, or the grace of the holy Spirit, which came downe upon the fiftieth day. The haire-covering, and rams skins, he taketh to signifie the Pastors and guides of the Church, by whom it is defended, and protected from heresie: by the red skins, the Martyrs; by the badgers-skins, he would have signified those, which have mortified the flesh with the lusts thereof. 3. *Gregorie* by the curtaines understandeth the faithfull: *Qui per fidem in cordibus coelestia secreta v•lant*; Which doe vaile by faith in their hearts the heavenly secrets, &c. * By the badgers skins the carnall, which are sometime preferred in the Church: By the inward curtaines, such as are given to contemplation, and shine in vertue. 4. *Rupertus* by the rams and badgers-skins, insinuateth the rich in the Church, *Qui Sanctis necessaria vitae s•bministrant*; * Which minister necessarie things for life unto the Saints. Thus diversly according to their severall conceits, the Fathers doe allegorize the exter|nall Tabernacle, with the parts thereof, with more curiositie, than profit or edifying.

4. But thus farre, these typicall rites and ordinances may be mystically applied, as we have Scripture to direct us. 1. The three parts of the Tabernacle doe signifie the outward court, the Church of the Jewes under the old Testament: the holy place, the militant Church in earth, the most holy, the triumphant Church in heaven, *Ferus.* As the Apostle sheweth, that of this familie, there is one part in heaven, another in earth, *Ephes. 3.13.* 2. The Tabernacle in generall, is a type of the Church of Christ: for as that was *habitation*

*ceremonial**, the ceremoniall habitation of God, so this is the spirituall, *Levit.* 26. 11. *2 Cor.* 6. 16. *Piscator.* 3. The foure coverings shew the most sure protection and defence of the Church by Christ, against all the assaults of Satan, as our blessed Saviour sheweth, that his Church is built upon a rocke, that the gates of hell shall not prevaile against it, *Matth.* 16. *Marbach.*

QUEST. XV. How thicke the boords of the Tabernacle were.

Vers. 15. *Also thou shalt make boords, &c.* 1. The length and breadth of these boords is expressed in the text: but so is not the thickeesse: 1. R. *Salomon* thinketh they were a cubit thicke. So also *Borrbaius*. But that cannot be, for then from one outside to another, it would be 12. cubits; it being ten cubits from one inside to another, (for it was within six boords broad, which made nine cubits; and the two corner boords, being halfe a cubit a peece, made the tenth cubit.) Then it would follow, that the first curtaines covered not the sides by two cubits. But it is shewed before, *quest.* 8. out of the 13. verse, that they reached downe to the ground within one cubit: and that the second coverings of haire did hang downe on the sides to the bottome, for they are said to cover the Tabernacle. But if the boords had beene a cubit thicke, and the Tabernacle from outside to outside were 12. cubits broad, and the two sides made 20. cubits, each side being ten cubits high; then the curtaines of 30. foot in length, could not reach to the ground, by a cubit on each side, *Tostat. qu.* 11.

2. Therefore *Iosephus* opinion is more probable, that the boords were foure fingers thicke, and no more: * though *Montanus* therein dissent from him, thinking that they were of a greater thickeesse, which yet he doth not certainly define. With *Iosephus* consent *Lyranus*, *Tostatus*, with others. And this may be a good conjecture thereof, because that is the usuall scantling for the thickeesse of planke boord. Seeing therefore the thickeesse is not specially mentioned, it is like that therein *Moses* is referred to the ordinarie use.

QUEST. XVI. Whether the tenous were in the sides, or in the bottome of the boords.

Vers. 17. *Two tenous shall be in one boord, set in order, as the feet of a ladder.* 1. The Latine Interpreter readeth, *In lateribus tabulæ dua incastratura erunt, &c.* *In the sides of the boord shall be two regals, or incisians, whereby they shall one be joyned to another:* so also the Chaldee, or, *one run into another*, *Septuag.* This reading *Tostatus* followeth, who thinketh that these regals served to shoot the boords together in the sides, that one might run within another. 2. *Oleaster* also urgeth the Hebrew phrase, because it is said, *The woman to her sister*, that is, one against another: He thinketh it more probable, *Quòd una ingrediabatur alteram, That one went into another.*

Contra. 1. If one boord should have beene shot within another, there would have beene at the least an inch abated in the breadth of every boord, in twentie boords; twentie inches, almost two foot, above one cubit: then the twentie boords, being a cubit and halfe broad, would not have made 29. cubits, the length of the Tabernacle, which was 30. cubits. 2. And whereas all the boords were to have these two incisians, one on the one side, and the other on the other; *Tostatus* is driven to confesse, that the two utmost boords of the North and South side, had but one incisian, because they were joyned but on the one side to other boords, *qu.* 11. 3. The Hebrew phrase inferreth no such thing: but as *Cajetane* better expoundeth, *Quia aequales erant in omnibus incisiones*, Because the incisians were all alike, the breadth, the depth, the spaces, it is said, *A woman to her sister.* 4. The word, *in lateribus**, in the sides, is not in the originall.

2. Therefore the word *jadoth*, which signifieth hands, is rather taken for the tenons, *In imo tabulae*, in the bottome of the boords: which some translate *denticulos*, teeth, *Vatab.* Some the hinges, Chaldee, *Iun.* which went into the sockets, or foot-stals of silver, as is described, *vers.* 19. *Two sockets under one boord, for his two tenons:* Which sheweth that these tenons were not in

the sides of the boords, but under them, because they went into the tenons, *Cajetan. Lippoman.* So also *Iosephus, Singulis tabulis inerant cardines bi•i immissi per duas bases*; * Every boord had two hinges, which went into the two sockets.

3. These tenons are said to be set in order, as the feet of a ladder: not because they were made slope, broad above, and narrow below, as *Cajetane*: but for that as ladder staves they were equally distant one from another, *Iun.*

4. There were not foure of them in every boord, as *Oleaster*, two on the sides, and two below: but two onely under the boords, to goe into the sockets or foot-stals.

QUEST. XVII. Why three sides onely were covered with boords.

Vers. 18. *TWentie boords on the South side.* 1. The word *temanah*, the South, signifieth on the right hand: so that the South side is counted at the right hand, and the North is counted the second side, v. 20. 2. *Augustine* here reading *columnas*, pillars, in stead of boords, moveth this doubt, why on the East side no pillars are described, * as in the three other: and resolveth, that either the curtaines must be there extended, *fine columnis*, without pillars: or some other thing is signified. But *Augustine* is deceived, because following the Septuagint, he readeth 〈 in non-Latin alphabet 〉, pillars, for boords: which, beside the inconvenience he falleth into, thinking that the curtaine on the East was stretched out from side to side without pillars, is contrarie to the text, v. 37. where five pillars are appointed to be made to stand in the doore of the Tabernacle. 3. The truth ••en is this, that three sides onely were compassed with boords, the West, South, and North: the East end had no boords, but there onely did hang a vaile upon five pillars, *Tostat. Montan.*

QUEST. XVIII. Of the sockets and foot-stalls their number, and whether they were fastened in the ground.

Vers. 19. *THou shalt make forti• sockets.* 1. The word *adne* in the plurall, *eden* in the singular, which signifieth a socket, base or foot-stall, is derived of *adon*, which signifieth a Lord or master; because as *adonai*, the Prince, is the stay of the Common-wealth; as a King is called in Greeke 〈 in non-Latin alphabet 〉, because

he is the stay and basis of the people: so these footstalls or sockets did beare up the whole frame, *Oleaster▪ Lippoman.* 2. The most are of opinion, that these sockets were sharpe at the nether end, and so were driven into the ground, *Lyran. Tostatus.* 3. But they were more like to be plaine and flat, *Montan▪* for otherwise, being made of silver, they might have beene worne by often putting into the ground, *Simler.* And that they might have beene set upon any floore, *Super marmoreum stratum*, though it were paved with marble, as occasion might serve, *Cajetan.* 4. These sockets were in number 96. two to every boord, which were in all 48. twentie on each side, and on the end eight, *Montan.* 5. *Beda* doth inferre out of *Iosephus*, that these footstalls were foure fingers thicke, answerable to the thickness of the boords, which were so farre lifted from the ground.

QUEST. XIX. Of the two corner boords, what breadth they were of.

Vers. 23. *ALso two boords shalt thou make in the corners, &c.* 1. *Cajetan* thinketh that these two corner boords were of the same breadth which the rest were; because it is said, that every boord should be a cubit and halfe broad, and so hee thinketh that the Tabernacle was twelve foot wide within. *Borrhaius* also thinketh that all the boords were of the same breadth, and that these eight boords made twelve cubits, whereof two cubits covered the side walles, which they met with in

the corners, which were a cubit thicke. But this is not like, as is before shewed, *qu.* 15. that the boords were a cubit, that is, two great hand breadths thicke, 24. fingers: for they had beene then too combersome to carrie, neither could the hangings have covered the sides to the ground.


2. Some thinke that these two corner boords were but halfe a cubit broad at each end, so making up with the six boords, ten cubits, *Lippoman. Tostatus,* and *Iosephus* saith, that a boord was cut to halfe a cubit in the midst. But the boords were a cubit and halfe broad: one being then cut in the midst, would make an halfe cubit, and a quarter of a cubit, that is, six fingers. And beside, if they were but an halfe cubit broad, there should bee no over measure to meet with the sides, which were foure fingers thicke.

3. *Oleaster* thinketh that these two corner boords were a cubit broad a peece; whereof one cubit made up the breadth, the other cubit halfe in one corner, and halfe in another covered the sides. But it is not like that these boords were of a divers scantling from the rest, they were all of one breadth, a cubit and an halfe.

4. *Lyranus* will have these two boords, halfe a cubit and foure fingers broad: which measure of foure fingers was to cover the ends of the sides. But by this meanes a new scantling of the boords must bee brought in, which is not to be admitted.

5. Therefore it is most likely that these boords were made of one, cut into two, as *Iosephus* coniectureth; and every halfe should be in breadth a cubit and six fingers, which served to fill up the corners: for the overplus of two fingers would not make such oddes: or else every one of these two boords cut into two, were put together, and the one served as it were to line the other, for the strengthening of the corners; as *Cajetane* thinketh, that there were *frusta adjuncta tabulis angularibus*, certaine peeces joyned to the two corner boords: and therefore they are said in the 24. verse to be as twinnes, *Oleaster*. And this may seeme the more probable, because they are said to be eight boords: but one boord cut in two for the two corners, was not two boords, but two halfe boords. And that the corner boords were thus doubled, it may seeme the more probable, by the like in the pillars that compassed the court, which stood double in the corners together, as is shewed in the 15. question of the next Chapter: for there being twentie pillars on a side, and ten a peece in the ends, and each of them supposed to be of equall distance, five cubits one from one another, there will not be found to be so many, unlesse we allow two to every corner: *Caljetan*. These corner-boords, though but halfe in breadth to the other, had each their two sockets as the rest, for the strengthening of the corners: for these eight boords had their sixteen sockets: and one of them by all likelihood was pitched in every corner.

QUEST. XX. How the corner-boords were joyned as twinnes.

Vers. 24. *AND they shall be joyned beneath as twinnes and above, &c.* 1. This is not to be understood of all the boords, that they were fastned below by their bases, and above with rings, *Lyran. Tostat.* for the words following, *Thus shall it be for them two*, shew that the two corner-boords are onely spoken of. 2. *Iunius* thinketh they were called *gemelliparae, twinnes*, because both the sides of the boords in the corner which went the length and breadth of the house, were joyned together in the corner, and so they sent out of each side, as it were twinnes. But this should seeme to be superfluous, seeing it is said before, *vers.* 21. that these boords should be in the corners: which sheweth as much in effect, that the two sides meeting together in the corner, should come out as twinnes: and againe it is said that these boords should be as twinnes: but now these of themselves were not twinnes, but joyned with the other side corner-boords. 3. *Cajetane* thinketh, that they had onely *frusta assuta*, certaine peeces joyned to, below and above, where the boords were closed together as twinnes. 4. *Oleaster* therefore among other, giveth this as the most probable sense, that they should be as twinnes, that is, *rotae duplicatae*, all double, *ut anguli es/sent crassio* •  & *abstrusiores*, that the corners might be thicker and closer from

looking in. So *Vatablustranslates*, *Gemini erunt inferni*; They shall be double below, and double above, that is, thorowout.

QUEST. XXI. Of the order and number of the bars.

Vers. 26. *THou shalt make five bars of shittim wood.* 1. Some thinke that these five bars were all in one row, one following in the end of another. But this cannot be: 1. For one order or ranke of bars had not beene sufficient to keepe the boords together in every part above and below, they being ten cubits high. 2. The five bars one running into another along the sides, which were twentie

Page 504

cubits long, must be of the length of foure cubits: but the breadth being but ten could not receive so many barres being put one to another; and yet all these barres must be supposed to be of the same length and measure, because no difference is made, *Tostat. quaest. 12.* 2. Rab. *Salomon* thinketh, that there were five barres on a side in three ranks, two above, and two below, one joyning at the end of another, and the middle barre went thorow from one end to another: and of this opinion seemeth *Lyranus* to be, *Simle/rus*, *Borrhai*••. But there can be no reason yeelded, why there should be but one barre in one ranke, and two in another: neither is it like that any one barre was twentie cubits long; for then it had beene subject to breake in sunder, and it had beene unfit for the length to be reared and transported. 3. *Marbachius* thinketh there were fifteene barres, five in a side in as many ranks. But it is not like that any the bars were so long to reach from one end to another. 4. Therefore *Tostatus* opinion is more probable, who saith, that these *quinque vect•s*, were *quinque v•ctium ordines*, five ranks of bars. So also *Montanus*; and *Iosephus* saith that these bars were five cubits long a peece: so that there were no fewer than foure bars in a ranke in the sides of twentie cubits long, which (there being five ranks) come to twentie bars on one side, and twentie of another; and in the end which was ten cubits, having but two bars in a ranke, there must bee ten in all: so the whole number of bars in the end and sides was fiftie.

QUEST. XXII. Whether the middle bar went thorow the boords within.

Vers. 28. *AND the middle barre shall be in the midst of the boords, &c.* 1. The Latine translatio• un|derstandeth this of all the bars, *Qui mittentur per media• tabulas*; They shall goe thorow the middle of the boords. So *Cajetane* understandeth, that *quilibet vectis iret medius, &c.* every barre should goe in the midst, that is, thorow the breadth of the boords. But the text is against this sense, which speaketh but of one middle barre. 2. *Lyranus*, and *Montanus*, *Borrhaius*, *Simlerus*, *Marbach*, *Pelargus* are all of opinion, that the middle barre went thorow the midst of the boords within, being hid in the boords. But this is not like: 1. Because all these barres were to goe thorow the rings: but this middle barre needed no rings, if it pierced the boords running thorow them. 2. Neither was there any use of laying the barres over with gold, if they were hid. 3. Beside it would have beene a great weakening to the boords to be bored thorow, *chap. 13. Tostatus.* 4. And the boords must be supposed to have beene of a very great thicknesse, whereas they were all drawne with eight oxen, and carried in foure chariots, *Numb. 3.6.* and 7. *Iun. 3.* The usuall reading is, *The middle barre shall goe thorow the midst of the boords*: as if they had gone thorow some other way than the other. But the true reading is, *The middle barre shall be in midst of the boords, going thorow, &c.* so that the place is onely described, when this middle barre shall be set just in the midst. 4. Wherefore this barre is said to be in the midst, not in respect of the thicknesse of the boords, but of their length: the foure other ranks of bars should bee two above, and two below, and this third in the midst of the length of the boords, *Tostat. qu. 13. Iun. 5.* *Osiander* thin|keth that this middle barre was the sixth, and that there were five beside. But the

text speaketh but of five in all, *vers.* 26. 6. *Cajetane* thinketh that these bars went on the inward side of the boords, because they were laid over with gold. But *Lyranus* and *Montanus* thinke more probably, that they were on the out|side; and the plaine side of the boords which was the fairer to be within. So also *Iunius*. And though they were without, yet they were to be laid over with gold, as the boords were on both sides: and so the first five curtaines, though they hung over on the outside, were of the same worke which that part was, which covered the top, and was seene within.

QUEST. XXIII. Of the mysticall sense of the boords with their sockets and bars.

CONcerning the mysticall application of the boords, with their sockets and bars, I will omit the culrious allegories of the Fathers. 1. *Prosper* by the boords understandeth the Apostles, which were as pillars of the Church. 2. *Rupertus* by the boords would have signified the Pastors of the Church: by the bars, *Divitum & potemium subsidia*, the helps and supplies of the rich and mightie, whereby the other are upheld and maintained. 3. *Beda* by the boords deciphereth the Apostles: the bases or sockets are, *Libri legis & Prophetarum*, the books of the Law and the Prophets, *Vectes quinque sunt libri Mosaicae legis, are the five books of Moses law, &c.* 4. *Gregorie, Quid per tabulas nisi Apostoli extensa •• mundum praedicatio|ne dilatati? *What is understood by the boords but the Apostles, which were spread abroad by their preaching thorow the world?* 5. But these things may thus better be applied: The boords which as pillars stand up, are understood to be the faithfull and beleevers, which are as pillars in the Temple of God, *Apocal.* 3.12. The bars are the Pastors and Ministers, given for the edifying of the Church, by whom the whole bodie is coupled together, *Ephes.* 4.12. Christ hee is the foundation, upon whom all the building resteth: as the Apostle saith, *Other foundation can no man lay than that which is laid, which is Iesus Christ, 1 Cor.* 3.10. *Marbach. Pelarg.*

QUEST. XXIV. Of the vaile which hanged before the most holy place.

Vers. 31. *THou shalt make a vaile of blew silke, &c.* 1. Though the quantitie of this vaile be not expres|sed either for length or breadth, as in the other curtaines; yet it may be easily conjectured, that it hung all the breadth of the Tabernacle, which was ten cubits, and the height of ten cubits; because it was to separate the most holy place, and to keepe it secret, *Simler.* 2. The pillars were here but foure, but in the doore of the Tabernacle there were five, because that being in the entrance, was to be opened in more places than one, but this was seldome to be opened, *Simler.* 3. These pillars had sockets of silver, not sharpe at the one end to goe into the ground, as *Lyranus* thinketh, but they were plaine, to be set up|on the ground, as the sockets of the boords were: their heads, what they should bee made of, is not ex|pressed: and therefore *Cajetane* thinketh they were of wood, as the bodie of the pillars were, but over|laid with gold, as the bodie or shanke of the pillars was: and so it is said in direct words, *chap.* 36.38.

He overlaid their Chapters. 4. The next word *vavim*, some translate *heads*: Latine, Chaldee, some the chapters, and little knops in the head tops: Septuag. 〈 in non-Latin alphabet 〉, *capit•ll•*, the chapter: or *uncinos*, the knops above, *Vatab.* *Oleaster* thinketh that in this place it is taken for the hookes, but in the next, *ver.* 16. for the heads. But it is evident, *Chap.* 38.28. where both these words are used, *vavim*, and *rashehe••*, *their chap|ters*, that the first word signifieth *hookes*, made like to the letter 〈 in non-Latin alphabet 〉, *va••* with turning heads, *Lippom.* So also *Iunius* readeth, *uncos*, *hookes*, which were set in the pillar-heads, to hold up the cords upon the which the vaile did ride.

QUEST. XXV. What taches or hookes the vaile hang'd under.

Vers. 33. *Thou shalt hang the vaile under the taches.* 1. *Iunius* readeth, In stead or In place of those taches: for the word *tacheth* signifieth both *under*; and *in stead*: and his meaning is, that the vaile hung up in that place, where the second of the neerer great curtaine, mentioned v. 3. began, which had no taches: for the last of the first five had no loops, and the first of the second five had no taches, and so the most holy place should begin, where the length of the holy place ended. But this seemeth too curious: neither is it like that the second great curtaine began there, but lapped over the end of the other: for otherwise the five curtaines containing twenty cubits in breadth, would have covered the most holy place, being ten cubits wide, and the backe side being other ten in height, downe to the ground, whereas it came short a cubit on each side, as is evident vers. 13. and so there should not have beene observed an uniformity in the hanging of the curtaines.

2. *Tostatus* thinketh, that this covering curtaine had rings or hookes, and that this vaile did hang by those rings, *quest.* 6. But that had beene superfluous, seeing these pillars had hookes made of purpose for that end.

3. Some take these to be the same with the hookes mentioned in the former verse: *Genevens.* and thinke that they were in the top of the chapters or heads of the pillars, and upon those hookes might some pearches or rods be, whereon the vaile hanged. But seeing the word here used is *karso*, which before vers. 6. is interpreted taches, and the other word is *vavim*, two divers things are signified: neither were these taches upon the top of the pillars, for then it had beene superfluously added: *Thou shalt hang the vaile under the taches, non enim pendere poterat, nisi sub unci*; for it could not hang otherwise than under these taches, *Cajetane*: especially seeing it is said before▪ *Thou shalt hang it upon the foure pillars*: therefore hereby it is insinuated, *quod cini sui erant inter columnam & cap tellum*; that these taches were set betweene the pillar and the chapter, *Cajetane*.

4. Therefore the meaning is, that this vaile should hang by taches, as the other curtaines did. *Cajetane* thinketh there were certaine golden chaines upon the which the vaile did hang, *medantibus uncinis aureis*, by these golden taches comming betweene, *Lippoman* thinketh better, *Inerebatur velum unibus sustentandum per aureos circulos*; The vaile was held up by cords going thorow golden rings, whereby it might more easily be drawne to and fro. So *Iosephus*▪ *Anulis à sunculo pendens*; * It hung by rings upon a cord, &c. which cord or line went thorow the hooke▪ which were fastned to the pillars, spoken of in the former verse: and upon this cord did hang the vaile by rings or taches.

QUEST. XXVI. In what part of the Tabernacle the vaile was hang up, and why.

Vers. 33. *Thou shalt hang the vaile upon the taches, &c.* 1. Though the place be not expressed where this vaile did hang; yet it may easily be gathered, that whereas the whole Tabernacle was thirtie cubits long, the most holy place tooke up the third part, ten cubits thereof: for where the first five curtaines joyned in one ended, which were in breadth twenty cubits, there the most holy place begun, *Iunius*: and to that end it seemeth the curtaines were divided into two parts, five being put together, and five together. *Beda* and *Cajetane* doe gather as much by the proportion of *Salomons* Temple, which was 60. cubits long, whereof the third part, twenty cubits, was for the most holy place: and so it is like that *Moses*, from whom *Salomon* tooke his proportion, allowed for the place of the Arke the third part of the length of the Tabernacle, which was ten cubits. 2. Hence also it is evident▪ that the most holy place was just foure square, ten cubits long, ten cubits broad, and ten cubits high: 1. Because *Salomon* observed the same proportion in the Temple: the place of the Oracle was twenty cubits broad, twenty cubits long, and twenty cubits high, 1 *King.* 6.20. 2. This most holy place was a figure of the celestiaall Jerusalem, which was foure square: the length, breadth and heighth were equall, *Revel.* 21.16. 3.

And this vaile was hung up to separate the most holy place from the rest of the Tabernacle, for these reasons: 1. That the Arke might have a peculiar place, for greater reverence, from whence the Lord spake unto *Moses*. 2. That the Lord might hereby magnifie his people, when it should be knowne to other nations, that God had his habitation among them. 3. That the people might have the greater confidence in God, whom they had in a manner visibly present, *Tostat. qu.* 14.

QUEST. XXVII. Why the table was set on the North, the candlesticke on the South.

Vers. 3. *THou shalt set the Table without the vaile, and the candlesticke over against the table on the South|side, &c.* 1. *Tostat. quaest.* 16. giveth this reason, why the candlesticke was set on the South|side, the table on the North: *Quia lux corporum coelestium venit nobis ab austro*; Because the light of the celestiaall bodies commeth from the South. *Lyranus* also hath the like conceit, *Quia motus planeta[rum]*. &c. because the motion of the planets, which is from East to West in our hemisphere, declineth from the equinoctiall toward the South: and the table with the bread is set on the North, because in the North part of the world, is the plenty of corne, and other fruits. But the Apostle sheweth, *Hebr.* 8.5. that these things *served unto the paterne and shadow of heavenly things*: therefore they were not appointed to shadow forth these worldly and terrene things. 2. Rather that allusion of *Beda* is to be received, who

Page 506

saith, that both these were placed without the vaile, *Quia in hac solummodo vita, vel scripturis sanctis, vel caeteris redemptionis sacramentis opus habemus, &c.* Because only in this life wee have need of the Scripture, and the Sacraments of our redemption: in the next life, which is signified by the most holy place, we shall have use of none of these things. And he further giveth this reason of the situation of them: *Latus meridianum antiquam Dei plebem significat, quae prior lucem divinae cognitionis accepit, &c.* The Southside signifieth the ancient people of God, which first received the light of divine knowledge, and therefore the candlesticke is placed on that side: the North part signifieth the Church called from the Gentiles, which last received the light of truth: to this purpose *Beda*. 3. But the Apostle, who making mention of the candlesticke and table, speaketh nothing of their situation or placing, *Hebr.* 9.2. stayeth our curiosity, that we should not seeke to draw every particular circumstance of the Tabernacle to a figurative sense.

QUEST. XXVIII. Wherein the first vaile and the second differed.

Vers. 36. *THou shalt make an hanging for the doore of the Tabernacle, of blew silke, &c. and fine twined linen wrought with the needle.* 1. *Cajetan* enoteth foure differences betweene this vaile, and the other described before, *vers.* 32. 1. That hung upon foure pillars, this upon five: 2. That had silver sockets, this of brasse: 3. That was of embroidered worke, this wrought with the needle: 4. That was set forth with Cherubim worke, this was not. 2. *Iosephus* thinketh that this vaile was, *magnitudine, colore, textura priori par*, like unto the former in largenesse, colour, and workmanship. 3. The Latine Interpreter also in both places readeth, *opere plumari, &c.* they should be of embroidered worke, making no difference at all betweene the worke of the one and of the other. 4. But I subscribe rather to *Montanus* opinion, that the other vaile was wrought with Cherubs, this was not, but with other pictures of flowen, branches and such like: and in them both there was needle worke, and the same manner of art and workmanship. The first phrase, *maghaseh cosheb*, is referred to the skill of the workman; it must bee wrought curiously, artificially, *Oleaster, Iunius*. The second phrase, *maghaseh rocem*, with embroidered worke, or of divers colours, is referred to the worke it selfe, which was nothing else but cloth embroidered with divers colours, which the Italians call *rechamar*; after the Hebrew word; the Spaniards *brosaar*: so is it taken, *Iud.* 5.30. *tzebaghim ricmah*, embroidered with colours: which kinde of

working, because it was first found in *Phrygia*, was called *opus Phrygionicum*, Phrygian or embroidered worke, as *Montanus* and *Iunius* translate, such as they made their flags and streamers of, which they hung upon the masts of the ships, *Ezech. 27.7. è bysso, berimach*, of silke or fine linen so embroidered, brought out of Egypt, *Oleaster*. It is not like they used needle worke about their sailes. So then neither was this vaile altogether divers, both in the fashion of the worke, and the manner of workmanship, as *Cajetane*, not altogether the same, as *Iosephus*. But there was this difference, that the one was wrought with Cherubims, the other without; as by this it may be conjectured, that although they were both made of the same matter, yet not after the same manner of curious worke, because the pillars of this vaile had sockets of brasse, the pillars of the other of silver, and so in the rest, it is like that this vaile was not altogether so costly wrought as the former.

QUEST. XXIX. Why the first vaile had no Cherubims as the other.

The reasons also, why the first vaile differed from the second, both in manner of worke without Cherubims, and in number of pillars, were these: 1. Because this outward vaile was open to the view and sight of the people: therefore God thought it not fit, it should be made with the picture of Cherubims, lest it might have beene an occasion unto that weake and inconstant people of idolatry: within, whither the Priests only came, were the pictures of the Cherubims to be seene in the curtaines and vaile, because they were not so apt to be entised by the view of them, as the people. But the Cherubims which were made of gold, and not only expressed in colours, were kept in the most holy place, even from the sight of the Priests also, the high Priest only excepted: because they had the most lively representation and image of Angels in humane shape, and were so much the more dangerous, *Tostat. quaest. 1.2.* This outward vaile had five pillars, whereas the other had but foure; not because it was wider than the other, for the Tabernacle was but of one breadth, ten cubits from side to side; but by reason, that the outward vaile lay open to the winde and weather, it had the more pillars to strengthen it, *Tostat.* As also because they might enter in more than in one place, the pillars were encreased, whereas the other vaile was not often opened, but once in the yeere for the high Priest to enter, to make attonement for the people, *Siml. 3. Beda* also thinketh, that beside these five pillars, there was a great barre or beame, that went from side to side in the doore of the Tabernacle. But no such thing is expressed in the text.

QUEST. XXX. What vaile of the Temple it was which was rent in the passion of our blessed Saviour.

Now, it is also a question, seeing here mention is made of two vailles, one which hanged before the holy place, the other before the most holy: whether of these two vailles was rent in sunder, in the passion of our blessed Saviour. 1. *Thomas* thinketh, that *exterius velum scissum fuit*, it was the outward vaile of the Temple which was rent: and his reason is this, because the outward vaile did signifie the hiding of those mysteries which belonged unto the Church, which were revealed by Christ: the other signified *velationem mysteriorum coelestium, quae nobis revelabuntur*, the vailing of the celestiall mysteries, which shall be revealed in the next life; and these remaine vailed still. But this reason grounded upon his owne conceit and collection, is of no great force. 2. *Tostatus* opinion herein is better, that this vaile, *Quod ponitur ante sancta sanctorum*, which was put before the most holy place, was that which is called, *Matth. 27.* the vaile of the Temple, and was rent in sunder: and hereby (saith he) was signified that those things, *quae erant in veteri lege occultata*, which were hid in the old Law, are by Christs

death revealed, *quaest. 14.* And that it was the second, not the first vaile, it thus appeareth: because in *Solomons* Temple there was but one vaile made, which was drawn before the most holy place, whereof mention is made, *2 Chron. 3.* and so *Iosephus* witnesseth, *lib. 8. cap. 2.* To

this purpose *Ribera*.^{*} And the Syrian Interpreter in that place of *Matth.* 27.51. calleth the vaile, *facies portae*, the face of the gate: *Quia ingredientibus frontis instur in oculos incurreret*; because it confronted those which came in by the gate, and looked them as it were full in the face, *Iun. ibid.* So also reverend *Beza* upon the same place, *Aulaeum intelligit, quo dividebantur sancta sanctorum à sancto*; *Hee understandeth the curtaine, or vaile, whereby the most holy place was divided from the holy place.* And the Apostle otherwise interpreteth the second vaile, than *Thomas* doth: applying it to the opening of the way to the holiest of all, that is, to the kingdome of heaven, *Which was not opened, while the first Tabernacle was standing.* This vaile was then rent by Christ,^{*} in that by him the way is opened unto everlasting life.

QUEST. XXXI. Of the mysticall sense of these vailles.

The mysticall application followeth of these vailles: 1. By the inward vaile is set forth unto us the glorious heavens, whereunto Christ is entered to appeare in the sight of God for us, as the Apostle ex|poundeth, *Hebr.* 9.24. As the Priest entred once in the yeare into the most holy place: The same sense followeth *Beda* and *Rupertus*. So that these two parts of the Sanctuary, have a signification of the Church triumphant in heaven, and of the militant Church in earth, which is nourished by the word of God, and the Sacraments, in the hope of everlasting life, as in the outward part of the Tabernacle was set the candlestick on the one side, and the table with the shew-bread on the other.

2. *Augustine* saith, the former vaile and Tabernacle was, *Figura veteris Testamenti*,^{*} a figure of the old Testament: and the second vaile with the most holy place, was a figure of the new Testament; whereby is signified, that Christ hath removed the vaile, which shadowed the most holy place, and opened by his blood the way unto everlasting life, which could not be opened by the sacrifices of the Law, as the Apostle sheweth, *Hebr.* 9.8.

3. The Apostle also by the vaile understandeth the flesh of Christ, which veiled and shadowed his Divinity: by the which vaile he hath made a new and living way, so that by his blood we may be bold to enter into the holy place, *Heb.* 10.19, 20.

4. By the vaile may be understood that separation, which was betweene the Church of the Jewes and the Gentiles; which division and wall of partition is now removed by Christ, who hath made of both one, *Ephes.* 2.14. *Marbach.* *Pelarg.*

4. Places of Doctrine.

1. *Doct.* The Church is knowne by the Word and Sacraments.

Vers. 35. *Thou shalt set the table without the vaile.* *Beda* by the table of shew-bread, understandeth the table of Christ, and the Sacraments of the Church; by the candlestick, the light of Gods word: by the which two, the Church of God militant in earth, is discerned and knowne. So also *Simler.* by the same would have understood, *mensam Domini, & lucem verbi Dei*, the table of the Lord, and the light of Gods word. And as the table was never empty, but alwayes had bread: so saith the prodigall child, In my fathers house is bread enough, *Luk.* 15. there is the spirituall food of our soules to be had.

2. *Doct.* That none intrude themselves into the office of teaching without calling.

Vers. 36. *And thou shalt make an hanging for the doore of the Tabernacle, &c.* This vaile was to keepe off the people from entering into the holy place, whither the Priests had accesse for their daily service and ministry: which sheweth, that none should take upon them that Priestly function, but such as are thereunto called and appointed: *Ne quis se temerè ingerat ad docendum*; that no man should rashly thrust himselfe into the office of teaching, *Osiander.* As the Apostle saith, *No man taketh this honour to himselfe, but he that is called of God, as Aaron, Hebr.* 5.4.

5. Places of confutation.

1. *Confut.* Against the Iewes.

Vers. 33. *THou shalt hang the vaile, &c.* Chrysostome urgeth this place against the Jewes, *Sicut gloria domus est, ubi velum pendet, &c.* As it was the glory of the house, where the vaile hanged,* and while it hanged; so the renting of the vaile of the Temple in two, *ignominia templi est*, is the ignominy and shame of the Temple, and sheweth that the Spirit of God is departed from them, &c. Like as while the Tabernacle stood, and the vaile was whole and sound, it shewed that they had the presence of God, and he had not yet forsaken his habitation among them: So the parting and dividing of the vaile testified, that the Lord had dissolved their state, and would no more dwell among them, as our blessed Saviour foretold them, *Behold your house is left unto you desolate, Luk. 13.35.*

2. *Confut.* Against the superstitious usage of the Romanists in the division of their Churches.

BY this hanging up of the two vailes, which made two parts of the Sanctuary, and the outward court made the third, whither the people only were admitted, *Bellarmino* would warrant the distinction observed in their Churches or Temples, dividing it into the porch or entrence, the body of the Church and the queere, which they say resembleth the holy place, to the which none were suffered to enter of the lay people, but onely their clerkes and queere-men. And to this purpose they used in time of Lent

to draw a curtaine in the midst of the chancell, to represent this vaile, which was spred before the most holy place,* *B. Babington.*

Contra. 1. To follow the paterne of *Moses* Tabernacle, or *Salomons* Temple, for comelinesse and de|cencie, and due proportion of building in Churches, is not unlawfull for Christians, but it is a thing in|different: any thing for comelinesse sake may be imitated, and borrowed from the example of former times. 2. But two wayes the Romanists offend in this imitation: both because they make a superstitious distinction of places, thinking the queere or chancell to be a place of greater holinesse: and in making a difference of the people, as though some were more holy than others, and not fit to enter into the holy place,* whereas Christ hath made all his servants, *an holy Priesthood* toward God, though for order sake, and better edifying of the Church, there ought to be a distinction betweene the Pastor, and people. As also in placing the people a great way off, that they only see and gaze, but heare little, they hinder their edifying and instruction:* contrary to the Apostles rule, *Let all things be done unto edifying.*

6 Morall observations.

1. *Observ.* God requireth diligent and cheerfull service.

Vers. 1. *IN them thou shalt make Cherubims, &c.* God seemeth to be delighted with these similitudes of Cherubims, which were winged to shew their speed and agility: to shew that he is delighted in those, *qui summa diligentia verbum ejus faciunt*, which are diligent in performing his word, *Oleaster.* As the Prophet *David* saith, *I will run the way of thy Commandements, when thou shalt enlarge my heart, Psalm. 119.32.*

2. *Observ.* That we should be inwardly adorned, and not make a faire shew outwardly.

Vers. 37. *THou shalt cast five sockets of brasse for them.* Men use to set the fairest shew outward; so doth not God: without are sockets of brasse, but within sockets of silver; to teach us, that Christians should not make a faire shew outwardly, but seeke to adorne the inward man, *Oleaster.* As it is in the Psalme 45.13. *The Kings daughter is all glorious within.* So S. *Peterteacheth* women, that their apparelling *should not be outward,* * *with broidered haire, and gold put about, but that the hid man of the hear• be uncorrupt, &c.*

3. *Observ.* God revealeth himselfe more and more to his children.

FURther, whereas one comming into the Tabernacle, at the first entrance saw brasse, but going in fur|ther, the light of the golden candlesticke directing him, he saw nothing but gold: So the more one looketh into Gods secrets, being illuminated by the Spirit, he shall finde every thing still more glorious, and heavenly, *Borrh.* As *Iob* at the first had heard of God but by the eare; but having had comfortable ex|perience of his mercie in his affliction, * then he saw him with the eye.

CHAP. XXVII.

1. The Method and Argument.

Hitherto, *chap.* 25, 26. such things have beene described, as belonged unto the Taber|nacle, with a description of the Tabernacle it selfe. Now in this Chapter such things are set forth as were without the Tabernacle, with a particular precept concerning the preparing of oile for the lampes. So that this Chapter hath two parts, an explication of the instruments belonging to Gods service without the Tabernacle, to v. 10. and of the service required concerning the oile of the lampes.

In the first, there is expressed, how the Altar of burnt offering should be made, to *vers.* 9. then a description of the place where it should stand, in the outward court, to *vers.* 20.

1. Concerning the Altar, these things are declared in particular: 1. The Altar it selfe is described, the bignesse of it, *vers.* 1. the parts thereof, the hornes in the corners; the matter, of Shittim wood within, and of brasse without, *vers.* 2. 2. The instruments that belong unto it, *vers.* 3. 3. The fashion of the Al|tar, it must be made with a grate in the midst, *vers.* 4, 5. with barres and rings, *vers.* 6, 7. and hollow, *vers.* 8.

2. The court is described in particular, how each side shall be, South, North, East, West; what length and breadth; what curtaines and pillars, to *vers.* 16. Then the gate is set forth how it shall be made, *vers.* 16. Then is it described in grosse, how the pillars of the whole court shall be made, *vers.* 17. and what shall be the length and breadth of the whole, *vers.* 18. and of what matter all the vessels and pins shall be made, *vers.* 19.

In the second part is shewed, concerning the oile, by whom it shall be prepared, and to what end, *vers.* 20. and how it shall be used by the Priests, *vers.* 21.

2. The divers readings.

Vers. 3. Of the divers reading of this verse, and of the divers names of the instruments, see *quest.* 6. fol|lowing.

*Vers. 4. *According, or by the grate, thou shalt make foure rings upon the foure corners thereof:* that is, of

the Altar. I. or, *at the grate*. V. that is, about the same place of the Altar where the grate is: better than, *thou shalt make to the grate*. S. or, *upon the grate*. A.P.B.G. for the grate was within, and the rings were set without in the Altar: the preposition *ghal*, may be as well translated, *secundum*, by or neere, as above or upon.

Vers. 8. *Thou shalt make the Altar hollow of boords*. I.B.V.C. or, *a boorded hollow*. S. better than, **hollow betweene the boords*. G.P. for he spake of no boords before: or, *Thou shalt make it, not sieled, but hollow*. L. for here the word which signifieth boords, is omitted.

Vers. 9. *Hangings full of eyes, or holes*. I.A. like unto a sling or casting-net, *Oleaster*: *** for so *kalagh* signifieth to carve or grave with incisions and indenting, 1 *King*. 6.29. the rest reade curtaines or hangings simply without any other addition.

3. The questions discussed.

QUEST. I. Why the Lord commanded an Altar to be made, and of the bignesse thereof.

Vers. 1. *Thou shalt make thee an Altar*. 1. Seeing the chiefe part of Gods externall worship then consisted in sacrifices, it is necessary that an Altar should be made, whereupon their sacrifices should be offered; and the same but one, and in one place, lest it might have given them occasion to thinke, *pluribus diis sacrificari*, that they sacrificed to many gods, *Tostat. quaest.* 3. 2. This Altar was but three cubits high, of an indifferent heighth, that the Priests might with a little helpe stand up, and conveniently minister at the Altar, *Tostat.* But the heighth of three cubits was more than any man could reach unto to minister, as *Augustine* thinketh, seeing foure cubits is just a mans height, *Iunius*: and therefore it is like, that although there were no steps made to the Altar, yet there might be some slope going up, *** that the Priest might ascend as it were by degrees: for how else could they afterward have ministred upon *Salomons* Altar, which was ten cubits high? 2 *Chron.* 4.1. *Iun. in cap.* 20.26. 3. It is called foure square, not in respect of the whole Altar, for it was not so high as it was broad and long: but it is so called in regard of the length and breadth, as is shewed above, which was foure-square, every way five cubits. 4. There were two Altars, this of the burnt offerings, of brasse, and the golden Altar of incense, *chap.* 30.1. *Tostat.*

QUEST. II. How fire was made upon the Altar, framed of wood.

OF Shittim wood. Here *Augustine* moveth a doubt, how this Altar could be made of wood, *** seeing that the sacrifices were burnt upon it, and the fire never went out. 1. Some answer, that *praservatum fuit eo miraculo quo & locus sacrificiorum à muscis*; that both the wood and brasse that covered it were preserved, that they consumed not with the fire, as the place of the sacrifices was preserved from flies, *Lip/poman*. So also *Oleaster*. But we need not run unto miracles, where other probable reasons may be yeelded. 2. *Beda* answereth out of *Hierome*, that *Altaris ligna, quae de lignis paradisi sunt, non cremantur igne vicino*; That the wood of the Altar, which are of the wood of Paradise, were not burned by the fire, which was neere it, &c. And *Beda* himselfe telleth of a certaine kinde of wood, which *quanto plus arserit, tanto mundius inveniatur*, &c. the which the more it burneth, the more pure it is. But, as *Hugo de S. Victor* reasoneth, if the Altar were made of a wood that could not be consumed with fire, *Quid opus fuerit areis laminis, &c.* What needed it to be covered with brasen plates? And yet it must be confessed, that seeing the fire never went out upon the Altar, and so the brasse without being continually hot, must needs also heat the wood within, that there was some extraordinary thing in it, as the fire of the Altar burned still, neither was quenched with any raine, is *Tostatus* observeth, *qu.* 9. 3. *Lyranus* thinketh, that as the wood of Shittim, were *imputribilia, sic & incremabilia*, was not apt to corrupt, so not easie to be burned and consumed. But it is against the nature of wood not to yeeld unto the fire. 4. *Tostatus* with others thinke, that the Altar being hollow was filled up in the midst with earth, and upon the earth was the fire made, which came not neere the sides, the

Altar being five cubits broad, and as many long, *qu.* 4. But if the Altar had beene so stopt with earth, there should have beene no place for the grate, which was put within. 5. Therefore *Iosephus* opinion is better: *Cratem pro faculo suppositam habens*; That it had a grate put above in stead of an earth: *in illo cribro composita ligna ardebant*;^{*} the wood was laid in order upon that grate, and so burned, which grate was a[•]l of brasse. Adde hereunto, that the Altar was covered with thicke plates of the brasse, to defend the heat: And the widenesse and length of it was such, as that the fire needed not come neere the sides. 6. *Tostatus* thinketh, that it was not *totum coopertum aere*, all the al|tar was not covered with brasse, but only midway, so farre as the grate went. But *Montanus* saith better, *Totum erat laminis aereis obductum*; That it was all covered with plates of brasse, both within and with|out: and this is more agreeable to the text, that saith, *Thou shalt cover it with brasse*: which being set downe without any limitation sheweth that all the Altar was so covered.

QUEST. III. Whether the Altar were made of boords.

ANd whereas it is appointed to be made of Shittim wood: 1. *Cajetan* thinketh that it was not made of boords of Shittim wood: nay he saith, *Nullae concurrebant tabulae*; There went no tables to the making of the Altar. And whereas it is said, *vers* 8. Thou shalt make it hollow of boords; *Cajetan* inter|preteth it, *vacuum tabularum*, void of boords, quite contrary: and *Oleaster* misliketh not that sense. 2. But the better reading is, *cavum tabularum*; hollow with boords: or, hollow of boords; as reade *Chald. Iun. Vatab. Pagnin.* and the *Septuag.* 〈 in non-Latin alphabet 〉, a boarded hollow shalt thou make it: it was therefore, *canum instar arcae*, hollow like a chest without bottome or cover, *Osiander*: and because the Altar was most holy, and sanctified whatsoever was offered upon it; as our blessed Saviour saith, *Yee fooles and blind*,^{*}

whether is greater, the offering, or the Altar which sanctifieth the offering? it is like it was made close, tha[•] it might be more secret, and so the more revered.

QUEST. IV. How this place agreeth with that, *Exod. 20. 25.* where the Altar is prescribed to be made of earth, or unwrought stone.

Vers. 1. OF Shittim wood. This should seeme to be contrary to that Law, *Exod. 24. 25.* where the Al|tar is commanded to be made of earth, or unhewen stone; how then could it be made of wood? 1. Some answer, that God which made that Law, might also abrogate it, *Tostat. qu.* 4. But it is not like that God would give unto *Moses* contrary Lawes almost at the same time. 2. *Tostatus* hath an|other answer, that the end and scope of that Law is here kept: for they were commanded to make an Al|tar of earth, or of rough stone, *ne fierent in altari aliquae imagines*, that there should be no images made in the Altar, lest it might have beene an occasion of idolatry: the intent of the same Law is here kept, because this Altar was made plaine without any figure or portraiture. But where a Law is made, not onely the scope and intent of the Law, but the letter is to be kept: and beside, the reason there given of the Law why they should use unwrought stones is this: *If thou lift up thy toole upon them, thou hast polluted them, vers. 25.* The same reason as well restraineth the lifting up of the toole upon wood, as well as stone. 3. *Cajetan* answereth, that in the other Law, *altaris nomine intelligitur corpus altaris*, by the name of the Altar is understood the body of the Altar, upon the which the fire was made. But here by the Altar is under|stood, *id quod ambit altare*, that which compasseth the Altar, &c. and was but as the walles and sides of it: and within it was filled up with earth, whereupon the fire was laid, *Tostat.* But here the whole Altar is described, with the hearth and all, which was the grate, as afterward shall be shewed, and beside it was hol|low, therefore not filled up. 4. Therefore *Iunius* his solution is best, and *Gallasiu* hath the same: *Illatu/multuaria esse voluit, quia temporaria, &c.* He speaketh there of Altars to be made upon the sudden, upon some extraordinary occasion, which were but for a time, and so

were to be dissolved againe; such as *Sa/muel* and *Elias* made: but this Altar was to remaine and continue.

QUEST. V. What the hornes of the Altar were, and to what use.

Vers. 2. *THou shalt make unto it hornes, &c.* 1. *Lippoman* thinketh, that these were not made indeed after the similitude of the hornes of bullocks, or goats, but they were certaine shining orna|ments, that came out in the foure corners, as *Moses* had not hornes, (where the same word is used) but his face shined: so he thinketh, that these commings out in the corners of the Altar were only for orna|ment. But it shall appeare afterward, that there was a necessary use of them: neither is there any neces|sity here to depart from the literall sense of the word. 2. Some thinke that these foure hornes were cer|taine little pillars that went up streight in the corners, they were not crooked like hornes, R. *Salomon*, *Osiander*. But why then should they be called hornes, if they had not any such likenesse or resemblance? 3. *Arias Montanus* in his description, maketh them to be plaine corners comming out straight without any turning upward or downward. But the contrary appeareth, *Ezech.* 43.16. where it is said, the hornes shall goe upward. 4. Therefore according to the signification of the word, *erant figurae forte corun*, they had the proportion (it is like) of an horne, *Cajetane*: which were not only for ornament, but for divers uses: 1. Unto these hornes they used to binde their sacrifices, *Psal.* 118.27. 2. The hornes of the Altar were a sanctuary to them which laid hold of them, as is evident in *Ioabs* practice, 1 *King.* 2. *P•larg. Ma•/bach*. 3. *Oleaster* also thinketh, that they served to hold up the grate, which hung within the Altar, upon the foure hornes by rings and chaines. 4. They also signified, that God was the strength of Israel, as *Da/vid* calleth him the horne of his salvation, 1 *Sam.* 22.3. *Gallas*. 5. And upon these foure hornes or cor|ners did they use to sprinkle the blood of the sacrifices, whereby was shadowed forth the blood of Christ, that should by faith be sprinkled into the foure corners of the world, *Simler*. 6. *Tostatus* imagineth an|other use of these hornes, to hang the brasen instruments and vessels upon, which were of foure sorts: as it followeth in the next verse, *quast.* 4. But he is deceived in following the vulgar Latine: there were five severall kinds of instruments, and not foure only.

QUEST. VI. Of the vessels and instruments belonging to the Altar.

Vers. 3. *THou shalt make his ashpans, &c.* 1. The first word (*sir*) signifieth *ollam*, or *lebetem*, a great pot or caldron, a great vessell made to receive such things as were put into it, whether they were drie or liquid. They had pots and caldrons beside, to seeth the flesh of the sacrifices in; but these were not to that end, they served only to receive the ashes, as it is expressed in the text. *Tostatus* thinketh, that the vessels wherein the flesh of the peace offerings was sod, were not consecrated vessels, but such as they provided, which brought the sacrifice, to whom it belonged to seeth the flesh, and then to give the Priest his due, as may be gathered, 1 *Sam.* 2.13, 14. where the Priests boy came to him that boiled the flesh, and thrust in his fleshhooke, and tooke up that which came next to hand. And beside, *Levit.* 2.28. it is thus prescribed, that *the earthen pot wherein the flesh of the sinne offering was sodden, should be broken; if it were a brasen pot, it should be scoured*: but if they had beene consecrate vessels, they were holy already, they need|ed not to be so purged. But herein *Tostatus* is deceived, he maketh all the offerings alike, whereas that Law in *Leviticus* is concerning the sinne offering, which was so holy, that even the Priest was to wash his ministring garments, if any of the sinne offering dropped upon it, even in the holy place: therefore the vessels, though otherwise consecrate, after they had touched the sinne offering, were to be cleansed, as well as the Priests consecrate garments: therefore it is like, that there were other peculiar vessels appointed for the seething and dressing of the flesh of the sacrifices, in the court of the Tabernacle, though these here expressed, served only for the Altar.

2. The next instrument is *jaghim*, which some interpret, *scopas*; beasomes, as *Vatab. Pag•in. Genevens*.

But seeing all these were made of brasse, it is not like they were beasomes: some take them for firetongs, *Lat. Tostat*. But they were an instrument, *quo cineres removebantur*, wherewith the ashes were removed, *Oleaster*. They were then (*palae*) the fire-shovels, which tooke the ashes from the Altar, *Iun. Montan. Osiander*. They are called *jaghim*, of *jaghah*, to remove or take away, as *Isai. 28.17. The haile shall sweepe away, or take away the vaine confidence*.

3. The third sort is *misreketh*, which commeth of *zarak*, to sprinkle: they were not to sprinkle with, as *Montanus* translateth them, *aspersoria*, the *sprinkles*, being made of brasse, neither to carry the ashes, *Osiander*. For to that end were the two former instruments: but they were *pelves sparsoria*, the sprinkling basons, which held the bloud, *Vatab. Pelves ad fundendum sanguinem*, basons to powre out the bloud, *Hugo de S. Victor*. So *Iunius* reads, *crateras*, bowles, goblets. This third kinde is omitted by the Latine Translator.

4. The fourth kinde is *mazleg*, which some take to be a fire-forke, which served *lignis componendis*, to couch the wood upon the fire, *Osiander*. The most take it for a fleshhooke, 〈 in non-Latin alphabet 〉, *Sept. fuscinula, Iun.*, an hooke which served to pull the flesh out of the pot, as *1 Sam. 2.12. Tostat. Oleaster*. It is like they had fleshhookes to that purpose; but this being appointed for the Altar, served to this end, *Quibus carbones & partes victimarum componebantur*; wherewith the coales and parts of the sacrifices were laid in order, *Pelarg*.

5. The last word is *machta*, which some translate *forcipes*, tongs, *Iun. Montanus*. But there is another word used for tongs, *Isa. 6.6. melekachaim*, of *lakach*, to take: some take them for censers, *Chal. Genev.* as the word is sometime used, *Numb. 16.12*. But the censers were no instruments belonging to the brasen Altar: they were therefore certaine fire-pans, which they kept the fire in, of *chatah*, to take or receive, as *Isai. 30.14. There is not a sheard found, to take fire from the hearth*: there the same word is used. The use of these fire-pans was *ad portandas prunas*, to carry the coales, *Hugo de S. Victor*. To transport them to the Altar of incense, *Cajetan. Ad fovendum ignem*, and to keepe fire in, when they covered the Altar, *Osiander, Marbach*.

QUEST. VII. Whether all the instruments were of brasse.

Vers. 3. *Thou shalt make all the instruments thereof of brasse*. 1. *Cajetan* thinketh, that all the instruments fit for the service of the Altar, are not here named: and therefore this generall clause is added. But it is evident, *chap. 38.3.* that those five sorts were all the instruments that belonged to the Altar. It will be objected that the tongs, which the Angell tooke a coale with from the Altar, are not here mentioned. It may be answered, that although they be not here expressed in that very word, yet the fire forkes here mentioned, which some call *sorcipes*, firetongs, were to that use, and under that name they may be comprehended, or under the last, as *Iun.*

2. *Iosephus* thinketh, that all these instruments were of gold. But therein he evidently doth contradict the text, which saith, *Thou shalt make all the instruments of brasse*.

3. It is evident then, that *nihil ex ferro admittitur*, nothing is made of iron, *Cajetan*. It will be demanded then, wherefore, as well the iron, as brasse, which they tooke in the spoile of Jericho, *Iosh. 6.19.* was consecrate to the Lord, and was to come into the Lords treasury. *Tostatus* answereth, that the iron might serve to divers purposes, though it were not used to make any of the vessels or instruments of the Tabernacle: as to make hammers of, for the Levites to take downe, and set up the Tabernacle; as also hatchets to cleave the wood, and knives to slay and dresse the sacrifices, *qu. 5.*

QUEST. VIII. Whether the grate made to the Altar were set within or without.

Vers. 4. *THou shalt make unto it a grate like networke.* 1. Some thinke that this grate was put on the outside of the Arke, and compassed it round about, a cubit and halfe from the bottome: and it was rather *ad pulchritudinem, quam necessitatem*, for beauty and comelinesse of the worke, than for any necessity. And within they say the Altar was filled up with earth, whereon the sacrifices were burnt, *To/stat. Lyrar.* following R. *Salomon*: So also *Osiander, Pelarg. Marbach.* And *Cajetane* defineth how large this grate was, 20. cubits square to compasse the Altar round about, and a cubit and halfe high from the ground. And that it was made like unto a sieve with networke, with small holes; that both the fire might be seene thorow it, and yet it might keepe the winde from the flame.

Contra. 1. The text sheweth, that this grate should be in the midst of the Altar; but if it compassed it round a cubit and halfe high, it was not all in the midst, it was as well in the bottome, as in the middest. 2. If this grate were without, it should seeme to bee of no great use, and as it were a superfluous part: for it was unfit being full of holes, to keepe off the winde; and the Altar was compassed with boords round, that it needed no such defence. 3. And if this grate were not placed within, the chiefe and principall part of the Altar should be omitted, where the fire should be made, and the sacrifices burnt. 4. Whereas they say it was filled up with earth in the midst; *Ribera* sheweth it was rather raised with stones, which he would prove by that place, 1 *Macchab.* 4.44. where it is said, **They destroyed the Altar of burnt offering which was defiled, and laid up the stones upon the mountaine, &c. till there should come a Prophet, that should shew what should become of them.* But it seemeth that Altar was made all of stone, and not filled only with stones; for to what end should they be reserved, if they had beene rough and unwrought stones? and the rest of the Altar had beene as well defiled, as the stones, if it had not beene all made of stone.

2. Some Hebrewes are of opinion, that the Altar was ten cubits high, and this grate served as a step for the Priests to stand upon, and minister upon the Altar, which was three cubits above the grate,

which, they say, covered seven cubits below: so that where the Altar is said here to be three cubits high, they say that part of the Altar is only meant, that was above the grate.

Contra. 1. But it had not beene possible to have carried an Altar of that heighth upon barres, which were made to beare it, *vers.* 7. and seeing the grate came up to the midst of the Altar, if it were ten cubits high, then there must be five cubits still remaining above the grate, which had beene too high for any man to reach unto. This grate was not then made for any such use, to stand upon.

3. Some thinke that this grate was put within the Altar, and that it had an hearth beneath about the midst of the Altar, with a doore in the side to put in the coales, and take out the ashes: and the grate was in the top almost equall with the brim of the Altar, whereon they laid the sacrifice, which was consumed by the flames which ascended thorow the grate. So *Beda*, whom *Ribera* followeth, and *Oleaster*:

Contra. 1. This opinion seemeth to be grounded upon the errour of the Latine Translator, who interpreteth the word *carcob*, which signifieth the circuit or compasse, *arula* the hearth, thus reading, *chap.* 38.4. he made *a brasen gate of networke, and under it in the midst of the Altar, an hearth*: whereas the true reading is this, *under the compasse of it, beneath in the midst of it.*

2. The grate was in the midst of the Altar, therefore not *in summitate*, in the top, as *Ribera*. 3. If

any such doore had beene made in the side, it is like it should not have beene omitted in the description of the Altar, it being so necessary a part. 4. And this opinion is contrary to the text, *Levit. 1.8.* where it is shewed, that the sacrifice should be laid upon the wood: they were not then put asunder. *Tostatus* urgeth this place, which *Ribera* only answereth, denying that it concludeth any such thing, standing upon the Latine text, which only hath *desuper ordinantes, laying in order above*, which he understandeth of the grate: whereas the words according to the originall are, *they shall lay the parts in order upon the wood.*

* 4. I preferre then the opinion of *Iosephus: Cratem pro facula superpositam habens*; That the Altar had this grate in stead of an hearth, and that the ashes and imbers fell thorow it to the ground. So also *Iun. Montanus*: and the ashes so falling downe to the ground might be conveniently taken thence by the Levites, *Lippoman*. This best agreeth to the description: for thus wee shall have an hearth for the Altar, which otherwise should be omitted: the Altar shall be left hollow, *vers. 8.* and the grate is placed by this meanes just in the midst, being put within the Altar, and so resting in the middle. It was made like unto net-worke with small holes, not very wide, for then not only the ashes but the fire, and some parts of the flesh might have fallen thorow, *Iun. Cajetane* also giveth this note, that it is resembled both to a sieve or grate, and to a net: *ut aliquid cribri, & aliquid retis intelligeremus*; that we should understand it had part of a sieve, part of a net: it was in fashion like a net, but the holes were small, as in a sieve.

QUEST. IX. Of the rings of the Altar, whether they were put to the grate or to the Altar.

Vers. 4. *Also upon, or at the grate shalt thou make foure brasen rings, &c.* 1. The Latine Interpreter, and they which follow him, are driven here to a great streit: for in this place he readeth; *Quos pones subter arulam altaris; Which rings thou shalt put under the hearth of the Altar.* Here he maketh the rings under the hearth, which was under the grate: but *chap. 38.5.* he readeth, *Fusis quatuor annulis per totidem reticuli extremitates; He cast foure rings by the foure ends of the net or grate.* Then were the rings both above the hearth, * for so the grate was, and under it. *Tostatus* is driven to this shift to say, that they were *secundum unum modum subter*; in one respect under it, in another above it: in respect of the heighth of the Altar the rings were under it; but considering the rings were without, and the grate with the hearth within, they might be said to be above. *Contra.* 1. But so the rings are well said to be without, not above, seeing they were further from the brim of the Altar by this description, than the grate. 2. This inconvenience is better avoided, in having recourse to the originall, where the word is *carcob*, which signifieth the circuit or compasse, and is referred to the Altar, not an hearth with relation to the grate, as is before shewed.

2. *Oleaster* thinketh that these rings were made in the ends of the grate, and that it did hang upon the hornes of the Altar by these rings. So also *Ribera*, who thinketh, that beside these foure rings belonging to the grate, there were foure more in the Altar to beare it by. *Contra.* The contrary appeareth, *chap. 38.5.* *He cast foure rings of brasse for the foure ends of the grate to put barres in, &c.* There were but foure rings made in all: the same rings which were made for the grate, served also to carry the Altar.

3. *Montanus* thinketh, so also *Genevens.* in their description, and *Ribera*, that the grate had foure feet, whereupon it stood within the Altar, and was lift up by the rings, to be taken in and out, as occasion served. But seeing the rings of the grate are expressed, why should the feet be omitted? It is not safe without good warrant, to supply that which is not in the text expressed.

4. Some thinke that the grate was fastened with nailes unto the Altar, as *Oleaster* reporteth their opinion: but it seemeth by the text the grate settled in his place, by the very putting of it into the Arke, without any other fastening, *vers. 5.*

5. Others, that place this grate without below in the compasse of the Altar, thinke that the rings were set into the Altar, at the foure corners of the grate. But this opinion is at large confuted before, *quest.* 8.

6. This then remaineth, that these rings were not set to the grate, but they were put into the Altar, in that place where the Arke rested within; so that the preposition *ghal* is not to be translated here, *upon*, but rather *secundùm reticulum*, *after*, or *according to the grate*, *Iun.* or *ad rete facies*, thou shalt make them at the grate, *Vatabl.* So is the preposition *ghal* taken, *vers.* 21. the *vaile*, which was not *upon*, but *towards*, or *neere* the testimony. The rings then were fastened without, for the barres to goe thorow to beare the Arke, and within the ends or hookes of those rings were a rest for the grate, *Iunius.* *Rete intus erat*, &c.

Page 513

sustentatum uncinis & anulis; The grate was within the Arke, &c. being held up with the hookes and rings in the corners of the Arke, *Lippom.* Thus this grate was as the hearth for the fire and wood to bee couched upon, being therefore made all of brasse, not of wood covered with brasse, as the rest of the Altar: and it being in the midst of the Altar a cubit and halfe deep from the top, the fire might play and burne cleere, being fenced in by the sides of the Altar from winde and weather.

QUEST. X. Of the mysticall interpretation of the Altar.

THis Altar is thus mystically applied: 1. *Gregorie* by the Altar understandeth the penitent heart: *Vbi ex moerore compunctionis ignis ardet, & caro consumitur*; Where by the griefe of heart the fire of compunction is kindled, and the flesh is consumed, &c. and by the two Altars, the one of incense, the other of burnt offerings, he saith, are set forth two kindes of compunction; the one proceeding of love, the other of feare. 2. *Beda* by the Altar likewise would have signified, the hearts of the faithfull; by the five cubits in length and breadth, the mortifying of the five senses; by the foure hornes in the corners, the foure morall vertues; the divers vessels and instruments, signifie the divers actions of the faithfull, whereby they serve their Creator: by the *grate* is set forth the place, which the elect doe prepare for God in their hearts: by the foure rings, the foure Gospels; and by the barres, the Preachers which propagate the truth. To the same purpose *Ribera* following *Beda*. But these mysticall applications are somewhat culrious. 3. This Altar rather signifieth Christ himselfe, who was sacrificed for us upon the Altar of the crosse: of him the Apostle speaketh, *Heb.* 13.10. *Wee have an Altar; whereof they have no authority to eat, which serve in the Tabernacle.* 2. By the hornes is noted the power of our Saviour, who both is the horne of our salvation, and with these hornes will push at the enemies of his Church. 3. By the hollownesse and emptinesse of the Altar is signified the humility of our blessed Saviour, *qui se exinanivit*, who abased or emptied himselfe, taking upon him the forme of a servant. 4. By the barres and other vessels, are described the Ministers of the Church, which carry the truth by preaching from place to place, purge the Church, and nourish the heate or fire of charity, *Pelarg.* *Marbach.* *Borrh.* *Osiander.*

QUEST. XI. Whether one court were made, or two, or more.

Vers. 9. *THou shalt make the court of the Tabernacle.* Here is but one court described; and yet *David* in the Psalmes maketh mention of *courts* in the plurall, as *Psal.* 84.2. *My soule longeth, &c. for the courts of the Lord:* and *Psal.* 92.19. and in other places. 1. *Calvine* thinketh, writing upon this place of Exodus, that there were two courts, *unum sacerdotale, alterum commune totius populi*; one of the Priests, the other common for all the people. But howsoever the courts might be increased afterward, it appeareth here by *Moses* description, that there was but one, in the

middest whereof was the Tabernacle. 2. Some thinke, *duo quadrata hoc spatium continet*, that this large court was divided into two squares; one where the Tabernacle was, the other where the Altar of burnt offering stood, and each of them was fifty cubits square, *Simler*. But howsoever the Tabernacle was situate, there was no division of the court: for then it should have beene separated with pillars and curtaines, as the rest of the sides; but there is no mention made of any such. 3. I rather thinke therefore with *Iunius*: *Hoc institutum fuisse temporarium, dum ambulatoria fuit Israelitarum respublica, &c.* That this was but appointed for a time,* while the Israelites had as it were a walking and removing common-wealth: but afterward the courts were enlarged and distinguished, as there was one of the Levites apart, another of the men apart, and of the women apart; for the better expedition both of the Ministers, and of those which came to worship. Neither herein did they depart from the first institution, of retaining the substance; they did alter some fashion and circumstances of the place, as might seeme most fit for the furthering of the service of the Tabernacle.

QUEST. XII. Why the court was made, and of what largenesse.

NOW this court was thus appointed to be made: 1. Because it was fit and requisite, both in respect of the brasen Altar, which could not stand within the Tabernacle, because the fire and smoke would have annoyed it, and spoiled the hangings: and the Altar being consecrated to holy uses, was not to stand in any prophane and common place: as also the majesty of the Tabernacle, and the sanctity and reverence of the place so required, that it should be fenced about, and none be suffered to come neere it, *Tostat. qu. 7. 2.* And it was fit to be made of a large capacitie, one hundred cubits long, and fifty broad; both for the stretching out of the cords, which being fastened unto brasen pins in the ground, did beare up the Tabernacle: as also for the divers services of the Levites, which were performed in the outward court; and because of the number of the officers, who were admitted to come in, there to eat and drinke of their peace offerings before the Lord, *Deut. 12. and 16. Tostat. qu. 8.*

QUEST XIII. How the Tabernacle was situate in the midst of the court.

HOW the Tabernacle was situated in this court, it is also questioned: 1. *Tostatus* reporteth the opinion of some, that thinke the Tabernacle was set wholly without the court; and that this court was a square place compassed in with pillars and curtaines by it selfe, yet not farre from the Tabernacle. *Contra.* 1. Then this court should have beene superfluous, if the Tabernacle had not beene within it, not consequently the Altar, which was at the doore of the Tabernacle, *chap. 29.42.* for to what use should it have served, if there had beene no holy ministration there? 2. It is contrary also to the text, *chap.40.33.* where it is said, *he reared up the court round about the Tabernacle*: then it must needs follow, that the Tabernacle was within it.

2. *Cajetane* and *Lippoman* thinke that the Tabernacle was equally distant both from the sides, that is, twenty cubits from the North side, and as many from the South, the Tabernacle being ten cubits broad, and so wee have the breadth of fifty cubits: and likewise he thinketh, that the Tabernacle

containing in length thirty cubits, the rest of the length, which is seventy cubits, was equally divided: that the Tabernacle was pitched in the length 35. cubits from the East, and 35. cubits from the West. But this is not like, as *Tostatus* well noteth, that there was no more space left before the Tabernacle, than behinde, seeing all the services of the Levites, and the offerings of the people were before the Tabernacle; and that part behinde seemed to be a void place. *Iosephus*

indeed saith, *Tabernaculum statuit in ejus medio*; * He set the Tabernacle in the midst, &c. But we need not understand precisely in the very midst: it was set within, and the court did compass it round about.

3. *Montanus* in his description of the Tabernacle, though he set not downe a certaine proportion of distance betweene the ends of the Tabernacle, and the ends of the court, East and West, yet seemeth to joine the Tabernacle, by the sight of his plat, as it were ten cubits from the West-end: and he alloweth a greater space in length, from the East-gate of the court unto the East-end of the Tabernacle, than from thence to the West-end of the court. But then the standing of the Tabernacle should not observe an uniforme proportion, it being further from the sides, namely, twenty cubits, than from the West-end.

4. Therefore I preferre their conjecture, which thinke that the length of the Tabernacle, with the space betweene the most holy place, and the West-end of the court, contained fifty cubits, halfe the length of the court: that is, the length of the Tabernacle thirty cubits, and twenty cubits the space betweene the West-end of the Tabernacle and the court: and the other fifty cubits remaining in the length, were extended from the doore of the Tabernacle to the doore or entrance of the court, *Borrichius, Pelarg*: for thus the Tabernacle of every side, saving before, shall observe a due proportion of distance, being twenty cubits on the three sides, removed from the walles of the outward court.

QUEST. XIV. Of the hangings which compassed the court, the fashion and bignes of them.

Vers. 9. *The court shall have curtaines of fine twined linen, of an hundred cubits long for one side.* 1. These curtaines or hangings were not so costly as the other which covered the Tabernacle; for these only were made of fine linen, not of blew silke, purple, and skarlet, as the other: neither were they wrought with Cherubims as the other: the reason whereof may be this, lest the sight of images and pictures might have beene an occasion of idolatrie unto the people, *Tostatus quaest.* 8. 2. *R. Salomon* thinketh, that they were made with eyes and holes like networke, that the people might see thorow. So also *Lyran. Iun. Oleaster.* For the word is *kelagh*, which signifieth a sling or casting net: some thinke it was wrought with the pictures of a sling; but that is not like; the curtaines rather were full of networke, for the reason before alleaged. 3. For the length of these curtaines, they were neither all one curtaine, as *Calvin* thinketh, on one side, an hundred cubits long, for they had beene too cumbersome to carry: nor yet were they so narrow, as a cubit, as *Simlerus* would gather, *vers.* 15. *There shall be on the other side fiftene hangings*, for cubits must be supplied, as in the former verse, *There shall be hangings of fiftene cubits.* But *Lyranus* conjecture is more probable, that they were five cubits broad, from pillar to pillar, which stood five cubits asunder, and so were joined and coupled together. 4. These hangings were an hundred cubits long on one side, and an hundred on the other, and 50. on each end, so that they made in all 300. cubits.

QUEST. XV. Of the situation and placing of these pillars.

Vers. 10. *It shall have twenty pillars, with their twenty sockets of brasse, &c.* 1. These pillars being twenty on each side, and ten in each end, doe make in all sixty pillars: whereof two must be imagined to stand in each corner, for otherwise there would fall out 22. on a side, or twelve at an end, if they stood in like distance one from another, or if ten bee counted at the ends with the corner pillars, there will be beside them but eight at an end, and so there should want foure pillars of the number: therefore *Cajetanes* conjecture is more probable, that there were two pillars in each corner, to make up the full summe of sixty pillars, than *Montanus* description, wherein the corner pillars are counted both of the number of the ten in the ends, and of the twenty pillars in the sides. And further, these pillars were set on the inside of the hangings, as *Gregorie* saith, *Iutus columnae immobiles stant, foris paxilli funes continent*; The pillars stood immoveable within, and the pins held the ropes without, *super Ezech. hom.* 5. *Iosephus* also saith, it was so hanged about,

Vt nihil à pariete differre videretur; that it seemed little to differ from a wall, *Lib. 3. de Antiquit. cap. 5.*

2. Concerning the heighth of these pillars, both *Montanus* is deceived, who thinketh they were nine or ten cubits high: * and *Procopius* who followeth the Septuagint, who reade in the 15. verse, *Quindecies cubitorum velorum altitudo*; The heighth of the curtaines of 15. cubits: which *Augustine* would thus helpe, * *Qua jacentium latitudo, erectorum altitudo est*; That which is the breadth of the curtaines lying, i. the height standing, &c. as though they should call that the heighth which is the breadth: but there is no such word in the originall, that signifieth heighth. They were then but five cubits high, as *Iosephus* saith, and it is evident in the text, v. 18. The heighth shall be five cubits, which was but halfe the heighth of the Tabernacle, so that it might well be seene and discerned; and yet it was higher, than that one might looke over, *Tostat. quaest. 8.*

* 3. The distance also of these pillars was five cubits off each from the other, as may be thus gathered: there were twenty pillars on a side, which was an hundred cubits long; and ten pillars were in the ends, of fifty cubits broad: so there were ten pillars in fifty cubits, and twenty in the length of an hundred cubits, * and sixty pillars in the compasse of three hundred cubits.

4. For the matter, whereof these pillars were made, there is also some question. *Lyranus* thinketh they

Page 515

were all of brasse: So before him *Iosephus*, whom *Ribera* followeth: *Simlerus* is of the same opinion. * *Lyranus* would prove it by the Latine text, *chap. 38.10. Columnae area viginii; The brasen pillars twenty*: whereas the true reading is, *their pillars were twenty*, and *their brasen sockets twenty*. *Montanus* therefore thinketh more probably, that these pillars were of the same wood, which the former were of: the foure pillars in the entrance of the most holy place, and the five pillars in the doore of the Tabernacle, *chap. 26. vers. 32.37.*

5. *Iosephus* also thinketh, that the heads of the pillars were of silver, * so also *Simlerus*. *Tostatus* thinketh they were not the heads of the pillars, but of certaine rods, two of each side, which stood up above the pillars: but no such rods are mentioned in the text: neither doth the word *vavim* signifie the heads of the pillars, but rather the hookes, as is shewed before, *chap. 26. quast. 24.* they were, *clavi capitibus curvatis instar litera* *< in non-Latin alphabet >*. *va*. certaine nailes with crooked heads like the letter *vau*, *Iun.* The heads of the pillars are not then spoken of, but their hookes and fillets, which were of silver, and their sockets of brasse. It is like also, that the heads of the pillars were overlaid with silver, as may be supplied out of *chap. 38.28. He overlaid their chapters, and made fillets about them*: so also thinketh *Montanus*.

6. These pillars also had certaine fillets or circles of silver, which compassed them round: * which *Lyranus* thinketh were only upon the heads of the pillars: but they were overlayed with silver, as is before shewed, and therefore they needed no such fillets. *Tostatus* thinketh they were all over the pillars, which may seeme to be more probable, because as the other pillars were overlayed with gold, *chap. 26.32.37.* so it is like, these were done about with silver: and because it is said, *chap. 38.28.* that the fillets were made about the pillars. And this also may further appeare, by the use of these fillets, which was, as *Iunius* thinketh, to binde the curtaines and fasten them to the pillars. Concerning the fashion of these fillets, *Tostatus* following the Latine Translator, thinketh they were *caelaturae*, certaine knots and flowers graven or carved about the pillars. But the

word *casuk*, signifieth a *circle*. *Oleaster* imagineth them to have beene like unto hoopes about a barrell: *Cajetane* thinketh they compassed the pillars from top to the bottome going still about, like unto a wilde worme: which kinde of wreathing of the fillets was more comely to see unto.

7. Another thing to be considered in these pillars, is, their sockets, or foot-stalles, * which *Lyranus* following *Iosephus*, thinketh to have beene made sharpe, and so driven into the ground, as the other foot-stalles, set under the boords. *Tostatus* maketh a difference betweene these sockets, and the other in the Tabernacle, he taketh that these were plaine, and lay flat under the pillars, as now pillars are made to stand upon their square-bases, or bot-bomes. But of the two, it is more like that these sockets were set into the ground, than the other, because these were of brasse, the other of silver, which were more precious, than to be still in the ground; for then a courser mettall would have served as well as silver. But yet because no mention is made of the tenons to goe into those sockets, as before in the description of the boords; it seemeth that the pillars were wrought into these bases, not to be severed from them, as the boords were from their sockets.

8. There remaineth only one doubt, how these pillars were fastened. *Iosephus*, as he is before alleaged, thinketh that the sockets of the pillars were made piked and sharpe below, like unto a speare-head, which were driven into the ground. So also *Lyranus*, *Ribera*. But *Tostatus* thinketh otherwise. And *Iosephus* addeth, that the upper end of the postes or pillars, were fastened by rings, with cords and brasen pins, or stakes of a cubit long into the ground, to keepe them steady against the winde and weather. And this may be gathered out of the 19. verse, where it is said that all the pins of the court were brasse, which were driven into the ground. *Cajetane* further thinketh, that there were *catenae aduncae*, *ligantes columnas inter se*, certaine chaines with crookes, that fastened the pillars one to another. And so it is more probable, that the postes were fastened by cords and pins, than driven into the ground, for the more speedy remo|ving of the Tabernacle.

QUEST XVI. Of the gate of the Tabernacle.

Vers. 14. *ALso hangings of fifteene cubits*. Now followeth the description of the gate or entrance of the court, in these three verses following: 1. The East side of fifty cubits is thus divided: in the middest was the space of the entrance of twenty cubits long, consisting of foure postes and pillars, and of each side remained fifteene cubits, and three pillars, to make up the number of ten pillars, and fifty cubits at the end. 2. *Augustine* is here deceived, who thinketh that these 15. cubits were the sides of the court North and South, and the twenty cubits were the East end: so he saith, * *Erat hoc atrium latius quam longius*, this court was broader than longer, for he maketh the forefront in the breadth twenty cubits, and the sides but fifteene cubits: and he saith further, *Latera fuisse obliqua*, that the sides went aslope. *Oleaster* also is deceived, who thinketh, that as twenty cubits and foure postes, are allowed for the East gate or entrance, so fifteene cubits and three postes are allotted of each side, for the North and South-gate, or entrance: whereas mention is made but of one gate of the court, vers. 16. and beside, all this from vers. 14. belongeth to the description of the East end; the other three sides, the South, North, and West, are made an end of before. 3. Now this gate was unlike the other, both for the breadth, it was twenty cubits broad, the gate of the Tabernacle was but ten; so that the whole Tabernacle might be seene and discerned of one standing in the gate of the court. It was also unlike, for the hangings: for this was neither so plaine all of one colour, as the hangings of the court, it differed from them both in matter and forme; they were only made of fine twined linen, this of blew silke purple, skarlet beside, *Cajetan*. Neither yet was it so curious as the curtaines of the Tabernacle, which were wrought with Cherubims, so was not this, *Tostat. qu.* 27. It was set forth with divers kindes of pictures

of flowers, trees, knots, *exceptis animantium formis*, the formes and shapes of living creatures only excepted, *Iosephus*.

QUEST. XVII. Whether any of the lay people were admitted into the outward court.

The outward court being thus described, somewhat must be added concerning the use thereof. 1. Some thinke that the Levites only were admitted to come into this court, as the Priests of the second sort only went into the holy place, and the high Priest only into the most holy place: thus thinketh *Ribera*, who would seeme to prove it by that place, *Exod.* 40.8. because *Moses* is bid to hang up the hanging or vaile at the court gate: which was made twenty cubits wide, that the people might see the whole Tabernacle, and not desire to come neere it. But this place proveth no such thing: it followeth not, because a vaile was hung before the gate, that therefore none of the people might come in: the doore or entrance was made so wide, that the people might not onely see the Tabernacle, but it was so large, because many were to enter that way: and as *Cajetane* conjectureth, it being twenty cubits wide, it had *quinque aditus in ingressu*, five passages in the entrance, one betweene every two postes.

2. *Lippoman* seemeth to be of the same opinion, that none but of the tribe of *Levi* were suffered to enter: *Quia haberent tam Tabernaculum, quam Sacerdotes cum Levitis in majori reverentia*; That they might have the Tabernacle, and the Priests with the Levites in greater reverence. But herein consisted rather the reverence to be shewed toward the Levites and Priests, that they onely were appointed to minister before the Lord, and to present the peoples offerings unto God: and the like reverent estimation also they had of the Tabernacle, that although they might see it, and come neere it, yet they might not enter into it.

3. I rather thinke then with *Tostatus* that the people which came to offer, were admitted into the court, which was made so large, *Vt ipsi offerentes haberent locum, in quo starent tempore sacrificiorum*; that the offerers might have a place to stand in, in the time of their sacrifice, *quaest.* 8. And that the people might come into this outward court, it may thus further be proved. 1 *Deut.* 12.18. it is said, *Thou shalt eat it before the Lord thy God in the place which the Lord thy God shall chuse, thou, thy sonnes, and thy daughters, &c.* This eating and standing before the Lord, was *coram Altari*, before the Altar, as *Tostatus* well interpreteth. 2. The people are commanded to bring their offerings, and present them at the doore of the Tabernacle of the Congregation to the Priest, *Levit.* 17.5. but they could not come to the doore of the Tabernacle, but first they must enter into the court. 3. This also appeareth by the practice of the people afterward, 1 *Sam.* 1.9. *Anna* is said to have prayed before the Lord, and *Eli* was not farre off, sitting upon a stoole by one of the posts of the Temple, which is like to have beene one of the postes or pillars of the outward court. *David* also alludeth to this use and practice: saying, *One day in thy courts is better than a thousand elsewhere, Psalm.* 84.10. Neither was *David* only privileged to enter into Gods courts; but hee speaketh in generall of all the faithfull and true worshippers: *Blessed is he whom thou chusest, and causest to come to thee, he shall dwell in thy courts*: which as *Lippoman* himselfe expoundeth, is, *Membrum erit Ecclesiae tuae*, he shall be a member of thy Church. 4. *Beda* also having reference unto this entrance and ingresse of the people into the court; thus applieth it, *Atrium Tabernaculi exterius, incipientium rudimenta demonstrat, &c.* The outward court of the Tabernacle doth shew the condition of those which are beginners, and newly entred into Gods Church. Therefore *Iunius* judgement is here to be approved, who thinketh, that although afterward the courts were divided, of the Levites apart, and of the people apart, and of the women by themselves: yet in this *Ambulatoria republica, unum fuit atrium commune*, walking common-wealth (as it were) of the Israelites, there was one common court for all. So also *Simlerus*, *Populus in hoc ingrediebatur*; Into this outward court the people came, &c.

QUEST. XVIII. Whether all the instruments of the Tabernacle were of brasse.

Vers. 19. *ALL the vessels of the Tabernacle, &c. and all the pins thereof shall bee of brasse.* 1. *Tostatus* thinketh, that some vessels belonging to the service of the outward court, as for the mini|stry of the Altar, were of gold, as the bowles and goblets, which were set upon the table of shew-bread, which they used in the drinke-offerings. And hee further is of opinion, that some vessels of brasse ser|ved for the use of the inward Tabernacle, as the fire pans, which they carried fire in unto the Altar of in|cense. But it is not like, seeing such a curious distinction is made betweene the vessels of the Tabernacle, and the vessels of the outward court, that the one should be of gold, the other of brasse; and that the Ministers of both places were distinct, for the Levites came not into the Tabernacle, but ministred in the outward court. It is like also, that the vessels were appointed to their severall places and services; that neither the brassen vessels were carried into the Tabernacle, nor the gold vessels used abroad in the out|ward court.

2. Some other thinke that all the vessels and instruments whatsoever belonging to the setting up, or taking downe of the Tabernacle, as the hammers, mattockes, spades, were of brasse, *Lryan. Iun.* But to what end then served the iron which afterward was consecrated to the use of the Tabernacle? *Iosh.* 6.19. And they may as well say, that the hatchets, to hew wood, and cutting-knives, and cleavers, and such like, wherewith they did slay, flea, and divide the beasts for sacrifice were of brasse, which was no fit mettall for such uses.

3. Therefore seeing there were three kinde of instruments belonging to the service of the Taberna|cle, some that directly concerned some act of religion, as the vessels belonging to the Altar; others which were necessary parts of the Tabernacle, though not imployed specially to any religious use, as the pins, and nailes: and some againe, that were no parts of the Tabernacle, but were used only to set up the Ta|bernacle, and take it downe, as hammers, spades, mattockes, and to prepare things necessary for the use of

the Tabernacle, as hatchers, knives and such like; the two first kinds must be of brasse: it was not necessa|rie the third should; for they were not properly vessels or instruments belonging either to the constitu|tion, or daily service of the Tabernacle. These then might be made of iron and steele, as fittest to make them of, *Tostat. qu.* 5.

4. By all the vessels of the Tabernacle *Cajetane* understandeth such vessels and instruments, which were not before expressed, and appointed to be made of gold, yet served for the Tabernacle: as he saith, the brassen nailes served to joyne together the double boords in the corners. But for that use there were rings appointed, *chap.* 26.24. which were of gold, *vers.* 29. neither is it like that any brasse was used within the Tabernacle, but either gold or silver. *Osiander* by all these vessels of the Tabernacle understandeth the vessels belonging to the brassen Altar. But they were at large described before, *vers.* 3. *Thou shalt make all the instruments thereof of brasse*, so that this repetition needed not. *Iunius* seemeth by the Tabernacle to understand the outward court onely. But the words following, *as well the pins thereof, as the pins of the court*, shew that the court is distinguished from the Tabernacle. Therefore I thinke rather, that this is but an explanation of the former part of the verse, *All the instruments of the Tabernacle*, namely the pins, not before spoken of, which were fastned in the ground, together with the pins of the court. So *Pellican* un|derstandeth this verse, *Etiam clavi & paxilli non negliguntur*; The very nailes and pins are not neglected. And this may further appeare, *chap.* 38.20. where after the description of the outward court, which was made according to the direction given unto *Moses* in this place, it is added, as this verse is here: *But all the pins of the Tabernacle, and of the court round about were of brasse*; no other instruments are mentioned but the pins.

Concerning the mysticall application of this part of the Tabernacle, namely the outward court: 1. I will omit that curious allegorizing of *Beds*, who, by the fine linen hangings, the matter whereof groweth out of the earth, and by much knocking, beating, whiting, washing, is brought to that perfection, understandeth the mortifying and subduing of the flesh: by the pillars, the Doctors of the Church, who in respect of the sound of preaching are resembled to brasse, and for the puritie of doctrine to silver: by the 50. cubits in length, the great Jubile of eternitie: by the three posts in the sides, the three theologicall vertues, faith, hope, and charitie. And in this manner *Bedagoeth* on in a large discourse allegorizing every part of the court. 2. *Rupertus* by this court understandeth the Prophets and Patriarks, who were as the brasen pins, without the which the court nor Tabernacle could stand: so without their faith the Church of God was not builded. The length of 100. cubits, *longa imem significat Patriarcharum spem*, doth signifie the patient hope and expectation of the Patriarks. So also *Gregor*. 3. *Procopius* by the pillars would have signified the Apostles: and by the brasen sockets, the beautifull feet of those which preach the Gospell.

4. But thus better may this part of the Tabernacle bee applied: 1. The great capacitie of the court signifieth the amplitude and largenesse of the Church, *In qua tam periti, quam imperiti habitantes, &c.* Wherein both the skilfull and unskilfull dwelling are pronounced blessed: as *Psal. 64.5. Blessed is he whom thou chusest, he shall dwell in thy courts, Borrh.* It signifieth also the length of it from East to West, and widenesse from North to South, the dispersing and propagating of the Church into all the world, *Mar/bach*. 2. The vaile set up at the entrance, that all must not bee admitted into Gods presence, but such as are prepared with humilitie and repentance, *Pelarg*. 3. The sockets and pins wherewith the court was staied, doe shew, *Ecclesiam ita esse firmatam, &c.* the Church to be so confirmed and setled, that the gates of hell cannot prevaile against it, *Osiander*. 4. And the ornaments of the pillars, *de donis Spiritus sancti nos commonefaci•t*, doe put us in minde of the divers gifts of the Spirit, which the Lord hath bestowed uplon his Church, to every one in measure, for the edifying thereof, *Marbach*.

QUEST. XX. What manner of oyle they are willed to bring.

Vers. 20 *COmmand the children of Israel, that they bring unto thee pure oyle, olive beaten, &c.* 1. This charge and commandement is so to bee understood, that it was not imposed as an absolute and strict precept under some penaltie, if they did it not; but they onely hereby were advised, and admo|nished of the Lords will; and so charged to doe it, as yet notwithstanding they brought it with a willing heart, as they are required to doe, *chap. 25.2.* 2. They are willed to bring of the purest oyle, beaten, not pressed out. There were three kinds of oyle: first, that which flowed forth from the olive berries of it selfe, without any forcing and straying, which was the best of all: the second sort was that, which was beaten out of the olives with some beating instrument: the third kinde was that, which was made by grin|ding and crushing them all to peeces. As there are three sorts of wine: one which commeth of the grape in the wine presse, without any pressing: the second is forced with treading: the third is drawne forth, by great weights and stones laid upon the grapes. The first of these, as well of the oyle as wine, is the best; the second next, the third is the worst. R. *Salomon* thinketh, that the first of these was for the lamps, the second for their drinke-offerings, the third for the use of the people. But the text is against this opinion, which appointeth it should be beaten oyle.

2. *Tostatus* thinketh that the meaning is, not that they should onely bring oyle beaten out, which was of the second sort, but it should at the least be of that sort; they might bring of the first and best sort, if they would, *qu•st. 19.* But it is like that God would have them bring of the best, and fittest oyle, and did set them the very kinde.

3. *Iunius* thinketh, that although the first liquor of the olive be very commendable, yet *Primam undam praeli superat ea qua i•diculis solùm extunditur, that which is beaten out with pestles,*

4. But I rather incline to *Pellicans* opinion, who thinketh the purer and thinner oyle to have beene used for the holy anointing: and the second sort, as the fittest, though not the purest, because it was a more fat and thicker oyle, to be for the lamps. There was beside these religious uses, a prophane use of this oyle, as either for meat, *Osiander*: or medicine. This oyle is therefore prescribed to be beaten onely: because *tundendo sola caro frangitur*; in beating the flesh onely as it were of the olive is brused: but it being ground, the stones also are bruised together with the rest, and so the oyle hath an impure mixture of the dregs, *Cajetan*.

Vers. 20. *That the lamps may alwayes burne*. 1. Some upon these words have thought, that the light in the lamps never went out, but burnt continually both day and night: their reasons are these:

1. *Cajetane* would prove it by these words, *That it may alwayes burne: Hinc apparet, quod indeficiens erat lumen candelabri, tam die, quam nocte*; Hence it appeareth, that the light of the candlestick failed not, neither by day nor night.

Tostatus answereth, that here the word *jugiter*, alwayes, *non significat temporis continuitatem*, doth not signifie a continuance of time, but a perpetuall ordinance, though interrupted. So also *Piscator* expoundeth, continually, that is, *statis temporibus*, at set times continually; as the daily sacrifice was called, *Iuge sacrificium*, a continuall sacrifice, and yet it was offered but twice every day, at morning and even.

2. *Simlerus* thinketh that the lamps gave light by day, because, *quia Sanctum fenestris caret*, the holy place wanted windowes, and therefore for a supplie of them, the lamps did burne upon the candlesticke. So also *Pelarg*.

QUEST. XXI. Whether the lamps burned in the Tabernacle both day and night.

BUT *Pellican* answereth, *Solis clarissimum jubar, &c.* that the most cleare Sunne beames, which shined by day, needed not have any helpe of candle light: for seeing all the East end was open, onely a vaile drawn before it, there might come in light enough, the Tabernacle opening toward the most lightsome part of the heavens, the rising of the Sunne, to illuminate every part of the Tabernacle.

* 3 *Ribera* would prove as much by that place, *Levit. 24.3. Aaron shall dresse them both evening and morning before the Lord alwayes*. They were dressed to that end evening and morning, *ut semper ar derout*, that they might alwaies burne.

But as *Cajetane* noteth, concerning the sense of that place; though he concurre in the same opinion, *Non tempus lucendi, sed disponendi lucernas decernitur*; Not the time of giving light, but of disposing the lights is there decreed: So also *Gallas*. expoundeth these words, *chap. 30.7.* that *Aaron every morning dressed the lamps*; *Notari tempus ordinandi lucernas*, The time of setting in order the lamps is noted. And the lamps were dressed in the morning, that is, cleansed from the soile which it had gathered in the night: the Priest in the morning, *quicquid immunditiarum noctu contraxerit, &c.* did purge and cleanse whatso|ever uncleannesse was gathered in the night, *Vatablus in cap. 30.7.*

2. Therefore it is the better opinion, that the lights burned onely in the night, and were extinguished and put out in the morning.

1. *Tostatus* and *Oleaster* doe prove it by the words following in this place, in the next verse, *They shall dresse them from evening to morning*: They therefore burned onely till the morning: which the Latine In|terpreter thus expoundeth, *Vt usque man• luceat*, That it may give light till the morning: and the Septua|gint reade, 〈 in non-Latin alphabet 〉, shall kindle it, or set it on fire from the evening till the morning.

2. *Piscator* alleageth that place, *chap. 30.8.* where the Priest is said to kindle the lamps, or set them on fire in the evening: the word is *behaghalet*, in causing them to ascend: that is, setteth them on fire, *Paguine*, because the fire ascendeth, or goeth up: but in the morning he is said onely *behetibo*, to make good the lamps, that is, to cleanse them and dresse them.

3. *Vatablus* and *Iunius* inferre as much upon that place, *1 Sam. 3.3. Ere the light of God went out*; that the lamps burned all night, and were put out in the morning.

4. *Pellican* useth this reason, *Interdiu sole lucente, & omnia illustrante*; The Sunne shined by day, and gave light to every place, so that there was then no use of the candle light: they burned not in the day, *Quia id divino operi non honorificum esset*; Because that had beene to the dishonour of that divine worke of God, in creating the light of the Sunne, if any should have thought it needed the helpe of humane and artificiall light.

5. *Beda* upon this, that the lamps burned onely in the night, and were put out in the morning, maketh this allusion, *Cum nocte transacta seculi hujus mane futuri seculi inclaruerit, &c.* When the night of this world being past, the morning of the next world shineth cleere, we shall then no more need *lucer•a libro|rum*, the light of books, the true light of the world shining upon us.

6. *Lyranus* also thus expoundeth: *Semper, id est, qualibet nocte*; Alwaies, that is, every night. *Iose|phus* thinketh, that all the seven lamps burned by night, and three of them onely by day. But upon the former reasons it is evident, that the lampe burned not at all by day: the reason why the seven lamps were all set on fire was this, that though one or more by some negligence might goe out in the night, yet not all, that some might hold light out still, and so there should bee alwaies light in the Tabernacle, *Pellican*.

QUEST. XXII. What is meant by the Tabernacle of the Congregation, and whether it be so rightly called.

Vers. 21. *IN the Tabernacle or Tent of the congregation.* 1. Some doe read, *In Tabernaculo testimo•••*. *In the Tabernacle of the testimonie.* So the Latine and Septuag. But there is another word

which afterward followeth, *gheduth*, which signifieth the testimonie: the word h••e used is *m•gh•••*. So *Numb. 17.4.* both these words are used together, in the Tent, *maghedh*, of the appointed meeting, before the Arke *gheduth* of the Testimonie. And here the Latine Interpreter, to avoid the concurrence and repetition of the same word, is forced to read, *Tabernaculum foederis*, *the Tabernacle of covenant*. Neither was the candlesticke set in the place where the Arke of the testimonie was, but in the holy place without the vaile: therefore for distinction sake of the places, it cannot be here called the Tabernacle of the testimo|nie, *Simlerus*: as *Tostatus* taketh it, following the Latine text. So also *Oleaster*.

2. The Chalde Interpreter calleth it, *Tabernaculum foederis*, the Tabernacle of the covenant. But there is another word used for a covenant, *aro•b•rith*, the Arke of the covenant, *1 Sam. 4.3.*

3. The most usuall reading is, *The Tabernacle of the congregation*: for so the word *maghed* is taken for the assemblie or congregation, *Numb.* 16.2. So *Paguine, Simlerus, Osiander*, with others. But *Oleaster* useth a good reason against this interpretation; because the assemblies of the people came not into the Tabernacle, but onely to the outward court: as the people themselves confesse, *Numb.* 17.13. *Whosoever approacheth to the Tabernacle of God shall die.*

4. Therefore the word *maghed*, comming of *jaghad*, or *jaad*, (as *Oleaster* readeth) which signifieth to come, or meet with at a certaine or appointed time; it is better interpreted, *Tabernaculum conventus*, the Tabernacle of meeting, *Iunius*: or, the Tabernacle of appointment, *Vatablus*: as the Lord himselfe giveth the sense of the word, *chap.* 25.22. *Where I will meet with thee, or appoint with thee.* So also *Numb.* 17.4. It may therefore most fitly be called the Tabernacle of appointment, or of the appointed meeting, where the Lord appointed to meet with *Moses*, and to talke with him.

QUEST. XXIII. Whether it belonged to Aaron onely to dresse the lamps.

Vers. 21. *SHall Aaron and his sonnes dresse them.* 1. *Cajetane* well noteth, *Non erat Levitarum hoc officium, sed sacerdotum*; This was not the office of the Levites, but of the Priests, the sonnes of *Aaron*, to dresse the lamps. 2. And it must not bee read with a conjunction copulative, *Aaron and his sonnes*, as *Lat. Vatab. Moitanus*, as though all the whole companie of them should goe in together: but disjunctively, *Aaron, or his sonnes*, *Tostat. Iun.* 3. *Hilarie* seemeth to be of opinion, that it belonged onely unto *Aaron* to dresse the lamps; making this allusion, *Summus sacerdos lucernas fovens, &c. i. iago Christi est, qui solus ministrat & donat Spiritum sanctum*; *The high Priest nourishing the lamps; is a representation of Christ, who onely giveth the holy Ghost.* But this text sheweth, that not onely *Aaron*, but his sonnes also are charged with this dutie. 4. Therefore *Beda* well applieth this text, understanding by the sonnes of *Aaron*, the Ministers and Pastors of the Church, *Qui filii sunt veri sacerdotis nostri; qui lucem verbi ministrant; Which are the children of our true high Priest; which minister the light of Gods word.* 5. And whereas *Levit.* 24.3. it is said, *Aaron shall dresse them*, it must be understood of *Aaron*, and of his sonnes the Priests, *ex ipsius mandato*, by his commandement, or appointment, *Iunius*. And therefore *Aaron* is onely named, because all was done by his direction.

QUEST. XXIV. Of the mysticall application of the lamps and oyle thereof.

The mysticall application of this oyle, which must be offered to maintaine the lamps, is this: 1. In that the candlesticke was placed not in the most holy place, which was a figure of celestiall Jerusalem, it sheweth that in the Church now present wee have need of the direction of the word of God, yet in the Kingdome of heaven there shall be no such need: *For the Lambe shall be the light thereof, Apocal.* 21.23. *Rupertus.* 2. By the light we understand the word of God, which the Prophet *David* saith, *is a lanterne to the feet. Psal.* 119.105. *Pelargus.* 3. *Oleum gratiam Spiritus sancti ostendit*; The oyle signifieth the grace of Gods Spirit, *Isidor.* Of this holy oyle or ointment the Apostle speaketh, *Ye have an ointment from him that is holy, 1 Ioh.* 2.20. 4. As the oyle is pressed forth of the Olive▪ so *Oleum Spiritus sancti è cracis Christi torculari expressum*, The oyle of the holy Spirit is pressed out of the Wine-presse of the crosse of Christ, *Borrah.* 5. In that they are commanded to bring pure oyle without mixture or dregs, the puritie of doctrine is signified: *Haeretici adulterium excogitant oleum*; Heretikes doe devise adulterate oyle, that is, corrupt doctrine, *Procopius.* 6. Lastly, *Augustine* thus applieth all together: by the Tabernacle he understandeth the world: *Luce nae accensid verbi est incarnatio; candelabrum crucis lignum; lucerna in candelabro lucens Christus in cruce pendens*; The lighting of the lampe is the incarnation of Christ; the candlesticke is the crosse; the lampe giving light in the candlesticke is Christ hanging upon the crosse, &c.

QUEST. XXV. Of the description and situation of the whole Tabernacle.

THis then was the forme and fashion of the whole Tabernacle: 1. The outward court was first set up, which was an hundred cubits long of each side▪ and fiftie cubits broad at each end; and round about it were sixtie pillars, twentie of a side, and ten at each end: and this court was hung round about with curtaines of five cubits high: on the East end was the gate in the midst of the side of twentie cubits, hung with a vaile of foure colours, white, blew, scarlet, purple. 2. Then was set up the Tabernacle, which was thirtie cubits long, and twentie cubits broad; the which was compassed on each side, saving before to|ward the East, with boords laid over with gold, twentie on each side, and at the West end eight. Then it was hung over with the fine curtaines wrought with Cherubims, which hung on each side of the Taber|nacle, and went over the roofe: upon them were laid the haire curtaines: then round about below were hanged the red Ramme skins, and above them the covering of Badgers skins. Thus the Tabernacle was finished without. 3. After this it was divided into the most holy place, which contained ten cubits square, and there, upon foure pillars, was hanged a vaile wrought with Cherubims: their followed the holy place, which contained twentie cubits in length, the rest of th•se thirtie cubits: on the East side whereof, was hung up a vaile upon five pillars, which was made of fine twined linen, blew silke, purple, scarlet, as the

other, but not wrought with Cherubims. 4. The Tabernacle being thus set up and divided, then the holy instruments were placed therein: in the most holy place was the Arke, with the tables of the Law onely within it: and before it Aarons rod, and the pot of Manna: in the most holy place without the vaile, was set on the South side the candlesticke; over against that on the North side the table with the shew-bread: and before the vaile of the most holy place the Altar of incense. In the outward court, belfore the doore of the Tabernacle, toward the North was the brasen Altar for sacrifice, and betweene that and the Tabernacle, the brasen Laver, wherein the Priests did wash their hands and feet, *chap. 30.19. Mon|tan, * Ribera, ex Iosepho.*

5. Now it appeareth by this description, that *Augustine* is in great error: 1. He saith, *Intrabatur in Tabernaculum ab occidente.* * They entred into the Tabernacle on the West. Whereas it is most evident, *chap. 26.22.* that the West end of the Tabernacle was closed up with boords, that there was no entrance in that way. 2. He saith, that the outward court had *obliqua latera, uneven sides*: which he saith was twentie cubits wide at the entrance, and but fifteen cubits long on the sides, and thirtie cubits wide at the doore of the Tabernacle, whither he extendeth it, and no further: whereas this outward court by *Moses* description, is one hundred cubits long, and fiftie cubits broad at each end. 3. He addeth further, *Duo ••rii ••tortoris latera aequalem habent longitudinem, &c.* That the two sides of the outward court were of equall length with the sides of the inward Tabernacle, each of them consisting of twentie pillars on a side: whereas it is evident, that the sides of the inward Tabernacle were but thirtie cubits long, but the sides of the court one hundred long: neither had the inward Tabernacle pillars, but boords. 4. He thinketh that the first ten curtaines, and the second sort of haire, which were eleven, did compasse the Tabernacle and court round about, and did not cover it over from side to side: and he putteth them together one at the end of another; as the first ten, which were 28. cubits long, make 280. cubits in length, *Qui|bus concludebatur interius Tabernaculum*, wherewith the inward Tabernacle was inclosed: the other eleven, five of them made 150. cubits, being each of them 30. cubits long, and the other six made 180. cu|bits: and by the compasse of these curtaines, •ingebatur atrium Tabernaculi, the court of the Tabernacle was invironed: whereas it is evident, *chap. 26.13.* that the Tabernacle was covered with these curtaines, and not compassed onely. 5. He further divideth these curtaines; and hangeth the outward court round about with the curtaines of haire, and the Tabernacle within with the other: whereas the text sheweth, that the haire curtaines were made to cover the other, *c. 26.9.* And many other things *Augustine* mistaketh in the description of the Tabernacle, * and

falleth into that inconvenience, which he himselfe feared, saying: *Quod sequitur ita est ad intelligendum difficile, ut verior nō id exponendo fiet obscurius*; That which followeth is so hard to be understood, that I feare it will be made more obscure in the opening of it.

QUEST. XXVI. Whether every part of the Tabernacle had a spirituall signification.

NOW for the mysticall application of the whole fabricke and frame of the Tabernacle: 1. Some there are, that thinke, that every part thereof had some speciall signification, and accordingly doe give a mysticall and typicall sense of every ceremonie and circumstance belonging unto it. Thus *Beda, Augustine▪ Rupertus*, with other, draw every thing in the old Testament to bee a type and figure. 2. Others are of opinion, that every part had a speciall signification, *Sed non omnia possumus investigare*; But wee cannot finde out every thing, *Simlerus*. But I rather approve *Calvins* judgement, that we must not be so scrupulous in exacting every part, as to thinke, *Quod nihil sit in signo externo cui non respondeat veritas*, That there is nothing in the outward signe and shadow, to the which some veritie is not answerable. *Tostatus* also therein concurrith, whose opinion is, that although, *totus status fuit figuralis*, the whole state in generall of that people was figurative, yet it was not in particular: for they had many ceremonies, which were made to attend as handmaids, upon the externall service of the Tabernacle, which were not ordained for any speciall signification. And therefore, as *Simlerus* well saith, *Satis est si corpus in umbris suit* ◇ ; It is sufficient if we have the bodie and substance shadowed forth, though we cannot finde out every particular. So also *Iunius*, *Singula non sunt rapienda*, &c. Every thing must not be forced to a typicall signification: *Nugā agit quisquis hoc nititur*. He doth but trifle, that goeth about this, in *Analys*.

QUEST. XXVII. The spirituall use of the whole Tabernacle, and the parts thereof.

THUS then the Tabernacle may be spiritually applied; first in generall, then in particular. In the generall application: 1. We understand by the three parts and divisions thereof, the orders and degrees of the Church: first, the whole companie of the faithfull and beleevvers; as the people were admitted into the outward court: secondly, the calling of the Ministers of the Gospell, of the Apostles, Prophets, Evangelists, Pastors, Doctors; as there entred none into the holy place, but the Priests: thirdly, as none had accesse into the most holy place, but the high Priest; so in him is represented our high Priest Christ Jesus, who onely made a way for us by the vaile of his flesh into heaven. 2. Hereby are shadowed forth three degrees of the Church. By the court, where the Altar of burnt offering was, the Church under the old Testament is signified, which had the sacrifices of beasts. By the holy place, where the candlesticke was set, and the table of shew-bread, is set forth the Church of Christ militant here in earth, which is nourished by the word of God, and the Sacraments. By the most holy place, is shadowed forth the Kingdome of heaven, where we shall enjoy the sight and presence of the Angels. 3. Here appeareth the difference betweene the old and new Testament: for as there was a vaile hung before the most holy place; so while the Tabernacle stood, the way was not manifested unto the Kingdome of God: but this vaile was rent asunder in the passion of Christ, and so our Saviour hath broken downe the partition wall, both betweene God and us, and betweene the Jewes and the Gentiles. 4. By these three divers places in the Tabernacle, the one still exceeding and surpassing the other; wee learne, that there are divers degrees of knowledge i•

Christian profession. First, wee must bee initiate in the faith of Jesus, as the Altar stood in the outward court, whither they first entred: then, as in the Sanctuarie, they had the candlesticke and table of shew-bread; so they which profit and goe forward in Christian knowledge, receive greater illumination and spirituall nourishment, till we be admitted unto the full fruition of

everlasting life, which is insinuated by the most holy place, *Borrhaius*. 5. And generally, as the vessels of the Tabernacle were made of pure gold, so we are taught, that our hearts should be pure and cleane, when we come before God, *Simler*.

Now in particular, this use may be made of the parts of the Tabernacle. 1. The foure coverings of the Tabernacle, doe shew the divers gifts and graces which God bestoweth upon his Church: beside, the covering of rams and badgers skins, doe signifie the sure defence and protection of the Church under Christ Jesus: the coupling of them together by loops and taches, expresse the spirituall conjunction of the Church by love.

2. The boords of the Tabernacle doe shadow forth the Apostles, which are as pillars of the Church; but Christ God and man is the foundation, as there were two sockets under every board: by the bars are understood the Ministers and teachers of the Gospell, by whose preaching the frame of the Church is held together.

3. The two vailes did both keepe the people from curious gazing, and bold accesse: which admo[nisheth us, that we must not draw neere unto God, without great reverence.

4. The large outward court, did represent and prefigure the vocation of the Gentiles, which should be called in great multitudes, whereas the Church of the Jewes was straitned and pent up in a small cor|ner, *Simler*.

4. Places of Doctrine.

1. *Doct.* There is no salvation but in Christ.

Vers. 1. *THou shalt make the Altar.* The Israelites had but one onely Altar appointed, upon the which they were to offer all their sacrifices: and therefore both *Ieroboam* sinned, that afterward set up two other Altars, one in Dan, the other in Beersheba; and *Vrias* the high Priest, who to please the idolatrous King *Ahaz*, caused a new Altar to be set up, after the patterne of the Altar of *Damascus*. * This one Altar was a type of our blessed Saviour, who onely satisfieth for our sinnes, neither are we to use any other helpes in our owne works, or in the merits or mediation of Saints beside Christ; for this were no|thing else, *Quam aliud novum Altare prater Christum instituere*, Then to appoint another new Altar be|side Christ, who onely is ordained of God to bee the Saviour of the world, *Marbach*. As *S. Peter* saith, *Neither is there salvation in any other, for among men there is given no other name under heaven, whereby we must be saved, Act. 2.12.*

2. *Doct.* That all things should be done orderly in the Church.

Vers. 9. *THou shalt make the court of the Tabernacle.* We learne by this, that, *Nihil in Ecclesia confusum esse debet*; Nothing in the Church must be confused, but all disposed in order: as in the Tabernacle, the outward court was appointed for the Levits, and vulgar sort; the holy place for the Priests; the most holy place none could enter into but the high Priest. So now in the Church of God, all things should be done in comelinesse and order. Our assemblies should be orderly and reverently set and disposed. Distinction of degrees and persons to be observed; not all confusedly shuffled together, as now in many Churches, men and women, one with another are mingled together, *Oleaster*. This is *S. Pauls* rule, that *all things be done honestly, and by order, 1 Cor. 14.40.*

3. *Doct.* The mysteries of Christian religion are manifested to all.

Vers. 16. *IN the gate of the court shall bee a vaile of twentie cubits.* Although the court were compassed about with curtaines, yet, *Ostium satis amplum habuit*. It had a doore wide enough, thorow the which they might see all the breadth of the Tabernacle: and the Hebrewes thinke, that the curtaines were made with holes, *Quibus ea, quae in atrio agebantur, conspici potuerint*;

Whereby such things as were done in the court, might be seene. By the which is signified, that the holy mysteries of the Church are not such, as the ceremonies of Ceres of Eleusis, which were not imparted to strangers, or of Iuno of Coos, unto the which servants were not admitted: but the secrets of the Gospell are revealed to all the world, Pelargus, Lippoman. As the Apostle saith, If our Gospell bee hid, it is hid to them that are lost, 2 Cor. 4.3.

5. Places of Controversie.

1. *Confut.* Against free will in good things.

Vers. 4. *THou shalt make unto it a grate like networke, &c. Beda* thinketh that the fire was made under this grate, and that thorow the holes thereof, the flame ascended, and consumed the sacrifice: whereupon he giveth this note, *Nequaquam obduremus corda nostra, more Pelagianorum, &c. sed liberè aperiāmus, &c.* Let us not harden our hearts, and locke them up as the Pelagians against the grace of God: but so open them, that as thorow many doores, in all things that we begin well, the grace of God may illuminate us, &c. And he sheweth what the error of the Pelagians was, *See gratia Dei, se aliquid boni perficere posse praesumunt*; They presume they can without the grace of God, doe some good thing. And so they doe not set a grate before their hearts, for the sacred fire of Gods Spirit to enter: *Sed quasi parietem solidum inter se & ignem Spiritus sancti interponunt, But doe put a thick wall betweene them, and*

Page 522

the sire of the holy Spirit, lest they should be heated thereby, and warmed with love. With the Pelagians herein consent the Romanists, whose assertion is this, That a man naturally without faith, both with speciall assistance from God, and without it, can performe some morall good worke, if no temptation let, Bellarmin.* But against both these, may be opposed that saying of our blessed Saviour, *Without me can ye doe nothing, Ioh. 15.5.* See more hereof, *Synops. Centur. 4. err. 43.*

2. *Confut.* Against Altars in Popish Churches.

Vers. 7. *The bars shall be in the two sides of the Altar, &c.* This Altar was a type and figure of Christ; and it was to continue till Christ the true Sacrificer should offer himselfe upon the Altar of the crosse. But now the Church of God knoweth no such materiall Altars, as *Rupertus* well observeth, this Altar was holy, *Antequam Christus, qui per hoc promittebatur, veniret, &c.* before Christ came, who was promised by it: but after that he is entred into the most holy place, *Nunc reprobatum & abjectum est*; Now it is repelled and rejected. The Romanists therefore doe Judaize, in retaining still Altars in their Churches. Antiquitie knew no such Altars of stone; as *Celsus*, as *Origen* saith, objected it as a fault among the Christians, *Quod nec imagines, nec Templa, nec aras haberent*, That they had neither images, Temples, nor Altars. *Augustine* calleth it, *Mensam Domini*, The table of the Lord; *Chrysostom* 〈 in non-Latin alphabet 〉, The holy boord: *Athanasius*, *Mensam ligneam*, The table of wood, B. *Babing*. Neither have they any colour for their Altars out of that place, *Heb. 13. We have an Altar, whereof they have no authoritie to eat, which serve in the Tabernacle, &c.* For the Apostle there speaketh of no materiall Altar, but of the death and passion of Christ, as it followeth, *vers. 12.* And *Bellarmin* forbeareth to urge this place, because divers of their owne writers apply it to Christs crosse, *lib. 5. de miss. cap. 9.*

3. *Confut.* Against the setting up of candles in the day in popish Churches.

Vers. 1. *SHall dresse them from evening to morning.* The lamps burned in the Tabernacle onely in the night, and were put out in the day, as is before shewed, *quest. 21.* which sheweth that the

Ro|manists are herein more superstitious than the Jewes, in setting up candles and tapers by day in their Churches. *Hierom* saith, *Ceras non clara luce accendimus, &c. We doe not light candles at noone day, but to qualifie the darknesse of the night.* * *Lactantius* also saith, *Num mentis compos putandus, &c. Is hee to bee thought well in his wits, who offereth the light of candles for a gift, to the author and giver of light?* B. Babing^o.

6. Morall Observations.

1. *Observ.* Our hearts must be purged of worldly thoughts in our prayers.

Vers. 4. *THou shalt make unto it a grate.* As the speciall use of this grate was to avoid the ashes and imbers from the hearth, where the fire burned: so in the Altar of our hearts, there must be *craticula*, a grate, *quae cineribus excretis ignem splendentem foveat, &c.* which may cherish the bright fire by separa|ting the ashes, &c. *Borrhaius.* Wee must purge our hearts of all earthly thoughts, when wee offer up the spirituall sacrifice of prayer, upon the Altar of our hearts: which is the meaning of the Wise-man when he biddeth us take heed unto our feet, when we enter into the house of God, *Eccles.* 4.

2. *Observ.* We must humble our selves before God.

Vers. 6. *THou shalt make bars unto the Altar.* They were to carrie it on their shoulders, and not to re|fuse any the meanest service in Gods worship; that men of never so high degree in the world, should thinke themselves of no reputation before God: as *David* humbled and abased himselfe, when hee danced before the Arke, *2 Sam.* 6. *Oleaster.*

3. *Observ.* The spirituall lights of the Temple are to be cherished.

Vers. 20. *COMmand the people to bring oyle, &c.* Hereupon *Origen* giveth this note, *Nisi dederit oleum populus, *extinguetur lucerna in Temple;* Unlesse the people give oyle, the lampe will goe out in the Temple, &c. They then which by their light of doctrine doe lighten the Church, ought to be main|tained: *For such as labour in the Word, are worthie double honour;* of reverence and releefe.

CHAP. XXVIII.

1. The Method and Argument.

After the description of the Tabernacle finished, followeth the institution of the Mi|nisters of the Tabernacle, the Priests, whose apparell is described in this Chapter, and their consecration, with the execution of their office in the next.

In this Chapter, which sheweth what Priestly garments should bee made for *Aaron* and his sonnes, and how: first, it is shewed in generall, to *vers.* 6. then in particular, to *vers.* 43.

In the generall summe, these things are declared: 1. For whom these gar|ments should bee made, *vers.* 1. 2. To what end, *vers.* 2. 3. By whom, *vers.* 3. 4. How many, *vers.* 4. 5. And of what matter, *vers.* 5.

In the speciall and particular explication: first, the garments peculiar to the high Priest are described, to *vers.* 40. then such as belonged to other inferiour Priests, *vers.* 40. to the end.

The high Priests garments were these: 1. The Ephod, both the matter thereof, *vers.* 6. the forme and fashion, *vers.* 7, 8. the ornaments, the two precious stones, with their graving, *vers.* 10, 11. their placing with their use, *vers.* 12. the instruments of the Ephod to fasten it, *vers.* 13, 14.

2. The breast-plate is described: 1. The matter, *vers.* 15. 2. The forme and fashion, *vers.* 16. 3. The ornaments of precious stones to be set in foure rowes, to *vers.* 21. 4. The instruments, chaines and rings to fasten it, *vers.* 22. to 28. 5. The use thereof is expressed, *vers.* 29, 30.

3. The robe is set forth. 1. The matter thereof, *vers.* 1. 2. The forme of it, *vers.* 32. the ornaments, with bels and pomgranats, *vers.* 33, 34. 4. The use, *vers.* 35.

4. The golden plate is described with the matter, forme, instruments, and use, *vers.* 36. to 39.

5. Then three other parts of the Priestly rayment are handled together the embroidered coat, the mitre, and girdle, *vers.* 39.

Secondly, the speciall attire for *Aarons* sonnes, whereof some were common both to *Aaron* and them, are, namely, these foure: their coats, girdles and bonnets, *vers.* 40. with the use of them, *vers.* 41. and their linen breeches, with the place where they shall weare them, *vers.* 42. and their use, *vers.* 43.

2. The divers readings.

Vers. 4. A *breast-plate*, or pectorall B.G.I.V. *cum caeter.* better than, a *rationall*, that is, * a vesture shewing reason, or judgement. L. C. the word is *coshen*, a pectorall.

Vers. 4. A *broidered coat*, as woven with eyes or checker worke. B.G.I.A.P. better than, a *strait coat*. * L. S. C. V. the word *shabats*, is better taken in the first sense, to embroider, or make with eyes, as *vers.* 14.

Vers 9. *Two sardonix stones*. I. So also *Iosephus*, and so they are called, *Apoc.* 21. 29. better than, * *Onyx stones*. B.G.L.C.P.A. or, *smaragdes*. S. *shoham*. H.V.

Vers. 14. *Of a certaine length*. B. or, *equall*. I. better than, *at the ends*. G. V. the word is, *inigebalath*, * *conterminus*, ending together. A.P. this word is omitted by the rest. L.S.C.

Vers. 17. *A rubie*, or, *sardie*, &c. see the severall names, and divers readings of these precious stones afterward at large, *quest.* 21.

Vers. 24. See also the divers readings of this verse, *quest.* 24.

Vers. 30. *Thou shalt put in the breast-plate, &c. Vrim, and Thummim*. B. G. I. V. A. P. C. better than, * *doctrine and veritie*. L. or, *manifestation and veritie*. S. the words of themselves are better retained: which signifie, *illumination* and *perfection*.

Vers. 36. *Holinesse to the Lord*. G.A.P.C.L.I. better than, *the holinesse of the Lord*. * B. S. V. the meaning is, that all holinesse is to be ascribed unto God: and it is better translated, *holinesse*, I.B.G. *cum caeter.* than, *holy*. L.V.C. the word is *kodesh*, which signifieth holinesse, *kadosh*, is, *holy*.

Vers. 38. *To make them acceptable*. B.G. *cum caeter.* not that he may be acceptable. L. the word is *lahem*, * to them.

Vers. 41. *Thou shalt fill their hands*. B.G. *cum caeter.* consecrate their hand. L. P. offer their sacrifice. C. consecrate their ministerie. I. the first translateth the words, the rest give the sense.

3. The questions discussed.

QUEST. I. Wherefore the Lord instituted a Priesthood.

Vers. 1. *Cause thou thy brother Aaron to come unto thee, &c.* 1. *Ordo pr^oposterus*, here the order is inverted: for first the garments were made, and afterward *Aaron* came and his sonnes, to bee adorned with them, and consecrated, *Cajetan*. 2. And here they are bidden to come unto *Moses*, to bee instituted and consecrated: but first they were appointed, and ordained of God: so there was a double *application*, or drawing neere of *Aaron* and his sonnes: first, they were applied, sequestred, and ordained by the Lord for his service: then they were applied unto *Moses*, to receive their consecration from him, *Tostat*. 3. 3. This applying of *Aaron* unto *Moses*, signifieth, *Nihil in Sacerdotibus plebeium requiri, nihil populare, &c.* That nothing in the Priests is required, like unto the common people, *Ambros.* * But that they, as they were called to a more excellent and eminent place, so their gifts and conversation should exceed the vulgar and common sort. 4. Thus, as God first made the creatures, and last of all man, whom he created for his glorie: So after that God had appointed the Tabernacle to be made, and every thing there|to belonging, he in the last place setteth downe the office and ministration of the Priests, who served to set forth Gods glory in the Tabernacle, as man was created to that end in the world, *Borrh*. 5. And to this end God ordained the ministerie of man in his service, to succour and releve the imbecillitie of the people, who were not able themselves to endure the Lords voice, *Simlerus*.

QUEST. II. Why Aaron was chosen to be the high Priest.

Vers. 1. *THy brother Aaron*. 1. The Lord maketh speciall choice of *Aaron*, *Moses* brother, for the Priesthood: *Propter principatum, & frequentia cum Deo colloquia*▪ Because of his preeminence, and for the often conference they had with God, and the great works which were done in Egypt by the hands of *Moses* and *Aaron*. And therefore because in these respects they were more noble and famous than the rest of the people, the Lord doth single out *Aaron* for this high office, *Simler*. 2. And the Tribe of *Levi* was taken from the rest of the Tribes, *Ad honorem Mosis & Aaron ducum populi, &c.* For the holnour of *Moses* and *Aaron*, the captaines of the people, *Ferus*. 3▪ And *Aaron* was appointed to be the high

and chiefe Priest; to be a figure and type of Christ, *Simlerus*. The divers glorious vestures made for the Priest, doe shadow forth the most heavenly graces of the Spirit, wherewith Christ was adorned, *Ferus*. And he is therefore called *Moses* brother, *Qui^o enim amplius alⁱeri est frater^o foedere nexus, quàm Christu^o Mosi, legi gratia, novum Testamentum veteri?* For who can be neerer allied unto another by a brotherly league, than Christ to *Moses*, grace to the law, the new Testament to the old? *Beda*.

QUEST. III Wherein the Priesthood of Christ, and of Aaron agree, and disagree.

NOW *Aaron* in some things most fitly resembled Christ, and in some things betweene them, there is great difference.

First, *Aaron* herein prefigured Christ, both in his peculiar function, in entring into the holy place, to make attonement for the people. So Christ is now entred into the heavens to appeare in the fight of God for us, *Hebr.* 9.23. As also in those functions, which were common to *Aaron* with the rest: which were these three, *d^ocendo, precando, offer^odo*, in teaching, praying, offering, or sacrificing: So Christ hath taught and lightned the world, with the revelation of his Fathers will, and by the preaching of the Gospell. Christ also prayeth and maketh intercession for his people,

Heb. 9.25. And he also offered up him|selfe in sacrifice for our redemption, Tit. 2.19. Hee gave himselfe for us, that hee might redeeme us from all iniquitie.

But yet there is great difference betweene the Priesthood of *Aaron*, which was the type and figure, and the everlasting Priesthood of Christ. 1. In the dignitie of their persons: *Aaron* was a meere man, Christ was both God and man. 2. In their condition, the Priests of the Law were men compassed with many infirmities, and subject to sinne: but Christ was *holy, harmelesse, undefiled, separate from sinners, Heb. 9.26.* 3. In the excellencie of the sacrifice: they offered the sacrifices of beasts: but Christ offered up his owne bodie, as the Apostle saith, *Heb. 9.12. Neither by the bloud of goats and calves, but by his owne bloud entred he once into the holy place.* 4. In the effect they differ; the Priests of the law did not perfectly reconcile, but onely shadowed forth by that typicall reconciliation, the true remission of sinnes by the bloud of Christ, who hath obtained eternall redemption for us, and hath redeemed us from the curse of the law, *Galath. 3.13.* 5. In the continuance, the Priesthood of *Aaron*, was not to continue for ever, but as the Apostle saith, *This man, because he endureth for ever, hath an everlasting Priesthood, Heb. 2.24.* 6. In the manner of confirmation: *They were made Priests without an oath: But this is made with an oath by him, that said unto him, The Lord hath sworne, and will not repent, thou art a Priest for ever after the order of Melchisedeck. Heb. 5.21. Marbach.*

QUEST. IV. Why Christ is called a Priest after the order of Melchisedeck and not of Aaron.

AND although *Aaron* were a type and figure of Christ, yet he is called a Priest after the order of *Melchisedeck*, and not after *Aaron*; not because there was no resemblance betweene Christ and *Aaron*, but for that *Melchisedeck* and his Priesthood did in three things more lively set forth Christs Priest|hood, than did *Aarons*: 1. In the eternitie thereof: 2. Office and function: 3. And name.

1. As *Melchisedeck* is set forth without father and mother, without beginning of his dayes, or end of his life: not that he was so indeed, but they are concealed in storie, to make him a more lively type and figure of Christ, who was in respect of his Divinitie 〈 in non-Latin alphabet 〉, without mother: in regard of his humanitie, 〈 in non-Latin alphabet 〉, without father.

2 As *Melchisedek* was both a King and a Priest: so Christ was a Priest in the expiation of our sinnes by the sacrifice of himselfe upon the crosse; and a King, both in gathering his Church together by the scepter of his word, and governing them by his Spirit; as also in that all power over all creatures, and over the universall world is committed unto him.

3. The name of *Melchisedek* fitly agreeth unto Christ, which signifieth the King of righteousness: and the place, whereof he was King, which was Salem, that betokeneth peace, did also set forth the peace|able Kingdome of Christ; both making peace betweene God and us, and taking away the wall of partit|ion, that was betweene the Jewes and Gentiles, making of both one: as the Apostle sheweth, *Ephes. 2.13. Now in Christ Iesu*•, *yee which were once a farre off, are made neere by the bloud of Christ, for he is our peace, which hath made of both one. Marbach.*

QUEST. V. Why these Priestly garments are commanded to be made.

Vers. 2. *HOLy garments, &c. glorious, and beautifull.* 1. These garments were called holy in two re|spects; both because in respect of the end, they were consecrated and ordained onely to holy uses: and therefore the Priests onely were to put them on, and none other beside: and they were not at all times to use them, but onely when they went into the Tabernacle; when they went out, they put them off: as also in respect of the manner of consecration, they were anointed with the holy oyle, *chap. 30.* and so set apart for holy uses, *Tostat. quaest. 2.* 2. This apparelling of *Aaron*, with such glorious apparell, was commanded both in respect of themselves, that they by these

ceremonies might bee assured that their calling was of God, *Ferus*. 3. And in regard of the people, hereby the Lord would have their ministerie the more revered, and had in reputation, *Marbach*. As *Iosephus* writeth, how *Alexander* the Great, when the high Priest met him adorned with his Priestly attire, revered him, and adored the great God of heaven in him, whose Priest he was. 3. Beside the comelinesse and outward glorie of the Priestly attire, there was another cause of their institution, *speciali• acti• ipsarum vest•um*, the speciall action and use of those garments; for some of them were for some speciall ministration and service: as the breastplate, which was set with twelve precious stones, in remembrance of the twelve tribes of Israel, *Tostat. quæst. 1. 4. Ornatus exterior veri & spiritualis defectum notavit*: The outward adorning noted the defect of the true spirituall ornaments, &c. *Calvin*. And hereby was signified the insufficiencie of *Aarons* Priesthood.

5. And God by this glittering shew of the Priestly garments, *voluit pl•• quam Angelicum (<...> spl•ndorem ostendere*, would set forth the more than Angelicall brightnesse of all vertues, which should shine in Christ. 6. And as those vertues served *ad vitia •egenda*, to cover the faul•s of the bodie: so wee are thereby taught, that we must come before God not cloathed withou•owne righteousness, but appa|relled with Christs robes, which shall make us to appeare comely in the light of God, *Simler*.

QUEST. VI. Of the cunning men that wrought in the Tabernacle.

Vers. 3. *THou shalt speake to all cunning men, whom I have filled*. 1. Although there might be men of ordinarie skill in the host, yet that had not beene sufficient for this extraordinarie worke: *Co•munis peritia non satisfacisset huic operi*; Common skill had not beene answerable to this worke, *Gallas*. and therefore the Lord infused into them a speciall gift of understanding and dexteritie to worke in all kinde of curious worke. 2. And it is probable that these principall and chiefe workmen had not onely their skill and knowledge increased, which they were indued with before, but that the Lord did wholly and absolutely infuse into them the knowledge of these Arts: as the text is, that God had filled them with the Spirit of wisdom, *Oleaster*. Like as the twelve Apostles were men altogether unlearned, whom God used in the spirituall building up of the Church, as these were employed in the materiall Tabernacle, 3. These were not onely endued with an understanding heart, to invent curious works, and give direction to others: but their hands, and other parts of their bodie, were fitted accordingly for the execution and practice and finishing of these works. And *chap 31.4.* it is said, they were filled with wisdom, &c. *to finde our curious works, to worke in gold and silver, &c.* They did not onely invent and finde them out, but did also helpe to worke themselves, *Tostat. qu. 4. 4.* It may be that such like works, *quotidie nunc fiunt, &c.* are now made in many places: but then in that simple age and rude time, such things having not beene seene before, these curious works seemed strange and admirable, *Tostat. qu. 2.*

QUEST. VII. Whether this gift of cunning and wisdom remained in the workmen after the Tabernacle was finished.


TOstatus here putteth forth a question, whether, after that the Tabernacle and the worke thereof was finished, these cunning men still retained this gift of understanding in Sciences and Arts. 1. The negative part may bee thus proved, that their knowledge and skill then ceased, because there was no more use thereof, after they had finished that worke for the which it was given them As also, like as the gift of prophecie alwaies continued not with the Prophets, but during that time onely wherein they prophesied. 2. But *Tostatus* here answereth, that though the worke were ended, for the which the cunning men were indued with such wisdom, yet it was not necessarie that the gift should be taken from them, though the act were discontinued: and againe, there is difference betweene an habit of the minde, and an act onely of the minde. The Prophets had not a

Prophetically habit infused, but onely an actuall illumination was sent upon them while they prophesied, and that illumination being intermitted, they left prophesying: and therefore he concludeth, *Deum non abstulisse habitus i^o fusos*, That God did not take away from them the habits of these Arts and Sciences infused, after the Tabernacle was finished, *quast.* 3. 3. But the more probable opinion is, that this gift was neither altogether lost, which they had received, neither yet did it wholly remaine: for these workmen were indued with a double facultie; one was in the illumination of their minde, to invent how to fashion the worke according to *Moses* direction, and that platforme which was shewed in the mount: the other was a dexteritie and agilitie in their hand to worke that which they had devised and invented. The first of these, being a prophetically gift, and proceeding of a speciall instinct, to invent and find out worke answerable to the patterne, ceased and was intermitted in them, after the Tabernacle was finished: for it was an act rather of the minde, than an habit: neither was there any cause why that inward instinct should continue, the end being atchieved wherefore it was first infused. But the other facultie in their handiworke, which was increased by their practice and experience, and was confirmed by use and custome, could not be so soone forgotten and laid aside: it is not unlike but that the same remained still, which they might have put in practice in other works and buildings, if there had beene occasion offered.

QUEST. VIII. Of the number of the Priestly garments and ornaments.

Vers. 4. *NOw these shall be the garments.* 1. *Beda* is of opinion, that there were but eight kinde of garments in all which the high Priest was apparelled with, namely these: 1. The breast-plate, or pectorall for the breast. 2. The Ephod for the shoulders. 3. The robe. 4. And coat for the whole bodie, 5. The Miter for the head. 6. And the girdle for the waste. 7. The linen breeches to cover the secret parts. 8. And the plate of gold for the Miter: whereof three, the linen breeches, the linen coat, and the girdle, were common to the inferiour Priests. But *Beda* is greatly deceived: and in these three points: 1. The coat here named called *cetoneth tashebets*, the embroidered coat, was not common unto the inferiour Priests, but peculiar to the high Priest, *vers.* 39. *Moses* is bid to make *Aarons* sonnes coats also, *cet^oneth*, but they were not embroidered, *vers.* 40. 2. The high Priest also had a kinde of girdle proper to himselfe, which was made of needle worke, *vers.* 39. and the inferiour Priests also had other girdles beside, *vers.* 40. 3. The other Priests also had bonnets, which were of a divers fashion from the Miter, which was made for the high Priest, *vers.* 40.

2. *R. Salomon* maketh but nine parcels of the Priestly attire: and *Riberalikewise*: namely foure,^{*} which were common to all the Priests: the linen breeches, the linen coat, girdle and bonnet: and five peculiar to the high Priest: his Ephod, breast-plate, robe, girdle, and miter. But herein they are deceived▪ because they omit that garment which is called *cetoneth tashebets*, the embroidered coat, which was a speciall garment appertaining to the high Priest: and so the high Priest, beside his Ephod and robe,

which had pomegranats and bells hanging at it, had also another embroidered coat,  *Vatab.* whereof mention is made, *vers.* 39.

3. *Lyranus* and *Tostatus*, *qu.* 2. following *Iosephus*, doe number ten severall Priestly ornaments: foure common to all the Priests: 1. The linen breeches. 2. The linen coat. 3. The girdle. 4. And bonnet. Six other were peculiar to the high Priest: 1. The Ephod. 2. The pectorall or breast-plate. 3. The robe with the bells and pomegranats. 4. The girdle. 5. The miter. 6. The golden plate set upon the miter. But they commit the same error with the other before, in omitting the Priests

embroidered coat: which maketh up the number of ten: the golden plate being not reckoned apart by it selfe, but counted with the miter.

4. This then is the best numbring of these Priestly garments: to appoint six as peculiar to the high Priest, as they are set downe in the text, *vers.* 4. where the golden plate must be comprehended under the miter, because it was but a part of it: and foure other were common to all the Priests; the linen coats, girdles, bonnets, and breeches: as they are described, *vers.* 40. to the end; so they were ten in all: and if the golden plate bee counted by it selfe, there will bee in all eleven severall kinde of raiment and orna|ments; * some for *Aaron*, some for his sonnes. And so *Cajetane* accounteth them: and *Thomas* maketh se|ven garments of the high Priest, and foure of the rest.

QUEST. IX. What garments were peculiar to the high Priests, what common.

Vers. 4. *THese holy garments shall they make for Aaron thy brother, and for his sonnes.* 1. These garments then being appointed onely for *Aaron*, and his sonnes the Priests, were not also common to the Levits: and so *Ribera* collecteth out of *Iosephus*, because the Levits sacrificed not.

2. Some are of opinion, that all the garments which the inferiour Priests used, the high Priest put on; as *Iosephus* saith, *Pontifex etiam utitur hoc, nihil eorum quae enumeravimus omittens, &c.* The high Priest also useth these, * omitting nothing of those which we have rehearsed. So also *Tostat. qu.* 2. and *Ribera*. But this is not like: for to what end should the high Priest weare two girdles, one of the common sort, which the inferiour Priests used, the other the embroidered girdle? and likewise it had beene superfluous for him to put on two bonnets, as *Iosephus* thinketh: one of linen, as other Priests, the other of blew silke.

3. Therefore the garments are better thus distinguished: that some of them were peculiar to the high Priests, as the six in this verse set downe: some were peculiar to the inferiour Priests to be usually and ordinarily worne, as their linen coats, girdles, bonnets, *vers.* 40. which sometime the high Priest did weare also, as in the day of expiation; but not ordinarily. See *quest.* 41. Some common to them both, as the linen breeches, which are said to be for *Aaron* and his sonnes: but the other three, mentioned *vers.* 40. are said to be made for *Aarons* sonnes, *Iun. in Analys. Montan.* The high Priest had like garments unto those three, *a coat, a girdle, a miter*, but they differed in manner of workmanship. So then the high Priest had three garments unlike to the rest both in matter and forme, the Robe, the Ephod, the Pectorall: and three other, though like in fashion, his coat, miter, girdle, yet differed in costly stuffe and curious workmanship.

QUEST. X. Which garments were put on first, which last.

BUT further it is here to be considered, that the garments are otherwise and in another order rehearsed in this verse, and afterward appointed to be made, than they were put on: for, as *Rupertus* observeth, *Feminalia linea, &c. postremò posita sunt*: The linen breeches are set last in this description, &c. and yet they were put on first. In this manner then and order did the high Priest apparell himselfe: 1. He put on the li|nen breeches, which came no higher than his waste. 2. Next to that was the long broidered coat, which was made with eyes, or like checker worke, which reached downe to the feet. 3. Upon that was put the Robe, which had bells and pomegranats in the skirts. 4. After that the breast-plate before. 5. Then the Ephod upon the shoulders behind. 6. The girdle. 7. The Miter with the golden plate.

QUEST. XI. Whether the Priestly garments might at any time be carried and used out of the Tabernacle.

Vers. 4. *THat he may serve me in the Priests office.* 1. In that it is added, *That he may serve me*, the use of these Priestly garments is restrained for such service as was done before the Lord in the Ta|bernacle: the Priest then was neither to use these garments ordinarily, for he had other wearing apparell beside: nor yet in such Priestly offices as were to be done abroad, as when he

went to view a leprous person, or leprous house, which belonged to the Priest, *Levit.* 13. for such places and persons infected with the leprosie were uncleane by the law, and therefore in such offices it was not fit to use the holy garments. 2. Whereas then the Priest is commanded to wash his cloaths, after he had seene performed all the ceremonies concerning the red Cow which was slaine without the host, *Numb.* 19.7. they must be understood to be his owne ordinarie, and not the Priestly garments: which were not to be polluted or defiled, and so consequently were not to be washed and cleansed as other prophane and common vestures. 3. This further appeareth, *Levit.* 16.23. where the high Priest is commanded to put off his Priestly garments, with the which hee entred into the holy place, and then to wash his flesh with water, and put on his owne cloaths: he is not willed to wash the Priestly raiment with water. But if it be objected, that the washing of his flesh sheweth he was uncleane, and so by that meanes the holy garments were uncleane also: it may be answered, that the Priest in this case having prayed for his and the peoples sinnes, did wash his flesh, not as a signe of any legall uncleannesse, for then he should not have entred into the holy place, but to signifie that hee was purified from his sinnes. And this may further be observed, that whereas there were two kinds of pollutions, one by morall offences, which indeed defiled the soule, the other by legall transgressions, which touched not the soule, but the externall observation of the ceremonies onely: in the first they onely washed the flesh, in the second sometime their garments onely, sometime their flesh and garments together, if it were a great pollution: but never their flesh alone, *Tostat. qu.* 7. & 8.

QUEST. XII. Whether the high Priest did well in meeting Alexander in his Priestly attire.

BUT if it were not lawfull to carrie the Priestly garments out of the Tabernacle: it will be objected, that *Iaddua* the high Priest, being apparelled in his Priestly robes, met *Alexander* the Great without the gates of Jerusalem, and by the sight of him *Alexanders* wrath was appeased, and the Citie delivered from the danger which was feared. 1. Here it may be answered, that as wee receive this part of *Iosephus* narration, how *Alexander* meeting the high Priest, revered him, and adored that God, * whose name hee carried written in his forehead: so if we give credit to the rest, how that, after publike supplication made before unto God, and solemne sacrifice for their deliverance, the Lord appeared in a dreame the next night unto the high Priest, appointing him to go forth to meet *Alexander* in his Priestly attire; this being admitted for truth, this question is at an end: for by Gods extraordinarie direction, the Priest might do that, which ordinarily was not lawfull: as, though they had a strait charge to offer their sacrifices at the doore of the Tabernacle, yet the Prophets, as *Samuel*, *David*, *Elias*, built Altars in other places, and there offered their sacrifices, *Tostat. quaest.* 17. 2. But though there had beene no such vision shewed to the high Priest, which it is not necessarie to beleieve, seeing *Iosephus* is found to be very forward in setting downe such things as might tend to the credit of his nation: yet this act of the high Priest might be justified, in respect of that necessitie whereunto they were then brought: for the ceremoniall lawes were to give way in such cases; as *David* to satisfie his hunger, might lawfully eat of the shew-bread, which otherwise none were to eat of, but the Priests. So likewise, they might upon the Sabbath lead their oxen or asses to water, * or helpe them out, being fallen into a ditch, and yet not transgresse against the rest of the Sabbath. If these ceremonies were dispensed with for the safeguard and preservation of one man, or of a few cattell, much more for the deliverance of the whole Citie, which was then in danger, might the high Priest, without any extraordinarie direction, have put on his Priestly apparell, to meet that victorious King.

QUEST. XIII. Of the matter whereof the holy garment should be made.

Vers. 5. They shall take gold and blew silke. 1. By gold is here understood, *Aurum in massa*, & *aurum in filis*; Gold in the lump or masse, and golden threed, for the garments were made of

golden threed: the precious stones were set into gold, and thereof was made the golden plate in the high Priests miter, *Tostat. qu.* 8. 2. And under the name of gold are comprehended also the precious stones, because they were inclosed, and set into the gold, *Simler.* 3. And these five are named, *gold, blew silke, purple, skarlet, fine linen*, not that all these concurred to the making of every garment, *Sed quia nullum ornamentum erat, quod non ex istorum aliquo, &c.* But because there was not any of the ornaments, which was not made of some of them, *Cajetan.* 4. The blew colour was like unto the skie, or violet: the purple was like to the rose colour, which was made of the liquor or bloud of a certaine shell-fish called the *purple*: the skarlet was died with certaine graines growing in a tree, whereof *Plinie* writeth: and to make the colour deeper, * it was twice died, in the wooll, and afterward, when it was spun: the fine linen was made of a most fine and white kinde of flax or linen, *Ribera.* 5. These foure colours represented the foure elements; two of them in colour, the skarlet the fire; the blew the skie or ayre; the other in their originall; the purple the water, the linen the earth, out of the which they came: and hereby as *Iosephus* noteth, was signified, * *Sacerdotem illum esse summi rerum omnium conditoris*: That he was the Priest of the high Creator of all things, because the colours of his garments did represent the whole world. 6. *Beda* also thus collecteth, that because all things were prescribed to be made of gold, and precious colours: *Nihil vile, vel sordidum in Sacerdotis ore, vel opere debet apparere*; * There should no vile thing appeare either in the Priests words or works, &c. *Ribera.*

QUEST. XIV. Of the name of the Ephod, and the divers kinds thereof.

Vers. 6. *And they shall make the Ephod.* 1. The Latine Interpreter calleth it *superhumale*, following the Septuagint, which interpret it 〈 in non-Latin alphabet 〉, the shoulder garment: *Iunius* translateth it *amiculum*, a short cloake: but the Hebrew word is better retained, *Ephod*, because it was a peculiar garment belonging to the high Priest, so called of the word *aphad*, which signifieth to close or compasse, or gird about; as *chap.* 39.5. *Thou shalt close them to him with embroidered gard of the Ephod, Oleaster.* 2. There were two kinds of the Ephod; one was common (made of linen onely) both to the inferiour Priests, as *Saul* put to the sword 85. Priests, that did weare a linen Ephod: as also to the Levits, as *Samuel* ministred before the Lord girded with a linen Ephod, 1 *Sam.* 2.18. Some thinke that this kinde was also permitted unto lay men in generall, *Ribera.* Some, that the Kings had a privilege to weare it, because *David* danced before the Arke in a linen Ephod, 2 *Sam.* 6. But *R. Salomon* thinketh more probably, that none were girded with the Ephod, but *colentes Deum, aut servientes ei, They which worshipped God, or were specially addicted to his service.* Other then beside the Priests might weare the linen Ephod, but onely insacred actions: as *David* at that time danced before the Arke, *Gallas. Oleaster.* The other kinde of Ephod was peculiar to the high Priest, which was made of gold, and of the foure colours before named, *Hierome ad Fabie/lam.* And this Ephod it was not lawfull for any other to imitate: which was the cause of the fall of *Ge/deons* house, because he made an Ephod like unto that used in the Tabernacle, *Gallas.*

QUEST. XV. How Gedeon offended in making an Ephod.

BUT whereas *Gedeon* made that Ephod of 1700. sicles of gold, *Iudg.* 8.26. 1. *Augustine* moveth a question, how so much gold could be put into one Ephod; and thinketh that by the Ephod are understood, as the whole by the part, *Omnia qua constituit Gedeon in civitate ad colendum Deum*; * All the other things which *Gedeon* made in his City to worship God by, as in the Tabernacle. And he thinketh further, that all Israel is said to go a whoring after it: although *Gedeon* made no image, *Quia extra Tabernaculum fieri aliquid simile fas non erat*; Because it was not lawfull to make any like thing out of the Tabernacle.

2. But it need not seeme strange that so much gold was put into one vesture: for the whole summe, coun|ting sixtie sicles to a pound, amounteth but to eighteen pound weight, or thereabout: and seeing the text maketh mention of no other ornaments, which *Gedeon* made, but the Ephod, we cannot conjecture that he made any beside that. And though it were unlawfull to make an Ephod elsewhere like that, which the high Priest used in the Tabernacle; yet that was not onely *Gedeons* fault, but for that also by this occasion the people fell to idolatrie, and abused that Ephod in the idolatrous service of *Baal Berith*, as it followeth in the same place, *Iudg.* 9.33. *Iun.*

QUEST. XVI. Of the fashion of the Ephod.

Vers. 7. *The two shoulders thereof, &c.* 1. R. *Ab. Ezra* thinketh, that this Ephod onely covered the back-parts of the Priest, and that the breastplate or pectorall served for the other part before: but if it had beene so, then how could the shoulders thereof be joyned together one to another? therefore the Ephod had two parts, one before, and another behind, *Cajetan.*

2. *Beda* thinketh that the Ephod was made double, and so halfe of it was in sight without, and halfe within, and so it was joyned together. But *Hierom* calleth it, *palliolum mira pulchritudinis*, a cloake of exceeding beautie: it was not therefore onely put double upon the back-parts; it was fastened in the shoulders, one part to another, *Montan.*

3. *Iosephus* thinketh it had sleeves; so also *Ribera*. But the contrarie is received, that it was *fine ma•licis*, without sleeves, *Lippoman.*

* 4. *Iosephus* also thinketh, that it was but a cubit long, and so came but to the waste. So also *Ribera* and *Tostatus* thinke, that *pertingebat us{que} ad zonam*, it came but downe to the girdlestead, or waste: *Pro/copius* extendeth it, *us{que} ad praecordia*, unto the parts about the heart. But it rather reached *à lumbis us{que} ad humeros*, from the loynes to the shoulders, as *Iunius*, and *Montanus* in his description, *us{que} ad umbili/cum*, downe to the navell, *Cajetane*: for if it did not hang downe beyond the waste, the broidered gard of the Ephod could not handsomely serve to close in the other garments, and gird them in the waste toge|ther with the Ephod: as is prescribed, *chap.* 39.5.

5. Thus then was the Ephod made; it had foure laps or wings: whereof two were joyned together on each shoulder, and two were coupled beneath under the arme holes, *Tostat. quæst.* 2. which are called the broidered gard, or girdle, as *Iun. Oleaster*; which was not made of the same stuffe onely which the Ephod was made of, but out of the same peece, to make a difference betweene the girdle of the Ephod, and the other embroidered girdle, which was put aloft upon the garments: so that the nether lappets of the Ephod served as a girdle to fasten it below, *Iun. Oleaster*.

6. It was made of broidered worke, not pictured either with beasts, or flowers, or any such, but devised worke, as the word signifieth: such as Turkie and Arabian worke is, *Montan.*

7. On the forepart of the Ephod, was left a certaine hole or void place, for the pectorall to be placed in, *Iosephus. Contra pectus nihil contextum erat, &c.* Against the breast there was nothing wrought, that a place might be left for the pectorall or breast-plate, *Hierom.*

8. Beside, the Ephod had two golden chaines, not to hold up the breast-plate or pectorall, as *Tostatus* seemeth to thinke, for these chaines are described afterward, *vers.* 22. but they served rather, *Vt illaquest partes superhumerales, &c.* To fasten together the parts of the Ephod in the shoulder on both sides, *Cajetan. Oleaster*. For they were fastned on both sides to the bosses of gold upon the shoulders, where were set the two precious stones, *vers.* 14. which now come in the next place to be handled.

QUEST. XVII. Of the two Onyx or Sardonyx stones, why they are called stones of remembrance.

Vers. 9. *THou shalt take two Onyx stones.* 1. The Hebrew word is *shoham*, which the Chaldee, whom *Montanus* followeth, takes for *Berill*, of a sea colour: the Septuag. for the *smaragd*, which is of greene colour: *Procopius* for the Saphire, of skie colour: but *Iosephus* calleth it the Sardonyx, so *Iunius*: and commonly it is called the Onyx stone, rather the Sardonyx, because it is so called, *Apocal.* 21.20. which is of the colour of the naile shewing upon the flesh, wherein there is a red mixed with white; * so the Sardonyx hath a mixt colour of red, as the Sardius stone, and of white as the Onyx, which is of the colour of the naile, *Tostat. qu.* 10. *Oleaster, Ribera.*

2. In these two stones were graven the names of the 12. Tribes, according to their eldership: in the stone on the right shoulder, six of the eldest, and in the other, the six younger, *Iosephus*. The six elder were, *Ruben, Simeon, Iudah, Dan, Nepthali, Gad*: the six younger, *Asher, Issachar, Zebulon, Ephraim, Manasses, Benjamin*; for *Levi* was left out, that Tribe being now to bee sequestred for the service of the Tabernacle, and for *Ioseph* were written his two sonnes, *Ephraim* and *Manasses*.

3. These are called stones of remembrance, not that the Lord need be put in remembrance; but that hereby the Israelites might be assured, that they were alwayes had in remembrance with God, *Marbach*. And *Beda* assigneth three other reasons, why they are so called: *Vt ipse fidem Patriarcharum meminisset imitari*; That he should remember to imitate the faith of the Patriarks, whose names he did beare: that the Priest should remember the Tribes in his prayers unto God: and to admonish the people in generall, not to decline from the steps of their fathers, *Beda*.

QUEST. XVIII. Of the mysticall application of the Ephod, and the two precious stones.

NOW this first priestly garment is diversly applied: 1. *Iosephus* by the two precious stones understandeth the Sunne and Moone. 2. *Philo*, the two Hemispheres of the world. 3. *Hierome* by the twelve names written in the precious stones, would have signified the twelve Apostles, which first preached the Gospell. 4. *Beda*: The Priest is admonished hereby to follow the life, and embrace the faith of the Patriarks and Prophets. 5. But most fitly rather is hereby signified, that Christ doth beare his Church as it

were upon his shoulders, even as the Eagle beareth her young ones upon her wings, *Deut.* 32.11. *Marbach. Osland. Simler. Rupertus* also hereby understandeth the bearing of our iniquities, which were laid upon Christs shoulders: *Prosper*, the government which is laid upon Christ. *Procopius* by the names graven in the stones, their names who are written in the booke of life, whom Christ carrieth as it were upon his shoulders into heaven.

QUEST. XIX. Why it was called the breast-plate of judgement.

Vers. 15. *THou shalt make the breast-plate of judgement, &c.* 1. The Septuagint call it 〈 in non-Latin alphabet 〉, and the Latine Interpreter following them, *rationalis*, that is, the rationall or reasonable ornament: so named (as *Tostatus* thinketh) of the effect, because by that, *Ratio reddebatur de his qua inquirebamus*; A reason was given of those things which were inquired. So also *Ribera*: because it was *fatidicum*, it prophesied of things to come, *Procopius*, because *rationalis animi pars*, &c. the reasonable part of the minde is placed in the heart, which the breast-plate covered. *Vatabl.* giveth this reason, *Quia exactatione consideranda erant*, &c. Because the things therein, as the *Vrim* and *Thummi*, were exactly and with deepe reason to be considered of the high Priest. But this descanting upon the word is here superfluous, seeing the Hebrew word *coshen* signifieth a pectorall or breast-plate, and not as the Septuag. and Latine translate.

2. It is then called the breast-plate of judgement: not as the Hebrewes, because the high Priest found therein what the judgement of God was in that matter, which was inquired upon: for it shall afterward be shewed, that the *Vrim* and *Thummius* were not given to that end: nor yet because the high Priest in all weighty matters of judgement did put on the Ephod with the breast-plate, *Marbach*. for by that reason it might as well be called the Ephod of judgement: neither, because *Aaron* should in judgement have the people in remembrance, when he went into the holy place, *Oleaster*. But it was therefore so called, for that the high Priest did put it on, when he consulted with the Lord about the causes of the people, to give right judgement: as *Numb. 27.21. He shall aske counsell for him by the judgement of Vrim before the Lord, Iun.*

QUEST. XX. Of the fashion of the breast-plate.

Vers. 16. *FOure-square shall it be.* The breast-plate is thus described: 1. For the manner of workman|ship, it must be of broidered worke like the Ephod. 2. For the matter, five things are requi|red to the making thereof, as before in the Ephod: gold, blew silke, purple, skarlet, fine twined linen. 3. For the forme and fashion, it must be foure square, every side of even length, as appeareth by the foure orders of the stones: and double it must be, that it might be of more strength to hold and receive the stones, *ut firmius substaret auro*, that it might be the stiffer for the gold and precious stones, *Pellican*. 4. For the quantity, it was an handbreadth, which was halfe a cubit, that is, twelve fingers: for if it had beene but the small handbreadth, that is, foure fingers, it had not beene sufficient to cover the breast before, *Montan. Ribera, Pelargus*. 5. The ornaments also of the pectorall are set forth, which were twelve pre|cious stones, set in foure rankes or rowes.

QUEST. XXI. Of the twelve precious stones, their names, colours, qualities, and congruities with the twelve Tribes.

Vers. 27. *A Rubie, Topaze, and a Carbuncle in the first row.* In the severall application of these stones, these foure things shall be observed: 1. The name. 2. The colour. 3. The vertues and qual|ities. 4. The congruity with the tribes of Israel.

A Rubie. The first stone is called *odeus* of *adam*, which signifieth to wax red. *Iosephus* calleth it the *Sar|donix*: the Septuagint the *Sardie*: it is most like to be the *Rubie*,^{*} *Montan. Genevens*. 2. The colour of it was red, *Oleaster*; as the signification of the word is, rather than yellow, of the colour of fire, as *Iunius* taketh it for *Pyr•pus* the Carbuncle, a precious stone like fire. 3. They say it repelleth feare, and cheareth and maketh bold, *Tostat*. sharpeneth the wit, and stancheth blood at the nose, *Magirus*. 4. This stone, they say, stood for *Ruben*: *Montanus* maketh an allusion betweene *Ruben* and the *Rubie*: but *Ribera* giveth this reason: that as the *Sardie* is red and somewhat of a fiery colour: so he went into his fathers concu|bine, & *igne libidinis incensus fuit*, and so was set on fire with concupiscence.

A Topaze. 1. The Hebrew word is *pitdah*, in which there are three radicall or principall letters, *p*, *t*, *d*, which being transposed, *t.p, d*, make *topad*, or *topaz*, not much differing in sound,^{*} *Montan*. It is so called of the place where it was found, *Topasos* in Aethiopia, *Marbach*. Or the Isle *Topazongave* the name to it, as *Plinie lib. 37. cap. 8.* so called of 〈 in non-Latin alphabet 〉, to seeke, because it was much sought for. *Gloss. interlin.* would have it called *Topazium*, as if we should say, *topadium*, that is, of all colour; but there is no reason of that etymology. 2. Some take it to be of greene colour, *Montan*. And so some of the Hebrewes thinke it to be the *Smaragd*. *Ribera* out of *Plinie lib. 37. cap. 8.* alleageth, that in greenesse of colour it exceedeth all other precious stones. But it is rather of yellowish colour, mixt betweene gold and skie colour, *Isi|der. Etymol. 16. Tostat. Gloss. interlin.* There are two sorts of it: one of the colour of gold, which is more precious, the other like unto saffron, which is of the second sort, *Marbach*. And it seemeth to be of yell|low colour, because *Iob 28.19.* the *Topaze* of Aethiopia, and the fine gold are named together. 3. It is availeable against phrensie, and lunacie, and melancholy, as *Diascorides*. 4.

Simeon is resembled to this stone, not so much *ob animum prasentem*, for his present and resolute minde, which *Ribera* would have signified by the greene colour: as because he was inflamed with ire and rage, when he slue the Sichemites.

A *Carbuncle*. 1. *Iosephus*, with the Septuagint, call it the *Smaragd*, so also *Iunius, Vatabius*:* the Chalde also, and Latine Interpreter: but that stone is of greene colour, it seemeth rather to be the *Chrysolit*•,

Montan. or the *Carbuncle*, *Genevens*. The word is *bareketh*, derived of *barak*, which signifieth to ligh|ten. 2. It was then a precious stone that sparkled and glistred as the lightening, which could not be of greene colour: though the *Smaragd* be commended for the exceeding glistening brightnesse; in so much that a Romane Emperour is said to have seene in his *Smaragd* the sword players, as they did fight. But because *barak* signifieth lightening, as *Ezech.* 1.13. *Out of the fire went (barak) lightning*; this stone being named thereof, may better be taken for the Carbuncle, or Chrysolite. 3. The Carbuncle is of such excee|ding brightnesse, that it giveth light, and shineth in the darke. 4. Hereunto some resemble *Levi*, *Montan*, *Tostat*. But it is more like that *Levi* was omitted, because the high Priest of *Levi*, who was to weare this glorious breast-plate, might stand for the whole Tribe: then *Iudah* was rather named in the third place, *Ribera*, *Pelarg*. whose royall power, streaming glory, and princely dignity, is more lively set forth in the shining Carbuncle, or glistening Chrysolite, *Pelarg*. than in the greene *smaragd*: as *Marbach*. And where|as the Carbuncle is so called of the similitude of fire, *licèt ignes non sentiant*, although these stones fee|le no fire themselves, *Plin.* 37.7. by this property *Messiah* the Prince of Juda is shadowed forth, who in that respect may be called *apyrotus*, not to be vanquished or overcome with the fire of affliction: *Of his go|vernment* (as the Prophet saith) *there shall be no end*, *Isai.* 9.10.

*Vers. 18. In the second row, an *Emeraud*, or *Smaragd*, a *Saphir*, a *Diamond*. An *Emeraud*, or *Smaragd*: 1. The word is *naphech*, which is of an obscure signification. *Montanus* deriveth it of *haphach*, which signi|fieth to turne, or change: some take it to be an obscure stone. But it is like that the Lord made choice of the most speciall and principall precious stones to adorne the priestly pectorall. Most take it for the Carbuncle, *Septuag.* *Lat.* *Vatab.* *Marbach.* *Pelarg.* *Ribera.* *Sanctes Pagnine* following *R. David*, taketh it to be a stone of a blacke colour. But it is most like to be the *Smaragd*, as the Chalde Paraphrast calleth it *Semeragdin*. So also *Thargum Hierosol.* *Montanus*, *Oleaster* therein also consent. *Iunius* translateth it the *Chrysoprase*, which is of a bright greene colour, as it were betweene the colour of gold, and greene: for so the word is compounded of 〈 in non-Latin alphabet 〉, gold, and 〈 in non-Latin alphabet 〉, leekes: but the *Smaragd* and *Chrysoprase* are two divers kinde of precious stones: the one is the fourth, the other the tenth in that order, set downe, *Apoc.* 21.19. 2. The colour of the *Smaragd* is exceeding greene, that other greene things being compa|red unto it, seeme not to be greene. 3. It is comfortable to the sight, it is glistening, & receiveth the images of things, and maketh a shew and representation of them, *Plin. lib.* 37. *cap.* 5. *Isidor. Etymol.* 16. it is good for the memory, *Montan.* resisteth poison, and is an enemy to venery, insomuch that it sometime breaketh in such uncleane acts, *Borrh.* 4. *Ribera*, *Pelargussay* that *Dan* was resembled hereby: who as fire consu|med the City Lais: and *Sampson* of *Dan*, as fire devoured the Philistims: rather the *Smaragd*, which is of a greene colour, like the greene serpents, setteth forth *Dan*, whom *Iacob* resembleth to a serpent, *Genes.* 49.17. And *Sampson* of *Dan*, was as comfortable to Israel, as the *Smaragd* is to the eyes, and a preservative against the Philistims, as the other is against poison.

*The *Saphir*. 1. So it is called also in the Hebrew, and therefore without all question it can be no other stone. *Oleaster* thinketh it to be the *Iasper* stone: but the same word in the originall, is a

sufficient direction to led us to finde out the kinde. 2. There are divers sorts of Saphirs: some are white, and so hard, that they will abide the stroke of the hammer upon the anvill; which therefore are taken to be a kinde of *Adamant*, *Montan*. But the usuall colour is blewish, like unto the cleare heavens, *Exod.* 24.10. and it shineth with golden speckes in it, as *Plin. lib.* 37. *cap.* 9. whereupon the Nazarites were compared for their ruddy colour, to polished Saphir, *Lament.* 4.7. *Riber.* 3. It stayeth the flux of blood, is good against poison, comforteth the heart, *Tostat.* It is good for the sight, and being beaten into powder, and so drunke, it healeth melancholy, and cureth the stinging of scorpions. 4. *Montanus* giveth this stone to *Isachar*; *Tostatus* to *Dan*: but the next in order of birth, which is here observed, was *Nepthali*, *Levi* being omitted, who is resembled to the Saphir, because of the heavenly colour; for that some of the Apostles are held to have beene of this Tribe, who delivered the heavenly doctrine of the Gospell. And so as *Nepthali* is compared to an Hind let goe, giving goodly words, *Genes.* 49.21. the Apostles were as Hinds let goe, and sent out by our Saviour, uttering heavenly and comfortable words, *Ribera*. And the Hind to the which *Nepthali* is compared, for spots and colour, is not much unlike the Saphir.

*The *Diamond*. 1. The word is *jahalam*, which is derived of *halam*, to smite, which sheweth it to be a stone, that is not broken with smiting or beating: so *O•kelas* calleth it, *cabehalam*, of the same signification: it appeareth then to be the Adamant, or Diamond, which is of such hardnesse, that *ne{que} igne, ne{que} ferro mollescit*, it is neither mollified with fire, nor iron: the Arabians call it *Almas* for *Adamas*, the Adamant: R. *Saadias*, and R. *Abraham*, whom *Montanus*, *Oleaster*, *Iunius*, *Pelargus* follow, take it for the Diamond: the Septuagint, *Iosephus*, whom *Ribera*, *Marbach*, *Borrharius* follow, take it for the Jasper, which is of greenish colour, with certaine bloody speckes; but the Jasper is the last which is named, called also in Hebrew, *Iaspheh*. 2. The Diamond is in colour like unto Chrystall, somewhat yellower, but more shining and transparent. 3. It is of invincible hardnesse, yet may be mollified with goats blood, *Marbach*. 4. This stone, *Tostatus* would have to resemble *Nepthali*, because he counteth *Levi* one; *Montanus*, *Zebuſſon*. but the next in order, *Levi* being not reckoned, is *Gad*, who for his courage and valour, is compared to a Lion, *Deut.* 33.20. and in that respect his invincible courage may be signified, by the hardnesse of the Diamond, *Pelarg*.

Vers. 19. *In the third row, a Turkeis, an Achate, an Amethyst, &c.*

A *Turkeis*. 1. The Hebrew word is *lesem*: *Hierome* following the Septuagint, and so also *Iosephus* before him, * call it *Lygurium*, the *Lygurian* stone. Some thinke it should be read the *Lyncurian*: which many thinke to be a stone engendred of the urine of the *Lynx*, which he covereth in the sand, *Vatabl. Oleast*.

Marbach. Pelarg. and so the Chalde Paraphrast useth the word *kanchyri*, which commeth neere the word *linkuri*, *Montanus*. But *Plinie* denieth the *Lyncurie* to be a precious stone, but rather a kinde of Amber, *lib.* 37. *cap.* 3. *Ribera* thinketh it should be rather called the *Ligurian*, than *Lyncurian*; and thinketh *Erasmus* to be deceived, that in *Hierom*, for *Lygurian*, would have read, *Lyncurian*; and he taketh it for a kinde of Carbuncle, which was thought to be bred in *Liguria*, though *Plinie* deny it, *lib.* 37. *cap.* 7.* But it is more like to be the *Turkeis*, *Genevens*. which *Iunius* taketh for the stone called *Cyanus*, which is of a blew colour. *Gloss. interlin.* saith it is a stone of blew colour, which is found in *renibus bovis*, in the kidneyes of an oxe. But no such stone of price is like to be there ingendred, or of the *Lynx* urine, as to be thought meet to be put into the pectorall.

2. *Ribera* taketh this stone to be of a yellow and fiery colour, as the Carbuncle; but *Hierome* judgeth it rather to be the *Hyacinth*, which is a blew precious stone, as the *Turkeis* is. *Tostatus* saith, it hath *colo/rem inter aureum & argenteum medium*, a middle colour betweene gold and silver. This third order of stones rather imitated the purple colour, which was one of the foure used in the Tabernacle: as the first row did resemble the skarlet, the second the white colour, the fourth the blew or hyacinth, which were the foure colours of the Tabernacle.

3. The vertues of it are these: It taketh up strawes, as the Load stone draweth iron: it discovereth poison: is good for those that want colour, *Tostat*. They say it is comfortable to the stomacke, and stayeth the flix, *Marbach*.

4. Here, as *Tostatus* thinketh, was *Gads* name written: *Montanus*, the name of *Dan*. But *Asher* is the next in birth to *Gad*: whom *Ribera* and *Pelargus* would have resembled by this stone, in regard of the plenty of blessings, wherewith he was endowed, *Deut.* 33.24, 25. as of favour, multitude of children, abundance of oile, brasse, and iron: the *Turcais* is of a blewish metalline colour: and thereby might be signified the abundance of metals and minerals in *Ashers* countrey.

An *Achate*. 1. The Hebrew word is *shebo*: the Chaldee translateth it *tarkaia*,* which *Montanus* taketh to be the *Turcais* before spoken of: the *Septuag.* *Iosephus*, *Hierome* with the rest, call it the *Achate*: which, as *Plinie* writeth, is so called, because it was found in Sicilia neere unto a river of the same name, *lib.* 37. *cap.* 10. 2. *Isidor* saith, it is of blackish colour, *lib.* 16. *Etym.* *cap.* 10. *R. David*, of blew or skie colour: but is indeed of divers colours, white, red, greene, blew, azure, *Borrh.* of such variety, that sometime therein are represented, woods, mountaines, beasts, rivers, *Marbach*. *Pirrhus* is said to have had such an *Achate*, that the nine Muses, and *Apollo* playing upon his Harp, might be descried therein, not by any artificiall workmanship, but the naturall mixture of divers colours, *Borrh.* 3. It is thought to resist thunder, to allay tempests, to procure dreames, to prevaile against poison, *Tostatus*. 4. Therein was not written *Asher*; as *Tostatus*; nor *Nepthali*; as *Montanus*; but *Issachar* rather, who followeth next in order: who is resembled to this stone of divers colours, because of his variety of vertues: and for his piety, for calling the people to the mountaine and service of God; *Deut.* 33.19. *Pelarg.* *Ribera*: but rather (saving that all these are meere conjectures) the variety of the colours representing mountaines, woods, cattell, sheweth *Issachars* desire to husbandry and tillage, to the which he should be addicted, *Gen.* 49.15.

The *Amethyst*. 1. The Hebrew name is *achlamah*, derived of *chalam*, which signifieth to dreame.* The Hebrewes hold that it causeth dreames, which seemeth rather to be one of their dreames, *Oleaster*: or rather, *valet adversus insomnia*, it availeth against dreames, *Montan.* It is usually called the *Amethyst*, *Sept.* *Ioseph.* *Hierome*, *Vatab.* *Iun.* with others. Some take it for the Hematite, *Genevens.* but that is another stone of the colour of blood. 2. It is somewhat of violet colour, *Plin.* *lib.* 37. *cap.* 10. or neere to purple, *Marbach*. 3. It hath a singular force against drunkenness, *Dioscoridos*. 4. In this stone was written, *Issachar*; as *Tostatus*; *Gad*, as *Montan.* rather *Zabulun*, who followeth in order: whereby is signified his charity and heavenly vertues: wherein he is joyned with *Issachar*; *Deut.* 33.19. *Pelarg.* *Ribera*: rather the violet and purple colour of the *Amethyst* betokened their shipping, sailes and streames, which were of blew and purple, *Ezech.* 27.7. And so *Zabulun* is celebrated for their navigation, voyages and goings out by Sea, *Deut.* 33.18.

Vers. 20. And in the fourth row, *Beryll*, *Onyx*, and *Iasper*.

Beryll. 1. In Hebrew the word is *tarshish*, which is taken for the Sea:* it was then a pretious stone of sea colour, *Chald.* *Montanus*: so is *Beryll*, as *Iuniustranslateth*: not the *Chrysolite*, *Sept.* *Latine*, *Genevens.* *Riber.* *Pelargus*: for that is of yellow glistening colour like gold: much lesse can it be the Carbuncle, as the *Sept.* interpret, *Tarshis*, *Ezech.* 10. Some take it for the *Turkais*, B. but that

was the seventh stone before; *Vatab.* for the Hyacinth. 2. For the colour thereof, it was like unto the sea, from whence it hath the name. *David Chimhi* saith, it was *caerulei coloris*, of a blewish colour: *Sanctes* and *Vatab.* of the colour of the Hyacinth, which was of a deepe blew: the *Beryll* rather is of a greene sea colour. 3. *Beryll* is good for watry eyes, and it cherisheth matrimoniall love, *Dioscorides*: the naturall qualities thereof we allow, the supernaturall are but after mens fansies, and therefore not to be insisted upon. 4. Here was written upon this stone *Zabulun*, as *Tostatus*; and as *Montanus* following the Chalde, *Asher*: but *Ephraim* follo[w]eth next in order, whom this sea colour resembleth, because he should mightily increase, as the Sea, *Ribera*: for his multiplicity of vertues, *Pelarg.* rather, because *Ephraim* in *Ioseph* is blessed with sweet dewes, and pleasant fountaines and depths below, *Deut.* 33.13.

The *Onyx*. 1. The Hebrew word is *soham*, which the *Sept. Iosephus*, *Lat. Vatab. Paguine*, take for the *Sardonyx* stone: so also *Ribera*, *Pelarg.* *Iunius* here taketh it for the *Sardie*:^{*} but before *vers.* 9. the same word he interpreteth the *Sardonyx*: *Montanus* will have it to be *Beryll*, because the Chalde useth the like word *burla*, and *Tharg. Hieros. bedulha*: yet he thinketh the *Beryll* to be a kinde of *Onyx* stone:

whereof he saith, he had seene ten severall sorts, and one *Iacobus Trezzius* of Millaine promised to shew him eightene sorts of the *Onyx* stone. But the *Beryll* is more like to be the stone of *Tarshis*, or Sea colour, next before described. 2. *Tostatus* saith, it is of a fiery colour, with white veines in it: but it rather resembleth the colour of the naile upon the flesh, whereof it is so called:

〈 in non-Latin alphabet 〉 signifieth a naile, *Plin. lib. 37. cap. 6.* 3. It casteth the shape and images downeward, as we see in hollow glasses. It hath evill effects, procureth sorrow, kindleth strife, *Tostat.* but it rather being hung about the necke serveth to strengthen the body, and restraineth venery, *Borrhais ex Albert. Mag.* 4. Here was written *Ioseph*, *Tostat.* *Montanus*: rather *Manasses*, who otherwise should be excluded: by the reddish whitenesse of this stone they understand *candorem virtutum*, the pleasant vertues in *Ioseph*, and in *Manasses* his sonne, his courtesie, and humanity, *Pelarg.* *Ribera*: the flesh colour of this stone may well signifie, the humane and fleshie and tender affection.

^{*}The *Iasper*. 1. The Hebrew word is answerable, which is *Iosphe*: *Oleas*. and in the Arabian tongue it is called *jasp*, *Montan.* *Onkelos* calleth it *panteren*, it may be because the *Iasper* is spotted like the *Panther*: the *Septuagint*, and *Iosephus*, whom *Hierome* followeth, translate here *Beryll*: but the originall word sheweth that it must be the *Iasper*. 2. It is of a greenish colour and transparent, *Plin. lib. 37. cap. 8.* But the *Jaspers* which are brought from the East, have spots and speckes like bloud, *Borrh.* 3. It hath a speciall astrin|gent quality, and stancheth bloud, *Borrh.* 4. This stone, which as *Plinie* saith, *tot habet virtutes, quot venas*, hath as many vertues as veines, resembleth the perfection of vertues in *Benjamine*: in whose tribe it pleased the Lord to dwell, and there to build his Temple, *Deut.* 33.12. *Ribera*, *Pelargus*.

QUEST. XXII. That it is not now certainly knowne, what these precious stones were, their qualities and signification.

BUt now in the description of these precious stones, these things generally must be observed: 1. That neither their names, colours, nor properties are certainly knowne either to the Hebrewes, or Greekes, as appeareth by the variety and difference of opinion, and translation. 2. But as for the supernaturall pro|perties, which *Dioscorides* attributeth unto them: as that the *Smaragd* chaseth away Devils, the *Sardie* preventeth withcraft, the *Saphir* giveth victory: the *Achates* causeth one to dreame, and allayeth tem|pests: the *Onyx* raiseth strife, causeth feare: the *Chrysolite* worne in gold, prevai|leth against evill spirits: of these strange operations there can be no reason given, and

they are beyond the reach and compasse of naturall things: and such observations tend rather to superstition, than any profitable instruction. 3. Likewise it is uncertaine which of these precious stones were assigned to each of the tribes. *Montanus* setteth downe the tribes in this order: *Ruben, Simeon, Levi, Iuda, Issachar, Zebulun, Dan, Nepthali, Gad, Asher, Ioseph, Benjamin*, therein following the Chaldee Paraphrast: In which order he setteth downe all the sonnes of *Leah*, before the sonnes of the handmaids. But this is against the text, *vers. 10.* which directeth their names to be set in order, according to their generation and age. *Tostatus* observeth the order of nature as they were borne: *Ruben, Simeon, Levi, Iudah, Dan, Nepthali, Gad, Asher, Issachar, Zebulun, Ioseph, Benjamin: Ribera, Pelargus* follow the same order, saving that they leave out *Levi*, and for *Ioseph* put in *Ephraim* and *Manasseh*, which is the more probable: because the high Priest of *Levi* was to beare this pectorall, who stood for that tribe, that there needed no stone of remembrance. And seeing this breast-plate was to continue a long time, it is like the tribes were rehearsed, as they were afterward appointed: *Ephraim* and *Manasseh* being counted for two tribes. * 4. Yet there is more certainty what stones stood for every tribe, because the order of their birth is knowne, than which of the twelve precious stones should be assigned to the Apostles, *Apocal. 21.19.* whose certaine order is no where set downe in the Gospell: but they are rehearsed diversly, *Mat. 10. Mark. 3. Luk. 6. Act. 1. 5.* There is some difference betweene the rehearsall of these twelve precious stones, which stand for the Patriarkes, and those twelve, *Apocal. 21.19.* which signifie the twelve Apostles: 1. The order is not the same, for the last here, which is the Jasper, is the first there, neither are the rest set downe after the same manner. 2. There are some names, which are not here, as the *Chalcidon*, the *Hyacinth*, the *Chrysolite*, and *Chrysoprase*: though these three last are named here by some, the former by *Vatablus* in the tenth place, the first of the fourth row, which the Septuagint call the *Chrysolite*: but it is before shewed to be *Beryll*: and the *Chrysoprase Iulinius* taketh for the first of the second row, which is rather the *Smaragd*. 3. Yet I take it that these twelve precious stones, and the other are the same in kinde though differing in names: the *Iasper*, the *Saphir*, the *Smaragd*, the *Sardonix*, the *Sardius*, *Beryll*, the *Topaze*, the *Amethyst*, are here also expressed by their names: all the question is about these foure: the *Chalcedon* the third, the *Chrysolite* the seventh, the *Chrysoprase* the tenth, the *Hyacinth* the eleventh: which may be reduced to these kindes: the *Chalcedon* stone, as *Arethas* saith, is *similit coloris cum carbunculo*, of like colour to the Carbuncle: so also *Isidor. lib. Etym. 16. cap. 13.* and therefore it may be referred to the precious stone, which is here in the third place, *barelketh*, the Carbuncle, as the *Chalcedon* is the third there, so called, because it was found in the Chalcedon Sea: or rather the *Diamond* may be the *Chalcedon* stone: for as *Beda* saith, *Quasi ignis lucernae pallenti specie renitet*; It shineth with a pale and wan colour, as the light of a lantorne: and the *Diamond*, is *ferro candenti similis*, like unto iron red hot: then the *Chrysolite* may be the Carbuncle, the *Chrysoprase* the Achate, which is of divers colours, and so is the *Chrysoprase*, mixed of a yellow and greene colour: the *Hyacinth* may be the *Turkais*, which *Hierome* taketh for the *Hyacinth*: which is the seventh stone in order here: and he thus further saith, *Idem in fundamentis ejus ponuntur lapides, &c.* The same precious stones are there laid in the foundation of the celestiall Jerusalem, which are named here.

QUEST. XXIII. How many rings the breast-plate had, and how placed.

Vers. 22. THou shalt make two chaines, &c. 1. Tostatus thinketh, that the breast-plate had foure rings in the foure corners thereof, and that there were foure rings answerable thereunto in the Ephod, to which the breast-plate was fastened by certaine laces of blew silke: and beside, in the upper side of the breast-plate, he thinketh there were two rings more, which were fastened with two golden chaines, to the golden bosses upon the shoulders by certaine golden hookes, *quest. 2.* But it cannot be gathered out of the text, that the breast-plate had any more than foure rings: so also thinketh *Montanus*; two of those rings were made above, which should be fastned to the

embossments of gold, upon the shoulders by two golden chaines, *vers.* 24.25. and the other two rings were on the neather side of the breast-plate below, toward the embroidered girdle of the Ephod, *vers.* 26. 2. *Hierome* also thinketh, that these foure rings in the breast-plate, *Habentes alios quatuor contra se in superhumerali*, had foure other rings against them in the Ephod. But there is mention made onely of two rings beneath in the Ephod, by the which the breast-plate was fastened with a blew silke lace, to the two rings of the Ephod, *vers.* 27. for the upper side was fastened with chaines by the two rings, unto the embossments of gold upon the shoulders.

QUEST. XXIV. What is meant by the forepart thereof.

Vers. 25. THou shalt put them on the shoulders of the Ephod, on the foreside of it. 1. *Cajetane* understandeth this of the backer part of the Ephod, because the words are, *contra facies ejus*, against the face of it. But what else is against the face of the chaines ascending up, than the back-part, where they were to be fastened? But the text speaketh of the face or forepart of the breast-plate, *on the face of it*, not of them, that is, the chaines in the plurall. 2. *Iunius* thus interpreteth, *Versus anteriorem partem ejus*; Toward his forepart, that is, the high Priests. But it is evident, *vers.* 27. that it is to be referred rather to the Ephod; for no mention is made before of the Priest in this place. 3. Therefore the meaning is, hee should fasten the chaines to the shoulders of the Ephod, *in anteriore parte ejus*, in the forepart thereof, *Lip/poman*. As the Latine Interpreter also giveth the sense: in that part, *quod rationale respicit*, which looketh toward the rationall, or pectorall.

QUEST. XXV. Whether the breast-plate were over or never untied, and loosed from the Ephod.

Vers. 28. THat the breast-plate be not loosed from the Ephod. 1. *Beda* is here of opinion, that the breast-plate was fastened by chaines to the Ephod, *tempore inducendi*, in the time onely of the put|ting on. 2. But it is more probable, that they were not parted or separated the one from the other, no not when they were put off: for to what end should they have beene so surely fastened together, if the breast-plate were continually to be put to, and taken off againe? And this may further appeare that they went together; because when *David* bad *Abiathar* to bring the Ephod, *1 Sam.* 23.9. the pectorall also with the *Vrim* and *Thummim* were joyned to it, whereby he consulted with God for *David*. 3. Yet were they not so tied, as *Cajetane* thinketh, *Vt neutrum ab altero separari possit*; That one could not be separated from another: for then they should have beene made all one garment, not two: but they were so faste|ned together, that they could not be separated, *nisi quis ea separaverit*, unlesse one upon some occasion did separate them, *Tostat. quaest.* 12.

QUEST. XXVI. Whether the high Priest went into the most holy place in his glorious apparell.

Vers. 29. SO Aaron shall beare the names of the children of Israel, &c. when he goeth into the holy place for a remembrance before the Lord continually. 1. In that mention is made here of the holy place only, it seemeth that the high Priest did not put on all these garments, when he went once a yeere into the most holy place: and it is so expressed, *Levit.* 16.4. that he should then put on the linen coat, the linen breeches, a linen girdle, and a linen miter: the other precious priestly garments are not mentioned. 2. *Iu/nius* thinketh, that here by a Synecdoche, the rest of the priestly attire is understood; these are named for the rest, and so by certaine parts, all are to be conceived: so also *Borrhaius*: so also *Osiander* and *Mar/bach*. make the high Priest here a type of Christ, that as hee put off his costly robes, and went forth and sacrificed in his owne attire: so Christ was stripped of his purple rayment, and put on other clothes, when he went to be crucified. 3. But I preferre rather herein the opinion of *Lyranus*, following *R. Salo/mon*, *Tostarus quaest.* 11. and *Pellican*. That the high Priest at this time was only clad in linen: their rea|sons are these: 1. Because when the high Priest went in to pray for the people, and to make reconcilia|tion for them, that was to be performed with all humility, and therefore the high Priest was to shew his lowlinesse in his outward apparell: but afterward when hee went out to sacrifice, that was a

solemne act, and it was fit hee should there administer in his priestly robes, *Lyranus*. 2. The most holy place was Gods habitation, and there all was of gold: therefore it was not fit, that the high Priest should come in thither with his garments adorned with gold, R. *Salomon*. 3. But *Pellican* better explaineth this reason, that although the high Priest in his costly apparell seemed glorious in the eyes of the people, yet *omniae illa ornamenta coram Deo feces erant*, all those ornaments were but as drosse before the Lord: and therefore in his sight, he was not to appeare in them. 4. But an invincible argument may be taken from that place, *Levit.* 16.23. where the Priest is bid to put off the linen clothes, and leave them in the holy place, and then to put on his owne rayment, and so come out, and make his burnt offering: these were not his owne ordinary wearing clothes, for it is not to be imagined, that the Priest when hee sacrificed, did not minister in his priestly raiment: therefore by his owne clothes are meant, the rayment peculiar to the high Priest: whereas the other linen garments, which he had put on before, were common to the inferiour Priests, *Lyranus*. 5. By this it is evident, that the high Priest did come into the outward court in his priestly attire, to offer sacrifice at the brasen Altar; though he entred not into the most holy place

with them: both because it was fit he should be seene and beheld of the people in his glorious apparell, for greater reverence. And seeing he was not to enter into the holy place, but in that apparell, it is like hee put them on at the doore of the Tabernacle, as hee did when hee was first consecrated, *chap.* 29.5. 6. But it will be objected, that the high Priest was to beare the names of the children of Israel continually before the Lord, when he went in, and therefore it is not like, but that he went into the most holy place in his glorious apparell, wherein the stones of remembrance were: the answer is, that this being but once in the yeere, when the high Priest went into the most holy place, and yet after he came out hee put on his priestly robes, he might be said notwithstanding, continually to beare their names before the Lord.

QUEST. XXVII. What the *Vrim* and *Thummim* were.

Vers. 30. *Also thou shalt put in the breast-plate of judgement the Vrim and Thummim.* There are divers opinions concerning this *Vrim* and *Thummim* what they should be: 1. Some are of opinion, that it is not certainly knowne, neither can be defined what they were. R. *David* saith, *Non est manifestum apud nos, quid haec significant*; It is not manifest among us what these things signifie, &c. *Cajetan* also saith, what is signified by these names, *Vrim* and *Thummim*, *Nullus (quantum novimus) hactenus explicavit*; None (that we know) hath hitherto explained, &c. 2. *Hierom* following the Septuagint, retaineth not the Hebrew words, *Vrim* and *Thummim*, but giveth their interpretation, *doctrinam & veritatem*, doctrine and verity; so the Septuagint, 〈 in non-Latin alphabet 〉, manifestation and truth: and they seeme to thinke that hereby was meant only, that the Priest should be endued with sincerity and truth, as *Esra* 2.63. where the text is, *Till a Priest rose up with Vrim and Thummim*: *Hierom* translateth, *Donec surgeret Sacerdos doctus & eruditus*; Untill a learned and skilfull Priest should rise up. But it is cleare, that the *Vrim* and *Thummim* was some reall thing in the pectorall, as *Levit.* 8.8. *Hee put in the breast-plate, Vrim and Thummim*: and beside, they give not the right sense of the words, which signifie *light*, or *illuminations*, and *perfections*, not *doctrine* and *verity*.

3. *Tostatus* also referreth these words unto the cleare answers, which the Priest consulting with God, used to give: that they were not ambiguous and doubtfull, as the oracles of *Apollo*, *Sed illa manifestati dubiorum*, &c. *erat clarissima ut lux*, but that manifestation of doubts, which was made by applying the pectorall, was as cleare as the light, *quest.* 13. But there was some materiall and reall thing, which was called *Vrim* and *Thummim*, and not in signification only, as is before shewed.

4. R. *Abraham, Ab. Ezra* thinketh they were certaine plates put within the breast-plate, in the folding thereof, the one of silver, the other of gold: from the similitude whereof the Astrologians afterward tooke the fashion of their Astrolabes, by the which they understood secret things. But this is a superstitious conceit: 1. These plates, which he imagineth, being put within the fold of the breast-plate, how should they come to be seene of others, to make their Astrologically instruments by? 2. The Astrolabe serveth onely to search out the secrets of nature: but by the *Vrim* and *Thummim*, the Priest gave answer of supernaturall things: 3. Neither did the Priest when hee consulted with God, looke upon any such figures, as he imagineth to have beene in these plates; but received answer from God, *Sic To/stat. quaest. 12.*

5. R. *Salomon* thinketh, that the *Vrim* and *Thummim* was nothing else, but the name of *Iehovah*, which was written in letters, and put within the breast-plate: which name some ancient Hebrewes, even before Christ, did take to signifie the Trinity: In this word 〈 in non-Latin alphabet 〉, *Iehovah*, the first letter *jod*, they would have taken for the Father; *he*, for the Sonne, which letter is doubled to signifie his two natures, the humane, and Divine; and *vau*, which is a conjunction copulative signifieth the holy Ghost, *Vatabl.* But betweene these words, *Vrim* and *Thummim*, and the name *Iehovah*, there seemeth to be small affinity.

6. Some of the Rabbines, as *Paulus Fagius* reporteth their opinion, thinke that this *Vrim* and *Thummim*, was an exposition of the name *Iehovah*, consisting of certaine letters, 42. in number, which were put within the pectorall: and *Hugo de S. Victor* thinketh, that they were *characteres inscripti diversis literis*, characters written with certaine letters. But there is no reason to call so many letters by the name of *Vrim* and *Thummim*.

7. Some thinke that these very words, *Vrim* and *Thummim*, were graven in the pectorall: of which opinion seemeth *Philo* to be, ^{*} calling the *Vrim* and *Thummim*, *duas virtutes depictas*, two vertues set forth, and pictured in the rationall, or pectorall. But the phrase of putting in the *Vrim* and *Thummim*, sheweth, that they were not wrought into the breast-plate, but put into it after it was made.

8. *Suidas* thinketh it was a bright Diamond in the pectorall, which shined extraordinarily, when the Lord gave an acceptable answer: some thinke they were two precious stones set into the pectorall beside the other twelve, as *Calvin* thinketh, *Duas fuisse insignes notas*; That they were two notable markes in the pectorall, to the which these names agreed. But the order of the precious stones being set in foure rankes, would not leave any place for any other to be set in, *Simler*. And it is not like that this Diamond was one of the twelve: for why should one of these stones be called *Vrim* and *Thummim*, rather than another?

9. *Oleaster, Lippoman, Osiander*, thinke that the *Vrim* and *Thummim* were the very stones themselves, called *Vrim* of their brightness, and they were called *Thummim* of their perfection, or because they filled up the places, where they were set in. But if they were nothing else but the very precious stones themselves, which were described before to be set in the breast-plate, what needed it be added againe, *Thou shalt put in the breast-plate of judgement, Vrim and Thummim? Ribera.*

10. And the same *Ribera*, though he mislike the former opinion of *Oleaster*; yet he doth not much

differ from it; adding only this, that the *Vrim* and *Thummim* were those twelve precious stones,

not simply, *Sed quatenus per eos Deus solebat futura praenunciare, & respondere in agendis*; but as God did by them foretell things to come, and give answer what was to be done. And he urgeth this as a reason, because *Exod. 39.* where it is reported, what things the workmen had made according to *Moses* direction; the least thing being not omitted, yet no mention is made of the *Vrim* and *Thummim*, which sheweth that they were the very same with the twelve stones. Of the same opinion seemeth *Iosephus* to be, * that the *Vrim* and *Thummim* were the twelve precious stones, which he saith, used to shine exceeding bright, when the Lord would give good successe to the people in their warre.

But this reason may be retorted againe, that seeing no mention is made of *Vrim* and *Thummim*, that it was not prepared by the workmen, but was rather some sacred monument, which *Moses* received of God: as he did the tables of stone. To this opinion I before inclined in another place, * that the *Vrim* and *Thummim* were the precious stones themselves, so called of their excellent brightnesse and perfection: but now upon better reason I am moved to thinke, that they were a reall and distinct thing from the precious stones: for the workmen set in the stones, *Exod. 39.10.* they filled it with foure rowes of stones: but *Moses* put in the breast-plate, after it was made, the *Vrim* and *Thummim*, *Levit. 8.8.*

11. *Thomas* thinketh, that *Quaedam scribebantur in rationali, &c.* * Some things were written in the pectorall, which concerned the verity of justice and doctrine. But this was no place for such writing in the pectorall, being filled with the stones.

12. Some therefore are of this judgement, that this *Vrim* and *Thummim*, *Rem fuisse multiplici figura distinctam, claram, &c.* was a thing of great variety, cleare, bright, as may appeare by the signification of the words, and that they are put in the plurall number, *Non humano artificio factum, sed divinitus Moysi datum*; Not made by humane workmanship, but given unto *Moses* of God. What matter it was of, it can be no more conjectured, than of what stone the tables were made, wherein the Law was written: and whereof the Manna was, which melted with the Sunne, and was hardened at the fire; or of what substance the holy fire consisted, which came downe from heaven upon *Aarons* sacrifice. This precious monument of *Vrim* and *Thummim*, was put into the fold of the pectorall, which was to that end made double, *Montan. in apparat.* To the same purpose also *Iunius*: who thinketh that it was, *solis Moysi à Deo data*, given unto *Moses* only of God, and so put into the breast-plate, *Levit. 8.8.*

13. *Piscator* reporteth this to be the opinion of *Matthias Martinus*, that these words, 〈 in non-Latin alphabet 〉 ; *Vrim* and *Thummim*, *Intra duplicitatem pectoris interposita fuisse*, were put betweene in the doubling of the breast-plate. So also *Beda*, *Doctrina & veritas in rationali iudicii sive literis est impressa, seu nomini/bus*; Doctrine and verity was imprinted either in letters, or in names in the rationall, or pectorall of judgement, &c. likewise *Rupertus*, *Doctrina quoque & veritas inscribitur illi*; Doctrine and truth is written therein, &c. that is, the Hebrew words, *Vrim*, *Thummim*, which they so interpret doctrine and verity: but they rather signifie, *light*, or *illumination*, and *perfection*. *Procopius* inclineth to the same opinion, *Incertum est an alii hic intelligendi sint lapides, vel capienda sit quaedam duorum nominum, quasi intabella, inscriptio*; It is uncertaine, whether other stones are here to be understood, or wee may take it for a certaine inscription of these two names in a table, &c.

These two latter opinions I put together: that it is like, these *Vrim* and *Thummim* were written in some precious matter, not made by art, but prepared of God, and given to *Moses*, who put them within the breast-plate. So *Gallasius* resolveth, *Diversum aliquid fuisse à lapidibus & catonis, minimè dubium est*: It is without doubt, that they were a divers thing from the stones and chaines: and what if wee say, that these names, *Vrim* and *Thummim*, *inscripta fuisse intra pectorale*, were written within the pectorall?

NOW it will be further inquired, how the Lord made answer, and the Priest consulted with God by *Vrim* and *Thummim*? 1. *Iosephus* thinketh, that when the Lord promised good successe to his people, the stones shined extraordinarily: but he saith, *Desiit tam essen, quam Sardonix fulgorem emittēre, &c.* As well the Pectorall, which he calleth the (*essen*) or rather *choshen*, which is the Hebrew name for the Pectorall, and the Sardonix stone upon the right shoulder, which used to shine extraordinarily, as often as the high Priest sacrificed, did cease to send forth such brightnesse, and that two hundred yeeres before his time: which *Tostatus* thinketh was in the time of the Macchabees: as he doth gather out of that place, 1 *Macchab.* 4.46. where it is said, that they laid up the stones of the Altar, upon the mountaine of the Temple, *till there should come a Prophet to shew what should bee done with them.* It is like then they wanted that direction, to know the Lords will by the shining of the stones, *Tostat. qu.* 15. But I thinke it more probable with *Montanus*, that the *Vrim* and *Thummim* was lost in the captivity, as also the Arke, tables of stone, *Aarons* Rod, and the pot of Manna: as also thinketh *Burgens. addit.* 2. And as may appeare, *Ezra* 2.63. that after the captivity they had no Priest with the *Vrim* and *Thummim*. The Priest which met *Alexander* in his glorious apparell, might have precious stones in his breast, without the *Vrim* and *Thummim*.

2. *Ab. Ezra* thinketh, that they used to write the thing inquired upon in a peece of paper, and so put it within the breast-plate, upon the *Vrim* and *Thummim*: and there they should finde written an answer of their question and demand. But it is evident, that the Lord, when he was consulted with, answered by voice, 1 *Sam.* 23.11.

3. *Suidas* thinketh that when the Lord granted their petition, the Adamant shined extraordinarily: * if not, *nihil accedebat ad solitum lapidis fulgorem*, nothing was added to the usuall brightnesse of the stone:

Page 536

and when the Lord threatned warre, pestilence or famine, the stone had the colour of bloud. But it is shewed before that the *Vrim* and *Thummim* was no such stone.

4. *Hugo de S. Victor.* thinketh there were certaine characters of letters, *quibus projectis, ex literarum junctura desuper apparenium, &c.* by the casting whereof, and the joyning together of certaine letters, it appeared what was to be done. But the *Vrim* and *Thummim* was no such uncertaine conjunction of letters: but some certaine glorious thing put into the Pectorall, as is before shewed.

5. *Montanus* thinketh, that the *Vrim* and *Thummim*, *inde proferebantur*, were taken out of the Pectorall, when any answer was to be given: and that the Priest by the inspection thereof had his direction. But it is not like after *Moses* there put them, that they were taken out: as *Tostatus* well thinketh, *Oportebateas educere è plicatura rationalis, quòd non conveniebat. &c.* That it was not convenient to draw them out from the folding of the Pectorall.

6. *Nehemonides* is of opinion, that the answer given by *Vrim* and *Thummim* was *madregeh*, a certaine degree and instinct of the Spirit, inferiour to prophecie; yet of an higher nature than *nathkol*, the voice which came from heaven: *Ex Pelarg. Ribera* also thinketh, beside the brightnesse of the stones, that the Priest, *ad prasentiam rationalis spiritum prophetiae accipiebat*, at the presence of the Pectorall received the spirit of prophecie. But for the Lord to answer by *Vrim*, and by Prophets, were two distinct things: 1 *Sam.* 28.6. the Lord would not answer *Saul* neither by dreames, by *Vrim*, nor by Prophets.

7. Wherefore it is most like, though this be not certainly determined in Scripture, that the Lord, when the Priest asked counsell of God by *Vrim*, made answer by voice: As when *David* asked of God by the Priest that had the Ephod, whether *Saul* would come downe, and whether the Lords of Keilah would deliver him into his hands: the Lord answered to both his questions, that *Saul* would come downe, and that the other would deliver him. So, 1 *Sam.* 30.8. *David* asked counsell of the Lord, saying, *Shall I follow after this companie, shall I overtake them? and the Lord answered. Follow, for thou shalt surely overtake them, and recover all.* Hence *Tostatus* well inferreth, *Non fiebat inquisitio in aliqua lamina, sed à Deo inquirebatur veritas; There was no inquisition made in any such place, but the truth was inquired of God, quaest. 12.* *Ribera* also useth this reason: that seeing God answered to every point, it was necessary there should be some voice heard: *Nam fulgor gemmarum tot tanta{que} minuta declarare non potuit, &c.* For the brightnesse of the precious stones could not declare such and so many small particulars. God used then to answer the high Priest by voice: as *Numb.* 7.89. *When Moses went into the Tabernacle of the congregation to speake with God, hee heard the voice of one speaking unto him from the mercie seat.* But it will then be asked, if the Priest discerned not the Lords will by the *Vrim*, why is it called the *Vrim* of judge|ment, and what use was there of it? I answer, that it was so called, not of the effect, as though by the in|spection of the *Vrim* hee gave judgement, but *ex consequenti*, by a consequent, because the Lord onely vouchsafed to give judgement in the cause enquired of by the Priest, when he applied the Pectorall with the *Vrim* and *Thummim*: which was ordained to be a type of Christ, the true and perfect light, to signi|fie that in him all wisdome dwelleth, and that by him only the will of God is revealed to us, *Calvin.* And this further may serve as a prooffe thereof: that it is like, if there had beene any reall demonstration in the stones of Gods will, that meanes had beene certaine and perpetuall, and never failed. But it was other|wise, for God answered not *Saul* by *Vrim*; and in *Iosias* time, who was a vertuous King, the high Priest *Hilkiah* enquired Gods will of the Prophetesse *Huldah*,* which he needed not to have done, if he might have knowne Gods will by looking into *Vrim*. The Lord therefore onely when it pleased him made answer by *Vrim*: which sheweth that it was by voice, rather than by any usuall signification appearing in the precious stones, or *Vrim*.

QUEST. XXIX. Whether the high Priest used to aske counsell of God by the *Vrim*, or Ephod, and what Ephod it was.

*BUT it is said, that the Priest applied the Ephod, not *Vrim*, when he asked counsell of the Lord for *David*: 1. The reason thereof is, because the Ephod, wherein the *Vrim* and *Thummim* were, was tied fast unto the Pectorall and the Pectorall unto the Ephod, so that the one was not loosed from the other, as it is said here, *vers.* 28. So then by applying the Ephod, the Pectorall, *Vrim*, and all were appl|ied together. 2. Neither is this to bee understood of the ordinary and common Ephod, such as the inferiour Priests did weare, as *Saul* put to the sword in one day 85. persons, that did weare a linen Ephod: but it was the glorious Ephod, which was set with the foure rowes of the precious stones, pe|culiar onely to the high Priest: for *Abimelech* the high Priest being dead, the right of the Priesthood descended by succession unto *Abiathar* his sonne, who escaping from that danger, as hee fled tooke the Ephod out of the Tabernacle at Nob, and brought it with him to *David*, 1 *Sam.* 26.6. where it is not called a linen Ephod, as before, where the Priests are said to have worne lined Ephods: but simply the Ephod, *Tostat. quaest. 15.* wherein Gods providence appeared, that the right Ephod should be preserved, and kept with *David* the true King, *Genevens.* and that he might have meanes to consult with God in all his dangers.

QUEST. XXX. Of the mysticall application of the priestly pectorall with the *Vrim* and *Thummim*.

NOW the mysticall signification of the Pectorall with the *Vrim* and *Thummim* followeth: First, I will omit the curious significations, which are brought by some, as being impertinent and super|fluous: 1. As *Iosephus* and *Philo* by the breast-plate understand the *Zodiake*; by the twelve precious stones▪ the twelve signes in the *Zodiake*, and the twelve moneths of the yeere: which

application *Hierome* himselfe seemeth not much to mislike. 2. *Hierome* by the foure rowes of precious stones

would have signified the foure morall vertues, *Prudence, Fortitude, Iustice, Temperance; Epist. ad Fabi*. 3. *Beda* thus applieth them, that as there were foure order of stones, and in every of them three: so, *In quatuor virtutibus sancta Trinitatis fidem teneamus*; That wee should professe and hold the faith of the Trinity joyned with the foure morall vertues. 4. *Gregorie* by the twelve stones, containing the names of the twelve Patriarkes, insinuateth thus: *Ascriptos patres semper in pectore ferre, est antiquorum vitam sin intermissione cogitare*; To beare the fathers written in the breast is alwayes to thinke of the life of those which are gone before.

Secondly, there are fitter applications than these. To omit the rest: 1. *Hierome* by the twelve precious stones understandeth the twelve Apostles, by whom the Church was enlightened, and upon whose doctrine the Church of God was founded: as the twelve Apostles are set forth by these twelve precious stones, *Apocal. 21*. So also *Gregorie: Sancti Apostoli lapides sunt ornamenta in pectore*; The holy Apostles are the stones of ornament in the breast. 2. As the *Vrim* and *Thummim* was put unto the precious stones, it signifieth *Christum esse & conversari cum sanctis*, that Christ is conversant with his Saints, *Procopius*. 3. *Rupertus* understandeth it thus, that as the Priest did beare two stones on his shoulders; and twelve in the breast-plate of judgement: so Christ, *cunctorum super humeros peccata portavit*, carried the sinnes of all upon his shoulders: and in judgement, shall give unto every one according to his workes: by the twelve stones signifying the divers mansion places in the kingdome of heaven. 4. The *Vrim*, that is interpreted light, shewed, that *in Christo sunt reconditi omnes thesauri scientia & sapientiae*, in Christ are laid up all the treasures of wisdom and knowledge: and *Thummim*, which betokeneth perfection, *symbolum fuit perfectae puritatis, &c.* was as signe or symbol of perfect purity, which is to be sought only in Christ, *Calvin*. So also *Marbach*. 5. So both those doe signifie, that *extra Christum nihil aliud nisi tenebrae & peccatum*, without Christ there is nothing but darknesse and sinne, he is our illumination and perfection, *Gallas*. 6. As the two stones, each of them having six names were upon the Priests shoulders, and the twelve stones with their particular names in his breast: so Christ, *non gestat solum electos in humeris per potentiam, sed & in pectore per dilectionem*, doth not only beare his elect in his shoulders by his power, but by love and dilection in his breast: neither this in generall, but every of their names are there written: so, *singuli fideles, &c.* the faithfull in particular are for ever written in Christs breast, *Ferus*. 7. As there are two offices of the Mediatour, one to reconcile us unto God, the other to communicate the mercies of God unto us: so both these functions of the Mediatour are here shadowed forth. As the Priest did beare the names of the tribes in his breast: so Christ doth present the Church in the sight of his Father: and as there was *Vrim* and *Thummim* beside, so Christ from God communicateth unto us all illumination and perfection: hee is both our wisdom, and righteousness, *Iun. in Analys. Piscator*. 8. And that Christ was prefigured by the *Vrim* and *Thummim*, this may be a reason, because in the second Temple they were wanting, as likewise the Arke with other things. *Id agente Deo, &c.* God so providling, *ut sanctiorum rerum desiderio afficerentur, &c.* that they might long for more holy things which should be offered in the new Testament, *Montan*.

QUEST. XXXI. Of the robe of the Ephod, the fashion, and matter thereof.

Vers. 31. *Thou shalt make the robe of the Ephod*. 1. The word is *meghil*, which *Montanus* saith, was of two sorts, there was one common as well to the Priests as others, a civill kinde of garment answering unto the Greekish gowne, or Romane cloake, which was a loose and open garment:

there was another, called the robe of the Ephod, peculiar onely to the high Priest, which was whole round about, saving only a place for the head and armes: so also *Ribera* thinketh that *meghil* was as the cloake and outward garment, and that *chetonez* the coat, differed from *meghil*, as with the Greekes 〈 in non-Latin alphabet 〉, and 〈 in non-Latin alphabet 〉, with the Romanes *tunica* and *pallium*, the coat and cloake: as our Saviour saith, *Hee that will take away thy coat, let him have thy cloake also*. But *Oleaster* thinketh rather, that this was a strait coat: * for loose garments were not so fit for those which did minister, and because it is said, * that *Samuels* mo|ther made him a little *meghil* coat. But because there was another coat beside under this, this is bet|ter taken to be the robe, which was the outward garment: the coat was next underneath, which was the longer garment, but this the looser: it is better therefore translated *pallium*, a robe, *Iun.* than *tunica*, a coat, *Lat.*

2. It is called the robe of the Ephod, *quia pars non minima superhumerali tegebatur*; because a great part of it was covered with the Ephod, or shoulder garment, *Beda. Et quia immediatè erat sub veste superhu/merali*; And because it was next under the Ephod, *Cajetan*.

3. For the fashion of it: *Hierome* thinketh, that it had *assutas manicas*, sleeves sewed unto it. So also *Tostatus*. But the more probable opinion is, that it was *sine manicis*, without sleeves, and had only holes or slits in the sides for the armes, *Montan. Iun. Ribera:* and *Iosephus* seemeth to be of the same opinion, *Qua manus exornatur, est scissa*; It was slit at the going out of the hands, &c. for the robes used not to have sleeves, but the coats and inward garments.

4. It had an hole in the middest for the head to goe thorow: and it seemeth to have beene *inconsutilis tota*, to have beene made whole of weavers worke without any seame: and so was the edge round about the hole for the head, made also *opere textoris*, of woven worke: *ne extrinsecus assuatur*; it was not sowed to, but made out of the same, *Augustine*. So also *Hierome*: though *Tostatus* and *Ribera* seeme to thinke otherwise, that the edge was sewed to, therein following *Iosephus*. But the text is against them: which prescribeth the edge to be made, *textorio opere*, with woven worke: and the reason is added, *ne facilerum/patur*, that it be not rent: but if it had beene sewed to, it had not beene so strong, and would more easily have rent, than being woven unto it.

5. The Septuagint, whom *Iosephus* followeth, calleth it 〈 in non-Latin alphabet 〉, *tunicam talarem*, a coat downe to the feet: but it was shorter than the inward coat, which was a side garment reaching downe to the ground, *Montanus*. And if the bels and pomegranates had hung downe to the feet, it would have hit upon the Priests feet, and so hindred his going, *Simler. Montanus* and *Lyranus* in their description, make it to reach but a little beyond the knees.

6. For the matter of it, it was unlike unto the Ephod, to the making whereof went five things, gold, blew purple, silke, skarlet, and fine linen: but this was made altogether of blew silke, like to the hyacinth: which *Cajetanus* taketh to have beene a violet colour: some an azure colour like to the aire: but it was rather betweene both: for if it had beene a perfect violet, it would not have differed much from the purple: it is better translated then a blew colour, than a violet, *Genevens*.

QUEST. XXXII. Of the bels which hung in the skirts of the robe.

Vers. 33. *THou shalt make Pomgranates*. 1. The Pomgranates are prescribed to be made of three col|lours, blew, purple, skarlet: all which doe appeare in the Pomgranates themselves: for the kirkels within are red: the colour of the rine or barke on the Sunside is purple, and on the other blewish. And by this mixture, the naturall colours of the Pomgranates were fitly represented,

Montan. 2. *Oleaster* seemeth to thinke, that these Pomgranates were rather *acupicta*, *quàm suspensa*, wrought in with the needle into the skirts of the robe, than hung on. But seeing that the bells were made by themselves, and did hang betweene the Pomgranates; it is like also that the Pomgranates were made af|ter the same manner, and so put to, as the bells were. 3.

Montanus conjectureth that the golden bells were made *ad formam mespilorum*, after the fashion of medlers, being open below, as little brassen bells of that fashion are in use this day: and being thus made, they were more apt to send forth their sound. 4. *Hierome* thinkes, that there were 72. golden bells hanging in the skirts, and as many Pomgranates: *Prosper* saith, there were fifty of each sort: *Iustin in Triphon* saith there were twelve, to signifie the twelve Apostles: but of this there is no certainty: only it is said, *Ecclesiastic.* 45.9. that *he compassed him about with many bells*: there were many of them, but what was the certaine number, it is not expressed.

QUEST. XXXIII. Why the sound of the bells was to be heard.

Vers. 35. *And his sound shall be heard, when he goeth in, &c. and commeth out, that he dye not.*

1. Some thinke, that because in the holy place there were divers visions and apparitions of Angels, that by this signe the Priest comming in about his office and ministry, might give warning, and not rush in of a sudden to see the Lords secrets: like as men use to knock at their neighbours doores, before they enter in. But God needeth not any such signe to be warned by; hee knoweth every mans going in and out: and the holy Angels being searching Spirits, could have knowne when the Priest was entring, with|out any such notice. 2. But the reasons why the Lord would have the bells heard, were these two: first in respect of the Priest himselfe, that hee might enter with more reverence: like as one will not rush into a great mans house by stealth, but first will knock at the doore; or ring the bell, *Tostat. quaest.* 17. *Oleaster.* The other reason was in regard of the people: it was done for a remembrance to them, *Ecclesiast.* 45.9. that they might know when the high Priest entred in, and then lift up their hearts, when the high Priest went in to minister before the Lord for them, *Calvin.* 3. Mention is made of his going in, and comming out, because only, when he went and moved himselfe, the bells sounded; but while hee remained within, and stood still, the bells stirred not. 4. The Lord threatneth death, if the Priest should enter otherwise, than thus apparelled with these garments: *Non quòd sonus aliquid confert ad evadendum mortem; obediencia est illa, quae confert, &c.* Not that the sound helped any thing to escape death: but it was his obedience that helped, *Cajetan.*

QUEST. XXXIV. Of the mysticall application of the robe.

THis priestly robe is diversly applied. 1. *Iosephus*, by the linen coat, understandeth the earth; by the blew robe, heaven; by the pomgranates, the lightning; by the bells, the thunder. 2. *Philo* resem|bleth the aire to the blew robe, which was long and side, as the other is extended from the Moone to the earth; and the consent of the elements among themselves, to the sound of the bells.

3. *Hierome* appro|veth *Philo* his conceit concerning the coat, and *Iosephus* for the bells. 4.

Rupertus by the bells much better understandeth the sound of Christ preaching in the dayes of his flesh. 5. *Beda* by the blew robe, which resembleth the heavens, the celestiall conversation of the Ministers of the Gospell. 6. *Athana/sius* saith, that *talaris tunica*, the side coat is a type of

humane flesh, which Christ wholly put on. 7. *Pro/sper* saith,* the bells doe signifie the fiery tongues that sate upon the Apostles. 8. *Augustine* saith, that by these bells is insinuated, *Vt nota sit conversatio Sacerdotis*, that the conversation of the Priest should bee knowne to all. 9. *Procopius*, by the blew robe of skie colour, understandeth immortality: the Pomgra|nates, *urbium quandam speciem prae se ferunt*, doe signifie Cities, which consist of walles and houses; as the pomgranate of the bark, and the graines or kirkels within: that as every pomgranate had a bell by it: so in every City there should be preaching. 10. But the best accommodation of the type is this: the pom|granates, which are of themselves of pleasant savour, and the bells doe shew, that *Deus fragrantiam in illa veste requirebat unà cum sonitu*; That God in that garment required both a pleasant smell and sound; signifying that we being clothed with Christs righteousness, as with

an heavenly garment, are acceptable unto God, and this sweet savour is dispersed, and communicated unto us by the sweet sound of the Gos|pell, *Calvin, Simler*.

QUEST. XXXV. Of the golden plate, the fashion thereof, inscription, and fastening.

Vers. 36. *THou shalt make a plate, &c.* 1. Concerning the fashion of this plate of gold, *Iosephus* saith it was like, *dimidiato globo*, to an halfe circle or globe; and *Lyranus* in his description, maketh it like an halfe moone, or an horne turning up with both the ends. But it seemeth by the text, that it lay plaine upon the forefront of the miter; as *Tostatus* thinketh, it was an halfe coronet, reaching from eare to eare: which is most like, because it is afterward called, *chap.* 3•30. the holy crowne: it there|fore compassed the head before, as a coronet, *Borrh. Pelarg.* 2. Hence also it appeareth, seeing the text maketh mention but of one plate or crowne; that *Iosephus* narration hath no warrant out of the text, who saith, *Hunc corona triplici circumdabat*; Hee compassed the miter, or bonet, with a three-fold Crowne. 3. This plate had written in it, *holinesse to the Lord, kodesh lajovab*, holinesse to *Iehovah*, not *la adonai*, as *Tostat.* which was the Jewes superstition, who were afraid to pronounce the name of *Iehovah*, but in stead thereof said, *Adonai*. The meaning is, that all holinesse belonged unto God, *ille solum actus est p•rus*, that he only in himselfe is a pure act: and that all his workes are pure, *Cajetanae*. It also signified, that *sacerdotalis majestas sacra Deo*, that the priestly dignity was holy unto God, *Borrh. Et non aliundo pe|•endam esse sanctitatem*, and that they should not looke to be sanctified elsewhere, *Calvin*. Wherein the high Priest was an evident type of our blessed Saviour, who sanctified himselfe for us, and in whom wee are sanctified: and this to be the meaning, the next words doe shew, because *Aaron* did beare the iniquities of their offerings, and sanctified them. 4. For the fastening of this plate, or crowne of gold: *Tostatus* thinketh it was tied at both the ends to the miter, with two silke laces at the two eares. But the text maketh mention only of one silke lace. *Cajetan* saith, that the plate did lye and rest upon this silke string or lace, which was *in infima parte*, in the neather part thereof, and so it stood upright, *neque inclinabatur ad mitram*, and was not put close to the miter: but the golden plate could not lye without some faste|ning: therefore *Iunius* better giveth the sense, *App•nas cum vitta hyacinthina*, Thou shalt put it to, with a blew lace.

QUEST. XXXVI. How Aaron is said to beare their iniquities.

Vers. 38. *THat Aaron may beare the iniquity of the offerings.* * 1. *Augustine* by *iniquities* here understan|deth those things which are offered for their iniquities: *qua peccata dicuntur, quia pro peccatis offeruntur, &c.* which are called sinnes, because they are offered for sinnes: and so his meaning see|meth to be, that *Aaron* shall take those things, which the people offer for their sinnes. But in saying, *the iniquities of the offerings*, it is evident that in this place a difference is made betweene the offerings them|selves and the *iniquities* of the offerings. 2. *Oleaster* taketh here iniquity, *pro poena iniquitatis*, for the pu|nishment of iniquity: and would have this to be the meaning, that if any oversight were committed by the people in their offerings, in not doing as they should, by *Aarons* default, who was to looke unto it, he should be punished for it. But the words following in the end of the verse, *to make them acceptable before the Lord*, shew, that the meaning is, not that *Aaron* should be punished, but that by his office, their offe|rings, though otherwise imperfect, should be accepted. 3. Some thinke, if any error were committed in the ceremonies, *id remissum fuisse sacerdotis precibus*, that it was pardoned by the prayers of the Priest. But *Calvin* calleth this *frigidum*, a slender conceit: for here is no mention made of any prayers of the Priest, but only of the having the golden plate in his forehead. 4. *Tostatus* giveth this reason, why the Priest herein was acceptable unto God, *quia sola erat obedientia in istis, qua Deo placebat*, because it was obedience only in these things, which pleased God: which the Lord

so highly esteemed of, that where obedience was wanting, things otherwise commanded were not accepted, as *Sauls* sacrifice: and where it was found, even the service in things of themselves evill, was pleasing unto God, as *Abrahams* obedience in sacrificing his sonne, *Tostat.* 19. Who hath given a good reason, why the Priest in his owne person should bee accepted of God, performing his obedience in such things, as were commanded: but the Priests obedience was no cause why the Lord should be pleased with the people: for the word is *lahem*, that *with them* God may be pleased. 5. *Cajetane* saith, this is the reason, *ut profitendo sanctitatem summo Deo, tollat immunditiam sacrificiorum, &c.* that in professing holinesse unto God (as it was written in his forehead) hee might take away the uncleannesse of their offerings. But *Tostatus* addeth further: *Hoc protestari meritorium est*; To professe this, that is, to give God the praise, and to ascribe all holinesse to him, was meritorius. But *Aaron* herein merited not for himselfe, much lesse for others: the bearing of the plate could be no such meritorius thing of it selfe. 6. Herein therefore the high Priest was a type of Christ: *Condonabitur propter sacerdotem summum*; It shall be pardoned because of the high Priest, who represented Christ, *Vatabl. Sic in fronte unci sacerdotis omnes sensus nostri defixi maneant, &c.* Let all our senses be so fixed in the forehead of the only high Priest, that wee may know that all holinesse floweth forth from him to his Church, *Calvin.*

QUEST. XXXVII. The mysticall signification of the golden plate.

THis golden plate upon *Aarons* head, is diversly applied: 1. *Hierome* maketh this application: The writing of the name aloft, sheweth *universa, quae subter sunt, Dei nutu gubernari*, that all things below are governed at Gods becke. 2. *Lippoman* thus: It signifieth, *ut in fronte & anima portent nomem ipsius Dei*, that men should beare in their forehead, that is, in their soules, the name of God: as *Apocal.* 14. it is said they had the name of the Lambe, and the name of his Father written in their foreheads. 3. *Beda* also to the same purpose, *Significat hac lamina ipsam professionis nostra siduam*; This plate in the forehead signifieth the confidence of our profession. 4. *Origen*: Hereby is signified, * as the name of *Iehovah* was set highest above the rest of the garments, *sic super omnia eminentier scientia Dei*, that the knowledge of God exceedeth all. 5. But it is more properly referred, and applied to Christ: This

Page 540

golden plate, *corona est gloria & honoris in capite, &c.* is the crowne of glory and honour in the head of our Redeemer; whom God hath exalted, and given unto him a name above all names, as the Apostle saith, *Philip.* 2. *Rupertus.* And hereof prophesied *David, Psal.* 132.18. *Vpon him shall his crowne flourish: <◇>* if he should say, *Super ipsum erit lamina diadematis*; Upon him shall be the plate of the Diadem. He it is indeed that hath sanctified himselfe, to beare the iniquities of the people, *Lippoman.*

QUEST. XXXVIII. Of the embroidered coat, the fashion and making thereof.

Vers. 39. *THou shalt embroider the fine linen coat, &c.* 1. *Iosephus*, whom *Ribera* followeth, taketh this to be the linen coat, which was common as well to other inferiour Priests, as to the high Priest, which, he saith, was called *chitomene*. But herein he is deceived: for this coat is embroidered: whereas the other for *Aarons* sonnes, are simply called coats, without any other addition, which were of linen only, *Levit.* 16.4. 2. *Pagnine* readeth, *stringes*, thou shalt tye close the linen coat: and so the *La|tine* Interpreter, *Serin ges tunicam bysso*; Thou shalt tye the coat with silke: which some understand of the girdle, which should gird it about: but the girdle is described afterward, which was not made of li|nnen, but of needle worke. 3.

Tostatus understandeth it of the robe of the Ephod, which was made of blew, that hee should tye and binde it about with silke, as the Septuagint readeth, *< in non-Latin alphabet >*, and the knots or purles of the coats shall be of silke. But the robe before described is called *meghil*, this is

named *octo/neth*, which are rehearsed as two distinct garments, *vers.* 4. 4. The word *shabats*, rather here signifieth, thou shalt *embroider*, or make with eyes: which *Montanus* thinketh were made in the garment, as in the Low Countries they have linen clothes with birds eyes, which we call Diaper. *Iunius* calleth it *tossellatam tunicam*, a coat made as it were with checker worke. 5. *Hierome* thinketh it was a strait coat, without any wrinkle, and close to the skin. So *Lippoman*: *Adhaerebat cuti*; It was next to the skin: and that it had sleeves, and came downe to the feet: all which seemeth to be true, saving that an embroidered coat was not like to be next to the flesh: neither was it so strait or close as a shirt, because it was girded about, *Levit.* 8.8. which needed not, if it had beene so close and strait. 6. *Hac tunica descendebat ad tales*; This coat came downe to the ankles, *Oleaster*. *Hoc erat primum ornamentum*, &c. This was the first ornament, and it was under the robe of blew silke, *Cajetane*: and it was seene hanging downe beneath the blew robe or mantle even to the ground, as both *Montanus* and *Lyranus* doe set it forth in their description.

QUEST. XXXIX. Of the high Priests miter.

Vers. 39. *THou shalt make a miter of fine linen.* 1. *Iosephus*, whom *Ribera* followeth, thinketh that the high Priest had a linen cap underneath, and then a miter upon that, of an hyacinth or blew colour: *Hierom* thinketh contrariwise, that the blew silke miter was underneath, and covered with li|nen. But the text is otherwise; that this miter was made of fine linen: as *Cajetan* well noteth there|upon, *Vbi clare vides, non sericam, vel auream, sed lineam scribi mitram pontificis*; where you see that the high Priests miter is written to be of linen, not of silke, or gold, &c. So also *Ribera* thinketh, that the high Priests miter, and the other Priests bonets were made of the same. The golden plate put upon it, made a difference betweene the high Priests miter, and of the rest: there was also some difference in the fashion, as appeareth by the divers names, whereby they are called. 2. *Hierom* following *Iosephus*, thinketh, that this miter covered not all the head, *sed tertiam partem à fronte inapertam relinquit*, but it left the third part from the brow or forehead uncovered, and was tied behind with a lace or string. But the word *mitznepheth*, which is derived of *tzanaph*, which signifieth to compasse, or goe out, sheweth ra|ther, that it covered the head, and compassed it round, much like to the Turkish *Torbant*, as *Montanus* thinketh. 3. For the fashion of it: *Iosephus* saith, *Gestabat pileum non fastigiatum*; The Priest did weare a cap, which did not rise to a top: so also *Hierom*, *Non habet acumen in summo*, it is not sharpe above, as *Lyranus* describeth it to be, and *Genevens*. But it was rather in fashion like unto the caps of estate, which Princes weare; it may bee called a Diadem: as *Isai.* 62.3. the like word *tzeniph*, of the same root is used. *Hierom* calleth it *Galerum*, an hat, and *rotundum pileolum*, a round cap. The other Priests bone•s did rise up like a miter, as the word *migbaoth* signifieth, of *geba*, which is an hillock: so *Oleaster* saith, that the Priests cap or miter, was *involucrum capitis*, wrapped about the head, but the other were *mitra elevatae*, miters rising up. The high Priests cap came neerer unto the fashion of a Princes Crowne and Diadem, than a Bishops miter: though *Iosephus* thinketh, that none of the Priests bonets did rise, or were lifted up, as is touched before.

QUEST. XL. Of the girdle of needle worke, and embroidered.

Vers. 39. *THou shalt make a girdle of needle worke, &c.* 1. Some thinke that this which is here called a girdle, was *medictas vestis*, halfe a garment reaching downe from the middle to the foot, like unto an apron. But this is not like, for it was necessary that the Priest should have a girdle, to tye his garments together, which were loose about him, which otherwise would have hindered him in his mi|nistery. *Iosephus* opinion then is more probable, whom *Hierom* followeth, that this girdle was about foure fingers broad, hanging downe somewhat before, *Tostat. quaest.* 6. 2. This girdle was made of needle worke, and that of divers colours, not of linen only, but of blew silke, purple, and skarlet, as it is descri|bed, *chap.* 39.29. 3. This girdle, *Lyranus* thinketh, was put above upon the Ephod, and so girded the Ephod, and the robe, and the rest of the high Priests garments: so also *Beda*, and *Cajetan*. But it appea|reth otherwise, *Levit.* 8.8. that the girdle was put upon the broidered linen coat. And so thinketh *Hierom*, after he had described the fashion of

this girdle, that it was in colour like unto a snakes skin, and that it was made round and hollow, *Vt marsupium longius putes*, that you would take it for a long purse, and that it was made of skarlet, purple, and blew silke, addeth, *Lincam tunicam inter umbilicum*

& *pectus hoc stringunt baltheo*, they doe tie the linen coat betweene the navell and the breast, with this girdle, &c.

QUEST. XLI. How the high Priests attire differed from the apparell of the inferiour Priests.

Vers. 40. *THou shalt make for Aarons sonnes coats, &c.* Here follow three other kinds of garments, which were common unto the inferiour Priests, the linen coats, girdles and bonnets, which differed from those which the high Priest did weare: 1. *Aarons* inward coat was embroidered, as is shewed before, *vers.* 39. but the other coats for the inferiour Priests were onely of linen, *chap.* 39.27. *Aaron* upon his fine linen coat, had first a robe, then upon that, the Ephod with the pectorall: but the other Priests did weare their linen coats uppermost of all: these linen coats of the Priests were called Ephods or mantil, 1 *Sam.* 2.18. and 28. and *chap.* 21.18. *Iun.* because it was their uppermost garment; but the high Priests coat was not so called, but the uppermost garment onely, which had the pectorall fastned to it, wherein were the precious stones set, was named the Ephod.

2. Their girdles also differed: for *Aarons* girdle wherewith he girded his fine linen coat, was of divers colours, *chap.* 39.29. but the other girdles were of fine linen onely, *Levit.* 16.4. Againe, *Aaron* beside that costly girdle, which girt his linen coat, he had a kinde of girdle upon his Ephod, the neather laps whereof did close in the robe and Ephod, *chap.* 29.5. so that the high Priest had in effect two girdles, the one upon his linen coat, the other which was fastned to the Ephod.

3. Their bonnets differed not in matter from *Aarons* miter, they were both made of fine linen, but in forme they were divers: the miter was round to the head, the bonnets were piked and sharpe above; as is before shewed, *quest.* 38. Likewise the high Priests miter had a crowne or plate of gold, so had not the other.

QUEST. XLII. Whether Aaron did alwaies put on the common Priestly garments.

Vers. 41. *AND thou shalt put them upon Aaron and his sonnes.* Hence *Cajetane* collecteth, because both *Aaron* and his sonnes are named, that these three garments before mentioned were common to them both. But here are three opinions: 1. *Iosephus* thinketh, that the high Priest did weare all these together, both the linen garments of the inferiour Priests, and then his owne glorious apparell put upon them: so also *Beda*, *Lyranus*, *Tostatus*. But this is both against the text, *chap.* 39.5. and *Levit.* 8.8. where mention is made but of one coat, or tunicle, upon the which the next was the robe, then the Ephod: and beside, it is unlike that he did weare two bonnets, one upon another, *Cajetan*: neither is it like that he had two girdles one upon another, as *Tostatus* reasoneth, *qu.* 19. for one girdle would have sufficed to gird many garments together close.

2. Some thinke, that *Aaron* did not weare them all together, the common Priestly garments and his owne, but apart: his owne, *cum sacra obeunda essent*, when hee was to offer sacrifice; and the common, when he did any other service about the Tabernacle, *ex Simler*. But the text is otherwise, the sound of the bels must be heard, as often as he goeth in and out of the Sanctuarie, *vers.* 35. and he must beare the judgement of the children of Israel, which was the *Vrim* and

Thum•im, put into the pectorall, before the Lord continually, *vers.* 30. Therefore at all times when he ministred, *Aaron* was to put on his glorious attire.

3. I therefore here consent rather unto *Cajetan*: *Doe not so* (saith he) *understand this, quòd Po•cifex uteretur istis tribus, &c.* that first the high Priest put on these three garments, and then the other seven: but that, *quandoque utebatur istis, quandoque illis*, sometime he used these, sometime those, &c. no• all at once, but at divers times: as in the day of reconciliation, hee onely put on these plaine linen garments, *Levit.* 16.4. and not the other: and this seemeth to bee *Iosephus* opinion, as hee is explained by *Ribera*; though, as he is usually translated, he is drawne to a contrarie sense, * as though he should thinke that the high Priest did weare his glorious apparell onely then, when he went into the most holy place, which was once a yeare; whereas *Iosephus* meaning is, that then *viliores assumebat*, he put on a plainer garment: and he giveth a reason, *Quia eo die omnes jejunaere mos est*, Because it is the custome that all fast upon that day, and humble themselves.

QUEST. XLIII. What it is to fill the hands of the Priests.

Vers. 41. *Thou shalt fill their hands.* 1. *Tostatus* understandeth it thus, *In manus cujuslibet complebis ceremonias, quae requiruntur ad consecrationem ejus*; Thou shalt fulfill in their hands the ceremonies, which belong to their consecration, *qu.* 19. he understandeth all the ceremonies which were used in their consecration, as their washing, anointing, putting on their garments. But this rather is understood by the next word following, *Thou shalt sanctifie them.* 2. Some understand it of their anointing, because their hands were as filled with oyle, when they were anointed. But the anointing is spoken of immediatly before, *Oleaster.* 3. Some take this to bee the sense, Thou shalt give them possession of the Priesthood: for when possession is given, they use to put somewhat into the hand, *Vatablus*. But the possession of the Priesthood went not before their consecration. 4. Some understand it of filling their hands with gifts and sacrifices, which they should bring and offer to the Lord: so the Chalde, *Oleaster, Borrh.* 5. Some take it for their consecration, because they used to put some part of the sacrifice into their hand, when they were consecrated, *Gallas. Paguine* also translateth, *Consecrabis*, Thou shalt consecrate them. 6. But the filling of their hands, signifieth rather the consecrating of their ministerie, which is signified by the hands, not because any thing was put into their hands at the time of their consecration, as *chap.* 32.29. *Moses* saith to the Levites, when they went up and downe slaying the Idolaters, *Consecrate your hands unto the Lord*: the Hebrew phrase is, *Fill your hands, Iun.* To this purpose also *Calvin, Impleri manus dicuntur, datus aptantur ad offerendum*; Their hands are said to be filled, while they are made fit to

offer: *Quamdiu profanae sunt, vacuae censentur, &c.* As long as they are prophane, they are counted emptie, because no gift is acceptable to God, *nisi jure sacerdotii*, but in the right of the Priesthood.

QUEST. XLIV. Of the fashion and use of the linen breeches.

Vers. 42. *Thou shalt also make linen breeches, &c.* 1. *Iosephus* describeth the fashion of them, that they were made of twisted silke, or rather, linen; and first the Priest put thorow his legs, and so drew them up to cover his secret parts, and tied them about his middle. 2. They reached downe from the middle, or loynes, to the knees: they could not be so woven together, but were first woven, and afterward sewed together with the needle, *Hierom.* 3. The word is *micnesaim*, which is derived of *⟨◇⟩*, which signifieth to tie, or gather together, as *Iosephus* interpreteth it,

Constrictorium, a gathering garment, or trussing up: because thereby the secret parts were trussed together: or as Rab. *Salomon*, because the two slops or breeches were tied and knit together about the middle. 4. These linen breeches, though they are last spoken of, were first put on, as well of the high Priest, as of the inferiour Priests, *Cajetan*. 5. These are not mentioned afterward, where *Moses* caused *Aaron* to put on his Priestly apparell, *chap.* 29.5. and *Levit.* 8.8. the reason is, *Quod ad genitalia nostra lex non mittit manum, sed ipsi secretiora nostra tegere debemus*, because the law reacheth not unto our secret parts, but we of our selves should cover our privie members, *Hierom*. Because modestie it selfe, the garment being once prescribed, would put them in minde to weare it, it is therefore in those places omitted. 6. The use of this garment was for comeli|nesse, to hide their secrets; lest while they went about their service in the Tabernacle, if they should chance to fall they might discover that which was to be hid, *Hierom*. And beside, *Tostatus* giveth this reason, that by the trussing up of those members, the inordinate motion thereof might thereby be better stayed, *qu.* 21. And *Hierom* further addeth, why these uncomely parts should not be discovered, that it should not appeare to the eye, *Quomodo de foedissimis initiis, tanta hominum nascatur pulchritudo*, How from such homely beginnings, such great beautie in men and other things is brought forth.

QUEST. XLV. How this precept and charge concerning the linen breeches, agreeth with that law, *Exod.* 23.26.

BUt it will seeme superfluous, that this kinde of garment should be prescribed, seeing before, *Exod.* 20.26. it was provided, that they should not goe up by steps unto the Altar, lest their nakednesse might be discovered. 1. To this question it cannot bee answered, that the former law was abrogated by this, seeing it was made not many dayes before, it may be, not above nine or ten, or at the most fortie; for the first precept was given at that instant, when the Morall law was proclaimed, and other judiciall lawes prescribed, *chap.* 21.22, 23. Then *Moses* came downe, and went up againe, and stayed in the mount six dayes, and the seventh God called him up, and there he stayed fortie dayes, in wich time he received all these orders, concerning the making of the Tabernacle, and of the Priests apparell: the former law being not yet put in practice, it is not like it was repealed: for God is not as men, who many times make lawes, and afterward seeing the inconvenience, doe reverse them. And further it is evident, that both these lawes stood still in force, and were put in practice in the old Testament. 2. Wherefore the better an|swer is this; that the nakednesse of a man is taken two wayes, either for the secret parts themselves, or for the parts next adjoyning: so then, although the privie parts being thus covered, could not be seene in the casting abroad of their garments, yet the neare parts thereunto, as their knees, and part of their thighes being left bare, might be seene. Therefore that there might be a greater care of comelinesse and decen|cie, a double bar is laid, and two cautelous provisions made, that neither the one part or the other should be discovered. To this purpose *Tostat.* *qu.* 20.

QUEST. XLVI. Of the mysticall application of the inferiour Priests garments.

FOr the mysticall application of these foure Priestly garments, the linen coat, the girdle, bonnet, and linen breeches: 1. *Hierom* by the coat made of linen, which groweth out of the ground, under|standeth the earth: by the girdle, the Ocean sea, *quo terra constringitur*; by the which the earth is as it were girded about: and by the bonnet aloft, Gods providence, that watcheth over all. But this seemeth to be somewhat curious. 2. *Rupertus* applieth them unto Christ, the *linen breeches* hee would have to signifie the holy incarnation of Christ, *qua praeornata est natura nostra ignobilis*, by the which our unable and base nature is adorned; and the uncomelinesse of our nature, even originall sin covered and healed. But as the high Priest with his ornaments was a type and figure of Christ: so the inferiour Priests with their attire doe better resemble other sorts of Christians. 3. Therefore, thus may the ornaments of the high Priest be applied unto Christ: The long white garment signifieth his innocencie: the miter with the crowne, his Kingdome and power: the girdle, his justice: as *Esai.* 11.5. *Iustice shall be the girdle of his loines*, *Marbach*. As in our blessed Saviour there are three heavenly functions and offices: his *Propheti|call*, to teach us what evill is in our selves, and what good we receive from God: his *Priestly*, to reconcile us to

God, in delivering us from the evill which we have deserved, and from our sins, and in communi|cating unto us righteousness, and other graces from God: his *Kingly*, that our deliverance from evill, and our possession of heaven and heavenly things may be confirmed unto us by his Kingly power for ever. So these three *offices* were shadowed forth in *Aarons* glorious apparell: his robe with the bells setteth forth Christs *Prophetically* office: the golden plate, wherein was written, *Holinesse to Iehovah*, his *Priesthood*: and the miter, which was put aloft as a crowne, his kingly power, *Iun. in Analys.* And herein *Aaron* also was a lively type of Christ: that as three duties were to bee performed by the high Priest; to teach the people by puritie of doctrine, with integritie of life, signified by *Vrim* and *Thummim*, and to take care of the Church continually, which is meant by bearing the names of the tribes, graven in precious stones, in his breast: and by his sacrifices and prayer to be Mediatour for them unto God: So all these,

but shadowed forth in *Aaron*, are truly performed by Christ: who is our Prophet, most holy and perfect, to teach us his Fathers will: as our King, hee protecteth and keepeth us, and taketh care for us: and as our Priest, hee did once for all offer up himselfe in sacrifice for us, and still continueth our Mediatour, *Borrh.* 4. Now the inferiour Priests garments are fitly applied to set forth the qualities and conditions of the faithfull, which are the members of Christ, as the other did shadow forth Christ our head. 1. *Beda* by the linen garment interpreteth *decorem castitatis*, the comelinesse of chastitie: by the girdle, *vigilantem mentis custodiam*, the diligent watchfulnesse of the minde to keepe the same: by the bonnets, *visus, auditus, gustus custodiam*, the diligent keeping of the sight, hearing, taste, and of all the senses. * 2. *Thomas* maketh a more generall use: *Castitas significatur per femoralia, &c.* Chastitie is signified by the breeches, *Puritas vita per lineam tunicam*; Puritie of life by the linen garment: *Moderatio discretionis per cingulum*; Moderate discretion by the girdle: *Rectitudo intentionis pertiam*; And a right intention by the bonnet. 3. But this application is more fit: The linen garment signifieth our innocencie and righteousness, which we receive in the lavacre of regeneration, being clothed with Christs righteousness: * as the Apostle saith, *All yee that are baptized unto Christ have put on Christ*: the girdle signifieth constancie in the truth: as *S. Paul* saith, *Stand therefore, your loines girded about with veritie: Tiara protectionis divinae signa erant*; The bonnets were signes of the divine protection: the linen breeches shew, what care should be had of comelinesse, and what reverence is to be used in the service of God, *Pelarg. Marbach.* Who ad|deth this further, that as we put more comelinesse upon our uncomely parts: as the Apostle saith, *1 Cor. 2. 23.* So our Saviour hath respect unto the vile and abject members of the Church, such as are despised and counted base in the world. 4. And like as we use three kinde of garments, some for necessitie to cover our naked parts, some for ornament and comelinesse, and some for defence, as militarie garments: as here the Priests had their linen breeches of the first sort; their linen coat of the second, and their girdle of the third: So unto a Christian are necessarie three kinde of spirituall garments: the first is the garment of faith, whereby our sins are covered: secondly, the ornaments of the soule are requisite, whereby Christians must be adorned, in the sanctitie and integritie of life: thirdly, they must put on their spirituall armour, and take the sword of the Spirit, the word of God, whereby they may fight against Satan, *Simler. Borrhais.*

4. Places of Doctrine.

1. *Doct.* None must intrude themselves into the callings of the Church.

Vers. 1. *CAuse thou thy brother Aaron to come.* In that *Aaron* intruded not himselfe into the Priests office, but was thereunto called, *Procopius* giveth this note: *Qui temerario ansum ad se trahere sacerdotium, &c.* He that will rashly draw unto himselfe the Priesthood, shall suffer

punishment. So also *Oleaster*. So the Apostle observeth upon this very example of *Aaron*: *No man taketh this honour to him|selfe, but he that is called of God, as Aaron, Heb. 5.4.*

2. *Doct.* The agreement which ought to be betweene the Civill and Ecclesiasticall state.

OLeaster noteth here further, in that *Moses*, who was the chiefe Magistrate, called *Aaron* to the Priesthood, the concord and amitie that ought to be betweene the Civill and Ecclesiasticall state is commended: that as *Ioash* prospered while hee followed the direction of *Iehoiadah*; * so both the Eccle|siasticall state should imitate *Iehoiadah*, to give holy counsell and direction unto the Magistrate, and the Magistrate to be like *Ioash* in following the same.

3. *Doct.* Profitable arts are the gift of God.

Vers. 3. *SPeake unto all cunning men, whom I have filled with the Spirit of wisdom, &c.* *Gallasius* here|upon thus writeth: *Omnem artem & industriam, &c. Dei donum agnosco; Every art and in|dustrie, which bringeth utilitie unto man, I acknowledge to be the gift of God: as the Prophet Isaiah saith, that God instructeth the husbandman to have discretion, Isa. 28.26.* Men therefore to whom God hath gi|ven the knowledge of profitable and commendable arts, should have a care to employ them to Gods glo|rie, and not to abuse them to wantonnesse.

4. *Doct.* Whatsoever is instituted in Gods service, must proceed from his wisdom.

Vers. 3. *SPeake unto all cunning men:* in the Hebrew, *wise in heart*. Whatsoever is instituted in the ser|vice of God, *à sapientia Dei proficisci debet*, must proceed from the wisdom of God: no hu|mane device must have place or bee admitted there, *Simler*. *Sauls* policie, in transgressing Gods Com|mandement, in saving the best things of the Amalekites, though hee thought hee did therein well and wisely, yet was displeasing unto God.

5. *Doct.* The sound of the Word in the Gospell, exceedeth the sound of Aarons bells under the law.

Vers. 35. *His sound shall be heard, &c.* Herein, as *Lippoman* well observeth, appeareth the excellencie of the Gospell beyond the Law: they heard then but the sound of *Aarons* bells, *Nunc au|dimus clarum sonitum Evangelii*, Now we heare the cleere sound of the Gospell, &c And as the under|standing of a man exceedeth the capacitie of a childe, and the cleere day the dawning: so the cleere light of the Gospell excelleth the shadowes of the Law: *God providing better things for us* (as the Apostle saith) *that they without us should not be perfect, Heb. 11.40.*

6. *Doct.* There ought to be order among the Ministers of the Church.

Vers. 40. *THou shalt make for Aarons sons coats.* In that *Aaron* the high Priests coats were made more costly and glorious, than his sons the inferiour Priests: therein *commendatur ordo inter Ec|clesiae ministros*, is commended order among the Ministers of the Church: that although Christ doe for|bid

bid his Disciples, *Luk. 22.* to exercise dominion one over another, as the Princes of the world doe, *Neu|tiquam tamen ordinem abrogat*; Yet he doth not abrogate order, seeing he hath not onely distinguished them himse|lfe in gifts, but in offices: as the Apostle saith, *Ephes. 4. He hath given some to be Apostles, some Prophets, some Evangelists, some Pastors and Doctors, &c. Marbach.*

1. *Controv.* Against the superstitious apparell of the Romish Priests.

Vers. 4. *THou shalt make a breast-plate, an Ephod, and a robe, and a brodered coat.* These Priestly garments being ceremoniall and typicall, are now abolished, Christ the true high Priest being come with his ornaments. Therefore the Romanists doe plainly *Judaize*, in bringing againe into the Priestly order such varietie of garments: as the Pall, the Miter, the Crozier staffe, the Albe, the Chimere, the gray amice, the Stoale, with such like. Their Priests come forth, as though *Aaron* addressed himselfe with his attire to sacrifice at the Altar. S. *Paul* hath given us a rule concerning these things, *which are but a shadow of things to come, but the bodie is in Christ, Coloss.2.17.*

But it will bee here further asked, if it bee not lawfull now for the Ministers of the Gospell to bee distinguished by some distinct apparell in their ministerie? For answer and satisfaction unto this demand, I will produce two grave testimonies of two learned Writers in this age: *Marbachius* of late the Prof|essor of Divinitie in Straughsborow, and *Gallasius* not long since a Minister of the Church of Geneva.

Marbachius thus writeth: *In Ecclesia omnia decenter fieri debent, & ad aedificationem, &c. In the Church all things ought to be done decently and to edification: Ita{que} tali vestitu utendum, qui non sit offendi|culo, &c. Therefore such a garment must be used, as is not offensive, but bringeth some commendation and authoritie to them which minister, and may discerne and distinguish them from other men.*

Gallasius also thus delivereth his judgement upon this place:

Ego quidem fateor hoc ad decorem perti|nere, ut ordines in politia distinguantur, &c. I confesse, that this appertaineth to comelinesse, that degrees should be distinguished in the Common-wealth: neither is the Gospell against decencie and order, but rather helpeth and maintaineth them: *Sed nego ad verbi aut sacramentorum administrationem vestem li|neam,* &c.* But I denie, that the linen garment or pall belongeth to the administration of the word or Sacraments. I would not truly have any stirres or tumult moved in the Church for the use of externall things (seeing it is indifferent;) yet the superstition, into which men are readie to fall, and the abuse I hold to be condemned. We must also take heed lest while we tolerate things indifferent, or are constrained to winke at those things which cannot be amended, wee detract from other mens libertie.

Thus farre *Gallasius* of this matter.

2. *Controv.* That we offend in our best works.

Vers. 38. *THat Aaron may beare the iniquitie of the offerings.* The people then sinned even in their religious works: which sheweth, *in ipsis benefactis nostris peccatorum labem inesse, &c.* that even in our best works, there is some blemish of sin, which cannot be acceptable unto God, but for the worthinesse and mediation of the true high Priest Christ Jesus, whom *Aaron* prefigured, *Simler.* To the same purpose also *Calvin: Discamus nostra obsequia, ubi in conspectum Dei veniunt, peccato permixta esse;* Let us learne, that even our service when it commeth into Gods sight (to bee examined) is mixt with sin, and is onely sanctified by Christ, &c. So the Prophet *Isaiah* saith, *chap. 64.6. All our righteousness is as a stained clout.* Hereby then appeareth the error of the Romanists, who hold, that a just man in his good works doth not sinne so much as venially, *Concil. Trident. sess.6. can. 25.* See more hereof *Synops. Centur. 4. err. 70.*

3. *Controv.* Against merit in good works.

Vers. 38. *TO make them acceptable before the Lord.* *Tostatus* saith here, that the Priest was accepted of God, and the Lord was well pleased with him: because he ascribed all holinesse unto God, as it was written in his forehead: *Holinesse to Iehovah. Hoc autem protestari meritorium est, & Deum no/bis placatum reddimus;* And to protest this is meritorious, and by this meanes we doe pacifie and appease God toward us, *qu.* 19.

Contra. 1. The former doctrine, that the people sinned in their very offerings, in their best works, which are spotted and blemished with some imperfection or other, overthroweth this error: for that which meriteth at Gods hand must be perfect: our best works then being imperfect are not meritorious. Therefore *Calvin* much better here inferreth; This place teacheth us, *Quicquid honorum operum Deo offerre studemus, adeo nihil mercedis mereri, &c.* That whatsoever good works we offer unto God, they are so farre from meriting any reward, that they make us guiltie before God, unlesse the holinesse of Christ, wherewith God is pleased, doe procure pardon for them, &c. 2. The Scripture evidently testi|fieth this: as *Dan.* 9.8. *We doe not present our supplications before thee, for our owne righteousness.* So *Luk.* 17.10. *When ye have done all, say ye, we are unprofitable servants; we have done that which was our dutie to doe.* If then we are unprofitable servants in our best service, we are farre from meriting or deserving any thing: and if we doe no more than our bounden dutie, nor yet all that, we have no reason to expect any reward beyond our desert. See more hereof, *Synops. Centur.* 4. *err.* 79.

4. *Controv.* Against the Popes triple crowne.

Vers. 36. *THou shalt make a plate of pure gold.* *Ribera* following *Iosephus*, who speaking of this plate of gold, saith: *Hunc aurea corona triplici circumdabat, &c.* He beset round the Priests mil|ter or bonnet, * with a threefold crowne, &c. hereupon thus inferreth: *Hinc factum arbitror, ut summus*

Page 545

pontifex triplicem in capite coronam gerat, &c. Hence it is, that the chiefe Priest (meaning the Pope) doth now beare a threefold crowne upon his head, &c. And he addeth further, *Quamvis huiusmodi corona, &c.* Although such a crowne was received from the Apostle *Peter*: which is yet to be seene in *S. Peters Church*, which *Silvester* shewed unto *Constantine*, &c. This he saith *S. Peter* used by the instinct of the Spirit, that the veritie might be answerable to the figure, that Christs high Priest might weare that, which the high Priest the figure of Christ did weare.

Contra. 1. All this is grounded upon an uncertaine text: for there is no mention made here of a triple crowne: it is but *Iosephus* report without any warrant out of the text: the golden plate indeed is called the holy crowne, *chap.* 29.30. But of a threefold crowne there is not one word. 2. They may be ashamed to abuse the world with such foppish fables: who ever will beleeeve, that *S. Peter* ever did weare a triple crowne, or that any of the Apostles used any such worldly pompe, whose glorie was their povertie, and contempt of the world; their crowne their sufferings, their obedience to powers and subjection, their re|nowne. 3. And if there had beene such a glorious crowne, it had belonged rather to *S. Paul*, than to Saint *Peter*, for hee was the Apostle of the Gentiles, the other of the circumcision. 4. And if any such crowne had beene then, it is more like that *Constantine* gave it to *Silvester*, whose donation they pretend for their great soveraigntie and privileges, than that *Silvester* first shewed it to him. 5. And if that indeed be *Peters* triple crowne which yet is to be seene, why doth the Pope refuse to weare that, but rather ma|keth choice of a massie triple crowne of gold and precious stone? 6. I had thought that *Aaron* had beene a figure of Christ, not of the Pope: and temporall things doe not prefigure temporall, one triple crowne

another, but that outward crowne shadowed forth the spirituall Kingdome and regall dignitie of Christ.

5. *Controv.* Of the single life of Priests.

Vers. 40. *ANd thou shalt make them girdles. Ribera* further by the girdle which compasseth the loines, understandeth the continencie and single life of Priests, out of *Beda. Contra.* 1. If it had any such signification, wherefore was not single life enjoined *Aarons* sons first, to whom this girdle was prescribed? 2. *Beda* indeed hath such a collection, but he addeth withall: *Quod videlicet genus virtutis, nulli per legem Dei necessario imperatum, sed voluntaria est devotione Deo offerendum*; Which kinde of vertue is necessarily enjoined none by the law of God, but it must with a voluntarie devotion be offered unto God, the Lord thus saying hereof: *Non omnes capiunt verbum hoc*; All cannot receive this sayling, &c. Why then doe they impose necessarily upon their Priests solitarie and single life? which forced chastitie hath brought forth and yet doth many foule fruits among them, as adulterie, fornication, So|domitrie, and such like uncleannesse.

6. **Morall Observations.**

1. *Observ.* Apparell commendeth not one to God.

Vers. 2. *THou shalt make holie garments for Aaron, &c. glorious, and beautifull.* Wee reade of divers glorious garments made in the world: As of the costly vesture of *Alcisthenes* the Sybarite, which *Dionysius* sold for 120. talents unto the Carthaginians: *Demetrius* King of Macedon had a robe set forth sumptuously with the representation of the heaven and starres, which no King durst put on, *quòd invidiosa nimis esset impendii magnificentia*, because it was too envious, because of the magnificent cost. But *Aarons* glorious apparell exceeded all these,* not so much in the sumptuous cost and cunning workmanship, as in respect of the institution, which was from God, and the signification, which was to set forth the glorious Priesthood of Christ: and as this was typicall in it selfe, so morally it shewed with what varietie of vertues first the Ministers of God, then all his faithfull people and worshippers should be adorned: not with putting on of gold, or outward apparell, but with the spirituall ornaments of the in|ward man, as *S. Peter* teacheth how women should be adorned, 1 *Pet.* 3.4.

2. *Observ.* Ministers must be adorned with veritie of doctrine, and holinesse of life.

Vers. 30. *VRim and Thummim.* Which signifie knowledge and perfection: whereby the Minister and man of God is set forth, that he ought to be adorned with soundnesse of doctrine, and intel|gritie of conversation, *B. Babing.* As Saint *Paul* requireth, that his Bishop for the one should be apt to teach, for the other unreproueable, 1 *Tim.* 3.

3. *Observ.* Ministers must not be dumbe or idle.

Vers. 35. *ANd his sound shall be heard, &c. Gregorie* well noteth upon this, that the Priest dieth,* if his sound be not heard, when he goeth in and out before the Lord: *Iram contra se occulti iudicis excitat, si sine sonitu praedicationis incedit*; Hee stirreth up the anger of the secret Judge against him, who goeth on without the sound of preaching, &c. So the holy Apostle saith: *Wee is unto me, if I preach not the Gospell*, 1 *Cor.* 9.16. This maketh against two sort of Ministers, the ignorant and unskilfull, that cannot sound forth the voice of preaching, and the idle and slothfull, that doe not.

1. The Method and Argument.

THe Tabernacle with the parts thereof being thus finished, with the garments and apparell of the Priests: now followeth the consecration of them in this Chapter, which consisteth of two parts: first, of the consecration of the Priests, to *vers.* 37. Then the sanctifying of the Altar and Tabernacle for the publike service of God.

In the consecration: 1. Is set downe the preparation it selfe, both of the things wherewith they should be consecrated, to *vers.* 5. then of the persons, *Aaron* and his sons, who are first attired and apparellled, with their severall rayments, to *vers.* 10. 2. The consecration followeth: first, of *Aaron* and the rest for that time, to *vers.* 28. then the generall manner is prescribed to be observed afterward, *vers.* 28. to *vers.* 37.

In the speciall consecration for that time: 1. The manner is prescribed how the calfe or bullocke shall be used: 1. How and where he should be killed, *vers.* 10, 11. 2. What shall be done with the bloud, *vers.* 12. with the fat, *vers.* 13. with the flesh and skin, *vers.* 14.

2. How the ramme of burnt offering should be sacrificed, is shewed, *vers.* 16. to *vers.* 19.

3. The ramme of consecration, which was the third beast, must be thus bestowed: 1. The bloud, part must be laid upon certaine parts of *Aaron*; with part the Altar, and *Aaron* and his sons, with their garments, must be sprinkled, *vers.* 20, 21. 2. The flesh and parts, some must bee burnt upon the Altar, with the manner how they must bee first put into *Aarons* hands, and shaken to and fro before the Lord, to *vers.* 26. some, as the breast and shoulder shall be for *Aaron* and his sons, to *vers.* 28.

In the generall prescription, these things are declared. 1. The perpetuall law of the heave offering, *vers.* 28. 2. The use of the Priestly garments, *vers.* 29, 30. 3. How the ramme should be dressed, and eaten, to *vers.* 34. 4. And nothing must be reserved, *vers.* 34.

The second generall part belongeth unto the daily and publike service of God. 1. The instrument thereof is declared, the Altar, with the manner of consecration, to *vers.* 38. 2. The matter of the daily offering, two lambs, one at morning, the other at even, to *vers.* 42. 3. The place is described, at the doore of the Tabernacle, *vers.* 42, 43. 4. The Ministers, *vers.* 44. 5. The effect, Gods dwelling among them, *vers.* 45, 46.

2. The divers readings.

Vers. 1. Take a young bullocke under the damme, *or*, sucking. *I.* ben bakar, the son of a bullocke. *A.P.H.* better than, * a young calfe. *B.G.* for here, ben bachar, is not interpreted, phar, of it selfe signifieth a young calfe, *or* than, a young bullocke from the oxen, *V.S.* *or*, a calfe from the heard. *L.C.* See qu. 2. following.

Vers. 5. And shall gird them with the broidered girdle of the Ephod. *I.B.C.P.* *or*, broidered gard of the Ephod. *G.V.A.* better than, thou shalt gird them with a girdle. *L.* for here, Ephod is wanting: *or*, thou shalt couple the breastplate to the superhumerrall *or* Ephod. * *S.* for here, bechesheb, with the broidered gard, *or* girdle, is omitted.

* *Vers.* 10. Shall stay his hands upon the head of the calfe: fulcient. *A.* *or*, shall rest with his hands upon, &c. better than, put to their hands. *V.* *or*, joyne their hands upon, &c. *P.* *or*, put on their hands, &c. *G.L.S.C.* samac signifieth sustentare, to stay, Oleaster.

* *Vers.* 14. It is sinne. *S.A.H.* &c. that is, an offering for sinne. *I.G.B.* as *S.* Paul saith in the same sense, that Christ was made sinne for us, 2 Cor. 5.21. *V.* better than, it is an expiation. *C.* *or*, it is for

sinne. *L. for, is added, the word is* 〈 in non-Latin alphabet 〉 , chatath, *sinne.*

**Vers. 25. And thou shalt burne them in the Altar upon the burnt offering. I.A.S. better than, for a burnt offering. P.L.B. or, in the Altar of burnt offering. S. for here the preposition is omitted: or, beside the burnt offering. G.V. the word is* 〈 in non-Latin alphabet 〉 , ghal, *above, upon.*

**Vers. 35. Thou shalt fill their hands. B.G.V.A. consecrate their hands. P.S.L. consecrate their ministerie. I. offer their oblations. C. the word is,* 〈 in non-Latin alphabet 〉 , temalle, *shalt fill.*

**Vers. 36. Thou shalt cleanse the Altar. G.B. cum caeter. not, sprinkle the Altar with the sinne offering. I. 〈 in non-Latin alphabet 〉 , chata in piel signifieth to cleanse, and so Iunius translateth, Levit. 14.52.*

3. The questions explained.

QUEST. I. Why it pleased God to have the Priests thus consecrated.

Vers. 1. This is that thou shalt doe unto them in consecrating them, &c. 1. First, it was requisite that there should be some singled out, and appointed to minister in the Priests office, to avoid confusion: lest every one at his pleasure might have presumed upon the Priests office; as among the Gen[tiles], he that was the more mightie and honourable, tooke upon him to be a sacrificer, Lippom. Pellican. 2. The Lord, as before hee beautified the Priests with glorious apparell, so here he by certaine publike and solemne rites, doth cause them to be consecrated in the sight and view of all the people, for the greater reverence and authoritie of their calling. 3. And hereby the Priests themselves were assured also of

Page 547

their calling, which was sealed and confirmed unto them by these signes. 4. And these ceremonies were figures and types of the high Priest Christ Jesus, whom the Lord hath anointed: and of all the faithfull and beleevvers, whom Christ hath made Kings and Priests to God his Father, Simler.

QUEST. II. Why the calfe is said to be the sonne of a bullocke.

Vers. 29. Take a young bullocke yet under the dam. 1. Some take this to bee according to the Hebrew phrase: A calfe, or steare, the sonne of a bullocke; that no more is thereby signified, but that he should take a bullocke; as, so they say, the sonne of a goat, the sonne of a dove, and such like, Oleaster. But this were in that sense a needlesse repetition: for a bullocke must needs come of a bullocke, and a goat of a goat. 2. Some make this to be the meaning, that he should take a young bullocke out of the heard, de armento, so Latin. Septuag. Chalde, Vatab. But more is signified thereby than so, for Genes. 18.7. it is said that Abraham ran to the heard, and fetched filium bovis, the sonne of a bullocke; not out of the heard, for that is said before. 3. Rab. Salomon thinketh this is added by way of distinction, because the word phar signifieth not onely a young bullocke, but an old calfe: and therefore by this addition it is signified, that it should be a young bullocke. But this addition needed not for that cause: for the word phar, of it selfe signifieth a young bullocke, as the Septuagint translate it, 〈 in non-Latin alphabet 〉 , a calfe. 4. Wherefore I preferre here Iunius reading: who interpreteth it, juvenum filium bovis, a young bullocke, the sonne of an oxe or bullocke, juvenum subrumum, a calfe or bullocke yet sucking, under the dam not weaned: and therefore sometime ben bakar, the sonne of a bullocke, is put alone without the other word, phar.

QUEST. III. Why a bullocke, two rams, and other things were offered at Aarons consecration.

A Young bullocke. 1. *Lyranus* thinketh, that they are bid to take a calfe or young bullocke for *Aarons* consecration, to make atonement for that sinne, which hee had committed in making the golden calfe: and the two rams were prescribed, one in remembrance of the ramme, which was sacrificed in the stead of *Isaack*, and the other for a commemoration of the paschal Lambe, which they offered at their departure out of Egypt. But these are light conjectures: for *Aaron* had not yet committed that sinne, in making the golden calfe, neither was it a ramme, but a lambe, which they celebrated the passeover withall. 2. Therefore this is the reason, why all these things, and of this sort and kinde are taken: According to the dignitie of the persons here consecrated, such are the sacrifices and gifts of their consecration, as *Levit.* 4. a calfe or young bullocke is prescribed to be offered for the sin of the Priest, whereas but a goat was sacrificed for the sinne of the Prince: because the sins of the Priests, who professed knowledge, were more dangerous, and scandalous. So then because here the high Priest with his sons are to be consecrated, a bullocke must be taken. 3. And because the Priests were to offer unto God all the gifts and sacrifices of the people of all sorts: it was fit and requisite, that they should be consecrated with sacrifices of all sorts, which were three, either sinne offerings, burnt sacrifices, or peace offerings: of the first kinde was the bullocke here; of the second, the first ramme, and of the third, the second. 4. And for that there were divers kinds of meat offerings, some of things that had life, as beasts and birds; some without life, as cakes, unleavened bread, and such like: and the meat offerings of things without life, were of divers sorts, some out of the oven, some of the frying pan, some out of the cauldron, *Levit.* 2.4.5. here all these varieties are presented: unleavened bread out of the oven, cakes tempered with oyle in the frying pan, and wafers boyled in water, as *R. Salomon* thinketh, like unto our fimmels, *Tostat. qu.* 1. 5. And because the Priests were *duces & ante signani aliorum*, the Captaines and ring-leaders of others, to signifie, that there was a greater holinesse required in them; they are consecrated all kinde of wayes: 1. They are washed. 2. They are clad with the Priestly robes. 3. They are anointed. 4. The sacrifices, both for sin, the burnt offerings, and peace offerings are offered for them. 5. They are purified with blood: both their eares, hands and feet are touched therewith, and they themselves and their garments are besprinkled also with blood. And this was not to be done one day, or two: but their consecration did continue for seven dayes together, *vers.* 36. *Gallas.*

QUEST. IV. Why Aaron and the Priests were called to the doore of the Tabernacle.

Vers. 4. *Thou shalt bring Aaron and his sons to the doore of the Tabernacle.* The reasons hereof may bee these, why *Aaron* was brought to the Tabernacle there to put on his Priestly garments: 1. Because he was to serve with the rest of the Priests in the Sanctuarie within, into the which *Aaron* was not to enter without his Priestly attire: for his sound must be heard when he goeth in and out, lest he die; *chap.* 28.35. 2. Because at the doore of the Tabernacle was placed the brasen Altar, where the Priests were daily to offer sacrifice: and therefore it was meet they should be there consecrated, where the chiefe of their service and ministerie was to be executed. 3. And there betweene the doore and the Altar was the brasen Laver, where *Aaron* and the Priests were to wash themselves before they put on the holy garments: thither therefore are they called, because there they were to be washed with water, *Tostat. qu.* 1.

QUEST. V. Why Aaron and the rest are washed, and how.

Vers. 4. *And wash them with water.* 1. Not with common or every water, but with that which was in the brasen Laver, *chap.* 30.18. *Iun.* 2. But here we must consider, that alwayes the order of time is not set downe in Scripture, in setting downe the storie of such things, as were done: for the brasen Laver wherein they were to be washed, is afterward appointed to bee made, *chap.* 30. *Tostat. quast.* 2. 3. They were washed, not onely their hands and feet, as in their daily ministerie, *chap.* 40.33. but in their whole bodie, as thinketh *Rab. Salomon*: because their first consecration required a more solemne oblation, and washing, than their daily ministration. And like as the

oyle was powred upon *Aarons* head, but ran downe along upon his beard and other parts; so it is like the water was applied to his whole

bodie, *Lryan. Tostat.* And this washing was a figure of Christs baptisme, who went into the water when he was baptised, *Matth. 3. Simler.* 4. It was fit they should be washed before they put on the holy garments, both for decencie and comelinesse, that the soile of their bodie might be cleansed, before they appllied the precious and glorious apparell: and for signification, that they might thereby be admonished to cleanse and purge themselves from their sins and corruptions.

QUEST. VI. Of the Priestly apparell which Aaron put on, and why the girdle is omitted.

Vers. 5. *PVt upon Aaron the tunicle, &c.* 1. *Tostatus* thinketh that this was the linen garment, which was common to *Aaron* and the inferiour Priests. But it is shewed before, *chap. 28.39.* that the high Priests linen coat was embroidered, and so were not the other Priests linen coats. 2. *Tostatus* also hath another conceit, that the high Priest did put on this linen coat, *supervestes communes*, upon his common wearing apparell, *qu. 2.* But that is not like: for *Aaron* put off his cloaths, when he was washed, and then he is immediatly cloathed with his Priestly apparell. 3. Because no mention is here made of the girdle; *Cajetan* thinketh, that *cingulum erat commune pontifici & sacerdotibus*, that there was one common girdle for the high Priest and the rest: and therefore afterward *vers. 9.* mention is made once for all of the girdles of the Priests. But it is evident, *chap. 28.39.* that the high Priests girdle was embroidered of needle worke: whereas the common girdles were onely of linen, *Levit. 16.4.* This rather is to be suppliied out of *Levit. 8.8.* where he is girded with a girdle upon his coat: and so *Oleaster* thinketh well, that *Aaron* hath seven ornaments put upon him beside the linen breeches: the tunicle, the robe, the Ephod, the pectorall, the girdle, the miter, and golden crowne. 4. And whereas it is said, *and shall cleanse them with the broidered gard of the Ephod:* *Tostatus* following *Iosephus* thinketh, that this was the girdle, wherewith his garments were girded all together, *qu.2.* whereas it was the broidered gard, which was in the nether part of the Ephod, the laps whereof below, did gird the Priest in the waste, as a girdle, *Iun. Lippoman. Simler. Vatab.*

QUEST. VII. How Aaron was anointed, and with what.

Vers. 7. *AND thou shalt take the anointing oyle.* 1. Though it be called oile, yet was it more than oile: for it was a precious ointment, made of Rosin, Myrrh, Cinamom, and other things, as it is prescribed, *chap. 30. Iun.* 2. The high Priest was anointed in his head, but it is not expressed how the inferiour Priests were anointed; it is like, but in their hands: though *Tostatus* useth but a slender conjecture to prove it, because now their Bishops use to be anointed in the head, the inferiour Priests but in the hands, to signifie that the one receive a superioritie in their consecration, the other but a kinde of service and ministerie: for what warrant have they to use the Jewish rites and ceremonies un|der the Gospell, in their consecrations? 3. Now because it would seeme an uncomely thing, that all *Aa|rons* garments should be besmeared with this ointment, if it had beene powred on *Aarons* head; *R. Salo|mon* thinketh that *Moses* tooke his finger and dipped it in the oile, and so strake it on *Aarons* forehead. But the text is against his conceit, both in this place; because it is said, *and shalt powre it upon his head;* and likewise *Psal. 133.* where it is expressed, that the ointment ran downe upon *Aarons* beard, and so to the skirts of his cloathing, *Tostat. qu. 2.*

QUEST. VIII. How the ordinance of the Priesthood is said to be perpetuall.

Vers. 9. *The Priests office shall be theirs for a perpetuall law.* 1. Whereas the like phrase is used, *chap. 28.43. This shall be a law for ever, &c.* which some restraints unto the particular precept of wearing linen breeches, because the law of comelinesse and decencie is perpetuall: here it is evident, that it is generally meant of the exercising and execution of the whole Priesthood, *Calvin.* 2. Therefore this ordinance is said to be eternall, and perpetuall in respect of the subject, because it was to continue, *toto tempore, quo durarent sacrificia*, all the time that the sacrifices were to continue: the sacrifices then in Christ being determined, (for the Jewes themselves at this day forbore to sacrifice, nay they would chuse rather to die, than offer sacrifice, out of the land of Canaan, and especially because they have no Tabernacle nor Temple, where onely by the law they were to sacrifice:) the law of the Priesthood must also cease, the sacrifices, wherein the Priesthood was exercised, being abolished, *Tostat. cap. 28. qu. 21.* 3. *Augustine* giveth another reason why it is called perpetuall, *quia res significaret aeternas*, because it signified eternall things. So also *Gloss. interlin.* it is so called, *quia perpetuam futuram, id est, Christianam religionem significabat.** because it signified the Christian religion, which should be perpetuall. And *Calvine* also approveth this sense: *Hac vera est ceremoniarum perpetuitas, &c. This is the true perpetuitie of the ceremonies, that they have their being in Christ, the substance and truth of them.*

QUEST. IX. The spirituall application of Aarons manner of consecration.

NOW this manner of consecrating of *Aaron*, by offering sacrifices, washing, putting on the Priestly apparell, in being anointed, hath this signification: 1. The presenting of the bullocke to be sacrificed, *Aspersionem designat sanguinis Domini nostri*, doth signifie the sprinkling of Christs blood, *Beda.* The two rams doe set forth Christ, *ex anima & corpore, &c.* consisting in his humane nature of bodie and soule, *Strabus*: or they signifie, *duplicem populum, &c.* the two people, the old and new, *Lippom. panes azymi munditiam vita*, the unleavened bread betokeneth the holinesse of life, without the leaven of malliciousnesse, as *S. Paul* expoundeth, *1 Cor. 6.*

2. The solemne washing of *Aaron* and his sons, did signifie the Sacrament of Baptisme: and as they doe not put on their garments, untill first the filth of the flesh be washed away: *Sic nisi in Christo novi homines renascantur*; So unlesse they become new men in Christ, they are not admitted unto holy things, *Hierom.* They which come unto God must first bee purged, and cleansed from their sins, *Pelarg.* And hereby more specially was signified in this solemne washing with water, the publike Baptisme of Christ,

Page 549

which though he needed not in respect of himselfe, yet thereby he would consecrate that Sacrament for us, *Osiander.*

3. By the putting on of the Priestly garments, after they were washed, is signified the putting on of Christ, *cum tunicas polliceas deposuerimus*, after we have put off our old vestures, *Hierom.* So *Procopius* applieth those words of the Apostle, *Put on the Lord Iesus Christ*; So also *Pelarg.*

4. By the oyle, wherewith *Aaron* was annointed, *Beda* understandeth, *Gratiam Spiritus sancti*, The grace of the Spirit. And *Hierom* here applieth that saying of the Prophet *David, Psal. 45. God even thy God hath annointed thee with the oyle of gladnesse above thy fellowes.* Therefore was *Aaron* onely annointed in the head, and none of the rest: because Christ received the Spirit beyond measure; and the holy Ghost descended and lighted upon him, when he was baptized, *Matth. 3. Osiander.*

QUEST. X. Why the Priests lay their hands upon the head of the beast.

Vers. 10. *Aaron and his sons shall put their hands upon the head, &c.* 1. *Augustine* by this ceremonie understandeth the receiving of power, *Vt ipsi etiam aliquid consecrare possent*, that they also might consecrate afterward unto God. So also *Lyranus*. But because the people also did use to lay their hands upon their sacrifices which they brought, *Levit.* 4. who received thereby no power to sacrifice, this seemeth not to be the meaning. 2. *Iuniusthus* expoundeth it, *Quasi seipses sisterent.* * & *sacrificarent Iehovae*: As though they did present themselves to be sacrificed unto God, yet not in their owne person, but Christs. But this cannot be the meaning, for the former reason, because the people did also lay on their hands, who were therein no type of Christ that sacrificed himselfe for us. 3. Some thinke, that by this ceremonie in imposing of their hands, they did resigne their right in that beast, *Tostat. Et destinarunt illud, ut fieret sacrificium*, and ordained it to be a sacrifice, *Osiander*. 4. But there is more in it than so: they hereby confesse, that they were worthie to die in Gods justice for their sins: *Sed ex divina misericordia mors in animal transferebatur*: But by the divine mercie, their death was transferred up|on the beast, *Lyran*. wherein Christ is lively shadowed forth, who died for us, *Simler*.

QUEST. XI. Of the divers kinds of sacrifices, and why some kinde of beasts were taken for sacrifice, and not other.

Vers. 11. *SO thou shalt kill the calfe, &c.* 1. There were three kinde of sacrifices which were usually offered: the first was called *holocaustum*, a burnt offering, because it was wholly consumed upon the Altar: and this kinde was offered specially, *ad reverentiam majestatis*, for reverence of the divine majestie, to testifie our obedience and service. The second was the sacrifice for sin: whereof part was burned upon the Altar, part was for the Priests use, unlesse it were a sin offering for the Priest or the people: in which cases all was consumed on the Altar. The third sort were peace offerings, which were offered in signe of thanksgiving for some benefit received, or to be received, whereof part was burnt upon the Altar, part was for the Priest, and the rest was for the offerer, *Thom*. 2. Now although there were many cleane birds and beasts, yet there were onely two kinde of the one, the pigeon, * and turtle dove; and three of the other, bullocks, sheepe, and goats, which were taken for sacrifice: whereof *Philo* giveth this reason; because both among the fowles and beasts these are of the meekest and mildest nature, the pigeon and turtle dove, and amongst the beasts these three sorts are tamest, when we see, that whole herds and flocks of them may be driven by a boy: and they have neither pawes or clawes to hurt, as ravenous beasts; nor yet armed with teeth to devoure, wanting the upper row: wherein appeareth the harmlesse disposition of these creatures. *Philo* addeth further, that these beasts of all other are most serviceable unto mans use, sheepe and goats for cloathing and food, * and bullocks beside the use of their flesh for meat, and their skins for leather, they serve with their labour in the tilling of the ground. To these may a third reason bee added: because the land of Canaan most abounded with these kinds of fowles and beasts, they are prescribed for sacrifice. And a fourth also may be this: they were not to offer of wilde beasts, because they could not easily bee had, and hardly are they gotten alive: for which cause they were not appointed to offer fishes, which could not so easily be taken; and very hardly alive: but their sacrifices must be brought alive, *Riber*. 3. Now in the consecration of *Aaron* and his sons, all these sacrifices are offered; a bullocke for a sinne offering, one ramme for a burnt offering, * and another for a peace offering.

QUEST. XII. Why the blood was laid upon the horns of the Altar.

Vers. 12. *THou shalt take of the blood, and put it upon the hornes, &c.* 1. The blood here was not used▪ to confirme any league or covenant betweene God and his people, as *chap.* 24. for in that case, first the words and articles of the covenant were read, before the blood was sprinkled, and beside each partie, betweene whom the covenant was made, were besprinkled; not onely the Altar, which repre|sented God, but the people also. But here neither of these is performed, there is no covenant rehearsed, neither are the people sprinkled with the blood. 2. There was then another use beside this of the sprink|ling of blood, which was to purge and cleanse, and so to pacifie and appease: as this reason is yeelded why they should not eat the blood, because the

Lord had given it to be offered upon the Altar, to be an atonement for their soules, *Levit.* 17.11. And not onely the Altar of burnt offering was cleansed by blood, but the whole Tabernacle; the high Priest in the day of reconciliation sprinkled the blood upon the Mercie seat, and before the Mercie seat, the Altar and Tabernacle also, to purge them from the sins and trespasses of the people, *Levit.* 16.16. Therefore the Apostle saith, *Almost all things by the law are purged with blood, Heb.* 9.22. The blood of the sacrifices then was put upon the Altar, that thereby, as if it were their owne blood, Gods wrath might be appeased: by which blood of the externall sacrifices Christs blood of atonement was prefigured, whereby indeed the wrath of God is appeased toward us, *Tostat. q.* 5.

Page 550

3. And although the sin offerings were specially intended for the remission of sins, and so the blood in such sacrifices was to that end laid upon the hornes of the Altar, to purge and reconcile: yet in other sacrifices also, as in burnt offerings, *Levit.* 1.11. and in peace offerings, *Levit.* 3.2. the blood was sprinkled round about upon the Altar; because in them also there was atonement made with God, *Levit.* 1.4. though not so directly as in sin offerings, *Tostat. qu.* 6. 4. R. *Salomon* here is of opinion, that the blood was not laid upon all the foure hornes of the Altar, but onely in two corners thereof one opposite to another, and not upon the same side. But *Levit.* 16.18. it is said in expresse words, that he should put of the blood upon the hornes of the Altar round about.

QUEST. XIII. What became of the blood, which was powred at the bottome of the Altar.

Vers. 12. *THou shalt powre the rest of the blood at the foot of the Altar, &c.* 1. *Lyranus* thinketh that there was some pipe full of holes in the bottome of the Altar, whereby the blood soked in|to the ground, and was so dried up. But the ground could not drinke up all the blood of the sacrifices: especially in their solemne feasts, when many sacrifices were offered: as when *Solomon* at the dedication of the Temple offered so many thousands of beeves and sheepe: the ground being so filled with blood would have beene very noisome. 2. *Tostatus* therefore saith, that this blood, *miraculosè de•iccabatur* was miraculously dried up, and converted by Gods power into some other element, *qu.* 6. But where any other reason may be found out, we must not run unto miracles. 3. *Cajetane* here maketh mention of his former conceit, that the Altar was filled with earth within, which might be imagined to serve to drinke up the blood, and that there was some void place left beside. But the same inconvenience in the noisome smell of the earth so tainted, would have followed. But *Cajetane* addeth further, that *jugis ignis altaris tollebat •mnem inde••utiam foet•ris*, the continuall fire upon the Altar did take away the stinch of the blood. 4. But the more probable opinion is, that not onely the smell was taken away by the smell of the fire, but *sanguis ipse consumebatur*: but the blood it selfe was consumed by the heat of the fire, being powred at the bottome of the Altar on the inside, *Oleat. Simler.*

QUEST. XIV. Why the fat was burned upon the Altar, and how.

Vers. 13. *THou shalt take all the fat.* 1. The Lord commanded the fat of the offerings to be burnt up|on the Altar, *ut obviaretur ritui idololatrarum*, to contrarie the rite and custome of Idolaters, who used to eat the fat of their sacrifices, as *Deut.* 32.38. *they did eat the fat of their sacrifices, Lyran.* *Tostat. qu.* 6. And another reason is this: *Deus optim• qua{que} sibi offerri, &c.* God will have the best of the sacrifice to be offered to him, *Lippoman.* 2. Together with the fat, and kall they must also take the kid|neyes, which are not properly taken for any part of the flesh: for the flesh must bee burnt without the host, yea all the flesh, *Levit.* 4.11. 3. Because the word *katar*, doth properly signifie *thur•ficari*, to burne, as incense: and so the fat here is prescribed so to be burned. *Cajetane* would inferre, that it was to bee burned as incense, that is, not to be consumed with the flame, *sed instar thuri•paulatim resolvi in fumum*: but as incense to be

resolved into smoake by little and little. But this seemeth to be too curious. *Oleaster* giveth a better reason, why this word is used, because God being displeased with the stinking smell of our sins: *Hujusmodi suffumigationibus occurrebatur*; These suffumigations were used by way of remedie whereby the Lord smelled a savour of rest, as the Scripture speaketh, and yet but typically: for the true sweet smelling sacrifice was Christ.

QUEST. XV. Why the flesh, skin, and dung was burned without the host.

Vers. 14. *THE flesh, his skin and dung shalt thou burne without the host, &c.* 1. In this speciall sacrifice for sin, which was offered in the consecration of *Aaron*, the skin, together with the flesh was burnt without the host: but in burnt offerings, because all was to be burned upon the Altar, and yet it was not fit the skin should bee consumed with the rest, that belonged to the Priest, *Levit.* 7.8. but in peace offerings the skin was the offerers, as the rest which remained beside the Priests portion, *Tostat.* 2. All is commanded to bee carried out of the host and there burned, not onely to signifie, as *Lyranus* saith, *Quod peccata longè esse debene à sacerdotibus*. That sins must be farre off from the Priest: for the like was to be done also in the sin offering for the whole congregation, *Levit.* 4.1. but in every sin offering they did not so; as if the sin offering were for the Prince, or any other private person, they did not then carrie it without the host: this was done therefore, *in detestationem peccati sacerdotis*, to shew the greatnesse of the sin of the Priest, as likewise of the whole congregation, *Tostat. qu.* 7. 3. And whereas this is added as a reason, *for it is a sin offering*, it must not be so understood, as though generally every sin offering was so to be served: for in the sin offerings for the Prince, or any private person, that usage of burning without the host, was not observed: but it must have speciall reference to the thing here sacrificed for sin, which was a young bullocke. Now for the Prince or private person a goat was offered, not a bullock: but when a bullocke was offered, as for the sin of the Priest, or of all the whole congregation, then it was to be so burned without the host: this then is the sense, because this bullocke is sacrificed for sin, *Tostat. qu.* 7. 4. Though here no mention be made what shall be done with the inwards and legs, and other parts of the beast, which are not here rehearsed: yet it may be supplied out of *Levit.* 4.11. that all those likewise should be carried without the host, and there burned, *Tostat. qu.* 6.

QUEST. XVI. Of the mysticall application of the sacrifice of the bullocke, with the rites thereof.

THis first sacrifice of the bullocke is thus mystically applied: 1. By the fat of the inwards, the liver and kidneyes, *Theodoret* understandeth the affections: *Adeps, qui ventriculum operit, gulae vitium indicat, &c.* The fat which covereth the bellie, signifieth the vice of gluttonie, &c. that which covereth the reines and kidneyes, the pleasure of the flesh; and the liver, unto which the seat of choler is annexed, becometh anger: *Hec omnia consecrari jubet*; He commandeth these things to be consecrated. To the same

purpose also *Basil, Quibus omnibus id nobiscum agitur, ut adversus voluptatem totam, quasi contra multorum capitum hydram, &c.* By all these we are moved, that we should fight against all pleasure, as a serpent of many heads, &c. 2. So *Borrhaius* thereby understandeth the mortifying of the old man: and by the carrying of the flesh, skin and dung without the gate, as a thing ignominious, the suffering of Christ, which tooke upon him our reproach without the gates of Jerusalem, as the Apostle applieth it, *Hebr.* 13.12. So also *Gallas. Marbach.* 3. By the foure corners of the Altar, which were touched with blood, *Lippoman* interpreteth the shedding of Christs blood, who is our Altar and sacrifice, by the which we are redeemed: *Terra quoque nostris sceleribus polluta, &c. hausto Christi sanguine reconciliatur, &c.* The earth also, being polluted with our sinnes, having as it were drunke in Christs blood, is reconciled: which

otherwise would crie out for vengeance against us. 4. *Marbach*. by the laying the blood upon the foure corners of the Altar, would have signified the preaching of the shedding of Christs blood, and the dispersing thereof to the foure corners of the world. And by the inwards, liver, and reines, which are the seats of pleasure, the willingnesse of Christ, and delight in fulfilling the will of his Father. So also *Osiander*. 5. But this is the most proper signification thereof: by the fat is understood the grosnesse of our nature, in all the faculties and powers of the soule: which are three, 〈 in non-Latin alphabet 〉, the understanding in the heart, 〈 in non-Latin alphabet 〉, the angrie motion in the liver, 〈 in non-Latin alphabet 〉, the concupiscence or desiring facultie in the reines: all which by nature are corrupted: and therefore they must be offered unto God, to be purged by the fire of his Spirit. So *Iunius, Pelargus, Simlerus*.

QUEST. XVII. Why the sacrifice for sinne was offered first.

Vers. 15. *THou shalt also take one ram*. Now followeth the second kinde of sacrifice, which was the burnt offering: 1. The bullocke, the sacrifice for sinne, was first to be offered, that there|by the other sacrifices might be accepted: for as it is in the Gospell, *Ioh* 9.31. God heareth not sinners: neither doth he accept the sacrifice of sinners. And hereof it was, that in the solemne day of reconciliat|ion, the high Priest first prayed for his owne sinnes, and made reconciliation for himselfe and his house, *Levit*. 16.11. and then for the people. So in this place the burnt offering and peace offering would not have beene accepted, unlesse first the Lord were appeased toward them for their sinnes: it was requisite therefore, that the sacrifice for sinne should be the first, whereby the rest might be sanctified. 2. But it will be objected, that by the same reason neither can the sacrifice for sinne be accepted, because he that offe|reth it, hath not yet obtained remission of his sinnes. The answer whereunto is this: That it must be con|sidered, whether he that sacrificeth for sinne doth it for his owne sinnes, or anothers: for others, his sacri|fice cannot be accepted, as long as he is in sin, but for his owne sins such sacrifice is available. As concer|ning prayer likewise, which is the spirituall sacrifice of Christians: a man yet in his sins shall not be heard, praying for another: but for his owne sins he shall be heard: otherwise it would follow, that he which hath committed any sin, should never have remission and forgiveness of them, if his prayers should not be received. 3. Beside, as it is in the Sacraments of the new Testament: *Quadam requirunt dispositionem in sus|cipiente, quaedam non*; Some required a disposition and preparation in the receiver, some not: as in the Eucharist, unlesse one examine himselfe before, and so be prepared to receive that holy Sacrament, he is an unworthy receiver, and eateth and drinketh hi• owne damnation, *1 Cor*. 11.29. But in the other Sacrament of Baptisme no such disposition in the receiver is required: for infants that cannot examine themselves, nei|ther have faith, are thereunto admitted. So the like difference there was in the sacrifices of the Law: some served to prepare and dispose the offerer to performe other duties, as the sacrifices for sin: some required a preparation, and disposition going before, as the burnt offerings, and peace offerings, *Tostat qu*. 9.

QUEST. XVIII. How the blood of the burnt offering was bestowed upon the Altar.

Vers. 16. *THou shalt take his blood, and sprinkle it round about upon the Altar*. 1. This must be understood to be all the blood, which was to be bestowed round about upon the Altar: for it was not lawfull to carrie any part of the blood to any other prophane place: and it was the law of burnt offerings, that all the blood should be offered unto God, *Levit*. 1.5. 2. Concerning the manner of sprinkling or powring this blood round about upon the Altar, neither is the opinion of R. *Salomon* and *Lyranus* to be received, that thinke, this was not done *in parte superiore, sed magis circa basin*, in the upper part of the Altar, but rather toward the bottome: for it was sprinkled upon the Altar, therefore not under; and it was offered unto God: but all offerings were offered upon the Altar. And againe, *Levit*. 1.15. it is said the blood should be strained, shed or pressed forth on the sides of the Altar: it seemeth then that it was sprinkled above▪ and so ran downe by the sides of the Altar. Neither yet doth *Tostatus* ghesse aright, that the blood being powred aloft did run downe *per partem exteriorem*, by the outward part or side of the Altar: for it could not be

conveniently so powred without, as to run downe by the sides: therefore the bloud was rather powred on the inside of the Altar: because it was part of the burnt offering, and therefore was to be consecrate unto God by fire, as it is said, *vers. 18. It is an offering made by fire unto the Lord.* And by this meanes the fire licked up the grosse substance of the bloud, and so dried up the vapours thereof, which otherwise would have beene very noisome, *Simler.*

QUEST. XIX. Why the hornes of the Altar are not here touched with bloud.

Vers. 16. ANd thou shalt sprinkle it round about upon the Altar. 1. Some things are common to the burnt offering, and the sacrifice for sin; as that *Aaron* and his sons did stay their hands upon the head thereof, that it was killed before the Lord, and that the bloud thereof was laid upon the Altar: but these things were peculiar unto it; the dividing of the parts, not to burne them by peece-meale one after another, but to couch them better together, and to lay one part upon another: then the inwards and legs were washed, and all was burnt upon the Altar, *Simler.* 2. But here the bloud is not appointed to

Page 552

be laid upon the hornes of the Altar, as in the sinne offering: not because, as some thinke, in the sinne offering expiation was made for sinne, and therefore the hornes of the Altar were touched with bloud: for in other sacrifices also there was expiation of sinne: as *Levit. 1.4.* it is said of the burnt offering, *It is his atonement*▪ and the peace offering also was for a sweet savour, *Levit. 33.* And generally in every sacrifice, the bloud which was offered upon the Altar, was for atonement, *Levit. 17.11.* now the Altar was sprinkled with bloud both in the burnt offerings, *Levit. 1.5.* and in the peace offerings, *3.2.* therefore in them also there was atonement made. But because the sinne offering was specially and principally intended to be a sacrifice for sinne, whereas the other directly were referred to the praise of God: therefore after a more speciall manner the hornes of the Altar are touched with bloud in the sacrifice for sinne, and not in the other, *Tostat. quast. 8.*

QUEST. XX. Why the dung in the sinne offerings, being an uncleane thing, was prescribed to be burned.

Vers. 17. ANd wash the inwards, and the legs, &c. This rite and usage was not observed before in the sinne offering, for there the skin and dung was burnt without the host. But here this doubt will be moved, seeing that no uncleane thing must be offered unto God, how the dung could be burnt with fire. For answer whereunto: 1. It must be considered, that this was no part of the sacrifice properly: for the sacrifices which were offered unto God, were burnt upon the Altar: but these things were burnt without the host: so likewise the red cow which was burnt without the host, with the skin and dung, *Numb. 19.* was not properly a sacrifice offered unto God, though it were an holy rite by him ordained to be observed. 2. This ceremonie in burning the skin, and dung of the sin offering without the host, was prescribed to be done to this end, *ad monstrandam detestationem peccatorum magnorum, &c.* to shew the detestation of great and enormous sinnes: and therefore this rite was onely observed in the sin offerings for the Priest, and the whole congregation, to shew that their sinnes were greatest: in the sin offerings for the trespasses of others, it was not prescribed, *Tostat. quast. 10.*

QUEST. XXI. Why the burnt offering was so called, and how it differed from other sacrifices.

Vers. 18. FOr it is a burnt offering unto the Lord. 1. The name in Greeke is 〈 in non-Latin alphabet 〉, so called, because it was whole, or all burnt upon the Altar, saving the skin: in other sacrifices, as for sinne, and in the peace offerings, certaine parts onely were burnt, as the fat and the kidneyes, with some other parts; but here all was consumed, *Tostat. qu. 10. 2.* But the word in

the originall is, 〈 in non-Latin alphabet 〉, *gholah*, or as *Iun.* reades, *hholah*, *Oleaster* pronounceth it without an asperation, •*lah*, which is derived of *ghalah*, to as|cend: so called because it all ascended into vapour and smoake, *Oleaster*. 3. So this holocaust or burnt offering is commended for three things: 1. Because it was a burnt offering, it was all consumed upon the Altar: 2. In respect of the effect, it was a sweet savour: all here turned into vapour, and so gave a more fragrant smell than the other sacrifices, which did not send up such a cloud of vapour or smoake, because they were not all consumed, as the burnt offering was: 3. It was an offering made by fire: *Di|c•tur hoc ad differentiam elixorum*, which is so said by way of difference from those things which are boyled in water, *Cajetan*.

QUEST. XXII. Why the burnt offering is called a sweet savour.

Vers. 18. *FOR a sweet savour*. 1. The word is *riach nic•oa•h*, a savour of rest, that is, an acceptable sa|vour wherein the Lord delighteth, and being thereby appeased, resteth and ceaseth from his anger, *Oleaster*. It is a metaphor taken from sweet odors, wherein he which smelleth a sweet savour resteth and contenteth himselfe: *Non parientes aliquid fastidii*, &c. such odors as bring no loathsomnesse, *Cajetan*. 2. Which phrase must be figuratively taken; for properly God, nor no other spirit, is said to smell: for savour and smell is the object of the sense of smelling: Spirits then not being endued with the sensitive facultie, are not properly affected with the object of the sense. And though the Lord should bee affected with smells, yet the savour that commeth from the burning of flesh of it selfe, is not so pleaisant and savourly, *Tostat. qu.* 10. 3. Therefore it is said to be an acceptable savour unto God, in regard of their obedience and willing minde: as *Augustine*, *Deum delectat, cū spiritualiter exhibetur*; God is delighted,* when it is spiritually presented, &c. that is, with faith and true devotion of the heart. So also *Theodoret*, *Sacrificium quod ex lege fiebat, suavem odorem appellavit*, The sacrifice which was done ac|cording to the law, he calleth a sweet odor. Therefore where the externall act was offered, without the inward devotion and obedience, the Lord was not pleased with such sacrifices, as with *Cains* and *Sauls*, *Tostat. qu.* 10. 4. But it is called a savour of rest, specially because it was a type and sacrifice of our blessed Saviour, who was indeed an offering and a sacrifice of a sweet smelling savour unto God, *Ephes.* 5.2. *Osiander*, *Gallas*. To the same purpose, before them, *Procopius*. Christ was offered for us all unto his Father, in odorem bonae fragrantia, for a sweet smelling savour.

QUEST. XXIII. Of the mysticall sense of the ramme of burnt offering.

FOR the mysticall sense of this second sacrifice of the first ram, which was a burnt offering: 1. *Procopius* by cutting the same in peeces, understandeth the divers members of Christ, which make all one bodie: by the washing of the inward parts, *sermonis puritatem*, the purenesse of speech. 2. *Pelargus*, by the division of the parts, would have signified the right dividing of the Word: by the washing of the inwards, the purging of our internall parts: by the burnt offering, the consecration both of our bodies and soules unto God. 3. But these figures are more fitly accommodated and applied to Christ. By the killing of the ram, the division of the parts, and the washing of them, is shadowed forth the passion of Christ: and by the burnt offering the ardent love of Christ, *quo totus in cruce conflagravit*, wherewith he was all as it were set on fire on the crosse, *Marbach*. 4. And as the burnt offering ascended up in the fire,

so Christ is ascended into heaven, having obtained eternall redemption for us: and afterward sent the fire of his Spirit upon his Apostles, *Simlerus*, *Borrhaius*.

QUEST. XXIV. Of the third ram, why it is called the ram of consecracion.

Vers. 20. *ANd take of the bloud, and put upon the lap of Aarons eare, &c.* 1. Now followeth the third kinde of sacrifice, which was of the kinde of Eucharisticall, or peace offerings: and in the consecration of *Aaron*, and his sonnes divers sacrifices are used, because this calling, *cater as omnes dignitate anteiret*, &c. did excell all other in dignity, *Gallas*. 2. The peace offerings were of two so^os, either to obtaine some blessing, as to intreat for peace and prosperity▪ or to give thanks for some blessing received▪ in both these respects; it was requisite, that *Aaron* should offer peace offerings in his consecration, bothe▪ beg of God, that he might prosper in the execution of his office, as also to shew his thankfulness to God, who had advanced him to such an high calling, *Tostat. qu.* 10. 3. Yet this offering was not properly of the kind of peace offerings, which are called 〈 in non-Latin alphabet 〉, 〈◇〉 *pacifica, peace offerings*: but this was the ra^o, 〈 in non-Latin alphabet 〉, *milluim*, of filling or perfection, *vers.* 22. *quia illia Sacerdotum consecratio perfic^oretur*, because thereby the consecration of the Priests was perfected, *Gallas*.

QUEST. XXV. Why the bloud was put upon the right eare, thumbe, and toe of Aaron.

Vers. 20. *PVt upon the lap of Aarons eare.* 1. Not, *in superiore parte auris*, in the upper part of *Aarons* eare, as the Chalde, but the nether lap, *Ian*. Or soft part of the eare, *Genevens*. 2. The eare, hand and foot, are anointed with the bloud, to signifie the purging and sanctifying of all their parts, to make them fit for the Priesthood: as *Isaias* tongue was touched with a coale from the Altar, and so purified, *Isai.* 6. *Tostat. qu.* 10. 3. Though the right eare, right hand and foot are only named, because *dexterae partes sunt insigniores*, the right parts are more excellent: yet thereby the consecration of the whole man is signified, *Simler*. 4. The ^oongue of the Priest is not here mentioned, but the eare, which is the sence of doctrine, by the which the understanding is informed, and without the which the tongue cannot speake: for as the Wise-man saith, *He that heareth, speaketh continually*, *Prov.* 21. 28. And beside, the eare is expressed to shadow forth the obedience of Christ, in hearing and obeying his Fathers will, *Simler*. *Calvin* also giveth another reason, *Hic non attingi d^ocendi munus, sed intercedendi*; That Christs office of teaching is not here touched, but of mediating.

QUEST. XXVI. How the bloud was sprinkled upon the Altar round about.

Vers. 20. *ANd shall sprinkle the bloud vpon the Altar round about.* 1. The Latine Translater here readeth, *Thou shalt powre the bloud vpon the Altar*: but the word is *zarak*, to sprinkle. First, the Altar was sprinkled, and then the rest was powred at the foot of the Altar, *vers.* 12. for if it had beene all powred there now, whence should *Moses* haue had the bloud, which in the next verse is said to be upon the Altar, that is, in some vessell there standing, wherewith he besprinkled *Aaron*, and the rest, and their garments? 2. Neither is R. *Salomon* his conjecture probable, that the bloud was laid only upon two cor|ners of the Altar, not on the same side, but one contrarie to the other; for this is against the Text, which saith, that *he sprinkled upon the Altar round about*: then not in two corners onely. And beside, if the bloud had beene put onely in two corners of the Altar, it should haue beene laid, not powred or sprink|led; but the bloud was not put upon the hornes of the Altar, in any peace offering, as was used to bee done in sinne offerings, *Tostat. quæst.* 11. 3. And whereas the Altar is sprinkled round about, wee must not understand this to bee done at the bottome round about upon the pavement, but above, so that the bloud might run downe to the bottome.

QUEST. XXVII. How the bloud and oyle was sprinkled upon their garments, without spotting.

Vers. 21. *ANd he shall take of the bloud, &c. and of the anoynting oyle, &c.* 1. Some may thinke that this sprinkling of the bloud, and oyle, was done severally one after another. But because there is mention made but of one sprinkling, it is more like they were tempered and mingled together, and so sprinkled, *Lyrans*. 2. R. *Salomon* thinketh, that the oyle was sprinkled in remembrance of *Iacobs* anointing the stone in Bethel with oyle: and the bloud, in remembrance of the striking of the bloud of the paschall Lambe, upon the doore-posts in Egypt. But there was

small affinity between those ceremonies, and the consecration of the Priests. Therefore this rather was the reason of it, because almost all things in the Law were purified with blood, that the Priests garments might by this meanes be purified, and sanctified most of all, which they were to use in the sanctifying of others. 3. And because the sprinkling of blood and oile, might seeme to be a blemish to the priestly garments: some thinke that they were washed afterward. But it is not like, that that was washed off, wherewith the garments were consecrated. Some doe bring in here a miracle, in that the garments were kept from spots and blemishes, notwithstanding the sprinkling of blood and oile upon them. But we are not to admit of unnecessary miracles. These spots then were very small, and so made no notable markes in the garment: and if they did, it was *magis ad honorem, quam horrorem, &c.* more for honour, than horror: seeing thereby the priestly vestures were consecrated, *Tostat. qu.* 11.

QUEST. XXVIII. The mysticall signification of the rite of consecration, with the rites thereof.

The mysticall signification of this ceremony is this: 1. The rite of perfection or consecration, signifieth Christ: *Christus omnes in virtutibus perfectos constituit*; Christ maketh us perfect in all vertues: hee it is that sanctifieth our eares, hands and feet, and all our parts and members, as here the tip of the eare, the right thumb, and great toe, are touched with blood, *Procopius*. 2. Hereby also is signified the obedience of Christ, by dipping the eare in blood, who was obedient to his Father, *Simler*. 3. And hereby also, the high Priest was put in mind of his duty, by the dipping of the eare is signified, that the Priest, *primum oracula Divina auscultare, &c.* should first give eare to the Divine oracles, and

Page 554

then teach them unto others, *Simler*. By the dipping of the thumb and toe in blood, *omnes actiones vitae, &c.* all the actions of the life are expressed, *Calvin*. By the feet also in Scripture, are signified the affections: this dipping then of the hands and feet, doth signifie, *Omnem actionum externarum & internarum sanctificationem*, the sanctifying of all, both externall and internall actions, *Simler*. 4. And by this sprinkling of the blood, is signified the sprinkling of Christs blood by faith, upon the hearts of the faithful, *hac enim aspergillum illud est, &c.* for this is that sprinkle, wherewith our hearts are sprinkled, *Marbach*. 5. And further, whereas Aaron with the rest of the Priests are thus sprinkled with blood, it is shewed, *summos Sacerdotes non fuisse ita perfectos, &c.* that the high Priests of the Law were not so perfect, that they needed not to be purged, *Osiander*. But they had need of another high Priest, by whose blood they should be sanctified.

QUEST. XXIX. How these things were put into the Priests hands, and shaken to and fro.

Vers. 24. *Thou shalt put all this in the hands of Aaron, and shake them to and fro, &c.* 1. The Latine Interpreter here readeth amisse: *thou shalt sanctifie them*: which *Tostatus* would helpe out thus: because divers ceremonies were used in the consecration of the Priests, *quaelibet earum sanctificatio vocabatur*, every one of them was called a kinde of sanctifying. But the word *nuph*, signifieth to shake, or move to and fro. 2. Some doe translate it, *thou shalt lift up*. So *Pagnin*. *Oleaster*; who referreth it to the ascending and rising up of the vapour or smoake. But this shaking to and fro was done before they were burned upon the Altar, which followeth in the next verse: and there is another word afterward used, to shew the lifting up, for the shaking to and fro is called *tenupha*, and the lifting up *terumah*, of *rum* to lift up. 3. R. *Salomon* saith the manner of putting these things into the Priests hands, and shaking them to and fro, was this: *Moses* did put them into their hands, and then with his hands underneath theirs, did shake them to and fro, toward the East and West, and then toward the North and South. 4. And by this ceremony of

putting those things into the Priests hands: *Moses* delivered them, *jus talia possidendi*, right to enjoy such things: they should be afterwards for the Priests use, *Lippom.*

QUEST. XXX. Whether *Moses* were indeed a Priest.

Vers. 26. *And it shall be thy part.* 1. The Latine Interpreter readeth here corruptly, *erit in partem suam*, it shall be for his part, that is, *Aarons*: for what *Aarons* part should be, is afterward shewed, *vers.* 28. the word is, *lechato* thee: as the Septuagint translate, 〈 in non-Latin alphabet 〉 : it shall be for thy part, that is, *Moses* should have the Priests part at this time. 2. *Lippoman* hence would inferre, that *Moses* was the high Priest: both because he did consecrate the high Priest, and he had the breast for his part, which only belonged to the high Priest. 3. I rather thinke with *Osiander*, that *Moses* did at this time, *quoldam modo fungi officio Sacerdotis*, &c. after a sort execute the Priests office. So also *Simler. Gallas.* Hee was in the Priests stead in the consecration of *Aaron*. But if *Moses* had beene actually a Priest, he could not afterward have resigned that office and calling: neither can this be inferred upon that place, *Psalm.* 99.6. *Moses and Aaron among his Priests*, that *Moses* was a Priest: but it sheweth that *Moses* and *Aaron* were most excellent among the Priests, as *Samuel* among those that called upon his name, *Vatabl.* Or *Moses* was counted among the Priests, because he did extraordinarily execute the Priests office, as in the consecration of *Aaron*, 4. *Tostatus* calleth *Moses*, *simplicem Levitam*, a simple or plaine Levite, *quaest.* 14. He was indeed of the tribe of *Levi*, and in that sense *Aaron* also might be called a Levite: but *Moses* was more than a Levite, because hee both sacrificed, and consecrated the Priests, which the Levites could not doe.

QUEST. XXXI. Whether *Aaron* had the breast and shoulder of the ram of consecration.

Vers. 27. *Thou shalt sanctifie the breast of the shake offering, and the shoulder of the heave offering.* 1. Where|as the right shoulder was shaken to and fro before and burnt upon the Altar, this could not be the shoulder of the heave offering here spoken of: for it was burnt already upon the Altar. 2. Some thinke therefore that it was the left shoulder, which is here called the heave offering, and that *Moses* had that and the breast for his part at this time, because he was now in the Priests stead, *Osiand. Marbach.* But this is not understood of *Moses*, that he should have them; they are for *Aaron* and his sonnes, *vers.* 28. *Moses* part is set downe before, what it should be, *vers.* 26. namely the breast. And it was the right shoul|der, not the left, which was given to the Priest, *Levit.* 7.32. The left shoulder, and the rest of the peace offering, beside that which was due unto the Priest, belonged unto the offerer. 3. Therefore this Law here set downe is not concerning the ram of consecration, out of the which *Aaron* had not now the Priests part, because he and the other Priest were at that time but as the offerers and presenters: but for the time to come an order is set, what part they should have out of the peace offerings of the children of Israel, namely, the breast, and the right shoulder, *Tostat. quaest.* 13. *Iun. Gallas.*

QUEST. XXXII. What difference there was betweene the shake-offering and heave-offering.

Vers 27. *The shoulder of the heave-offering, &c.* 1. Some thinke, that the breast was only shaken to and fro, and therefore was called *tenupha*, the shake-offering, and the shoulder was onely lifted up, so called also *terumah*, *Vatabl.* Which *Osiander* calleth, the one *Movenda*, the sacrifice to bee moved or shaken, the other *Levanda*, to be lifted up: and *Iunius* seemeth to be of the same opinion, who rea|deth distinctly, which *was shaken to and fro*, that is, the breast, and *which was lifted up*, that is, the shoul|der. But the words following will not beare this sense: *which was heaved up of the ram of consecration.* Now no mention is made before of the heaving up of the shoulder, but of the shaking of it to and fro, with the other things which were put into *Aarons* hands, *vers.* 24. so that the right shoulder of the conse|cration ram, was not onely lifted up, but it was also shaken to and fro. 2. The generall opinion therefore i^o, that as well the breast as the shoulder, were first heaved up and downe, and then shaken to and fro.

So R. *Salomon, Lyranus, Simlerus, Gallasius, Tostatus*, with others. But if they were both indifferently shaken to and fro, and lifted up alike: why are these speciall names given unto them, *Levit. 7.34. The breast shaken to and fro, and the shoulder lifted up?* 3. Therefore I neither thinke, that the breast was shaken onely, nor the shoulder lifted up onely, because the shoulder was shaken to and fro, *vers. 24.* and the breast together with the shoulder are indifferently, *vers. 28.* called an heave-offering: neither yet is it like, that there was no difference of motion in the shaking of them, and the heaving them up: seeing they have speciall names given them of their divers motions. But it is most probable, that the breast was more shaken to and fro, than lifted up, and therefore is called *tenuphah*, of the more principall motion: and the shoulder, though it were moved to and fro, yet was chiefly heaved up, and thereof is called *terumah*, an heave-offering.

QUEST. XXXIII. What is here understood by the heave-offering.

Vers. 28, FOr it is an heave-offering of the children of Israel. 1. Some by *Terumah*, which is a speciall name signifying an heave-offering, doe understand in generall an oblation, *Vatarlus*. But the same word being in the next verse before used in a speciall signification for an heave-offering, must bee also so taken here. 2. Some doe take it in that speciall sense, but then they restraine it only to the shoul|der before spoken of, which is called the shoulder of the heave-offering, *Osiander*. But it is evident, in that a perpetuall Law is made for *Aaron* and his sonnes, what part they should have of the peace-offe|rings, and they had as well the shaken breast, as the shoulder, that was lifted up, *Levit. 27.34.* that this clause must be understood of both those parts before spoken of, the breast, and the shoulder. 3. Some by the heaving here understand only the dividing and separating of these parts, which was to be made by the children of Israel, So *Oleaster*: and in the same sense the Latine Interpreter translateth, *primitivae sunt*, they are the first things, that is, the principall or best of the offerings of the children of Israel. But the word *terumah* being before used in that speciall signification for an heave-offering, should bee also so taken here. 4. Therefore this terme *terumah*, heave-offering, is given both to the shaken breast, and heaved shoulder, of the more principall motion: for these gifts were first of all by the Priest lifted up▪ and presented before God in the hands of the Priest, and in that respect were called an heave-offe|ring, *Borrh*.

QUEST. XXXIV. Of the mysticall application of the shaking to and fro, and of the breast and shoulder of the ram given unto the Priests.

FOr the mysticall application of these rites and ceremonies: 1. In that part of the sacrifice was shaken to and fro on every side, it signified *Deum totius terra esse Dominum*, that God is Lord of the whole earth, *Oleaster*: and beside it betokened, that *Christi vera victimae merita & beneficia, &c.* that the merits and benefits of Christ, the true sacrifice, should by the preaching of the Gospell be spread abroad into all the world, *Borrh*. But the Hebrewes exposition is fond, who would have hereby signified, that all men from all parts of the world should come to Jerusalem, *ibi optimâ aurâ fruituros*, there to have their health, and to enjoy an wholesome aire, *Ex Oleastro*. For wee see that not by comming to Jerusalem, but in departing from the earthly Jerusalem, with the carnall rites thereof, by preaching of the Gospell the Gentiles have received health and salvation of their soules, which is more precious than the health of the body.

2. In that part of the sacrifice was given unto the offerers to eat; it sheweth that Christ did not only deliver himselfe unto death for us, *sed etiam in cibum dare, &c.* but also giveth himselfe to be our meat, nourishing us unto eternall life: as he saith, *Ioh. 6.54. My flesh is meat indeed, my bloud is drinke indeed, &c. Marbach*.

3. And in that the breast and shoulder are given unto the Priest, it teacheth, as *Gregorie* well saith: ** Vt quod de sacrificio praecipitur sumere, hoc de seipso discat auctori immolare*; That what he is commanded to take of the sacrifice, he should learne himselfe to offer unto God; *quod toto pectore & oper*, &c. that with all their heart and endeavour, they should watch upon their office, *Iun. Vt sint tanquam pectus, & humeri populi, &c.* To be as the breast of the people to provide and take care for their soules, and to bee as their shoulders, to beare the burthen of their vocation, *Simler*.

QUEST. XXXV. Of the consecrating of Aarons successour in his garments.

Vers. 29. *AND the holy garments, &c.* 1. The Latine Interpreter readeth in the singular, *the holy garment*: but it is in the plurall, *bigdee*, garments: for there was not one garment, but many, ten in all, which were consecrated for the high Priest. 2. The Priests which succeeded *Aaron*, were not to use any other garments, but those which *Aaron* was consecrated in: as *Eleazar* put on *Aaron* priestly vesture, when he was consecrated Priest in his fathers place, *Numb. 20. Lyran.* 3. And it is added, *shall be his sonnes after him*: whereby the use of these garments is not made generall to all the Priests, but onely unto them which should succeed in the priesthood, *Cajetane*. 4. And this difference may be observed betweene the consecration of *Aaron*, and his successour: that *Aaron* in his consecration, was both consecrated himselfe, and his garments with him: but his successour only was to be consecrated in those garments, which needed not to be consecrated againe: unlesse, the old garments being old, new were to be made in their place, and then they were to be consecrated, as *Aarons* priestly garments were at the first, *Tostat. quaest. 13.* 5. These garments the high Priest at the time of his consecration was to weare seven dayes together: he was not afterward tied necessarily to weare them so long together, but as his ministry and service required, *Tostat. qu. 14.*

QUEST. XXXVI. By whom the high Priests succeeding *Aaron* were consecrated.

Vers. 29. *TO be consecrate therein.* 1. There were two high Priests consecrated extraordinarily: first *Aaron*, who received his consecration from *Moses*, who was no Priest, but only for the time executed that office in *Aarons* consecration: secondly, *Eleazar* was consecrated high Priest, his father being yet living: which was not afterward seene in any other succeeding high Priest: for there could not be two high Priests together. But *Eleazar* was consecrated, his father yet living, because the time of his death was certainly knowne: as the Lord had shewed to *Moses*: and immediatly after *Eleazars* consecration he died, *Numb. 20*: but this could not be knowne in any other high Priest. 2. The rest of the high Priests, which followed after *Moses* death, were consecrated by the inferiour Priests. *Ti/stetus* giveth an instance, how the Pope at this day is consecrated by the Bishop of Hastia. But the Gospell acknowledgeth no such high Priesthood, and the Pope doth usurpe that place over other Churches: therefore it is nothing to us how an usurper entreth. A better instance may be given, *Act. 13.3.* where certaine that were but Prophets and Doctors of the Church, do yet lay their hands upon the Apostles, *Saul* and *Bernabas*, and so they did consecrate them to the worke whereunto they were called. Therefore by the like example the inferiour Priests might consecrate the high Priest in the old Testament, there being no other high Priest to do it.

QUEST. XXXVII. Whether *Eleazar* was consecrated after the manner here prescribed.

Vers. 30. *THat sonne that shall be Priest in his stead, &c.* Which is not understood onely of the next sonne of *Aaron*, which should succeed him, which was *Eleazar*, but of all the rest of his posteritie, which should succeed *Aaron* in the priesthood: and this order of consecration was

rather fulfilled in them, after they came into the land of Canaan, and had a settled State there, than in *Eleazar*; in whose initiation and entrance into the Priests office, many of these rites and ceremonies were omitted, in respect of the necessitie of the time and place: for hee is only said to have put on *Aarons* priestly cloathes: there is no mention made of his washing, anointing, sprinkling.

1. Some thinke, that those things were done also, though they are not there expressed: as in Scripture many things belonging to the historie and narration are omitted. But the ceremonies here prescribed to be done in *Aarons* consecration, are not only omitted there in the narration, but they could not be performed in act: for the high Priest was ordinarily to be brought to the doore of the Tabernacle, and there to be first washed, and then to put on the priestly garments; but *Eleazar* was in mount Hor, when hee put on *Aarons* cloathes; where the Tabernacle was not: for this was done in the sight of all the people, who could not see what was done in the Tabernacle. And if *Aaron* had died in the Tabernacle, it should have been thereby polluted; for the tent wherein any died was uncleane, *Numb.* 19.15. Againe, the high Priest, who was anointed in his head and hands, was not to come neere any dead bodie, *Levit.* 21.10, 11. *Eleazar* then could not be anointed here in the presence of *Aaron*, who died there before his face.

2. Some other thinke therefore that *Eleazar* onely put on *Aarons* cloathes there; the other ceremonies were performed afterward, when they were come downe from the mount: but *Eleazar*; for the comfort of his father, was there bid to put on his cloathes, that hee might see his sonne consecrated in his stead before he died. But this is not like: for the ceremonies could not be kept according to the law of the consecration: seeing the high Priest was first to be washed at the doore of the Tabernacle, before hee put on the holie garments: he was not by the usuall order to put on the Priests apparell first, and then to bee washed. Againe, seeing *Aaron* by stripping off his cloathes, was together with them deprived of his Priesthood; *Eleazar* together with the cloathes received the full right and authoritie of the Priesthood: as *Vatablus* well expoundeth those words of the Lord to *Moses*, *Numb.* 20.26. *Cause Aaron to put off his garments, and put them upon Eleazar his sonne:* that is, *constitues pontificem Eleazarum*, thou shalt appoint *Eleazar* Priest for his father.

3. Some further may alleage, that seeing *Eleazar* was consecrated to bee a Priest before, there needed now no new consecration, but onely the putting on of the priestly garments. But this answer doth not fully satisfie, though *Eleazar* were now consecrated with his father, and in that respect needed not in all respects to bee consecrated, as they which had received no such consecration: for there were certaine peculiar things used in the consecration of the high Priest, whose head and hands were anointed with the holie oyle, *Levit.* 21.10. and so were not the inferiour Priests.

4. Therefore *Tostatus* opinion upon the former reasons is most probable, that *Eleazar* was made high Priest, *speciali modo*, after a speciall manner, *qu.* 15.

QUEST. XXXVIII. What services the high Priest was bound to do in the Sanctuarie.

Vers. 30. *TO minister in the Sanctuarie, or, holy place.* 1. The holie place or Sanctuarie is taken divers waies: 1. For the whole Tabernacle, together with the outward court: in which sense it is said, that *Aaron* and his sonnes should beare the iniquitie of the Sanctuarie, *Numb.* 8.1. 2. For the Tabernacle it selfe, without the outward court: as *Exod.* 28.35. *His sound shall be heard when he goeth into the holy place*, that is, when he went into the Tabernacle. 3. It is sometime taken for the outward court: *chap.* 28.43. when they come to the Altar to minister in the holie place: here it is taken for the Tabernacle. 2. *Aaron* had foure services to doe in the Tabernacle: 1. To set the bread in order upon the table, *Levit.* 24.6. 2. To dresse the lampes morning and evening, *Levit.* 24.3. 3. To burne incense upon the golden Altar, *chap.* 30.7. 4. To goe into the most holie place once in the yeere to make reconciliation, *Levit.* 16. But the three first services were common unto

the inferiour Priests: the last was peculiar to the high Priest, *Tostat. qu. 16. 5. Augustine* is here deceived, with whom *Borrhaius* accordeth,

that the most holy place is here meant, into the which the high Priest entred only once in the yeere: for the high Priest did not then put on his glorious apparell, as he did here at his consecration when he went into the most holie place, but the common linen garments, *Levit. 16.4.*

QUEST. XXXIX. Of other rites belonging to the ramme of consecration.

Vers. 31. *AND seeth his flesh in the holy place.* Now follow other rites and ceremonies belonging to the ramme of consecration: 1. The flesh thereof, that is, the third part remaining, beside that which was offered upon the Altar, and that which was due for this time unto *Moses, Osiand.* was to be boyled, not upon the Altar, nor yet in any prophane place, but in the outward court, here called the holy place. 2. They must eat them at the doore of the Tabernacle: after they had boyled them in some place of the court further off, then they shall come neerer to the Tabernacle, and there eat them, *Tostat. qu. 16.* 3. A stranger shall not eat thereof, not only they which were strangers from Israel, but even the Israelites themselves not of the tribe of *Lev.*, yea the Levites not of the familie of *Aaron*, could not eat hereof, *Tostat. Borrhaius, Osiander*: though *Simlerus* thinketh otherwise, understanding by strangers such as were polluted and uncleane, because the lay people might eat of their peace offerings. But though the people might eat of their ordinarie peace offerings, yet here because the Priests were the offerers, they only must eat thereof: yea here is no exception of their wives, or children. *Lippom.* 4. The flesh and bread must be eaten the same day, if any remained till the morning, it should be burnt with fire: this is required, lest by reserving any part thereof, either they might grow into contempt of the holy things, making no difference between them, and their ordinarie food, which they might reserve at their pleasure; or lest that which remained might be abused to superstition, *Simler.* And whereas in ordinarie peace offerings they might eat of it the next day, but not upon the third day, *Levit. 7.18.* but no part of this must be eaten the second day: this was to shew that this ramme of consecration was a more holy thing, than their ordinarie peace offerings, *Tostat. quaest. 16.*

QUEST. XL. Whether all these rites were of the necessitie of the consecration.

Vers. 35 *THou shalt do thus unto Aaron, and to his sonnes, &c.* 1. Some are of opinion, that all things here prescribed to bee observed and done, were *de necessitate consecrationis*, of the necessitie of the consecration, and if any thing were omitted, the consecration was voide, *R. Salomon, Lyranus.* But this is not like, that if any thing were neglected in the manner of eating, in respect of the place, persons, or time, that their consecration should thereby have been void: as *Levit 10.17.* *Aaron* being in grieffe for the sudden death of *Nadab* and *Abihu*, forgot the sinne offering, which they should have eaten, and suffered it to be all burnt: and this was the eighth day after their consecration, *Levit. 9.2.* when as yet the anointing was fresh upon them, and they did not yet come forth of the doores of the Tabernacle, *Levit. 10.7.* And yet, notwithstanding this negligence, there was no nullitie of *Aarons* consecration, *Tostat. qu. 18.*

2. Therefore *Tostatus* opinion is rather to be received, that some things were of necessitie in the consecration, as the washing, anointing of the Priests, the putting on of the priestly apparell, the sprinkling of themselves, and their garments: some things were only *de solennitate*, belonging to the solemnitie of the consecration: as the seething, and eating of it in the holy place, and eating it the same day: it was a sin to omit any of these: but thereby their consecration was not made voide.

QUEST. XLI. Why the consecration of the Priests continued seven daies.

Vers. 35. *SEven daies shalt thou consecrate them, &c.* 1. This consecration of the Priests was to continue seven daies together, that both the Priests hereby might bee confirmed in their vocation, and be assured thereof, that they were thereunto appointed of God: and that the people also might thereby take better notice, that they were set apart by the Lord for that holy function, *Osiander*. 2. And further hereby thus much was signified, that as the Priests seven daies together were con|secrated, so we, *per totum vitae curriculum*, throughout the whole course of our life, should be consecrated, and addicted to Gods service, *Simler. Marbach*. 3. Likewise we are hereby admonished, *Pontificem continuo proficere, non posse repente summum fieri, &c.* that the Priest must daily increase, and go forward, that he cannot be made perfect at once, that many gifts and graces are required in him, *Lippoman*. 4. It also sheweth, that as their consecration was not perfect before the seventh day, so we cannot attaine to perfection in this life, *Osiander*.

QUEST. XLII. Whether all the sacrifices of the first day, were iterated seven daies together, or the sacrifice for sin only.

Vers. 36. *ANd shalt offer everie day a calfe.* 1. *Lyranus* thinketh, that not onely a calfe for a sinne offering was sacrificed everie day, but two rammes also; so that seven calves were offered, and fourteene rammes in these seven daies: So also *Simler. Borrh. Lippom. Pellican*. But seeing there is no mention made but only of the sinne offering, we have no warrant to imagine any other sacrifice to have been iterated but that, as belonging to their consecration. 2. *Iosephus* thinketh yet more, that all things were iterated every day, which were done upon the first day, as the anointing of them, and the sprinkling of the Priests themselves, and their garments. But this is not like, that their consecration was iterated: it was sufficient for them once to be consecrated: and seeing the ramme of consecration was killed onely upon the first day, with the bloud whereof they were sprinkled; they were so sprinkled but upon the first day. 3. *Tostatus* his opinion is, that the calfe which was the sacrifice for sinne, and the consecration ramme were offered everie day: expresse mention is made of the one, and the other is implied in these words, *seven daies shalt thou fill their hands*, that is, put into their hands part of the peace offering, to be shaken to & fro before the Lord, as is prescribed, *vers. 24*. Now the ramme of burnt offering needed not to

Page 558

be daily offered during these seven dayes, because there were every day morning and evening a lambe offered for a burnt sacrifice, *Sic Tostat*. But this opinion cannot stand: 1. Seeing *Moses* is bid to take two rams, *chap. 24. 2.* it is like, that either both of them were offered every day, or none: 2. And the filling of their hands signifieth nothing else but the consecrating of their Ministry, (as is before shewed) whereof the hand was the organe and instrument: it is not literally to be pressed, to signifie the putting of the things offered into their hands. 4. Therefore according to the words of the text, of all the sacrifices appointed for the first day, onely the calfe which is the sinne offering, is prescribed to be iterated: and the reason is, because it was to cleanse and purifie the Altar, *Levit. 8. 15*. But only in this sacrifice were the hornes of the Altar touched with bloud, and so sanctified, which was not done in any of the other sacrifices.

QUEST. XLIII. To what end the sinne offering was offered every day of the seven.

Vers. 36. *THou shalt offer every day a calfe, &c. for reconciliation, or to make atonement.* 1. This recon|ciliation was not only made for the sinne of the Priests, as thinketh *Tostatus*: for the hornes of the Altar were laid on with this bloud, whereby it was purified, *Levit. 8. 15*. 2. Neither yet was this sinne offering prescribed only, *ad expiandum Altare*, to cleanse the Altar, as thinketh *Osiander; Calvin*. For he had said before, *seven dayes shalt thou consecrate them*, that is, the Priests: and then it followeth, and *shalt offer every day, &c.* so that this daily offering for the

space of seven dayes, belonged unto the consecration of the Priests. 3. Therefore the end of this sacrifice for sinne, was both to make atonement for *Aaron* and his sonnes, as also to purifie and cleanse the Altar, *Iunius*.

QUEST. XLIV. How the Altar was cleansed, and why.

Vers. 36. *And thou shalt cleanse the Altar.* 1. After the consecration of the Priests, is set forth their Ministry and service, both at the Altar of burnt offering, and in the golden altar, in the next Chapter. Here three things are declared, concerning the Altar of burnt offering: 1. How it should bee purified: 2. What should bee offered thereon: 3. The profit and benefit that should come thereby: the Lord would there come unto them, and speake with them, *vers. 42.* and dwell among them, *vers. 45. Lyranus.*

2. Two things are required to the purifying of the Altar: it must first be cleansed, not that it was polluted of it selfe; but to shew, that in respect of man, *omnia corruptione naturae profana ob peccatum, &c.* that all things by the corruption of our nature are profane, because of sinne, *Gallas. Marbach.* As also it was not only cleansed, but sanctified, and set apart for holy uses: that it should not be lawfull to offer their sacrifices elsewhere, but upon that Altar, *Osiander.*

3. To the cleansing of the Altar, two things only were required: the blood of the sacrifice was laid upon the hornes of the Altar, and it was anointed with oile, *Borrh. Tostatus* beside saith, that the blood which was powred upon the Altar was rubbed and scraped off, and it was cleansed from the ashes. But neither of these were now needfull to be done: for the Altar yet neither had much blood powred into it, nor was full of ashes, this being the first time of hallowing and consecrating it. And though the Latine text so reade, *Numb. 4. 13. mundabis illud cinere*, thou shalt cleanse it from the ashes, the word is *dishun*, they shall take the ashes from it, when they were to remove the Altar: but the ashes did not defile the Altar.

QUEST. XLV. How the Altar sanctified whatsoever touched it.

Vers. 37. *SO the Altar shall be most holy.* 1. This name *kodesh kadashim*, holy of holies, that is, most holy, was peculiar unto that place of the Tabernacle where the Arke was: but here it is used in another sense, *Lyran.* And thereby is signified, that it should be most holy in respect of the use, because it should sanctifie whatsoever touched it, as it followeth in the next words, *Oleaster.*

2. *Whatsoever toucheth it shall be holy.* Which *Tostatus* expoundeth thus: that every one which cometh to the Altar, must bee sanctified before, and so hee referreth it to the persons. So also *Vatabl. Osiander.* But the text sheweth that by touching of the Altar, the thing should thereby be sanctified, and made holy. *Rab. Salomon* expoundeth it thus, that if any thing to bee offered upon the Altar, should chance to gather any pollution, it was mundified and cleansed by the Altar. But the meaning rather is, that such things as were offered upon the Altar, were thereby sanctified, that is, consecrated to an holy use, and were no more to returne to any prophane use: and the things offered therein, were only to be eaten by the Priests, *Lippoman.* And this interpretation is confirmed by the words of our blessed Saviour, *Matth. 23. 19. Ye fooles and blind, whether is greater, the offering, or the Altar, which sanctifieth the offering? Iunius, Gallas.*

QUEST. XLVI. Of the daily sacrifice, with the rites thereof.

Vers. 38. *TWO lambes of a yeere old.* 1. These lambes were to be offered daily beside all their other extraordinary sacrifices, as burnt-offerings, peace-offerings, and whatsoever else, *Tostat. 2.* For the age of them, *Lyranus* thinketh, that if they were under a yeere old, from eight dayes old and upward they might be offered. But that is not like; a lambe of a moneth old cannot be said to be a yeere old: this then is required, that it should be a perfect beast, and of sufficient growth, *Simler.* 3. There are foure things required for the daily sacrifice; a lambe, fine flower, oile, and wine: whereby all the fruits of the earth, and the kindes thereof are signified, *Cajetane.* God will

have nothing lacking to the daily sacrifice: as he would have flesh offered, so likewise bread and wine, *Tostat. qu. 20. 4.* This sacrifice was to be done continually, to make a difference between this and other sacrifices, which were not to be offered continually, but as they had occasion, *Tostat. 5.* And this daily sacrifice was of the kinde of burnt-offerings, it was to be wholly burnt upon the Altar, together with the wine and oile, which should be

powred upon it: as it is called a burnt offering, *vers. 41. 6.* But this daily sacrifice could not be offered continually, while they were in the desert: it was to be put in practice when they came into the land of Canaan: as is evident by the like Lawes concerning other sacrifices and offerings, *Numb. 15.2. When yee are come into the land of your habitation, and will make an offering, &c.* for many things were neglected in the wilderness by reason of their continuall travell, and want of necessary things: and therefore the Lord saith, when they are come into the land of Canaan, *Ye shall not doe after all these things, which yee die here this day, Deut. 12.8. Tostat. qu. 20. 7.* The time of the offering these two lambes, was in the morning, and betweene the two evenings: which was not after the Sunne set, as *Oleaster*; who noteth the word *ghereb*, evening, to be taken either for the twilight after Sunne set, or for the night it selfe: but the time was rather, *inter occasum solis, & solem propinquum occasni*, betweene the setting of the Sunne, and the declining of the Sunne, *Cajetane*: which might be from the ninth houre: for from thence began the time of the evening sacrifice: as *Iosephus*. See more hereof, *chap. 16. qu. 10. 8.* So this continuall and dailly sacrifice is commanded and set forth in these six things: 1. It was a burnt offering, that is, wholly consumed upon the Altar. 2. It was acceptable, of a sweet savour. 3. It was continuall. 4. In respect of the place, it must be offered at the doore of the Tabernacle. 5. And for the fruit thereof, there the Lord will appoint to speake with them, *Cajetane*. 6. And beside, this sacrifice had both fine slower, wine, and oile to attend upon it.

QUEST. XLVII. How much the Hin contained.

Vers. 40. A Tenth part of fine flower, and the fourth part of an Hin of oile. The tenth part of an Ephah is meant, as it is expounded, *Numb. 28.5.* which was a Ghomer, *chap. 16.36.* containing about three pints, so much as 42. eggs can receive: of this measure see before, *chap. 16. quest. 24.* Now it is to be shewed how much this measure of the Hin contained, which was a measure of liquid things, as the Ghomer and Ephah were of drie: 1. Some thinke that it cannot now be certainly knowne how much the Hebrew measures contained, *Lyrans. Tostat. Cajetan.* and so they leave it as uncertaine.

2. *Lyrans* alleageth out of *Papia*, that there were two kinde of measures called the Hin, the greater, which held foure quarts of Paris measure, and the lesse, two quarts. But it is evident, that the measure of the Hin was but one, and that of a certaine quantity, which was well knowne: as mention thereof is made, *Numb. 15.4, 5.7.10.* and in divers other places. And it neither was so little to containe two quarts, nor so large to hold foure.

3. *Pelargus* thinketh the Hin contained two *Sextaries* and an halfe: the *Sextarius* being a measure, according to *Glarean*, of foure inches long, three inches deepe, and as many broad, is about our pint and halfe: so that in this account, the Hin should not receive foure pints in all.

4. Some thinke it held foure *Sextarii*, which make six pints, *Borrh.* and this account agreeth with the computation of the Hebrewes: who doe generally hold, that the Hin contained twelve of the measure called Log: and a Log held six eggs: so that the Hin was of the capacitie of 72. eggs: and the fourth part thereof then must be of the content of 18. eggs. *Sic. Iun. Lippoman. Simler. Gallas.*

which is a pint and quarter of ale measure: for there goe unto a pint of our English measure, as much as fourteene eg-shells doe containe.

QUEST. XLVIII. Of the spirituall application of the Altar, and daily sacrifice.

The spirituall signification of these things is this: 1. Christ is our Altar, whereby wee are sanctified; he is, & *ara* & *victima* both our Altar, and the sacrifice: of this Altar the Apostle speaketh, *Heb. 13.10. We have an Altar; whereof they have no authority, which serve in the Tabernacle, Gallasius.*

2. By the daily sacrifice of the lambes Christ also is signified, who is the Lambe of God that taketh away the sinnes of the world, *Simler.*

3. By the bread and wine which was offered, *Lippoman* would have represented the Eucharist, which is ministred with bread and wine. Rather it signifieth, *Christum pro nobis oblatum cibum esse & potum*, that Christ offered for us, is both our meat and drinke to be received by faith, *Osiander.*

4. The offering of the one in the morning, the other at evening, *Cyprian* thus applieth: *Vt hora sacrificii, ostenderet vesp̄ram & occasum mundi*; That the houre of the sacrifice should signifie the evening and Sunne set of the world, when Christ should be offered. *Bernard* understandeth two oblations of Christ; one when he was offered and presented by his parents in the Temple; the other when he was offered upon the crosse: at the first oblation he was received, *inter brachia Simeonis*, * between the armes of *Si/meon*: in the second, *inter brachia crucis*, betweene the armes of the crosse. *Lippoman* thus: *Agus vesp̄r̄inus Deminum morie•tem praefiguratur*, &c. The evening lambe did prefigure Christ dying, the mor|ning lambe Christ rising againe from the dead. But rather hereby is signified that Christ from the mor|ning to the even, from the beginning of the world unto the end, is the Saviour of all them that trust in him: he is the Lambe which was slaine from the beginning of the world, *Osiander.* And by this daily offering and that twice done, is shewed, that wee have daily need of reconciliation: that Christs bloud should continually be applied unto us by faith, *Simler.* And by this daily sacrifice twice offered, the Israelites were admonished, *ut à principio ad finem d•i, ad Dei misericordiam confugerent*; that from the begin|ning to the end of the day, they should flee unto Gods mercie. And that this continuall sacrifice was an evident figure of Christ, is evident, because it is prophesied to cease at the comming of the Messiah, *Dan. 9.27.* for the shadow must give place to the body, *Calvin.*

QUEST. XLIX. How the Lord appointed with the children of Israel.

Vers. 43. *There I will appoint, or meet with the children of Israel, &c.* 1. Here the reason is given from the notation of the word, why it was called before, *ohel maghed*, the Tabernacle of appoint|ment

or meeting, because the Lord would meet with them there: it is derived rather of *i•ghad*, which signifieth to meet, or appoint a time; than of *ghadahto* testifie, *Calvine.* 2. Here the Lord will appoint with Israel; not by speaking himselfe unto them: for after the Lord had spoken unto them out of mount Sinai, when he delivered the Law, and the people were afraid of Gods voice, and desired that *Moses* might speake unto them; the Lord after that did not speake himselfe, but declared his will by *Moses*, *Tostat. qu. 21.* 3. Where it is said in the former verse, *where I will make appointment with you, to speake unto thee there*; *Caietanes* note is somewhat curious: that

God in respect of the Levites, *promittit se duntaxat paratum*, promiseth onely to be readie: but with *Moses* hee promiseth to speake: for by *with you* the Lord meaneth the Israelites, with whom hee will speake by *Moses*, as it followeth *vers.* 43.

QUEST. L. What the Lord promiseth to sanctifie.

Vers. 43. *IT shall be sanctified by my glorie.* 1. *Iunius* referreth this to the Israelites, that everie one of them should be sanctified by the Lord. But that were too generall: it is evident by the next verse, where the Lord speaketh of sanctifying the Tabernacle, the Altar, and the Priests, that he meaneth a speciall sanctification, and consecration to holy uses. 2. The most do supplie place, and understand it of the Tabernacle: but that is expressed afterward, I will sanctifie the Tabernacle. 3. Therefore the speech is more generall; that he will sanctifie by his presence: and what things hee will sanctifie, is expressed in the next verse in particular, the Tabernacle, the Altar, *Aaron* and his sonnes.

QUEST. LI. What is meant here by Gods glorie.

BY my glorie. 1. Some interpret it, To my glorie, because that was the end wherefore the Lord appointed all those things. 2. Some doe understand it of Christ, who is the glorie of God, without whom nothing is sanctified in the Church: this glorie *Moses* desired to see, chap. 33. 3. *Lyranus* and *Lippoman* refer it to the comming downe of fire upon *Aarons* sacrifice, *Levit.* 9. 4. *Tostatus* to that example of Gods power in destroying *Nadab* and *Abihu* with fire, for offering strange fire: and thereupon the Lord saith, *I will be sanctified in them that come neere me, and before all the people will I be glorified.* But this promise of God is not so to be restrained, to one or two of Gods glorious workes. 5. Therefore by *glorie* the Lord understandeth *gloriosam praesentiam*, his glorious presence, *Vatablus*: as *Exodus* 40.34. *Then the cloud covered the Tabernacle, &c. and the glorie of the Lord filled the Tabernacle, Oleaster.*

QUEST. LII. How the Lord is said here to sanctifie *Aaron*.

Vers. 44. *I Will sanctifie also Aaron, &c.* 1. *Lyranus* understandeth this of their consecration: which although it were described already, *non adhuc tamen erat in executione posita*: yet it was not hitherto put in execution: but the Lord speaketh not here of that sanctification which consisted in the outward ceremonies: for they were not Gods glorie, whereby he saith he will sanctifie them. 2. *Tostatus* referreth it to that miraculous approbation of *Aaron*, and his two sonnes *Eleazar* and *Ithamar*, by shewing his fierce wrath in the sudden destruction of his other two sonnes *Nadab* and *Abihu*. But as *Aaron* and his sonnes are promised to be sanctified, so the Altar also shall be sanctified: but the Altar was not sanctified by that example of judgement. 3. Therefore the meaning is this, that as God had prescribed the externall rites of their consecration, so he promiseth, *se in his efficacem fore*, that he will be effectually in them, *Simler. Divina actio sanctificans aderit*, &c. The divine sanctifying action shall be present, *Caietane*: lest they might thinke, that their sanctification depended upon the outward ceremonies of their consecration. For those externall things were used only, *ut verae sanctificationis symbola*, as signes or symbols of the true sanctification.

QUEST. LIII. How the Lord is said to dwell among them.

Vers. 45. *AND I will dwell among the children of Israel.* 1. We must make a difference betweene Gods generall presence every where, and his gracious presence in his Church: his presence of power is in all places, but his presence of grace is only among his owne servants, *Simler*. So God is said sometime to be with his children, when he blesseth and prospereth them: as *Potiphar* saw that God was with *Ioseph*, *Gen.* 39. and he is said not to be among them, when hee withdraweth his favour and assistance: as *Moses* saith unto the people, *Numb.* 14.42. *The Lord is not among you*, and therefore they were in that place overthrowne of their enemies. Thus also

Thomas distinguisheth of Gods presence: *Est communis modus,* * &c. There is a common manner of Gods being every where and in all things, *per essentiam, potentiam, pr^osentiam*, by his essence, power, and presence: *est alius modus specialis*, and there is another special way of Gods being present: *sicut amatum in amanti*; as that which is loved is present in him that loveth: as our Saviour saith, *If any man love me, &c, my father will love him, and we will come unto him, and we will dwell with him, Ioh. 14.23.* And so the Lord is said to dwell here among his people. 2. And here also there is special relation to the situation of the Tabernacle, which was set up in the midst of the tribes: three of them pitching before, three behind, and three of each side; and in that respect God also is said to dwell in the midst of them, because his Tabernacle, which the Lord made his habitation, was in the midst of the host, *Tostat. qu. 21.* 3. But this must be understood conditionally, that the Lord would dwell among them, so long as they worshipped him aright, as hee commanded them, *Osiander. 4* And so hee will not onely dwell among them, but worke such wonders among them, that they shall by experience knowe, that God onely, and none other, delivered them out of Egypt to serve him, *Tostat. ibid.*

4. Places of Doctrine.

1. *Doct.* No perfection in the Priesthood of the law.

Vers. 1. *Take a young bullocke, &c.* This first sacrifice being offered for the sin of the Priests that were to be consecrated, ought to put them in mind, that they themselves were sinners, and had need of sacrifice, *Oleaster.* Which evidently proclaimed, that there was no perfection in their Ministerie, but that they were to looke for an high Priest so perfect, that needed not first to offer sacrifice for his owne sinnes, as the Priests of the law did, *Hebr. 7.27.*

2. *Doct.* Of dividing the Word aright.

Vers. 17. *Thou shalt cut the ramme in peeces.* To this usage of the law, the holy Apostle seemeth to allude, exhorting *Timothie* to *divide the Word aright, 2 Tim. 2.15.* that as the Priest divided the sacrifice, and laid every part in order, and as hee in other sacrifices gave the Lord his part, and tooke the Priests part, and delivered the rest to the people: so the Minister of God should: 〈 in non-Latin alphabet 〉, divide the Word aright, deliver the true sense thereof; not wrest or deprave it with false glosses, or fained allusions, as the *Valentinians* abused the Scripture: and *Origen* is found herein to have been in great fault, *Simlerus.*

3. *Doct.* Of the imposition of hands.

Vers. 21. *Thou shalt sprinkle it upon Aaron, &c.* These ceremonies of washing, anointing, sprinkling, which were used in the consecration of the Priests of the old Testament, are not requisite now. The Apostles in the new Testament used imposition of hands: as the Deacons are ordained by imposition of hands, *Act. 7.8.* So thy praied and laid their hands upon *Saul* and *Barnabas*, and sent them forth for the worke of the Ministerie, *Act. 13.4.* which externall observation is yet retained in the Church of God: whereby, 1. They which are ordained, are confirmed in their calling: 2. They are admonished, that their abilitie and sufficiencie for that calling, is not of themselves, but from him, in whose name, hands are imposed upon them. 3. It is a signe of Gods protection and assistance, if they be diligent in their calling, that his hand shall protect them. 4. And if they be unfaithfull, that his hand shall be upon them to judge them: in this sense the Prophet *David* saith, *Thine hand is heavie upon me day and night, Psal. 32.4. Marbach.*

5. Places of Controversie.

1. *Cont.* Against the anointing of Priests with oyle in their consecration.

Vers. 7. *THou shall take the anointing oyle.* This oyle was a signe of the graces of the Spirit, which should be powred abundantly upon Christ the true high Priest, as the Prophet *David* saith, *Psal. 45.7. Thy God hath anointed thee with the oyle of gladnesse above thy fellowes.* This ceremonie then of anoin|ting being fulfilled in Christ, it savoureth of Iudaisme to revive this ceremonie now, as the Romanists doe in the consecration of their Bishops and Priests. This were to be wiser than Christ, who commanded no such thing to be done, and than his Apostles, who used no such ceremonie in the ordaining of Mi|nisters, *Gallas.*

2. *Cont.* Against the anoynting of the fingers.

Vers. 20. *ANd upon the thumbe of the right hand.* The Romanists retaine the like ceremonie in or|daining of their Priests: for they anoint their thumbes, and forefingers with oyle, as *Aa/rons* thumbe was with bloud, that those fingers may bee consecrated to handle the bread in the Eucha|rist, which they call the Lords bodie. But we reade not, that either Christ himselfe, or his Apostles anoin|ted their fingers for the consecrating of the Sacrament: these then the Apostle calleth the commande|ments of man, *touch not, taste not, handle not, Colos. 2.21. Gallas.*

3. *Cont.* That the ramme signified not Peter.

Vers, 19. *ANd thou shalt take the other ramme.* These two rammes some would have signifie *Peter* and *Paul*; the ramme of burnt offering, which was wholly consumed, they say, signifieth *Paul, amore Christi totum incensum*, that was wholly set on fire with the love of Christ: the other ram, wherewith they anointed the eare, thumbe and toe of the Priests, did prefigure *Peter*; *Nam Ecclesiā Romanae obedie•dum est in his▪ quae sunt fidei*; For the Church of Rome must bee obeyed in those things which belong unto faith, which commeth by hearing: and this is signified by touching the eare: likewise in those things which concerne manners, which is understood by anointing the hands and feet, which are instruments of all actions, *Gloss. ordinar. Moraliter.*

Contra. 1. And was not *Peter* wholly ravished, and set on fire also with the love of Christ, as well as *Paul*? If not, why do you preferre him before *Paul*? 2. If faith come by hearing, how should the Pope be obeyed in doctrine, seeing he useth not to preach, to be heard? 3. In matters of faith, not onely the Romane Church, but any other is to bee heard and followed: but seeing the Romane Church teacheth doctrines contrarie to faith, there it may worthily bee left. 4. And will they have us to follow them in manners also? The Pope and his Cardinals, (no marvell) give such good example of life, that it is pitie that they are not imitated. They that know Rome, and the generall prophanesse, and licentious living there, though never so much addicted to the Popish religion, I think would be ashamed to follow their con|versation. 5. This ramme signifieth Christ, by whose blood only we are purged, our eares, hands, and all other parts sanctified: of whom the Prophet speaketh, *Isai. 50.4. He will waken mine eare, as the learned:* it is blasphemie therefore to applie it to *Peter*: he sanctifieth not the eare, Christ indeed healed the eare

which *Peter* cut off. I hope they will not say, that *Peters* blood doth sanctifie them. 6. *Oleaster* giveth a better sense of this place, *Nihil aliud hujusmodi sanguinis respersione adumbrari video, quam Sacer|dotum punitionem, &c.* I see nothing else shadowed forth by this sprinkling of blood, than the punish|ment of the Priests, *Si negligentiores in audiendis ejus mandatis, &c.* If they should be negligent in hea|ring Gods Commandements, and in the executing of their ministry, &c. Let the Pope and popelings therefore looke unto it, that they smart not for it one day, in neglecting Gods Commandements in respect of their owne traditions.

4. *Controv.* Of the elevation of the host, and of the signe of the crosse, Sa.

Vers. 24. *THou shalt shake them to and fro.* The Latine text readeth, *Thou shalt sanctifie them, elevating, or lifting them up.* Whereupon *Sa* in his annotations would ground the elevation of the host in the Sacrament: and *Lyranus* and *Tostatus* observe, that the Priest shaking them to and fro, and liflting them up and downe, in this motion, made as it were a signe of the crosse in the aire.

Contra. 1. Who taught them to borrow their ceremonies from the figures and types of the Law? If such rites as shadowed forth Christ, be still to be used, to what end died Christ? The Jewes, that thinke Christ not yet to be come, have some colour in retaining their legall ceremonies: but seeing Christians doe beleeeve that Christ the body and substance of the Law is come; in him all those shadowes are deter|mined. 2. Neither was it yet revealed unto them how Christ should suffer, and whereon hee should bee offered, therefore it is not like, that the moving of those things up and downe, and to and fro, had any such signification. 3. Neither was the crosse of Christ of that fashion, that as much should be left above the crossing in the head, as under it in the feet, so that the upright peece should be crossed in the midst: after which similitude this motion of the Priests hands seemed to be, up and downe, and then sideways to and fro.

5. *Controv.* Against the burying of Bishops in their Pontificals.

Vers. 29. *AND the holy garments, which are Aarons, shall be his sonnes after him.* It was not the fa|shion then among the Hebrewes, as it is now among the Romanists, for their high Priest to be buried in his priestly robes: as now their Bishops are intombed in their pontificals. *Lippoman*, one of their owne Writers, giveth this note hereupon: Lest any should say *Aaron* shall use the pontificall ve|stures all his life time, and when he dieth, *ipse eisdem indutus tumulabitur*, he shall be buried in them, &c. He seemeth closely to glance at that superstitious use practised among them▪ *Simlerus* gheseth well at the cause of this ridiculous usage: *I cannot tell* (saith he) *why they should doe so; nisi fortè ut mortui fungantur munere suo, quod vivi nunquam fecêre; unlesse it be, that they might exercise their function when they are dead, which they never did being alive.*

6. *Controv.* Of the lawfulnessse of Ministers marriage, and the legitimation of their children.

Vers. 29. *SHall be his sonnes after him, &c.* *Tostatus* here thus noteth; that because in the old Testament the Priests had wives, the sonnes succeeded their fathers, as others did in civill principalities: but now in the new Testament, *sacerdotes non habent uxores*▪ the Priests have no wives, and therefore their sonnes succeed them not, because they have no sonnes: and if they have sometime sonnes, *illegitimi sunt*, they are illegitimate, &c. *Tostat. qu. 16.*

Contra. 1. If the Priests of the Law had their wives, of whom was exacted a greater legall purity, in outward observations, than now: why should the Ministers of the new Testament be restrained in the times of the Gospell, which hath given us liberty that were in bondage under the Law? 2. Then the sonnes succeeded the fathers in the priesthood, both because the tribes were distinguished, and their fami|lies and kinreds divided, that Christs line of *Iudah* might be continued, and then the service of the Taber|nacle, consisting chiefly in externall observations, required no such exactnesse, but that the sonne might be fit to succeed his father in the priesthood; especially God giving an extraordinary blessing unto that li|neal succession: but now it is not fit that children should alwayes succeed their fathers, because the Gospell requireth a greater sufficiencie: and the childe is not alwayes heire of his fathers gifts: but where the sonne is endued with sufficient parts, to take upon him his fathers charge, there is no reason why he should be barred. We see in these dayes that divers learned men, Ministers and Professors under the Gospell,* have left behind them their sonnes men of worthy parts: as *Iosias Simlerus* had a sonne of the same name, who writ the Dedicatory Epistle to his fathers learned Commentaries upon Exodus; *David Pareus* that learned man, hath likewise his sonne *Philip Pareus*, who hath written of Logike: *Kilcherman* the Author of his Logike, and politike Systemata, succeeded his father, in *Gymnasio patrio*, in his fathers schoole. And divers such beside might be named. 3.

And doth he thinke indeed, that the sonnes of Priests are illegitimate, and unfit to succeed their fathers? What thinketh he of divers Popes, that were Priest sonnes? as *Bonifacius* the first, *Felix* the third, *Agapetus* the first, *Sylvester*, *Theodorus*, *Hadrianus*, *Benedict* the 8. *Iohn* the 12. all which were the sonnes of Priests: * and *Gratian* addeth further; *Quàm plures etiam alii inveniuntur de sacerdotibus nati*; and divers beside are found to have beene borne of Priests. 4. Indeed they which have sonnes, and are not married, which is no rare thing in the Popish Clergy, doe leave an illegitimate seed behind them: but such as are borne in lawfull matrimony, are an holy seed, of what calling soever their parents be: for both, *marriage among all men is honourable*, *Hebr.* 13.4. and so consequently among Ministers: and their children are holy, 1 *Cor.* 7.14. They therefore that condemne their marriage, and make their children illegitimate, and so unholy, doe contradict the holy Apostle, and in a manner give him the lye. See more *Synops.* *C•ntur.* 1. ••r. 77.

7. *Controv.* That the wicked doe not eat the body of Christ.

Vers. 33. *A Stranger shall not eat thereof.* Like as none which were not of *Aarons* family were admitted to the eating of this holy meat: so none but those which are of Christs family indeed, and doe beleve in him, can be partakers of his body and bloud: for *whosoever eateth my flesh, and drinketh my bloud* (saith our blessed Saviour) *hath everlasting life*, *Ioh.* 6.54. They therefore are grossely deceived, who thinke that the wicked and unbeleevvers doe eat the very flesh, and drinke the very bloud of Christ in the Eucharist, *Simler*; for then it would follow upon our blessed Saviours words, that they should have everlasting life also. See more, *Synops.* *C•nt.* 3. •rr. 27.

8. *Controv.* Against the reservation of the Sacrament.

Vers. 34. *IF ought of the flesh, &c. or of the bread remaine unto the morning, thou shalt burne it with fire.* This was commanded, lest that which remained of the holy flesh and bread might either bee prophaned, or might bee superstitiously abused. It therefore may seeme strange, that the Romanists, which are in other things so superstitiously addicted to the rites and usages of the Law, doe not also follow the same herein; but rather have taken up a contrary use, in reserving the consecrate host, hanging of it up in a pix, and adoring it: for this is a true position; *sacramenti rati• non dura•extra usum*, that set apart the use, and the sacramentall respect ceaseth, *Simler*. For as the water used in Baptisme, is no more a sacrament, *extra usum*, out of the use, but is as other common water; so neither are the bread and wine in the Eucharist. For the more full handling of this point I likewise referre the Reader to *Synops.* *Cent.* 3. *err.* 19.

9. *Controv.* Against the continuall sacrifice of the Masse.

Vers. 38. *THis is that which thou shalt present upon the Altar, &c. two lambes, &c. day by day continually.* To this daily and continuall sacrifice, the Romanists resemble and compare their continuall sacrifice of the Masse: and they hold them as Antichrists, that doe abolish it, as *Antiochus* abolished the daily sacrifice, *Ex Simlero.* 1. There is no externall sacrifice now remaining under the Gospell daily to be iterated: for Christ was once offered to take away the sinnes of many, *Heb.* 9.28. he is not then to be often sacrificed. 2. *Antiochus* was the forerunner of Antichrist, because he abolished the daily sacrifice before the time, which was to continue untill the Messiah came: but Christ himselfe by the one oblation of himselfe once offered, was at his comming to abolish the daily sacrifice, as it is prophesied, *Dan.* 9.27. *He shall cause the sacrifice and oblation to cease*: not only for that he tooke away from the incredulous Jewes their City, Temple, and sacrifice: but because he was the body and substance of those sacrifices which are not now to be iterated and repeated; seeing (as the Apostle saith) *With one offering he hath*

consecrated for ever, them that are sanctified, Heb. 10.14. which sacrifice of Christ is often to be celebrated by way of thankfull commemoration, not to be iterated by any externall oblation.

10. *Controv.* That, doe this, in the institution of the Eucharist signifieth not, to sacrifice this.

Vers. 39. *THou shalt present or make ready one lambe in the morning.* The word in the originall is *< in non-Latin alphabet > ghashah*, thou shalt make: that is, sacrifice or offer. The Romanists would take advantage by this word, because *to make* here signifieth *to sacrifice*, that it should be so taken, when Christ said, in the institution of the Sacrament, *hoc facite*, doe this, as if he should say, *sacrificate*, sacrifice ye this. *Gallasius* here maketh mention, how a certaine Sorbonist, then a Popish Bishop, but *illius harae porcus*, a swine out of the same stie, to use his owne words, in a certaine booke written against the Protestants, did make this word a chiefe foundation of the Missall sacrifice.

Contra. 1. But this will affoord them small helpe: for this word *ghashah*, to doe, is of a generall signification, and is applied to divers senses, according to the circumstance of the place: as *Genes. 11.4. faciamus nobis nomen*, let us make, (that is) *get us a name: Gen. 18.7. fecit vitulum*, he made the calfe (that is) killed it, or made it ready. Likewise, *2 Sam. 13.6. Faciat mihi cibum*, let her make me meat, (that is) pre|pare it: it doth not therefore alwayes signifie to sacrifice. And our Saviour, when he saith, *this doe*, &c. hath relation to the former words, *take eat*, as *S. Paul* sheweth, *1 Cor. 11.24.*

2. The sacrifices of the Law were types and figures of Christs sacrifice, the shadow of the body, they did not prefigure *aliud umbratile sacrificium*, another shadowing sacrifice, such as is the imaginary sacri|fice of the Masse.

3. And there remaineth now no externall ceremoniall sacrifice, but only spirituall, by us to be offered unto God, as *S. Peter* sheweth: *Ye are an holy Priesthood, to offer up spirituall sacrifices acceptable to God by Iesus Christ, 1 Pet. 2.5. Marbach.* See further of this controversie, *Synops. Cent. 3. err. 31.*

Vers. 44. *I will sanctifie also Aaron, &c. Cajetane* out of this place would prove the Sacrament of Or|ders in the new Testament, calling them Heretikes that deny it: thus inferring, *Si specialis divina actio sanctificans Aaron, &c.* If there were present a divine action sanctifying *Aaron*, to execute his office; much more in the time of grace, *specialis divina actio concurrat ad sanctificandum aliquos, &c.* a special divine action concurrerth to sanctifie some, *ut sacerdotio fungantur*, to execute the Priesthood.

11. *Controv.* That there is no Sacrament of Orders.

CONtra. 1. *Cajetanes* argument is not good, that where there is a grace conferred by an outward signe, there necessarily should bee a Sacrament: for presently upon *David's* anointing by *Samuel*, the Spirit of the Lord came upon him, *1 Sam. 16.13.* yet I thinke he will not make it a Sacrament to be anointed King. 2. It is likewise false, that alwayes the inward grace concurrerth with the outward signe; for this were to tie Gods grace and Spirit to the element. *Nadab* and *Abihu* were consecrated as well as the rest of *Aarons* sonnes, but they were not sanctified: the very next day after their consecration ended, which was the eighth day, they were destroyed for abusing their office, in offering strange fire,

Levit. 10.1. 3. Neither is there now any externall Priesthood in the new Testament, to be exercised in the Church: but the Priesthood of the new Testament resteth in the person of Christ, *Thou art a*

Priest for ever, after the order of Melchisedek, Hebr. 7.21. See further, Syn. Contur. 3. error. 107.

Controv. 12. Against Pythagoras, concerning the lawfulness of the legal sacrifices.

NOW in the last place, in that the Lord himselfe gave direction unto his people, concerning divers kinds of sacrifices of beasts: the opinion of *Pythagoras* appeareth to be ridiculous and foolish, who condemned all such sacrificing of beasts, as the Poet describeth it in this manner:

Nec satis est, quod tale nefas committitur: ipsos
Inscripsere Deos sceleri, numenque supremum
Cade laboriferi credunt gaudere juvenci.
They thinke it not enough, themselves evill for to do,
But make the gods above, as parties thereunto;
As though they joyed to see, a painfull bullock slaine to be.

But herein was *Pythagoras* error and ignorance, that he could not conceive, *Deum sine expiatione* ◊ *placari*, that God could not be appeased, without some expiation and atonement made. The blood of these sacrifices then shadowed forth the blood of Christ, the only sacrifice of atonement, whereby God was well pleased, not that he delighted in the death of that just one, but in his obedience, wherein Gods justice was satisfied: indeed take Christ away, and then the sacrifices of beasts, *nihil differunt à profana carnificina*, differ nothing from a prophane shambles, *Calvin*.

6. Morall observations.

1. *Observ.* A Bishop must be gentle and full of clemencie.

Vers. 7. *And anoint him. Disce Sacerdos Dei esse misericors*; Learne thou which are Gods Priest and Minister, to be mercifull and given to pity, for the which cause the Priests of the old Law were anointed, *Oleaster*. Which property of gentlenesse Saint *Paul* requireth in his Bishop, *No striker, not given to filthy lucre,* but gentle, no fighter*. It is more seemely for a Christian Bishop to win by clemencie, than to force by rigour and severity.

2. *Observ.* Ministers must both teach and live well.

Vers. 20. *And put it upon the lap of Aarons eare, &c.* The laying the blood on the right eare of *Aaron*, signifieth the right hearing of the Word: on the right thumbe, that they should not be healers of the Word only, but doers: on the right toe, that their conversation should be aright, *Bab.* as *S. Paul* would have his Bishop unreprouable, 1. *Tim.* 3.2.

3. *Observ.* No delays to be used in Gods service.

Vers. 34. *If ought remaine till the morning, &c.* As the holy flesh was to be eaten the same day, so hereby the Lord would shew, *sibi alacriter esse inserviendum*, that we must serve him cheerefully, not to use any delays or procrastinations in his service, *Simler*. As the Prophet *David* saith, *I made haste, and delayed not to keepe thy Commandements, Psal.* 119.60.

CHAP. XXX.

1. The Method and Argument.

IN this Chapter is first described another object of the service of the Priests, namely the Altar of incense, to *vers.* 11. Secondly, such things as were necessary for their Ministry: 1. Money to be collected, *vers.* 11. to 17. 2. A laver to wash them in, to *vers.* 22. 3. The anointing oile for consecration, to *vers.* 33. 4. The sweet perfume for sacrifice, to *vers.* 38.

In the description of the Altar of incense, are set forth: 1. The matter, *vers.* 1. forme and fashion, *vers.* 2. 2. The parts, the crowne and barres, to *vers.* 6. 3. The situation of it, *vers.* 6. 4. The use, daily, *vers.* 7.8. anniversary, *vers.* 10.

In the second part: 1. The collection of the money is appointed in generall, by whom it should be given, what, and to what end, *vers.* 12. then in particular, what shall be given, *vers.* 13. by whom, *vers.* 14.15. to what end, *vers.* 16.

2. The laver is described: 1. The matter and forme, *vers.* 18. 2. The place, *vers.* 18. 3. The use, for the Priests to wash in *vers.* 19, 20. 4. The danger, if they doe it not, *vers.* 21.

3. The holy ointment is appointed to be made: 1. The matter, *vers.* 23, 24. 2. The forme, *vers.* 25. 3. The use, to anoint both the holy things, to *vers.* 30. and the holy persons, *vers.* 30. 4. Punishment is threatened to those which should profane this ointment, to *vers.* 34.

4. The holy perfume also is commanded to be made: 1. Of what matter, *vers.* 34. 2. After what manner, *vers.* 35. 3. How it must be used, *vers.* 36. 4. The punishment of those which doe abuse and profane it.

Page 565

2. The divers readings.

Vers. 3. The top thereof. *B.G.V.I.A.P. better than*, the grate thereof, *I.S. gag signifieth the top or roofe.**

Vers. 4. On either side. *B. or*, the two sides. *V.I.P.A.C.S. better than* per singula latera, on everie side. *L.G.*

Vers. 6. Where I will meet with thee. *B.I.P.A. better than*, where I will speake with thee. *L. or*, appoint my word with thee. *C. or*, covenant with thee. *V. or*, appoint with thee. *G. the word commeth of* 〈 in non-Latin alphabet 〉, jaghad, to meet with, or to appoint a time.

Vers. 10. Aaron shall make reconciliation. *B.G.I. cum caer. not*, Aaron shall pray. *L. the word is* 〈 in non-Latin alphabet 〉 caphar, to reconcile.

Vers. 19. Shall wash their hands, &c. thereat, *G. or*, out of it. *I.V.P.A.S.C. better than*, in it. *B.L. minimum, out of it, H.*

Vers. 23. Five hundred sicles▪ *B.G.V.A.P. cum cater▪ not*, five hundred pounds. *I. for it had beene too great a proportion for an him of oyle. And beside, vers. 24. mention is made of the shekel, after the shekel of the Sanctuarie.*

Vers. 33. Take, &c. stacto, onycha, galbanum. *B.I.C.L.S.P. better than*, myrrh, and cleare gumme.* *G. for myrrh is called before* 〈 in non-Latin alphabet 〉 m•r.

Vers. 34. Spices, and pure frankincense. *B.G.V.A.P. better than*, to referre it togalla•••, of sweet sal|vour. *L. S. C. for a distinction commeth betweene: or*, nard, with the leaves. *I. the word i•*, 〈 in non-Latin alphabet 〉 sammim, spices so taken, *vers.* 23.

Vers. 34. Everie one by it selfe alone. *I. So also Oleaster, better than*, of each a like weight. *B. G.* cum cater.* 〈 in non-Latin alphabet 〉 badadh signifieth alone▪ *Levit. 13.45.*

3. The questions discussed.

QUEST. I. Why the narration of the making of the golden Altar is transposed.

Vers. 1. *THou shalt make an Altar*, &c. 1. The Hebrewes well observe, that in the sacred histories, we should not alwayes looke to have things set downe in that order of time, wherein they were done: as the altar of incense was made before the priestly apparell, as is evident, *chap. 7. 5.* and *chap. 28.* yet it is prescribed to be made after. 2. *Iunius* giveth this reason, why the same order is not observed in the prescription, which was in the making, & preparing of these things: because first the things are describ'd, wherein the service and ministerie of the Priests consisted: and then the common instruments, and sacred things belonging to their service, as the perfume, and perfume altar, money, and the holy oymment: and so though the order of time he not kept, yet the order of nature seemeth to bee observed. But then it is like, if the things are set downe in the narration, as the nature of them required, that the same course should have beene much more kept, in the framing and making of them. 3. *Tostatus* thin|keth rather, that the order of nature is not here followed: which is, *cum sic res narrantur, ut geruntur*, when things are so rehearsed, as they were done. But *Moses* useth an artificiall method, in setting downe those things together, *qua maxime coh•rent*, which most agree in argument, for better understanding: As having made mention of the brazen altar, wherein chiefly consisted the ministerie of the Priests, then hee commeth to set forth the priestly apparell, and their manner of consecration: first making an end with those things which were of most frequent and necessarie use: and then hee commeth to describe those things which by reason of the connexion of argument were omitted before, *Tostat. qu. 1.* But as I refuse not this reason, so I incline rather to the first opinion, *ordinis non inquirendam esse nationem*, that alwayes a reason must not be enquired of the order of things in Scripture, *Pellican.*

QUEST. II. Wherefore the altar of incense had hornes comming out of it.

Vers. 2. *The hornes thereof shall be of the same*, &c. 1. This altar had foure ends at the corners comming forth, called hornes, like as the other brazen altar had, and of the same fashion, which were not only as certaine pomels, as *Lyranus*: or certaine little pillars standing upright▪ but come out some|what sloping, because they are likened to hornes. 2. They were made out of the same matter and wood▪ not graffed in: so that it seemeth there were foure quarters at each corner, which came out above like hornes, and at the nether end were as feet unto the altar, *Cajetan▪ Simler.* 3. But *Lyranus* upon good reason misliketh their opinion, who thinke that this altar had likewise *craticulam*, a certaine grate or net, which did hang above upon the foure hornes: for so the golden altar would have beene annoyed with the ashes that might fall thorow the grate: and beside, this altar was covered above as a table, which was laid over with plates of gold: whereas the other brazen altar was hollow, and open above, and the grate of brasse was made unto it in stead of an hearth, whereon the fire should be made, and the sacrifice laid. 4. Yet *Tostatus* reason is not good, why nothing hanged upon the hornes of the altar of incense, because it is most like that the vessels which were used in the service of that altar, should have there han|ged, if any thing did: but onely one vessell was needfull for the ministration of that altar, namely, a censer to receive the coales, upon the which the incense burned, which he saith was kept upon the bra|zen altar without in the Court, with other instruments thereto belonging. But that cannot bee, for all the instruments of the brazen altar were of brasse, which were no• used within the Tabernacle, where all the vessels and instruments were made of gold. It is more like▪ that if any vessels were used about the golden altar, that they were the incense cups, which were made for the golden table, *chap. 25. 29.* But

there is no such necessitie to make any such supply: for the coales were laid upon the verie hearth of the golden altar, and the incense thereupon, as shall be shewed afterward.

QUEST. III. Wherein this Altar of incense differed from the other.

Vers. 3. *And thou shalt over-lay it with fine gold.* This Altar differed much from the brazen Altar: 1. In the bignesse of it: this was but a cubit square, and two cubits high; the other was five cubits square, and three cubits high: because the sacrifices were to be burned upon it, and therefore it required a greater space for the fire to be made, and the wood couched thereon, and upon that the sacrifice. 2. This was covered with plates of gold, the other of brasse; for the brazen Altar was imbrued with the blood of sacrifices, but this was onely for incense, and therefore was made of pure metall. 3. The brazen Altar was made open above, and had a grate in the middest for the ashes to fall thorow: but this was covered above. *Hierome* thinketh it had *craticulam*, a grate above for the ashes to fall thorow: but the word is *gag*, which signifieth *tectum*, the top or roofe, which was overlaid with gold; it was not then like unto a grate. 4. But *Cajetan* is deceived, who thinketh that this was another difference, that the brazen Altar had, *neque parietes, neque tectum*; neither wals, nor cover above; but this had both: for the brazen Altar though it had no cover, yet it had sides made of boords, which were covered with brasse, as is evident, *chap. 27.8. Thou shalt make it hollow of boords.* 5. It differed in respect of the place; this being placed within the Tabernacle, the other in the outward Court: the use also was divers, this only for incense, the other for sacrifices.

QUEST. IV. How the incense was burned upon the golden Altar.

Vers. 3. *And the top thereof.* This was the upper part of the Altar, which *Cajetan* calleth *mensam*, the table; *Iunius*, *aream*, the plaine above; *Iosephus*, *foculum*, the hearth, where the incense was burned. 1. Some thinke that a censer stood upon this golden Altar, which was filled with coales, and the incense was laid upon them: So *Genevens.* in their description. But if there had been any such golden censer belonging to this Altar, it is like, it being so necessarie an instrument for the service of that Altar, that it should not have beene omitted; as all the instruments belonging to the golden Table, and to the golden Candlesticke, and to the brazen Altar, were described together with the things themselves.

2. *Tostatus* thinketh, that the vessell wherein they brought coales from the other Altar, and put in incense therein, which he calleth, *vas receptorium carbonam & thymiamatis*, the vessell which received the coales and incense, was kept among other vessels belonging to the brazen Altar, because by this meanes there should not be *tanta circulatio*, such going to and fro, as if the censer were still upon the golden Altar: for then the Priest should first goe in and fetch it, and then put in coales from the Altar, and carrie it in againe; whereas if the censer were without, he need but take it from thence at the first, and so carrie it in, *Tostat. qu.* 3. But it is shewed before, quest. 2. that this vessell which served for the golden Altar, was by all likelyhood of gold, and therefore was not kept among the brazen vessels, which belonged to the burnt offering Altar: neither need it to be imagined, if there were any such censer upon the incense Altar, that the Priest went first in to fetch it; he might at once with some instrument of the brazen altar, carrie coales in thither.

3. Wherefore it is more probable, that there was no censer standing upon the golden Altar, to burne incense in: but that the coales were laid upon the hearth, and the incense thereon, and so burned: the reasons are these. 1. Because no mention is made of any such censer, which should not be omitted, *Ribera lib. 2. cap. 8.* 2. *Iosephus* saith there was upon it, **foculus corona cinctus*, a little hearth compassed with a crowne: so it seemeth by the description of the Altar, that the crowne above served to that end, as an edge to keepe in the coales, that they should not fall downe. 3. The Apostle speaking of this golden Altar, calleth it *< in non-Latin alphabet >*, a golden censer, *Heb. 9.3.* So also *Iosephus* giveth it the same name: ** the Altar it selfe was but as a*

great censer, whereon the incense and perfume was burned. 4. And to what end should it have been made as an Altar for incense, if any other instrument were set upon it to receive the coales and incense? any other thing would have served as well as an altar to that end, to bee as a seat or place for the censer to stand upon.

QUEST. V. Of the placing of the barres, and how the Altar was carried.

Vers. 4. *THou shalt make rings on either side, &c.* 1. The Latine Translator readeth *per singula latera*, on everie side; which *Tostatus* would helpe by this exposition, understanding everie opposite side; that two rings should be placed on one side, and two more on the other side against it: but two sides were not everie side, for there were foure sides. Some say that by everie side are meant everie cor|ner: but that cannot be, for there were two rings on a side: there were not two in a corner, for then there should be eight rings in all: the Hebrew word then is *shene*•, which signifieth two, not *everie*: this error then ariseth by the mistaking of the word.

2. *Cajetan* therefore well observeth these three circumstances concerning the placing of these barres. 1. They were not *per singula latera*, on everie side, but onely on two sides. 2. *In angulis*, and in the cor|ners. 3. *Et in superiori parte*, and in the upper part under the crowne.

3. Now whereas this Altar was one cubit broad, yet was it carried upon two barres, and by foure men, two at each end: this then taketh away the like scruple and doubt moved by *Tostatus* before, about the manner of bearing the table of shew bread, which he thinketh was carried broad-ways; because otherwise if it had been borne in the length, it being but one cubit in bredth, there should not have been space enough betweene the barres for two to carrie it, *qu. 27. in cap. 25*, for here wee see, that this Altar being but one cubit square, on which side soever the barres were placed, there should be but the space of a cubit betweene barre and barre to carrie it by.

Page 567

QUEST. VI. Where the Altar of incense was placed.

Vers. 6. *THou shalt set before the veile.* 1. *Augustine* is of opinion,* that the golden Altar was in the most holy place; because the Apostle there placeth the golden censer, which *Augustine* un|derstandeth to be the Altar: for these are the Apostles words; *After the second veile was the Tabernacle, which is called the holiest of all, which had the golden censer, and the Arke of the Testament, &c. Heb. 9.4.* But that the Apostle is not so to be understood, that the golden censer or altar was within the veile, shall be shewed in the next question. *Arias Montanus* seemeth to be of the same opinion, that, *Altare incensie/rat intra adytum ante arcam ipsam*; The Altar of incense was within the oracle before the Arke. So also *Origen hom. 9. in Levit.*

2. But that the golden Altar was without the second veile, and not in the most holy place, it is evi|dent by these reasons. 1. It is apparent, *Exod.40.26.* that after *Moses* had hung up the veile, within the which the Arke was, then he set without before the veile the golden Altar. 2. Likewise, *Levit. 16.12.* the high Priest taketh the censer full of burning coales from the Altar, which was before the Lord, and so shall bring it within the veile: this Altar before the Lord was the Altar of incense, not of burnt offe|ring, as *Tostatus* understandeth it, as appeareth *vers. 18.* it was that Altar whereupon reconciliation was made. If then the Priest went from the Altar, and so entred within the veile, then was not the Altar within the veile, *Ribera*. 3. The high Priest onely was to enter into the most holy place, as it followeth, *vers. 10.* but the other Priests did offer incense upon the Altar, as *Nadab* and *Abihu* offered incense before the Lord, *Levit. 10.* and *Zacharie Iohn Baptists* father burned incense, who was not the high Priest: for then he should not by lot or by course have burned incense, as he did, *Luk. 16. 4.* The incense was to be renewed everie day twice, morning and evening: but the high Priest entred once onely in the yeere in|to the most holy place.

Augustine answereth, that the high Priest did, *semel in anno intrare cum sanguine*, once in the yeare enter with blood to make reconciliation, but with incense hee entred often. But the contrarie appeareth, *Lev. 16.2.* where it is said, that the high Priest should not come at all times within the holy place: but if he had come twice everie day, he had entred almost at all times. Beside, the Apostle saith, *The Priests went alwayes into the first Tabernacle, and accomplished the service; but into the second went the high Priest alone, once everie yeare, not without blood, &c.* Now if twice everie day the high Priest entred in to burne incense, he had gone as often as he did into the first Tabernacle.

QUEST. VII. What the Apostle meaneth by the golden censer, which the most holy place is said to have.

BUT a great doubt here is moved,* how *Moses* that placeth the golden Altar before the second veile in the first Tabernacle, and the Apostle who saith that the second Tabernacle, which was the most holy place, had the golden censer, and the Arke of the Testament, *Heb. 9 4.* should be reconciled. 1. *Augu/stine* upon this place thinketh that the golden Altar was indeed within the veile, before the Arke: but that is shewed to bee otherwise in the former question. And so *Iosephus*, who was an eye-witnesse of those things, saith; *Candelabrum aureum, mensa••, & altar• aureum statuerunt in Templo ante adytum; The golden candlesticke, the table, and the candlesticke they placed in the Temple before the oracle, Lib. 8. Antiquit. cap. 2.* The same is the opinion of *Theophylact. in Hebr. 9. Beda lib. de Templ. cap. 12. Thom. 1.2. qu. 102. ar. 4. ad. 6. Comestor histor. Exod. cap. 67. Lyran. Exod. 3. Cajetan. Lippoman. Exod. 30.*

2. *Paul. Burgens.* thinketh it is said to be in the most holy place, *quoad dignitatis gradum*, in respect of the excellencie and dignitie thereof, because once a yeare reconciliation was made upon the hornes of this Altar, not in respect of the place: therefore it is said, *vers 10. this is most holy unto the Lord.* But *Matthias Thoring* replyeth, that here *Moses* speaketh not of the Altar, but *de exercitio summi Sacerdotis in altari*, of the Ministerie of the high Priest upon that Altar which is called most holy. And againe, if in this respect it was said to be in the most holy place: by the same reason the brazen Altar should be said to be there, for that is also called most holy, *chap. 29.37.*

3. Some thinke that *aureum thuribulum*, the golden censer, which the Apostle speaketh of, was not the golden Altar, but a golden censer, which was kept in the most holy place, wherein the high Priest offered incense, when he went into the holy place once in the yeare. Of this opinion is *Thomas*, and *Lyranus* in *9. Hebr.* and before them *Hierom.* But this cannot be so for these reasons. 1. Because in *Moses* description of the Tabernacle, and all things thereto belonging, there is no mention made of any such golden censer in the most holy place. 2. If the Apostle did not thereby meane the golden Altar, then had he omitted one of the principall things in the Sanctuarie, which he would not doe. 3. Againe, the high Priest is first bidden to take a censer full of burning coales of the Altar before the Lord, and so bring it within the veile, *Levit. 16.12.* He then had not the censer within the veile, but without, *Tostat. qu. 6. Riber. lib. 2. cap. 8. 4.* And *Iosephus* also calleth the Altar of incense without the veile, *thuribulum,* the censer*; and the Syriake Interpreter, *domum aromatum*, the house of perfume.

4. *Ribera* thinketh therefore, that the most holy place is said to have the golden Altar, *quia ad ejus mi/nisterium deputatum est*, not because it was in it, but because it belonged to the service thereof; for thence the high Priest tooke the burning coales and incense, when he went to make reconciliation once in the yeare in the most holy place.

5. But I rather take *Tostatus* solution here, because the golden Altar, *aliquem modum fitus speciale• habebat respectu veli*, had a speciall kinde of situation in respect of the veile, which was before the Arke, being had before it, as it is said to be set *lippens* before the veile: and therefore the holy place behinde the second veile may be said to have it, in respect of the neere

situation to the veile. So 1 *King.* 6.22. it is said, *asher ladebir, the altar, which was to the oracle, or, by the oracle.* And *Levit.* 16.18. it is called the

Altar, which was befo•• 〈...〉 was next unto the veile before the Mercie seat, where Gods presence was, *Ribera* 〈...〉

QUEST. 〈...〉 commanded to be burned morning and evening.

Vers. 7. *And Aaron shall* 〈...〉 *sweet incense, &c.* 1. *Thomas* thinketh that the 〈...〉 pointed to be 〈◇〉 upon the golden Altar to this end, to qualifie the 〈...〉 which did arise from the sacrifices of flesh, which were offered 〈...〉 and therefore everie morning and evening the incense was burned about 〈...〉 sacrifice was offered. But *Tostatus* thus confuteth the opinion of *Thom*•• 〈...〉 not burned just at the same time, but somewhat before the morning sacrific• 〈...〉 after the evening sacrifice: for the incense in the evening was offered, when the 〈...〉 it began to be darke, but the evening sacrifice was not deferred so long, but was prepar• 〈...〉 houre, which *Act.* 3.1. is called the ninth houre of prayer. 2. Though it had concurred with the mor|ning and evening sacrifice, yet there were other extraordinarie sacrifices, which were offered at other times, when the incense burned not. 3. And though it might serve to mitigate the savour of one lamb offered morning and evening, yet it could not helpe this inconvenience, when many sacrifices were offe|red, yea thousands, as at the dedication of *Salomons* Temple. 4. And if the incense had been to this end, it should rather have beene appointed to bee burned in the same place where the smell of the sacrifices was, in the outward Court, than within in the Tabernacle. 5. It is verie like that God so provided, as that the smell of the burnt sacrifices was not grievous and irksome, or offensive; but that rather was by some supernaturall worke, than by naturall meanes.

2. Therefore this was rather the end why incense was offered, *ad majorem reverentiam cultus*, for more reverence of Gods worship. As among men it is counted an honour, to entertaine great persons with sweet odours, and the Gentiles did honour their gods with incense: so the Lord would hereby adorne the service of the Tabernacle, *Tostat. qu.* 4. And beside, the Lord would hereby have shadowed forth the spirituall incense of his people, which are their prayers, as the Prophet *David* faith, *Let my prayer bee directed in thy sight as incense, Psal.* 141.2. *Borrh.* And the golden Altar was a lively type of Christ, by whom the spirituall incense of our prayers is acceptable unto God, *Apoc.* 8.3.

QUEST. IX. Whether any of the lamps burned by day.

Vers. 7. *When he dresseth the lamps thereof.* 1. *Tostatus* following *Iosephus*, thinketh that all the selven lamps of the golden candlesticke burned and gave light in the night, but three of them only in the day, and that in the morning the Priest did put out foure of them, and at night againe hee did set them up. So also *Lyranus*.

2. But I rather herein suscribe to the opinion of *Vatablus* and *Oleaster*, with others, that the lamps, *mane mundabantur, vespere accendebantur*, were cleansed onely in the morning, and lighted in the evening, &c. And so much may be gathered here by the diversitie of the phrase here used: in the morning it is said, *behetibo*, in making of them good, that is, cleansing of them; in the evening, *behaghaloth*, in cau|sing them to ascend, that is, kindling of them, *Iun.* or setting of them up, *Vatab.* Likewise, *chap.* 27.21. they are said to be dressed *from the evening to the*

morning, that is, to burne so long. See more hereof upon the question upon that place handled before.

QUEST. X. What things were inhibited to be offered upon the golden Altar.

Vers. 9. *YEE shall offer no strange incense.* 1. Foure things are forbidden to be offered upon this golden Altar: *strange incense*, that is, made after another composition than the holy perfume afterward in this chapter prescribed to be made: *burnt sacrifices* of beasts, *oblations*, which were *ex aridi*, of dry things, and *drinke offerings*, of liquid things, *Lyran*. 2. The reasons hereof were these: that if any other kinde of incense should be used, *redundaret in quandam irreverentiam*, it would tend to a certaine irreverence in Gods service: and it was not fit to offer any sacrifices or oblations upon that Altar. 1. Because the fire ascending upon the Altar, might have put the Tabernacle in danger, which was covered with curtaines, or with the smoake it would have defaced the beautie, and abated the colour of them. 2. Beside, the sacrifices with blood would have imbrued the Altar, and so annoyed the Sanctuarie. 3. The Altar in respect of the smalnesse, being but a cubit square, was not fit for that service. 4. Neither was it convenient in regard of the forme and fashion, it was made plaine above: whereas the brazen Altar was made hollow above, the grate or hearth being about the middest thereof, where the fire was made, and the sacrifice burned, *Tostat. qu. 7, 8.* 3. Beside, two other things concerning this Altar are, though not directly, yet by necessarie consequence inhibited: First, that they should make no other Altar of incense in any other place, and therefore they sinned, which offered incense in the high places: Secondly, none but *Aaron* and the Priests were to burne incense: therefore *Core, Dathan*, and their company displeased God for offering incense, being not thereunto called: and *Vzzia* King of Judah was stricken with leprosie, for usurping the Priests office in burning of incense, *2 Chron. 26. Lippom.*

QUEST. XI. Whether the high Priest entred more than once in a yeare upon any occasion into the most holy place.

Vers. 10. *Aaron shall make reconciliation upon the hornes of it once a yeare with the blood, &c.* 1. *Augu/stine*, whose opinion is briefly touched before, quest. 6. thinketh, *Sacerdotem quotidie intrare solere sine sanguine*, that the Priest used to enter into the most holy place everie day without blood, to lay incense upon the Altar: but onely once a yeare with blood.

2. But it shall now bee made manifest, that hee entred onely once in the yeare at all: 1. None but the high Priest were admitted to enter into the most holy place; for none were suffered to be in the Tabernacle,

when he entred in, *Levit. 16.17.* And so the Apostle saith, that the high Priest entred alone into the most holy place, *Heb. 9.7.* but it was lawfull for the inferiour Priests to burne incense, as is shewed before in *Zacharie Iohn Baptists* father, who was not the high Priest: so it would follow that they also might go into the most holy place to burne incense. 2. It was not lawfull for the high Priest to goe at all times into the holy place within the veile, *Levit. 16.2.* but if hee went in everie day twice, then there should no time be exempted. 3. The high Priest was not to enter into the most holy place, without a young bullocke for a sinne offering, and a ram for a burnt offering, *Levit. 16.3.* but these were not offered everie day: the daily sacrifice morning and evening was only of two lambs: therefore everie day the high Priest went not into the most holy place. 4. Further, when the high Priest went within the veile, he put not on his glorious apparell, but only the common linnen garments of other Priests, *Levit. 16.4.* but in his daily ministerie and service, when hee went into the Tabernacle, he put on his priestly robe, whereon hung the bells, that his sound might be heard going in and out, *chap. 28.35.* 5. The Apostle also saith directly, that *the high Priest went into the second Tabernacle alone once everie yeare, Heb. 9.7.* Likewise vers. 25.

he saith, *he entred everie yeare into the most holy place*: he saith not everie day, or everie moneth: and this was upon the tenth day of the seventh moneth, *Levit. 16.29*. And herein consent *Beda, Lippoman, Vatab. Iun. Oleaster, Osiander, Lyran*, with many other, that the high Priest entred into the most holy place but once everie yeare.

QUEST. XII. How Aaron made reconciliation upon the hornes of the altar.

Vers. 10. *ANd Aaron shall make reconciliation, &c.* 1. Hee meaneth not *Aaron* only in respect of his person, but of his place and office: *Aaron* for the time present, and his successours afterward, *Tostat. 2*. Whereas the Latine Translator readeth, *deprecabitur super cornua alteris*, hee shall pray upon the hornes of the Altar; *Lyranus* thinketh that the Priest did extend and spread himselfe upon the hornes of the altar, and so prayed. But this had beene an unseemly gesture, as *Tostatus* noteth, and it would have shewed presumption rather than humilitie, to have come so neere that holy Altar. And beside, this could not have beene conveniently done, the incense burning upon the coales upon the Altar. This errour then ariseth upon the false translation of the word, *vechipher*; which signifieth & *expiabit*, and he shall make reconciliation, or expiation upon the hornes of the Altar, which was by putting of the bloud of the sinne offering upon the hornes of the Altar, as is declared, *Levit. 16.18*. 3. And the reason why he made reconciliation upon the hornes of the Altar is there also shewed, to *hallow it from the uncleannesse of the children of Israel: quia ex irreverentia filiorum Israel peccantium in circuitu Sanctuarii videbatur esse pollutum Sanctuarium*: because by the irreverent behaviour of the children of Israel sinning round about the Sanctuarie, the Sanctuarie it selfe seemed to be defiled, *Tostat. qu. 8*.

QUEST. XIII. The spirituall sense of the Altar of incense.

Concerning the mysticall application of this golden Altar, with the rites thereof, I will omit the curious observations of *Beda*, who by the Altar of incense understandeth those which are perfit, and give themselves unto contemplation, in offering continuall prayers unto God; by the gold, charitie; by the squarenesse of it, patience and constancie; by the foure hornes thereof, the foure morall vertues. So also *Ribera* following *Beda*. But it is more fitly applyed thus: 1. The Altar of incense signifieth Christ, by whom we doe offer up the incense of our prayers, *Apoc. 8.2*. This Altar was within of wood, without of gold, to signifie both the humanitie and divinitie of Christ. 2. The incense betokeneth the prayers of the Saints, *Psal. 141.2. Let my prayer, &c. be as incense*. 3. The squarenesse of this Altar signifieth the firmnesse of it; the crowne, the regall dignitie of Christ; the hornes, his power, which sheweth it selfe in all the world. 4. As no incense must be offered but upon this Altar, so no prayers are accepted which are not offered in Christ, & proceed of faith: and therefore the Prophets reprov'd the Israelites, for offering of their incense without faith in God, *He which remembred incense, after a carnall manner, was, as if hee blessed an idoll, Isai. 66.3. Simler*. 5. The incense must bee burned when the lamps were lighted▪ so our prayers are then accepted, *cum fidei lumen pracedi*, when the light of faith goeth before. 6. Everie day morning and evening the incense must be offered, to shew that we must pray continually, *Pelarg*. 7. No other incense must be offered, but the holy perfume appointed by God; and our prayers must bee directed according to Gods will, as we have a rule prescribed in the Lords prayer. 8. The hornes of this Altar must be laid on with bloud, so our prayers are availeable against sinne and Satan, *si Christi sanguine tincta fuerint*, if they be dipped and died in Christs bloud, *Marbach. Borrh*.

QUEST. XIV. How this Altar of incense differed from Salomons.

BUT before I proceed to the questions remaining to be handled in this Chapter, somewhat would be briefly touched concerning the difference betweene this golden Altar, which *Moses* made, and that which *Salomon* erected.

1. Some thinke that *Salomon* made a new Altar of incense, as *Comestor. Tostat. qu. 16. in cap. 6. 1. Reg.* because this was made of Shittim wood, but *Salomons* of Cedar. But *Ribera* answereth,

that it is not said, that *Salomon* made the golden Altar of Cedar, but onely covered it with Cedar, 1 *King*. 6.22. that is, enlarged it, *lib*. 2. *cap*. 8. *de Templ*.

2. But *Beda* and *Lyranus* are farre wide, who thinke that *Salomon* made the Altar of incense of stone, which was covered over with Cedar, *Osiander*. The text before alleaged is evident, that it was of Cedar; there is no mention made of stone.

3. *Iunius* his opinion is, that it was the same Altar, and readeth thus, *Obduxit altare C^odrinum; He laid over the Altar of Cedar, not with Cedar, but gold*, as it followeth, *ibid*. v. 22. but the Altar which *Moses* made was of Shittim wood, the Cedar is called, 〈 in non-Latin alphabet 〉, or *enrit* seemeth then, they were two divers kinds of wood.

Page 570

4. *Ribera* therefore thinketh, that 〈◇〉 first did enlarge the golden Altar with Gods 〈◇〉, and then covered it with gold, so that it was the same Altar, but enlarged. So also *Borrhaius*. For the words of the Text are, *he covered the golden Altar with Cedar*: and *Iosephus* writeth evidently, that *Salomon* did build a new brazen Altar; but of making a new golden Altar he maketh no mention, *Ribera* *ibid*: So some things were made new by *Salomon*, as the brazen Altar, and the brazen sea, or laver, ten golden candlesticks, ten tables, 2 *Chron*. 4. Some things he only beautified and enlarged, as the Arke, over the which he made two Cherubims, beside those upon the Mercie seat, 1 *King*. 6.23. Likewise he enlarged the Altar of incense; for one Altar might serve to burne incense upon, though for other services the number of vessels and instruments was increased, according to the proportion of the Temple, which was larger than the Tabernacle.

QUEST. XV. Whether it were lawfull to number the people, and wherein David offended.

Vers. 12. *When thou takest the summe of the children of Israel, &c*. 1. Simply then it is not unlawfull to number the people, which may be done upon two necessarie occasions: as when either a publike collection is to be made of tribute, or subsidie money, unlesse account should be taken, the burthen should lye upon a few, and others should escape. Againe, when any great warres are taken in hand, it is fit that the people should be mustered, that choice may be made of such as are fit for warre, *Tostat. qu*. 9. 2. But then *David*s example will be objected, with whom God was offended for the numbring of the people. * To this divers answers are made: 1. *Augustine* thinketh *David* did evill therein, to number the people, *quia Deus non jusserrat*, because God commanded him not. But this is no sufficient reason; for then it should be unlawfull for Princes now to number the people, they having no speciall warrant from God. 2. *Simlerus* saith that God was angrie with *David*, because, *non curavit Domino per/solvi tributum*, hee did not cause this tribute here appointed to bee given unto God. So also *Beda*. But this was not the cause neither; for neither did *Moses* when he numbred the people, which he did thrice, *Exod*. 38. *Numb*. 10. and 26. Neither is it like that *David* was so ignorant of the Law. 3. *Oleaster* maketh this the reason, because the Lord promised to multiply the seed of *Abraham*, as the starres of Heaven, and the sand of the sea without number: therefore he was angrie whensoever they were numbred. But by this reason they should never have beene numbred at all: rather this might tend to Gods glorie, in seeing by the numbers of the people, how the Lord performed his promise. 4. This rather was the cause of Gods indignation, because *David* numbred the people for an evill end, *ad gloriam suam*, for his owne glorie, to rejoyce, and as it were, to put confidence in their multitude, *Tostat. qu*. 9. Therefore, *Haec sive superbia, sive temeritas, sive ingratitude*, this either pride, or rashnesse, or ingratitude, was severely punished, *Calvin*.

QUEST. XVI. Whether this collection of money were commanded only at this time, or were to continue.

When thou takest. 1. Some thinke though here be no certaine time expressed, when this account of the people should be taken, whether everie yeare, or everie fifth yeare, as the ancient Romans used to doe: yet this is certaine, that whensoever the people was numbred, this summe of halfe a sicke of everie one was collected, *Simler. Lippoman* thinketh also that they were often numbred, *ut gratia Dei agnosceretur*, &c. that the grace and goodnesse of God might bee acknowledged in multiplying his people. And it is the received opinion of the Hebrewes, that this precept for the collection of this summe was perpetuall and anniversarie, toward the charge of repairing the Tabernacle, and maintaining of the sacrifices and other services. So also *Calvin in 17. Matth. vers. 24.*

2. But *Iunius* opinion is more probable, (with whom agreeth *Beza, annot. in Matth. 17.24.* that this was a precept only for this time, and not to continue afterward, which he confirmeth by these reasons. 1. From the end and use of this money, which was to acknowledge their late redemption and deliverance out of the bondage of Egypt. 2. *Moses* himselfe did not exact this summe, when hee numbred the people againe, *Numb. 1.* and the third time, *Numb. 26.* 3. This money was not to be spent in the sacrifices which were consumed, but in the worke of the Tabernacle, which was permanent and remained: and so it was as a memoriall for them before the Lord, *vers. 16.* And of this money now collected, which came to 100. talents of silver, and 1775. shekels, were made the sockets of the Sanctuarie, and of the veile, the hookes also and the fillets of the pillars, *Exod. 38.26, 27.* So that the end of this collection being extraordinarie, and for this time only, toward the building of the Tabernacle and the instruments thereof, it was not to be perpetuall. 4. And if this proportion had beene perpetually to be observed, for everie one to pay halfe a shekel toward the Tabernacle, *Nehemiah* would not have appointed another rate, that everie one should pay the third part of a shekel by the yeare toward the service of Gods house, *Nehem. 10.32.*

3. But this further may be added, though this manner of collection was not enjoined, as ordinarie and perpetuall, yet upon the like occasion, as to repaire the ruines of the Temple, they might raise *Moses* tax upon the people, as *Ioash* did, *2 Chron. 24.9.* which was upon the like extraordinarie occasion: which ceasing, the collection also was intermitted, as *Ioash* said to the Priests, that having received money of the people, yet were slacke to repaire the decayed places of the Temple: *Receive no more money of your acquaintance, except yee deliver it to repaire the ruines of the Temple, 2 King. 12.7.*

QUEST. XVII. Why this money was collected, and to what end.

Vers. 12. They shall give everie man a redemption of his life. 1. *Tostatus* giveth this reason, because if at any time they were numbred, and did not pay this tax, the plague was sent among them, as in the time of *David*: and therefore it is added, *that there be no plague among them, when thou countest them.* But *Moses* himselfe, so often as he counted them, did not exact this summe of them, as is before

shewed, *quest. 1.* and yet the plague followed not. And *<...>* the people were plagued, when they were numbred under *David*, *<...>* likewise *<...>* may be yeilded, why the payment of this money was a redemption of their soules: 1. That hereby, they might ascribe their deliverance out of Egypt unto the Lord: *Quare, ne poena tanquam servis fagitivis instigere/tur*, &c. therefore, lest that some punishment might be inflicted upon them, as fugitive servants, it was fit that by this solemne rite they should ascribe their preservation unto God, *Calvin.* This therefore was enjoined them, *in memoriam beneficiorum Dei*, for a remembrance of Gods benefits, *Gallas.* They might therefore be justly punished for their ingratitude. 2. Seeing that this money

collected was for the use of the Tabernacle, where the people did meet together, and there acknowledge their sinnes, and asked mer|cie and forgiveness at Gods hands: in this respect also this collection tended to the redemption of their soules, because it served for the maintenance of the Tabernacle, and the Ministerie thereof, which was in|stituted for the comfort of their soules, *Gallas*. 3. *Obedientiam testabantur censu*, &c. they did testifie their obedience by this tax, *Simler*. And by this meanes they were accounted as belonging unto God: there|fore, *qui illud non pendet, exclusus erit à populo Dei*: hee that paid it not should bee excluded from Gods people, *Marbach*. And might worthily be punished because of his contempt; and so by this obstinate re|fusall, did count himselfe as none of Israel, and so not under Cods protection. To this purpose also *Cyrill*,* They payed this tribute unto God, to signifie, that, *Nemo est sui capitis Dominus*, &c. No man is Lord of himselfe, but that we have all one Lord which they did professe by paying of this tribute. 4. And by this tri|bute Christ is shadowed forth, *qui seipsum dedit in pretium redemptionis*, &c. who gave himselfe to bee a price of our redemption, which whosoever apprehendeth by faith; is free from death, *Marbach*.

QUEST. XVIII. How much the sicke of the Sanctuarie, and halfe sicke was.

Vers. 13. *HALfe a shekel, after the shekel of the Sanctuarie*. 1. The weight of the shekel of the Sanctuarie is valued by the consent of the most, at foure of the peeces called *drachyma*, a dram, which is the eighth part of an ounce: a groat, when eight of them made an ounce. So *Iosephus* calleth it, *tetradrachma*, of the value of foure old groats, that is, halfe an ounce, and the halfe thereof was 〈 in non-Latin alphabet 〉, two drams or groats. *Arias Montanus* for this allegeth the opinion of *Moses Gerundensis*, who at first dissented from *Salom. Iarchi*, who valued the sicke at halfe an ounce; but afterward changed his opinion upon this occasion: this R. *Moses* travelling out of Spaine into Palestina comming to Acron now called Jacha, did there see a peece of silver shewed him by the inhabitants, which on the one side had the pot of manna, with this inscription, *shekel Israel*, and on the other *Aarons* rod, with this title, *Ierushalem kedessah*, holy Jerusalem, in the ancient Samaritane characters; which peece of coine the said R. *Moses* weighed, and it came just to halfe an ounce: and there was likewise shewed unto him another peece with the verie same pictures, which was but halfe so much in weight, being but halfe the sicke. *Arias Montanus* addeth further, that while he was at the Councell of Trent, there was brought unto him by a friend an ancient peece of silver, with the verie same figures and characters, which he likewise found to weigh halfe an ounce. *Beza* setteth downe the verie same description of the shekel, which he had gi|ven him by *Ambrosius Blancerus*, in *Matth.* 17. vers. 24.

2. Concerning the estimation of the shekel, being compared with money now current, *Osiander* valueth it at the halfe Dollar, which is an ounce of silver, *Marb.* at the halfe *aurei Rhenani*, of the Rhene Crowne. *Gallasius* out of *Budaeus* saith, the *Drachma*, whereof the sicke of the Sanctuarie contained foure, was of French money of Tours, three shillings six pence, and *Didrachma*, or halfe sicke, was about the fifth part of the French Crowne, *Marlorat*: and the whole sicke twice so much, that is, two five parts, which will amount to two shillings six pence starling, or thereabout, that is, halfe an ounce. *Arias Montanus* valueth the shekel at foure Spanish Royals, or at foure Roman Julians, or two peeces of Ve|nice coine, called *Macigenors*, or one Flanders peece, which goeth for fourteene Stivers. *Pelargus* maketh the sicke equall to halfe of the Vallense coine, all commeth to the same reckoning.

3. Here the sicke of the Sanctuarie is valued at 20. gerahs: so also *Ezech.* 45. 12. a gerah, *Pelargus* set|teth at the value of seven Misnian peeces: *Osiander* at foure peeces of Wittenberg coine: but wee are not acquainted with those kinds of money. *Iunius* saith it weighed 16. graines of barley: *Montanus* saith he found it in weight answerable to a pease, whereof twentie were equall in weight to the sicke. But by the former estimate, seeing a sicke weigheth but halfe an ounce starling, which maketh two shillings six pence of English money, the gerah cannot be above j^d. ob. three halfe pence of our English money.

4. The Septuagint are here deceived, which call the sicke 〈 in non-Latin alphabet 〉, allowing unto it but two *drachmaes*, or drams, whereas the halfe sicke contained so much, as is evident, *Matth.* 17.24. where everie one paid 〈 in non-Latin alphabet 〉, two *drachmaes*, which was halfe a shekel, according to the rate and tax set by *Moses*, toward the charge of the Tabernacle, but was then exacted by the Roman Emperours.

5. The sicke was divided into divers parts: there was the halfe sicke which is mentioned here, which was a quarter of an ounce, there was the third part of a shekel, *Nehem.* 10.32. which weighed six *gerahs* and an halfe, with a sixth part: and the fourth part of a shekel, 1 *Sam.* 9.8. which *Montanus* saith was in value as much as the Spanish Royall of silver, of our English money seven pence halfe penny.

6. As the sicke was a kinde of money, so was it used for a weight, whereby they weighed all other metalls, whether of gold, iron, or brasse; yet we doe not finde that there were any sickes, but onely of silver, as *Numb.* 7.38, the incense cup which was offered, was of ten shekels in weight, not in value: for ten shekels of gold in value, that is, so much gold as was worth ten shekels of silver, which was but 25. shillings five ounces, would have made no cup of any bignes for silver. Beside, here appeareth the error of *Salom. Iarchi*, that taketh the shekel for the pound weight: because the head of *Goliaths* speare is said to

weigh 600. shekels, 1 *Sam.* 17.7. which make but 300. ounces in the former account, that is, about 25. pound,* which was a sufficient weight for the point of his speare: of 300. pound in weight it was not like to be, which had beene too massie and heavie for that use, *Montan.*

QUEST. XIX. Whether there were divers kindes of shekels.

Vers. 13. *AFTER the shekel of the Sanctuarie.* 1. The opinion of the most is, that there were two kindes of shekels, the common or prophane shekel, which weighed but ten *gerahs*, and the shekel of the Sanctuarie, which weighed twentie; the one was halfe an ounce, the other but a quarter: as likewise the usuall and common talent was but sixtie pound, the sacred talent one hundred twentie pound, *Iun. Oleast. Vatab. Marb.* But *Montanus* objecteth that the sicke which hee saw, and the other which *R. Moses Gerundens.* made mention of, was but halfe an ounce, and the halfe thereof but a quarter: so that it should seeme, that those were the usuall coines. *Simlarus* urgeth that place, *Ezech.* 48.12. where the Prophet exhorting the Princes to use just measures and weights, (speaking of common measures and weights) appointeth the sicke to weigh twentie *gerahs*. *Iunius* thinketh that the Prophet speaketh of the sacred sicke in that place: but the other seemeth more probable, because the Prophet there inveigheth against the oppressions and exactions of the Princes.

2. *Arius Montanus* saith it was called therefore the sacred sicke, because it was the sicke of Israel, who were an holy people unto God: but seeing the Lord speaking of Israel his people, maketh this difference, it seemeth there was a difference of shekels among them: for otherwise that distinction needed not.

3. *Simlarus* thinketh it was called the shekel of the Sanctuarie, that is, of a just and full weight, because the standard measure was kept in the Sanctuarie. And this may seeme the more probable, because the measures and weights which were commonly used, were altered and changed according to mens covetous desires,* as the Prophet *Amos* noteth them, *which made the Ephah little, and the shekel great:* that is, in selling they used small measures, and in buying great

weights: as *Vatab.* and *Montanus* expound that place, they did buy with one weight, and sell by another.

QUEST. XX. Of the halfe shekel which Christ paid for tribute, what it was, and how it came to be paid for tribute.

Vers. 13. *The halfe shekel shall be an offering to the Lord.* How came it then to passe, that this halfe shekel afterward was paid to the Romane Emperours, and our Saviour himselfe paid it, *Matt.* 17.24. and taught others to doe the like, to give unto *Casar* that which was *Caesars*, *Matth.* 22.22.

1. Some are of opinion that the poll money, which is called 〈 in non-Latin alphabet 〉, *Matth.* 17.24. and the other called 〈 in non-Latin alphabet 〉, the penny, *Matth.* 22.19. were not all one: for this was imposed as tribute, by way of conquest upon the Jewes, according to their substance: the other they used to pay by the poll to the Temple, which the Romans also usurped to themselves, and diverted it from the originall use, *Viller. annot. Matth.* 22.19. But we finde no mention made of any such double taske imposed upon the Jewes. *Iosephus* saith, that *Vespasian* enjoined the Jewes yearely to bring *binas drachmas*, two drachma's into the Capitoll. *Iunius* thinketh there were two kinde of the coyne called *denarius*, the one of the Sanctuarie, which was double to the common, and equivalent to the *didrachma*, or halfe sicle: by this the Priests accounted, and the publicans and toll-gatherers by the other. But the *denarius* being a Latine name, and part of the tribute which they paid to the Romans, and so being a civill and prophane payment, is not like to have beene reckoned after the account of the Sanctuarie.

Neither was this *denarius* the same with the *didrachma* the halfe sicle, *Matth.* 17. for the *denarius*, the Roman penny, is almost the same with the Grecians drachma, the eighth part of an ounce, and the fourth part of a sicle, the tenth part of a French crowne, three shillings six pence French: *Budaeus*: and about six pence halfe penny sterling, or thereabout: it was as much as an old groat, when eight groats made an ounce.

Therefore this is most likely, that in both places mention is made of tribute or poll money, as the Sylrian Interpreter calleth it *argentum capitationis*, head or poll money, *Mark.* 12.14. And *Beza* saith that in his ancient Greeke copie, in stead of 〈 in non-Latin alphabet 〉, tribute, he found 〈 in non-Latin alphabet 〉, head money, in that place of *Marke*. But yet this was the difference, that whereas they were taxed at two *drachma's*, or Roman pence, they shewed unto Christ onely one of those tribute pence stamped with *Caesars* image and superscription: two of the which pence made the *didrachma*, the double groat, or halfe sicle, which everie one was set at: and two of those double groats made but one *stater*, which is usually translated a peece of twentie pence; but it was more, a full sicle, which was halfe an ounce, which peece *Peter* found in a fishes mouth, and paid it for him and his Master, *Matth.* 17.25.

2. Now it so pleased God, that this portion which was first set apart for the use of the Temple, was usurped by the Roman Emperours, and turned to a civill use: 1. Because, *Dei jugunt excusserant*, they had cast off the Lords yoke, the Lord departed from his right, and delivered them over unto hard Lords, *Calvin.* 2. And because they gave but with a grudging minde to the Temple, they are now turned over to others: for so it falleth out often, that, *quod Deo denegamus, &c. hostis eripiat*, that what wee deny unto God, the enemie taketh away, *Gallas.* 3. And because by the comming of Christ the externall worlship prescribed by *Moses* was to bee abolished, God would have this pension taken away from the Temple whereby it was maintained, *Simler.* 4. And our blessed Saviour did not therein approve the unjust exactions and impositions of the Romans; but giveth this reason, *lest we should offend*, that is, *ne suspicio inem illis demus, &c.* lest we should give them occasion of suspition, as though we would be seditious, or disturb the kingdome, *Muscul.* Christ therefore by his example teacheth the people not to move any

tumult and sedition about their tribute, ⟨...⟩ that yoke, which for their ⟨◇⟩ was ⟨...⟩ them.

QUEST. XXI. Why they were ⟨...⟩ .

Vers. 14. *ALL that are numbred from ◇ yeare old and above.* 1. They which were under ◇ yeare old were not numbred, but from twentie and upward, because they begin at twentie yeares to be fit for service in the Common-wealth at home, and abroad in warre, *Tostat. qu. 9.* 2. The children then and women are not counted, but the one were reckoned with their fathers, the other went under the account of their husbands, *Simler.* 3. It is not here expressed, as they began at twentie, so at what age they ended the account. It is not like that the aged men were here reckoned, but such only as were fit for warre, *Numb. 1.3.* which *Iosephus* saith was from twentie untill the age of fiftie, *Cajetan.* And this may be gathered by the like, because the Levites after fiftie gave over their service in the Taber|nacle, *Numb. 8.25.* as to beare burthens, and to remove the Tabernacle: much more at that age were they to be freed from the service of warre, which was much more painfull and cumbersome. 4. The Le|vites were accounted after another manner, they were numbred from a moneth old, *Numb. 3.39.* *Olea|ster*, who here affirmeth that *David* offended God in numbring the people, because hee would have all numbred, and not onely from twentie and above. But that was not the cause of the offence, for it is evident out of the text, that they onely were numbred which were strong men, and able to draw swords, *2 Sam. 24.9.* See before quest. 15.

QUEST. XXII. Why the poore pay as much as the rich.

Vers. 15. *THE rich shall not passe, and the poore shall not diminish, &c.* Divers reasons may bee yeelded hereof, why the same portion was required as well of the poore as rich. 1. It was done *con|cordiae causa*, for concord and unitie: for otherwise there might have growne contention, the poore being unwilling to pay as much as the rich, *Tostat. qu. 10.* 2. And by this meanes also the poore were not de|spised: and, *ne divites se sanctiores reputarent pauperibus*, lest that the rich might have thought themselves holier than the poore, in giving more unto the Tabernacle, the Lord would have an equall rate set, *Lyrant.* 3. And this was prescribed, *ut numeri ratio constaret*, that the number of the people might bee certainly knowne, which had beene uncertaine, if they had not all paid alike. 4. This was *jus personale*, a personall right, *Calvin;* & *ad testandum obedientiam impositum*, and imposed to testifie their obedience, that here|by everie one should acknowledge that they belonged unto God, *Simler.* 5. It was for the redemption of their soules, *quae unicuique aequalis fuit*, which was equall to all, *Gallas.* 6. And to shew that God is no acceptor of persons: but that the poore and rich, if they bee faithfull, are alike accepted before him, *Osiander.* 7. Hereby also is spirituall signified, that the spirituall price of our redemption by the blood of Christ, doth belong equally unto all, *Simler.*

QUEST. XXIII. Whether all these things were declared to Moses at once.

Vers. 17. *ALso the Lord spake unto Moses.* 1. It appeareth by this, that all these things before rehear|sed from chap. 25. concerning the Tabernacle, and things thereunto belonging, were not delivered by one continued speech from the Lord unto *Moses* but that there were certaine breakings off, as is evident in this place: and likewise *vers. 11. afterward the Lord spake.* 2. It also may bee gathered, that all these things were not delivered in one day unto *Moses*, but in the space of fortie dayes, as is shewed chap. 31.18. *that after the Lord had made an end of communing with Moses*, hee delivered him the tables of stone, which was in the end of fortie dayes, as is declared *Deut. 9.10.* *Tostat. qu. 11.* The Lord could have delivered all these things at

once unto *Moses*, and have made him capable thereof, to under|stand and remember. But as the world was created in six dayes, which the Lord in his great power could have finished all in one day, yea in a moment: yet it pleased him, for our better understanding, and for the establishing of a perpetuall order to be observed, while the world endureth, in giving six dayes for worke, and one for rest, to sort out all his workes into six dayes: so likewise he divided the narration of these things unto *Moses*, into the conference of many dayes.

QUEST. XXIV. Of the fashion of the brazen laver.

Vers. 18. *THou shalt make a laver of brasse, and his foot of brasse.* 1. By this description it may be gathelred, that this laver did not stand flat upon the ground, but was reared upon his foot; and consequently it being so lifted up upon the foot or base, the Priests could not put their feet therein to wash them. 2. R. *Salomon* therefore thinketh, that this laver was made broad and large below, and nar|row above, and that it had two spouts of each side for the water to issue forth, and at the foot or bot|tome there was some place to receive the water, which otherwise would have run along upon the ground. This description followeth *Lyranus*, *Tostat. Montan. Genevens.* And *Cajetandoth* inferre thus much out of the text, because it is said, vers. 19. *Aaron and his sonnes shall wash their hands and feet, mimmenu, ex ipsa*, out of it; not as the Latine, whom *Beda* followeth, *in ea*, in it. 3. This laver was set in the outward court, betweene the Altar of burnt offering and the Tabernacle, but not directly, for then it would have somewhat hindred the •ight of the Tabernacle: but it was placed toward the South side, which though it be not here expressed, may be 〈...〉 sea, which *Salomon* made in stead thereof, which was so placed in the Temple, 1 King. 7.39. *Simler.*

QUEST. XXV. Of the use of this brazen laver.

Vers. 20. *WHen they go into the Tabernacle.* 1. The Latine Interpreter readeth, *When they go into the Tabernacle, &c. and when they go vnto the altar, to offer incense, &c.* which *Tostatus* un|derstandeth of the altar of incense: but that was included in the former clause, When they go into the Ta|bernacle: and the word is *ishah*, which signifieth a sacrifice made with fire, & he meaneth the altar of burn•

Page 574

offering, that when they want in to doe my service in the Tabernacle, or 〈...〉 with|out, they should wash both their hands and feet. 2. These parts above the rest must bee washed, be|cause they were ap•est to gather soile, the feet with dust, and the hands with touching and handling of other things, *Tostat.* 3. It is evident then, that at the least twice everie day they washed their hands and feet, at morning and even, for then without in the Court they offered the morning and evening sacri|fice: and in the Tabernacle they burned incense, and dressed the candlesticks. *Lippoman* also thinketh that they ministred at the Altar barefoot: as *Moses* was bid to put off his shooes, when the Lord appea|red unto him, *Exod.* 3. But it is more like that they were shod with a kinde of light shooes called san|dals, as *Tostatus* inferreth out of *Iosephus*: for as they washed their feet from soile, when they began to minister; so it is like they had a care to keepe them cleane during their Ministerie. 4. Neither did the Priests onely wash themselves thereat, but they also washed their sacrifices, the inwards, and such other parts, which were not to be carried forth into any profane place to be washed, *Tostatus, Lippoman, Ribera.*

QUEST. XXVI. Of the mysticall application of the laver, wherein the Priests washed.

BY this washing of their hands and feet: 1. *Beda* understandeth the lavacre of Baptisme, wherein we are first received into Christs Church, as the Priests first washed their hands and feet before they entred into the Tabernacle. 2. But because Baptisme is ministred once onely, whereas the Priests did wash often, he rather would have thereby understood, *ablutionem compunctionis & lachrymarum*, the washing of compunction, or contrition, and of teares, so often as we come before the Lord. 3. And thereby was signified the spirituall washing and cleansing of the soule, which the faithfull in the old Testament well understood, as *David* saith, *Psal.* 51.7. *Wash me, and I shall be whiter than snow:* and the Prophet *Isay* alluding unto this rite saith, *Wash you, make you cleane, chap.* 1.16. *Simler.* 4. And for this cause our Saviour reproveth the Pharisees, for being addicted so superstitiously unto their outward washings: wherein they committed a double fault, both in bringing in other kindes of washing than were prescribed in the Law, and in being addicted only to the outward ceremony, *Simler.* 5. And by the hands, our works are signified; by the feet, the affections, that we should both cleanse our hearts, and be holy in our workes, when we come before the Lord, *Tostat. qu.* 11. 6. And in that the Priests washed their hands and feet, *Hac ablutione apertam impuritatis confessionem edebant*, They did by this washing give an evident confession of their impuritie and uncleannesse, *Gallas.* 7. The Heathen had such a custome to wash themselves, when they sacrificed to their gods: as this was a proverb among them, *Sacra non tractanda illoti manibus*, That holy things must not be handled with unwasht hands, *Calvin.* 8. Therefore like as men doe not sit downe at their owne table, but first they wash their hands; so wee must not presume to come neere the Lords table with unprepared affections, and uncleane hearts, *Simler.* Wee must be inwardly washed by the Spirit of grace, the water of life, whereof our Saviour speaketh, *Ioh.* 4.14. *Marbach.*

QUEST. XXVII. The difference betweene Moses laver, and Salomons great sea of brasse.

*NOW to finish up this matter concerning the laver, these differences may bee observed betweene it, and the great brazen sea which *Salomon* made, and other vessels to the like use. 1. They differed in the quantitie and large capacitie; *Salomons* was ten cubits wide, and five cubits deepe: it contained 200. baths, 1 *Kin.* 7.26. being filled after the ordinarie manner: but 3000. baths, 2 *Chro.* 4.5. that is, if it were filled up to the brim. So *Cajetanus* and *Ribera* doe well reconcile these places. The bath was of the same capacitie for liquid things, that the Ephra was for dry, containing each of them ten pottles, or thereabout, foure or five gallons. And therefore because of the great capacitie, it was called a sea. But the laver that *Moses* made was nothing so big; for it had not beene portable. 2. They were divers in fashion; *Moses* laver stood but upon one foot, the other was borne upon twelve oxen. And it was cast with knops and flowers, and wilde cucumers, 1 *King.* 7.24. But this laver is not so appointed to be made: it seemeth it was plaine. 3. There was also some difference in the number; *Moses* caused but one laver to be made; *Salomon* beside the great molten sea, made ten other caldrons or small lavers, 2 *Chron.* 4.6. because in *Salomons* Temple there was more use of such vessels than in *Moses* Tabernacle. 4. Their uses also were divers: *Moses* laver served both for the Priests to wash thereat, and to wash the sacrifices: but *Salomons* great sea served onely for the Priests to wash in, the other appertained to the sacrifices, 2 *Chron.* 4.6.

QUEST. XXVIII. Of the spices that went toward the making of the oyntment.

Vers. 23. *Take unto thee principall spices, &c.* 1. Here are two confections appointed to be made, the first of things more liquid and moist, and the same to bee tempered with oyle to make an oyntment of: to the making whereof, in generall were required the principall or head spice or drug, which *Iunius* inclineth to thinke to be the Balme, which is the principall among such precious drugs, and therefore is called of the Arabians *Belsuaim*, as having dominion or excelling among such things: but that there is no quantitie expressed of this, as of the rest that follow; neither were they yet come to the land of Canaan, where great store of Balme was: it is therefore the generall name rather of these spices and drugs, which are named afterward in particular.

*2. The first is myrrh, which *Oleaster* taketh for balme; but the Hebrew word 〈 in non-Latin alphabet 〉 *mar*, sheweth it to be *myrrh*. There is another word *tzeri*, which is taken for balme, *Ierem.* 8.22. There were two kindes of *myrrh*, one which of it selfe distilled out of the tree, and therefore it is called *mar deror*; *myrrh of libertie*, that is, freely flowing, *Paguine*, *Oleaster*: or right myrrh without mixture, *Iun. Vatab.* There was ano|ther which came of the cutting of the barke of the tree, which was not so good, *Lyran.* The myrrh tree groweth in Arabia five cubits high. *Strabus* writeth that the fume thereof would breed incurable diseases in that countrey, *nisi fumo stora*•*i*•*occurrerentpunc*; but that they correct it with the perfume of storax, &c. But

it is not like, that if it were so dangerous and offensive, that the Lord would have prescribed it to make the holy oyntment of. These properties rather it hath, it is good to heal• wounds, to dry up rhe•me, to care a stinking and unsavourie breath, to cleere the voyce, *Plin. lib. 12. cap. 8. Pelargus.*

3. The next is, 〈 in non-Latin alphabet 〉 *kinemon*, *cynamom*: whereof because there are two kindes, * one that is verie sweet and pleasant, the other of no great smell: therefore it is added here, *sweet cynamom*, *R. Salomon*, *Lyran.* It cureth the biting of venomous beasts: it helpeth the dimnesse of the sight, *Dioscorid. lib. 1. cap. 13. Pelarg.* But whether it be the same *cynamom* which is in use among us, it is doubted; it seemeth to be of another sort, *Simler.* For our *cynamom* is rather pleasant to the taste than smell▪ whatsoever it was, it is certaine it gave a pleasant smell, *Pro. 7.17. I have perfumed my bed with myrrh, al*•*s*, and *cynamom.*

4. The third kinde is *keneh*, which signifieth a cane, it is *calamus od*•*ratus*, sweet calamus, * which was a kinde of reed or cane of verie sweet savour, *Genevens.* It groweth like a shrub in India, about two cu|bits high, *Strabus.* It is full of knots and joynts, like the stalke of corne, *Tostat.*

5. The fourth sort that goeth to the making of this oyntment is *kidah*, *cassia*, * so called of the croo|kednesse thereof, of *kadad*, which signifieth to make crooked, *Oleaster.* *Isidor* taketh it for the name of a sweet herb: but it is rather a tree of pleasant smell, *Lyranus*, which groweth to a great height in wa|trie places, and giveth a pleasant smell, *Tostat.* It is not the common Cassia in Apothecaries shops, *Simler.* for that hath no such sweet smell, *Oleaster.*

QUEST. XXIX. Of the manner of making and compounding this holy oyntment.

Vers. 24. *ANd of oyle olive an Hin.* 1. This oyntment is tempered with oyle to make it liquid: and beside, it is compounded of such things as were of liquid and soft substance: as they say the myrrh of it selfe will make an oyntment, *Borrh.* And therefore there is of that sort 500. ficles in weight, and so of cassia, but of cynamom and sweet calamus, onely of each 250. 2. Now although the word *shekel*, which must be here taken for the weight, not the value of the shekel, be not in the originall, yet it must be supplied, and not *pond*•, so many pounds, as *Iunius*: for 500. pound weight of myrrh had beene of too great a proportion to temper with an hin of oyle, which was not full three quarts, as much as 72. egges containe: but 500. shekels, counting a shekel at halfe an ounce, and 16. ounces to the pound, will make but 16. pound and a quarter. 3. Further, whereas mention is here made of the Apo|thecaries art, or, *rekeach*; the maker of oyntments: they are in errour, which thinke that the use of oynt|ments was not knowne in the time of the Trojan warres, *Alexand. lib. 4. cap. 17.* * Seeing *Moses* was long before those times. The Lacedemonians also were too nice and curious, that expelled those which either made or sold oyntments: the skill and use whereof is commendable, onely the abuse and super|fluitie is to be condemned.

QUEST. XXX. Of the use of this oyntment in anoynting the Tabernacle.

Vers. 29. *SO thou shalt sanctifie them, &c.* 1. Whereas *Moses* is commanded to anoynt with this oyntment the Tabernacle it selfe, the Arke, the Table, and the rest of the instruments: wee must not so understand, as though these things were anoynted all over; for neither would this quantitie of oyntment have served, to have anoynted everie part: and beside, the oyle, if it had beene laid over all the curtaines, would have blemished them: it is like therefore that some part was anoynted for the rest, *Tostat.* As the high Priest, when hee was consecrated, was not all over anoynted, but onely in certaine parts. 2. But *Lyranus* his observation is somewhat curious, that *Moses* with his finger, in everie corner made a certaine figure with his finger dipped in the oyntment, like to the Greeke *tan*, which representeth the figure of the crosse. 3. By this ceremony, the Lord would have the Tabernacle and all the vessels thereof consecrated, and applied to his service, so that, *in communem hominum usum non veniant*, they should no more returne unto common and prophane uses, *Lippoman.*

QUEST. XXXI. How all that touched the Tabernacle became holy.

Vers. 29. *ALL that shall touch them shall be holy.* 1. Which is not so to be understood, as that everie one which touched them should be thereby sanctified, as R. *Salomon* expoundeth: but the contrarie appeareth, in that they which touched those holy things, being not thereunto called, were slaine, as *Vzzah*, for staying the Arke with his hand, which he ought not to have touched, 2 *Sam.* 6.6. 2. *Lyranus* and *Tostatus* thus expound it, that everie one which toucheth them must first be sanctified. But the words doe imply a certaine holinesse transmitted by touching those things into that which toucheth them, not an holinesse preceding or going before. The same sense followeth *Augustine*,^{*} *sanctificabitur ut ei liceat tangere*, he shall be sanctified, that it may be lawfull for him to touch them. So also *Osiander*, *sanctificetur prius*, let him be sanctified before. But this holinesse going before by way of preparation, proceeded not of the touching of these things. 3. Some give this sense, *sanctificatione iudigebit*, &c. he shall have need to be sanctified, because he touched them being prophane, or uncleane, *Oleaster*. But in this sense it should not be generally taken, seeing the Priests that touched them needed not to be so sanctified, seeing they were holy already. 4. Some thus; *Non possunt tractari, nisi à Sacerdotibus*; These things could not be handled but by the Priests, *Calvin*. But then the Priests being holy already, should have received no holinesse by touching these things, as the words doe import. 5. Therefore that other sense of *Calvin* is to be preferred, *Oblationes sua sanctitate imbuet*; It shall indue the oblations with holinesse: those things which they brought to offer, after they touched the Tabernacle, were holy unto God: and those things, *Non licebat uti in rebus privatis, sed in sacris*, It was no more lawfull to use in private businesse, but in the sacred affaires, *Lippom.* See the question before upon chap. 29. vers. 37.

QUEST. XXXII. When and how Aaron and his sonnes were anoynted.

Vers. 30. *THou shalt also anoynt Aaron and his sonnes.* 1. *Simlerus* thinketh, that *Pontifex primum*, &c. the high Priest, and other inferiour Priests were first anointed. But it is more probable, that first the Tabernacle, and the things thereto belonging were anointed, and last of all the Priests, *Pe//larg*. For the same order is likely to have beene observed in the consecrating of these things, which was in the framing and making. Now the Priests apparell was made last of all, chap. 9. And first the Tabernacle, as the place where the Priests should be employed, was to be prepared before the Priests should be consecrated, there to performe their service. 2. *Lyranus* thinketh, and so *Tostatus*, that onely *Aaron* was anointed in his consecration, both in his head and hands, and that his sonnes were not anointed with oyle at all, but only their eare, hand and foot

touched with the blood of the consecration Ram, as is prescribed, *Exod. 29.20.* for this was the privilege of the high Priest, to be anointed in his head and hands, *Levit. 21.10.* But that *Aarons* sonnes were anointed also at this time, is evident, *Exod. 40.15. Thou shalt anoint them, as thou diddest their father:* but whether they had their heads onely anointed, as some thinke, it is uncertaine: that place, *Levit. 21.10.* sheweth the privilege of the high Priests succeeding: they onely indeed were anointed, yet is there no mention made there of the anointing of their hands, but of *filling their hands*, that is, consecrating their Ministerie. 3. Therefore I subscribe here to the judgement of learned and judicious *Iunius*, that at this time both *Aaron* was anointed, and that on his head, *chap. 29.7.* and his sonnes also, *Exod. 40.15.* but how, or in what part they were anointed, is not expressed. Afterward only the high Priest was anointed, as *Levit. 4.3. If the Priest that is anointed doe sinne*, that is, the high Priest; and *Levit. 21.10. Also the high Priest among his brethren, upon whose head the anointing oyle was poured, &c.* The inferiour Priests were only anointed at their first consecration, by which anointing, they and their posteritie were consecrated to exercise a perpetuall Priesthood, as the Lord saith, *Exod. 40.15. Their anointing shall be a signe, that the priesthood shall be euerlasting unto them throughout their generations.* And in this sense *Aristobulus* is said to bee of the stocke of the anointed Priests, *2 Macchab. 1.10. Iun. in cap. 40. vers. 15.*

QUEST. XXXIII. Who are understood here by the name of the children of Israel, whether the Levites also are there comprehended.

Vers. 31. *Moreover thou shalt speake unto the children of Israel.* 1. *Tostatus*, though in other places he thinketh the tribe of *Levi* to be excluded in this manner of speech, and to be distinguished from the children of Israel, as *chap. 29.28.* the breast and shoulder there given unto the Priests, are said to be an *heave offering of the children of Israel:* so also *Numb. 1.2.* it is said, *take yee the summe of the congregation of the children of Israel,* and yet the tribe of *Levi* was not numbred among them, as it followeth, *vers. 40.* yet in this place he thinketh that the Levites are comprehended under the name of the children of Israel: for otherwise they should not be forbidden to make a composition like unto this perfume, for their private uses. 2. But it may appeare by these reasons, that the other tribes onely beside *Levi.* are called here by the name of the children of Israel. 1. Because in this verie chapter it is used in that sense, as *vers. 12. When thou shalt take the summe of the children of Israel:* for here the Levites were not numbred, *Numb. 1.40.* 2. This is a generall speech, *vers. 32. None shall anoint mans flesh therewith, neither shall you make any composition like unto it, &c.* But the Priests flesh might be anointed therewith: and it was lawfull for them to make the like composition for the use of the Tabernacle, therefore the Priests are not here comprehended. 3. Yet was it not lawfull for the Priests to prophane that holy ointment, which is necessarily inferred before, *vers. 29.* all that the ointment touched was sanctified, and became holy: the Priests therefore knew well enough by this, that this ointment was not to be put to any prophane use. And if it were not lawfull for the people to prophane the holy ointment, much lesse for the Priests, to whose charge and care those holy things were committed. And by the like generall charge afterward, *vers. 37.* that none should make the like composition to the holy perfume: they also might understand this caveat, touching the holy ointment to be as generall.

QUEST. XXXIV. Of the forbidden uses whereunto this ointment should not be put.

Vers. 32. *None shall anoint mans flesh.* Three things are forbidden concerning the private use of this ointment. 1. That no mans flesh should be anointed therewith; that is, for delight, or of wantonnesse, *Tostat.* nor otherwise than is before prescribed: for *Aaron* and his sons might be anointed therewith, as God before commanded, to consecrate them, *Simler.* 2. It was not lawfull for them to make any composition like unto it, though they put it to no use; for it might give an occasion of prophanation, to have but the like composition in their houses. As upon the same reason, where they are commanded to eat no leavened bread for seven daies in the feast of the Passeover, they are charged to remove leaven out of their houses, *Exod. 12.15.* though they did not eat it, it was not lawfull so much as to have it in their houses, lest it might have beene an

occasion to transgresse, *Tostat. qu.* 13. They might make an oyntment of some of these, or of all them, so they did it not after the same manner, and with the like composition, *Lyran*. But I thinke rather with *Oleaster* and *Borrhaius*, that they were not to make the like oyntment, either in number or weight: for the word *taca* signifieth as well to number, as weigh. 3. They are forbidden also to put any of it upon a stranger, which *Augustine* expoundeth *exterae nationi*, upon one of a forraine nation: * so also *Tostatus*, upon a Gentile. Some by a stranger understand any of Israel that is not a Priest, *Vatab. Simler*. But the people of Israel, to whom this charge belongeth, did not use to anoint Priests; and if it were understood of anointing any person, so much is said before, *none shall anoint mans flesh*: therefore *Iunius* giveth a better sense, *aut quisquam imponet ex eo rei extraneae*: if any man shall put thereon, upon any strange (that is, prophane or common) thing, &c. which is

not consecrated to an holy use. So also *Oleaster*. 4. *Tostatus* here moveth divers questions, *qu.* 14.15. as whether a Gentile not knowing the God of Israel, or if he did, yet were no proselyte nor converted to Judaisme, if he should use the like composition, whether he should therein offend, or not: and he resolveth he should not; because this Law is given onely to the children of Israel, who had bound themselves by covenant to keepe all the Lords ordinances: wherein he resolveth well, unlesse any such Gentile should doe it in the contempt of the God of Israel. But he might have spared all this labour: for these questions are altogether impertinent here, seeing, as is before shewed, not any strange person is here understood, but strange and common things.

QUEST. XXXV. Whether the anointing of Kings were not against this Law, in cap. 3. *Habacuk*.

Vers. 32. *None shall anoint mans flesh*. It is here doubted how it was lawfull afterward to anoint Kings and Prophets with this oile, wherewith the Priests onely, and the holy things were to bee anointed. 1. Some thinke it was another kinde of oile: as *Hierom* saith, *Est aliud unguentum quo reges ununtur*; &c. There is another ointment, wherewith Kings were anointed. And that (he saith) was of two sorts: *David* and *Salomon*, *cornu unguentur*; are anointed with an horne: but *Iehu* and *Hazael*, *lentacula*, with a violl called in Hebrew, *phach*. But howsoever it may be thought that *Iehu* and *Hazael* were not anointed with the holy ointment, which was kept in the Temple at Jerusalem: yet it is like, that both *Samuel* filled his horne with this oile, wherewith *David* was anointed, 1 *Sam.* 16.1. and that *Zadok* the Priest anointed *Salomon* therewith, 1 *King.* 1.34. *Simler*.

2. Some thinke, that whereas they are forbidden to lay this oile upon any stranger, the Priests and Kings were not excepted, *Borrhaius*. But if by strangers we understand persons; as well the King as other of the lay people were strangers in respect of the Priesthood: as it is said in that sense, *chap.* 29.33. *No stranger shall eat thereof*, that is, none that is not of *Aarons* family.

3. *Tostatus* giveth this solution: That Kings are not here excluded, because Kings, when they were anointed, did not use this ointment, *ad delectationem*, for delight, which is here only forbidden, *sed ad cultum Dei*, but for the service and worship of God: because as the Lord appointed Priests for his service, so he ordained Kings in his stead to rule and governe his people, *Tostat. quaest.* 13. But it was not lawfull for any of the people to use this oile upon any occasion at all, whether for delight, or otherwise to consecrate any thing privatly: nor upon any person, not here excepted, which are the Priests only: for the words are generall.

4. Wherefore the best answer is this: God forbiddeth any other to be anointed with this ointment, salving the Priests, *nisi scilicet aliter jusserit*, unlesse he otherwise command: the Lord reserveth

unto him|selfe a liberty above his Law, *Simler*. As yet there were no Kings in Israel, and therefore no mention is made of their anointing. So that this ointment was afterward used to anoint both Kings and Priests: *sed non sine novo Dei mandato*; but not without a new commandement from God, *Pelarg*.

QUEST. XXXVI. What it is to be cut off from his people.

Vers. 33. *HE shall be cut off from his people.* 1. *Pellicane* seemeth to understand this of the penalty of death to be publicly inflicted upon him that should prophane this holy ointment: *prohibetur profanus usus sub poena mortis*, the prophane use is forbidden under paine of death. 2. Some, of the separation of them, *de coetu sanctorum*, from the society and company of the faithfull, *Gloss. interl.* 3 Some, of the punishment, *divinitus*, by God himselfe to be imposed upon them, *Osiander*: as *Vzzah* for the like transgression was smitten with sudden death. 4. *Tostatus* both understandeth the extraordinary punishment, by the Lords hand. and the sentence of death to be denounced by the Magistrate, if any did continue in this offence, *nec desistere vellet*, and would not cease, or give over. 5. *Vatablus* referreth it to the spirituall and everlasting punishment of the soule: *anima ejus peribit*, his soule shall perish. 6. But all these three are better joyned together: that both God shall cut off such an one by sudden and extraordinary death in this world, and punish him eternally in the next: as in this sense it is said, that hee which was not circumcised should be cut off from his people, because he had broken the Lords covenant, *Deut. 17.16. Iunius ibid.* For as the faithfull are said to be gathered to their people when they died, as *Abraham, Gen. 25.8.* and *Iacob, Gen. 49.33.* so the wicked and prophane shall be cut off from their people: that is, from the fellowship of the Saints in the next world, *Tostat. qu.* 18. unlesse they doe repent, *Pelarg*. Likewise, if such prophane persons did obstinately persist in their sinne, they were to die also by the hand of the Magistrate: in which sense it is said, that he that did sinne with an high hand, that is, presumptuously, *shall be cut off from among his people, Numb. 15.30.*

QUEST. XXXVII. The spirituall application of this holy ointment.

THis holy ointment made of these foure simples, *Myrrh, Cinamom, Calamus, and Cassia*, 1. Some apply unto the senses, by *Cinamom* understanding two of them, the senses of seeing and hearing, *ut a sordibus repurgati*, that they should be purged from filthinesse, &c. *Procop. 2.* Some, by these foure would have signified the foure morall vertues, which must be tempered together, *Gloss. ordinar.* 3. Other by the *Myrrh*, the mortification of the flesh: by the *Cinamom*, of ashy and earthly colour, mortality; by the *Cassia*, growing in moist places, Baptisme, *Gloss. interlinear.* 4. But these applications are too curious, and im|pertinent: therefore this holy ointment better setteth forth that holy ointment of the Spirit, where|with the Messiah was anointed, who is said, *Psal. 45.8.* to be anointed with the oile of gladnesse above his fellowes. Thus *Hierome* applieth it in 3. *cap. Hab.* and *Cyril. lib. 12. in Levit.* 5. But it signifieth not only the holy Ghost, which was powred upon Christ without measure: but that portion of grace, wherewith every one of Christs members is anointed, *Osiander*: that as without this ointment neither the Tabernacle, nor any part thereof was sanctified: so without the operation of the holy Ghost, all our labours and

endeavours are unprofitable, *Marbach.* 6. *Pelargus* more particularly applieth every one of these foure se|verall *ingredients*: by the *Myrrh*, which is good to joyne, and as it were glue wounds together, and hel|peth a stinking breath, and cleereth the voice, he understandeth the merit of Christs death, which healeth our wounds, and cureth our evill thoughts and words: by the *Cinamom*, which is good against poisonfull beasts, the spirituall force of Christs death, which

prevaileth against Satan: by the sweet *Calamus*, charity is signified, which covereth a multitude of sinnes: by the *Cassia*, which healeth the biting of vipers, the holy Sacrament of the Eucharist, which is a spirituall medicine to the soule. But we have no direction in Scripture for any such particular application. It sufficeth that this ointment prefigured the spirit of grace, wherewith the faithfull are anointed: as the Apostle saith, *Yee have an ointment from that Holy one, and know all things*, 1 Ioh. 2.20.

QUEST. XXXVIII. Of the spices whereof the holy perfume was made.

*Vers. 34. *Take these spices, stacte, &c.* Now followeth the composition of the perfume: 1. The first is called in Hebrew, *nabaph*, which signifieth a drop distilling: R. *David*, *Vatablus*, *Oleaster*, take it for balm, which distilleth from the tree: some for *storax liquida*, liquid storax. But liquid things could not be beaten to powder, as this was, vers. 36. Some interpret it pure myrrh, *Genevens*. But that was prescribed before for the oyntment, called there *mar*: Rab. *Salomon* thinketh it was a kinde of gum. But there is great difference betweene *stacte* and gum: it was therefore the distilling of myrrh, *indurata*, being hardned, *Lippom*. Which the Septuagint called before, 〈 in non-Latin alphabet 〉, the flower of myrrh, *Simler*.

*2. The next is 〈 in non-Latin alphabet 〉, *sh•cheleth*, which *Oleaster* would derive of *shachal*, a Lion, or Cat a mountaine, the sweat or ordure whereof is of great savour: that which we call muske. R. *David*, and *Papias* take it for the root of a certaine odoriferous and fragrant herbe. But the most thinke it to be a little shell, like unto a small oyster or cockle, of the bignes and colour of ones naile: which is found in India in the lakes, where *nardus* groweth, where the small shellfish doe feed of *nardus*, and thereupon the shels become to be of an excellent sweet smell, *Dioscorides lib. 2. cap. 20*. So *Lyranus*, *Tostat. Pelargus*. Some take it for cleare gum, *Genevens*. But that is not so apt to be beaten and pounded. *Vatablus* calleth it *ungulam calbellinam*, or *aromaticum*, which he taketh for a certaine spice, in colour and smoothnesse, like unto a naile. But I preferre the third opinion, which is of the most received; that take it for a certaine shell, about the bignes of the shell of the purple fish, *Borrhaius*.

*3. Then followeth 〈 in non-Latin alphabet 〉, *chelbenah*, which receiveth the same name in the Greeke 〈 in non-Latin alphabet 〉, and in Latine *galbanum*. *Lyranus* is deceived, who deriveth it of *gala*, which signifieth milke in the Greeke tongue: whereas it commeth of *cheleb*, an Hebrew word, which signifieth *fatnes*, or, *chalab*, milke, *Oleaster*. The first rather: it seemeth to be the juice or fatnesse distilling from some tree, *Oleaster*: not of strong and evill savour, as R. *Salomon*: for then it had beene unfit to make a perfume of. Some thinke it the juice of an herbe called *fecula*, like unto fennell, *Tostat. Gloss. ordinar*. But the notation of the word being derived of *cheleb*, fatnesse, sheweth *Oleasters* opinion to be more probable. This *galbanum* hath very soveraigne properties, it is good against the cough, the falling-sicknesse, bruises, the smoake thereof dri|veth away serpents, *Lippoman*.

*4. The fourth is 〈 in non-Latin alphabet 〉, *lebonah*, which retaineth the same name in the Greeke, 〈 in non-Latin alphabet 〉, as the Septuagint here translate: it is incense, frankincense. Some thinke it is called in Greeke *libanum*, of the hill *Libanus* in Arabia, not of *Libanus* in Phenicia, where the tall Cedars grow, *Gloss. interlinear*. But it commeth of *laban*, the Hebrew word, which signifieth white, *Oleaster*. This frankincense commeth out of the tree, by cutting of the barke thereof, *Dioscorid. lib. 1. cap. 83*. it groweth in Arabia, much like unto the maple tree in quality: *nascitur in Arabia ad aceris qualitatem*. Unto this is added an *epithite*, *zaccah*, that is, pure, which the Latine Translator readeth, *thus lucidissimum*, the bright or cleare incense, which is the best with|out any mixture, which is called *thus masculinum*, the male frankincense, which is like unto a light white round stone, *Tostat*.

QUEST. XXXIX. What is understood here by the word sammim, spices.

Vers. 34. *These spices with pure frankincense.* 1. Some joyne the word *sammim*, spices, with *galbanum*, going before: reading thus, *and sweet galbanum*. So Hierom, *Tostat. Lyranus, Lippom.* Because they say, *galbanum* when it is old loseth his savour: but there is an Hebrew distinction over *chelbe/mah, galbanum*, which letteth, that it cannot be joyned with the word following. 2. Some referre it to the spices spoken of before in the first composition of the ointment: but they were of a divers nature, they were of a liquid substance to make an ointment of; these of a dry quality, fit to be made into powder. 3. *Tostatus* taketh it for a certaine composition of divers kindes of spices, as it is said, *Genes. 37.25.* that the Camels of the Ishmaelites were laden with *aromata*, spicerie: but beside, the word there used, *necoth*, is divers from *sammim*, the word here translated *spices*: these were no compounded confections here prescribed, but the simples, because every one must be beaten by it selfe alone, as it followeth in the end of the verse. 4. *Iunius* interpreteth it, *nardi folia cum spicis*, the leaves of nard with the spike: because, as *Plinie* writeth, it is the most excellent among sweet ointments, *lib. 12. cap. 12.* and not onely the eare or cod of nard, but the very leaves also are of most fragrant smell: so the generall name of spices, or spicery he would have given unto it, because of the excellencie. But nard, or spikenard, is a liquid ointment, such as the wo|man powred upon the head of our Saviour, *Mark. 14.3.* it was therefore fitter to make the liquid oint|ment before spoken of, than a dry perfume. 5. Wherefore *Vatablus* reading seemeth to be the best, who referreth it to the severall sweet odors before mentioned, namely, *stacte, galbanum, onych*, these spices with pure myrrh.

QUEST. XL. Of the composition and manner of making this perfume.

Vers. 34. *Every one by it selfe alone.* 1. The most reade, *of each like weight*, so the Latine, Chalde, Septuagint, *Pagnin.* But *bad.* which commeth of *badad*, signifieth alone, as it is said of the leprous person, *Levit. 19.46. badad jesheb*, he shall sit or dwell alone, *Oleaster.* The meaning then is, that these spices which make the perfume should be beaten and pounded by themselves alone, not tempered with oile, as the other were that went to the making of the ointment, *Iun.* *Vatab.* The quantity is not expres|sed, because he was to take of every one alike (the Hebrewes say of each 70. pound, but it is their conje|cture only) and not in divers proportions, as the other spices were prescribed to be, whereof the ointment was compounded.

2. They must be made by the art of the Apothecary, the word is *rokach*, which was used before in the composition of the ointment: the Latine translateth, *unguentarii*, of the ointment maker, but not properly: for it was to be made rather by the perfumer, than maker of ointments: the word therefore is generall, and signifieth a confectioner or compounder of such things, *pigmentarii*, *Iun.* Which is fitly translated an Apothecary, who deales as well with powders and perfumes, as with ointments and ele|ctuaries.

3. They must be mingled. The word is *memulach*, which properly signifieth *salitum*, salted, *Iunius*; that is, mingled, as salt is with those things which are salted. The perfume then must be salted, that is, tem|pered or powdred as salt, one kinde with another, *Oleaster.*

4. They must be mingled together, and yet pure. The word *tahor*; pure, is taken three wayes: 1. It signifieth that which is of a simple nature, without any composition at all: so God is said to be a pure spi|rit. 2. That is pure, which is not mixed with any thing of another kinde: as wine is said to be pure, when it is not mingled with water. 3. That is pure, which hath no impurity, corruption, or uncleanness in it, and in this sense, this perfume is said to be pure, that is, perfect and purified without any drosse, *Tostat. quaest. 15.*

QUEST. XLI. The spirituall application of this incense.

This holy perfume compounded of these foure kinds of spices, *stacte, onyche, galbanum, incense*. 1. *Gregorie* applieth to the foure morall vertues: for there is no vertue, *si mixta aliis virtutibus non est*, if it be not mixed with other vertues. 2. *Isidore* by these foure understandeth the foure elements: by *frankincense*, the aire; by *stacte*, the water; by *galbanum*, the earth; by *onyche*, the fire: * which sheweth that the incense of praise must be offered unto God, and his glory set forth in all his creatures. 3. But most properly this incense and perfume signifieth our prayers, as the Prophet *David* applieth it, *Psal.* 141. 2. And the odors are expounded to be the prayers of the Saints, *Apoc.* 8.3. 4. These odors must be beaten to powder, which signifieth the contrition of heart, *Borrah. Oportet nos in minutias secare peccata*; Wee must divide our sinnes into small peeces, that is, confesse them particularly unto God, *Procop.* 5. And as this perfume was only to be offered unto God, so our prayers must only be directed unto him, *Osiander*.

QUEST. XLII. How the Lord talked with Moses in the Mercie seat, whether in any visible shape.

Vers. 36. *Where I will meet with thee, &c.* 1. That is, in the Arke of the Testimony before mentio|ned, not in the Altar of incense, because as *Lyranus* saith, the voice of the Lord was heard from the Mercie seat thither; for neither did it belong unto *Moses*, but unto *Aaron*, to offer incense, and the Lord used to speake unto *Moses*, not from the Altar of incense, but from the Mercie seat, *Numb.* 7.89. *Tostat. quæst.* 16. 2. But though in this he correcteth *Lyranus* upon good ground, yet he himselfe is more grossely deceived, that *Moses*, who was privileged at all times to goe into the most holy place, *videbat effigiem, quæ apparebat in propitiatorio, &c.* he saw a certaine shape, which appeared in the Mercie seat, which was an Angell in a bodily appearance. And for this cause, he saith, the high Priest when he went into the most holy place, was with a cloud of incense to cover the Mercie seat, *Levit.* 16.13. that the Angell in that visible shape might not be seene, *Tostat. quæst.* 17. *Contra.* 1. God could frame a voice from the Mercy seat, without any such visible apparition: therefore it is superfluous to imagine any such. 2. Neither is it more like, that *Moses* saw any image in the most holy place, than he did in mount Horeb, *Deut.* 4.15. 3. The cloud of incense was to cover the Mercie seat, not to that end, but for reverence of the place, that the high Priest should not gaze upon Gods seat.

4. Places of Doctrine.

1. *Doct.* That it is lawfull to number the people upon just occasion.

Vers. 12. *When thou takest the sum of the children of Israel, &c.* It is not then unlawfull for Princes to take the numbers of their people, either to make choice of such as are fit for warre, or for the imposition of moderate and necessary taxes and subsidies: As here this people are numbred to levy a certaine summe toward the maintenance of the Tabernacle. *Servius Bullus* is noted to have beene the first that brought in this order of summing and mustering the people in the Romane Common|wealth: which as a politike device may safely be retained now of Christian Magistrates▪ so that they do it not with ostentation, as rejoycing in the numbers of the people, and as it were placing their confidence therein: which was *David's* fault, when he caused *Ioab* to number the people, *2 Sam.* 24. *Simler.* But Kings, when they see their people to multiply and increase, may thereby be stirred up to give the praise unto God; as the Wise-man saith, *In the multitude of the people is the honour of a King: and for want of people commeth the destruction of the Prince, Prov.* 14.28.

2. *Doct.* God is no acceptor of persons.

Vers. 15. *The rich shall not passe, and the poore shall not diminish from halfe a sicke.* This sheweth that God is no acceptor of persons: that the poore as well as the rich doe belong unto

him: therefore God would have the poore to pay as much as the rich, lest they might have thought themselves to be lesse deare in Gods sight. So the Apostle saith, *There is neither Jew, nor Grecian, there is neither bond nor free, there is neither male nor female, for ye are all one in Christ Iesus, Galath. 3.28. Marbach.*

3. *Doct.* The Ministers of the word are to be competently maintained.

Vers. 16. *And put it to the use of the Tabernacle.* Here the common charge of the Tabernacle, and the things thereunto belonging lieth upon the contribution of the people: which sheweth how ready and carefull all sorts of men ought to be in maintenance of the Lords house: for he that is borne to inherit heaven, must thinke himselfe borne to maintaine •he meanes that lead us unto heaven. Men are carefull to maintaine their labouring beasts, which worke for their corporall food: as the Apostle to this purpose alleageth that text out of the Law: *Thou shalt not muzzle the mouth of the ox, that treadeth out the corne, 1 Cor. 9.9.* much more should the Ministers of Gods word be maintained, which labour for the food of our soules. To this purpose B. *Babingt.*

5. Places of controversie.

1. *Controv.* Against the invocation of Saints.

Vers. 8. *The perfume shall be perpetually before the Lord, &c.* As this perfume was only to be censed to the Lord, which signifieth the prayers of the Saints: so God only through Christ must be invocated; this honour must not be given unto any other, *Simler.* for God only must be beleevd upon: as our blessed Saviour saith, *Yee beleve in God, beleve also in mee, Ioh. 14.1.* And men cannot call on him, in whom they have not beleevd, *Rom. 10.14.*

2. *Controv.* Against superstitious censing of Churches.

NOW seeing that this perfume and incense was a type of the spirituall sacrifices and prayers of the faithfull, *Psal. 141.2. Apocal. 8.3.* which types and figures are now ceased: the superstition here of the Romanists and Grecians is discovered, that use censers and censing still in their Churches: not as a ci|vill thing for reverence and decencie, but as a part of their religious service: which seeing it is now abro|gate with other shadowes, the body being come, *Coloss. 2.17.* I say with *Gallasius, Caret testimoni • verbi, & merum hominis commentum est;* It wanteth the testimony of the word, and is a meere device of man.

3. *Controv.* Of the superstitious use of washing the hands among the Romanists.

Vers. 21. *SO they shall wash their hands, &c.* The Romanists have the like use, who when they addresse themselves to consecrate the host, and to approach unto the Altar, doe wash their fingers, muttering these words of the Prophet *David, Psal. 26.6. I will wash mine hands in innocencie, O Lord, and compasse thine Altar.* The like fashion was retained among the Gentiles, among whom it was counted an impious thing 〈 in non-Latin alphabet 〉, with unwashen hands to handle holy things. But this outward ceremony did not make the idolatrous service of the Heathen acceptable: so neither is the superstitious worship of the Romanists thereby justified: who while they wash their hands, *coenam Christi profanant, &c.* doe profane Christs supper, and take away the fruitfull application and efficacie of his death, by instituting a new sacri|fice, *Gallas.* And as *Pilate* washed his hands, yet delivered Christ over to be crucified: so they wash their hands, and yet doe crucifie Christ daily in the Masse, in offering him up still in sacrifice.

4. *Controv.* Against the superstitious Chrisme of the Romanists.

Vers. 29. *And thou shalt make of it the oile of holy ointment, &c.* This holy ointment was a type and filgure of the spirituall ointment, the graces and gifts of Gods spirit, which should be shed uplon the faithfull: the Romanists then in consecrating Chrisme mixed with balme to anoint their Bishops and Priests, *se veteris legis sacerdotes, non ministr •s Christi profitentur;* doe professe

themselves to be Priests of the Law, nor Ministers of the Gospell, *Gallas*. And after this manner doe they consecrate their Chrisme: first the mitred Bishop muttereth certaine charmes and enchanted words over the Chrisme, and then bloweth upon it: and after him come in their order twelve Priests standing by, who likewise breath over the Chrisme: then the Bishop useth certaine exorcismes with prayers, wherein he maketh mention of *Moses, Aaron, David*, the Prophets, Martyrs, praying that this Chrisme may have power to conferre the like gifts, as they had. Then he putteth to a little balme, and at the last boweth himselfe to the Chrisme, with these words: *Ave sanctum Chrisma; All haile holy Chrisme*. The like doe all the Priests in their order: and so they make an Idoll of their Chrisme, *ex Gallasio*. But thus to consecrate their Chrisme, they never learned of Christ, nor his Apostles. Saint *Iohn* sheweth what is the ointment, and anointing of Chri|stians: *Yee have an ointment from him, which is holy*, 1 *Epist.* 2.20. And *vers.* 27. *The ointment or Chrisme, which ye received of him, dwelleth in you, &c.* and *the same Chrisme or ointment teacheth you all things, &c.* Wee have received no other ointment or Chrisme of Christ, but the graces of the Spirit, which are be|stowed upon the faithfull.

6. Morall Observations.

1. *Observ.* To come to the Sacraments with prepared affections.

Vers. 19. *Aaron and his sonnes shall wash their hands and feet thereat, when they goe unto the Altar*. This washing of the hands and feet, teacheth men, *ut cautiore cura actus suos & cogitatus discutiant*, &c. that they should carefully examine, and purge their acts and thoughts, and so come to be made partakers of the holy Sacraments: remembring what Saint *Paul* saith, 1 *Cor.* 11.29. *He that eateth and drinketh unworthily, eateth and drinketh his owne damnation*, *Beda*. This washing of the hands and feet therefore sheweth, with what preparation and diligent examination we should come into Gods presence. *Augustine* saith well: *Si macula in veste aut corpore apparet, non audes intrare, si vero sordida mens & con|scientia, nihil times*, &c. If there be a spot in thy body, or rayment, thou darest not goe in, but if thy minde and conscience be filthy and uncleane, thou fearest nothing, &c. Thus the Preacher admonisheth, *Take heed unto thy feet, when thou entrest into the house of God*, *Eccles.* 4.17. By the feet he understandeth the aff|ections, wherewith the soule is carried, as the body with feet.

2. *Observ.* Against the contempt of the Ministerie.

Vers. 32. *YE shall not make any composition like unto it*. Which therefore is commanded, that holy things be not prophaned: *Neve Ecclesiasticum Ministerium ludibrio & contemptui hominum exponatur*: And that the Ecclesiasticall Ministerie be not exposed to the scorne and contempt of men, *Lip|poman*. As it is in the *Psalme.* 105.15. *Touch not mine anointed, and doe my Prophets no harme*. Which sheweth their great prophanenesse, who both speake and thinke basely of the Ministers of the Gospell, and despise the vocation of the Ministry, and hold it as a base thing; wherein men doe bewray their prophane and unbeleeving heart, who can have no great hope of salvation, despising the meanes whereby they should be brought thither.

3. *Observ.* Against flattery: in giving divine titles unto men.

Vers. 37. *YOu shall not make any composition like this perfume. Precibus & landibus Divinis non debemus uti in adulationibus humanis*; Wee must not use the praises of God in humane flatterings, *Gloss. ordinar.* As the people that gave applause unto *Herod*, saying, it was the voice of God, and not of man, *Act.* 12. *Basil* also giveth this note, *Quicun{que} bene agit, Deo non sibi adscribat*; He that doth well, let him ascribe it unto God, and not to himselfe. And so accordingly I yeeld unto thy divine Majesty, most gracious God and heavenly Father, all bounden thanks

through our blessed Lord Christ Jesus, that it hath pleased thy divine goodnesse thus far to strengthen and assist mee thy unworthy servant, and weake instrument, in this worke, trusting to the same gracious helpe for the finishing and accomplishing of the same to thy glory, *Amen*.

The end of the first booke of the second part, or tome of this Commentarie upon Exodus.

Page [unnumbered]

Page [unnumbered]

THE SECOND BOOKE OF THE SECOND PART OR TOME OF THIS COMMENTARIE UPON
EXODVS:

VWherein is shewed the practice and execution of the Lawes and Ordinances before prescribed;

VWhich consisteth of the Israelites disobedience to the Morall law, in their apostasie, and falling away to idolatrie: and their obedience afterward upon their reconciliation to the Ceremonials,

In the willing offerings of the people toward the Tabernacle▪ the diligence of the workmen in making it; the faithfulness of *Moses*, in the approbation of their worke, and the erection of the Tabernacle.

[illustration]

VERITAS ❀ FILIA ❀ TEMPORIS

[printer's or publisher's device]

LONDON, ¶ Printed by the Assignes of THOMAS MAN, PAVL MAN, and IONAH MAN. 1633.

Page [unnumbered]

Page [unnumbered]

**REVERENDO IN CHRISTO PATRI AC DOMINO D. THOMAE DIVINA PRO|videntia
Episcopo Londinensi, Diocesano suo, salutem in Christo sempiternam.**

ANni jam sexdecim (Reverendissime Praesul) ex eo tempore effluxerunt, cum Synopsis mea, quae tum primò in lucem prodiit, tuae censurae & iudicio à Reverendissimo Archi|episcopo Caniuariensi commissa, & commendata fuerit. Vt primae illae lucubrationes meae te facilem Censorem in vene|runt; sic posteriores istae, te, ut spero, aequum iudicem reper|turae sunt. Cum *Ambrosio* hoc libere profiteor; **Malo tuo corrigatur iudicio, siquid movet, quàm laudari à te, quod ab aliis reprehendatur: non est longi subse|llii ista judicatio, facile est tibi de nostris judicare.*

Dicam jam paucis, quid à me in hoc opere praestitum sit. In tribus maximè me com|pendio, & commodo suo consuluisse, & prospexisse lector inveniet: Primò dum varias authorum sententias de gravissimis quaestionibus inter se comparo, & simul uno intuitu oculis subijcio; labori suo in posterum hac ex parte parcat, qui hosce nostros commen|tarios legere dignetur. Deinde, cum authores illi varii, unde haec

nostra desumpta sunt, vix possint pretio 50. librarum comparari, & rationem me sumptuum habuisse judicialbit lector humanus, cùm centesima parte venalis sit hic liber. Tertiò, cùm collatis inter se discrepantibus plurimorum sententiis, illam calculo meo passim comprobaverim, quae ad veritatem proxime accedat, & hîc adjutum se sentiet, & iudicium confirmatum (qui huc animum applicet) altero jam praecunte, & viam monstrante. Atque haec feci, ut *Augustinus Hieronymo, in eorum gratiam, uibus aut non vacat propter alia negocia, aut non valent propter alienam linguam tam multa legere, & cognoscere*. Video tamen, qualescunque mei conatus fuerint, illos omnibus non com|probari. Alii scriptis nomen meum lacerant, alii verbis in libros meos invehuntur, &, quod dudum expertus sum, studiis & conatibus. Alii se mihi minime favere prodide|runt, tanquam nimiam meam (ut credo) incusantes diligentiam. Sedista me non mo|vent: utcunque mihi iniqua mensura metiantur homines, obliti illius praecepti, *non sit in te mensura major, nec mensura minor*; quod fit,* ut commode quidam interpreta|tur,

Page [unnumbered]

quando aut plus donatur rebus, quam merita deposcunt, vel subtrahitur rebus, quod debetur. Aequissimum retributorem Servatorem meum Optim. Maxim. expecto, qui Apostolos suos, fidelesque omnes servos, istis verbis erigit, & consolatur: *Gaudete,* &c. quia multa est merces vestra in coelis*. Ista, inquam, mihi parum mo|lesta sunt, ne{que} ab incepto itinere revocabunt. Ad scribendum fateor me primò impulit juve•ilis fervor, scribentem aluit proficiendi spes, nunc scribendo proficienti aliorum proponitur & quaeritur commodum. Militem pugnans mori, Episcopum orantem gloriosum est: & si optionem mihi dare dignetur misericors Deus, inscripturas me com|mentantem, & scribentem, diem meum extremum obire, mihi in votis est. Denique cum Apostolo laetus pronuncio: ** Nullius rei rationem habeo, neque vita mea mihi chara est, ut peragam cursum meum cum gaudio, & ministerium quod accepi à Domino Iesu.*

Tibi vero sat scio (humanissime Domine) ministrorum studia grata sunt, & accep|ta: & tam in scriptores, quàm concionatores, qui gregi pascendo operam dant, te cle|mentem & mitem fore speramus, qui ipse in hoc genere exercitatus es. Isto modo non oculi solum nostri, sed animi in te erecti erunt, & re ipsa experieris, quod olim scripsit *Hieronymus ad Theophilum: Tu offers osculum, illi colla submittunt, exhibes militem,* ducem impetras, quasi unus in pluribus es, ut sis unus expluribus*. Sic locus ille sublimis, quem possides, non tam tibi dignitati erit, quam tu illi ornameto: ut bene *Ambrosius; * Dignum est, ut dignitas sacerdotalis primò noscatur à no|bis, deinde servetur*. Et recte iterum *Hieronymus: Minus est tenere sacerdo|tium, quàm mereri*.

Sed vereor ne tuae reverentiae gravioribus negotiis occupatae, si isto modo pergerem, molestiam facerem; sic tibi felicem rerum omnium & prosperum successum precatus in Domino, desino, importunae meae rusticitatis veniam petans; & sic lineolis bisce exi|tum dabit *Hieronymi* sententiola: *Haec ad brevem lucubrationem celerisermone dictavi, &c. quod idcirco dixi ut qui non ignoscat ingenio, vel ignoscat tem|pori*. Dat. Barleae summo mane 5. Calend. Maii.

Tuae reverentiae observantissimus, *Andreas Willet*.

Page 587

CHAP. XXXI.

1 The Method and Argument.

T

His second booke sheweth the execution of the Lawes prescribed unto the people, in the former booke of this second part, or tome: which execution consisteth in the declaration of the peoples disobedience to the Mo[r]rall law, and their falling from God by their idolatrie, with their
••conciliation, to *chap. 35.* And of their obedience to the ceremoniall prescriptions, touching the erecting of the Tabernacle, with the parts, ornaments, and services thereof, in the six last chapters.

In the former of these is set forth the sinne of the people, *chap. 32.* then their reconciliation, *chap. 33.* and afterward the renewing of the covenant, and the restoring of the Law written in the tables of stone, *chap. 34.*

In the second is declared: 1. The readinesse of the people in offering their gifts toward the making of the Tabernacle, *chap. 35, 36.* 2. The diligence of the work-men in framing all things according to the patterne, *chap. 36, 37, 38, 39.* 3. *Moses* approving of the worke, *chap. 39. vers. 33.* and the erecting and setting up of the Tabernacle, *chap. 40.*

But first of all, the Lord giveth certaine caveats and provisions to be observed, before they should settle themselves toward this worke in building the Tabernacle, and they are two, which are contained in this chapter: the first, concerning the work-men and instruments, by whom this worke should be undertaken, to *vers. 12.* the second, of the time, that during this businesse, the Sabbath notwithstanding should be kept, to *vers. 18.*

First, concerning the work-men, three things are declared: 1. Their vocation and calling, who they were, whom the Lord had called and appointed, *Bezaleel, vers. 2.* and *Aholiab. vers. 6.* 2. Their gifts, whereby they are made able and fit for this worke, are rehearsed, *vers. 3, 4, 5.* 3. Their worke is appointed, which is either of the Tabernacle it selfe, *vers. 7.* or of the things which belonged to the Tabernacle, *vers. 8, 9.* or of the instruments necessary for the service thereof: the Priests apparell, anointing oile, and perfume, *vers 10, 11.*

Secondly, they are charged to keepe the Sabbath, *vers. 13.* which charge is renewed, *vers. 16.* enforced by three reasons: 1. From the end; it is a signe betweene the Lord and them, *vers. 13.* 2. From the punishment of death threatned to the transgressors, *vers. 14, 15.* 3. From Gods example, that rested on the se|venth day, *vers. 17.*

Then followeth the ratification of all this, the delivering of the tables unto *Moses*, whereby all before delivered unto *Moses*, is warranted, confirmed, and as it were sealed.

2. The divers readings.

Vers. 7. *The Tent of the meeting together.* I.V. better than, *the Tabernacle of the meeting together.* A. or, ^{*}*the Tabernacle of the Congregation.* B.G.P. or *the Tabernacle of the Covenant.* L.C. or, *the Tabernacle of the Testimonie.* S. the words are 〈 in non-Latin alphabet 〉, •*hel moghed*, the Tent of meeting together.

Vers. 10. *The garments of the ministration, and the holy garments for Aaron.* G.B.I.C.A.P. not, *the mini/string garments of Aaron.* L.S. for here the word 〈 in non-Latin alphabet 〉, *bigdhe*, twice repeated, is omitted, or, ^{*}*the vestments wherein the things remaining are wrapped up*, V. for here, *wrapped up.* is added: the word 〈 in non-Latin alphabet 〉, *sharad*, signifieth *to remaine*, but *shered*, is a ministry, or service. See afterward, *qu. 9.*

3. The questions discussed.

QUEST. I. How the Lord is said to call Bezaleel by name.

Vers. 2. *BEhold I have called by name, Bezaleel.* 1. After that the Lord had made an end of shewing un|to *Moses* all things belonging to the Tabernacle, which he would have made, lest *Moses* might

have beene troubled how to finde workmen, to undertake such a curious and cunning worke, the Lord preventeth this doubt of *Moses*, and telleth him that he had provided such as should take it in hand, *To/stat. qu.* 1. 2. And he saith, he had called by name, that is, had specially appointed him to that businesse: for so this phrase is used when the Lord sheweth his speciall care toward one▪ either in ordaining him as an instrument of some great worke, as the Lord saith of *Cyrus*, that he had called him by name, *Isai.* 45.4. or it is an argument of Gods great love toward such as he calleth by name: as *chap.* 33.17. the Lord saith to *Moses*, *I know thee by name*, and of *Israel*, *Isai.* 43.1. *Feare not, I have redeemed thee, and called thee by name, Pelarg. Simler.* 3. This sheweth also, that whereas the Lord had appointed divers workemen beside: for all the worke could not goe thorow one mans hand, or two: yet he had named *Bezaleel*, to be chiefe, and the director of others, *Tostat. qu.* 1.

QUEST. II. Whether Caleb the sonne of Iephunneh were grandfather to this Bezaleel.

Vers. 2. *THE sonne of Vri, the sonne of Chur.* Which *Chur*, or *Hur*, was the sonne of *Caleb*, for *Caleb* of *Ephrath* begat *Chur*, *Chur* begat *Vri*, and *Vri* begat *Bezaleel*, 1 *Chron.* 2.21, 22. But here|upon ariseth a great question, seeing *Caleb* was but forty yeere old, when hee was sent by *Moses* to search out the land, *Iosh.* 14.7. which was the next yeere after this, in the second yeere of their com|ming out of Egypt, *Numb.* 13. how *Caleb* being but fortie yeeres old, could be great grandfather unto *Bezaleel*.

1. *Hugo de S. Victor.* saith it is, *insolubilis quaestio*, a question not to be dissolved: for by this reckoning *Bezaleel* could not be above two yeere old; which was impossible, that a child so young should be fit for this worke. And so he leaveth this doubt without further answer. 2. *R. Salomon* would give some satis|faction: but in stead of avoiding one inconvenience, he falleth into many: he saith that *Caleb* at eight yeeres old married his first wife *Azuba*, and she died in the first yeere: the next, which was his ninth, he married *Ephrath*, his second wife, which was otherwise called *Marie*, the sister of *Moses*: and of her he begat *Chur* in his tenth yeere: *Chur* in the end of his tenth yeere, which was the 21. of *Caleb*, begate *Vri*: *Vri* in his ninth yeare, which was the 30. of *Caleb*, begat *Bezaleel*, and *Bezaleel* in his tenth yeere, which was the 40. of *Calebs* age, began to frame the Sanctuary.

Contra. But here many unlikely things are affirmed: 1. That *Caleb* should take a wife at eight yeeres old. 2. That he at nine should have to wife *Miriam*, that was very neere ninety yeeres old; for she was elder than *Moses*, who was now 81. yeeres old, or thereabout: for shee was of some discretion when *Moses* was but a childe, as appeareth by her answer to *Pharaohs* daughter, *Exod.* 2. shee might be then some ten or twelve yeeres old. 3. It is as unlikely that *Chur* and *Vri* should have children at the age of ten yeeres. 4. And as improbable it is, that *Bezaleel* at ten yeeres should be a principall workman in the Sanctuarie.

2. *Lyranus* also is deceived: who saith, that those there mentioned, 1 *Chron.* 2.21, 22. *Chur*, *Vri*, *Beza/leel*, were not the same with these, yet of the same name, and of the same tribe. But, as *Tostatus* reasoneth, it is not like that three in one line, the sonne, father, and grandfather, should be of the same name, with three other following one another in the same line and kinred, as sonne, father, and grandfather, and yet not be the same men: *Non credo in tota scriptura repetiri*; I thinke (saith he) the like cannot be found in all the Scripture.

3. *Tostatus* therefore is of opinion, that there were two *Calebs*, and that this *Caleb* the sonne of *Iephunneh* could not be the grandfather, but the other, which was the sonne of *Ezram*: which he proveth by these two arguments: 1. Because these two *Calebs* came of divers fathers, the one was the sonne of *Ezron*, 1 *Chron.* 2.18. the other the sonne of *Iephunneh*, 1 *Chron.* 4.15. wherein *Vatablus* in his annotation there taketh to be *Ezron*: but therein is deceived, and must needs so holding fall into the same inconvenience, that *Caleb* at 40. yeeres was a great grandfather. 2. Because *Caleb* the sonne of *Ezrom*, if hee had beene now living could not have beene lesse than 167. yeere old, as it may be thus gathered: Let it be granted that *Pharez* begat *Ezrom* at 25. *Ezrom* begat *Caleb* at 25. which make 50. yeeres: and the time of the Israelites being in Egypt was 215. from that take 50. yeeres, when *Caleb* was borne, and there remaineth 165. and two yeeres more were run, when *Caleb* was sent to spie out the land: so if it were that *Caleb*, he should be then 167. yeere old, whereas he himselfe saith he was but forty, *Tostat.*

4. But *Tostatus*, as he ghessest right, that there were more than one *Caleb*, and that *Caleb* the sonne of *Iephunneh* could not be the great grandfather to this *Bezaleel*: so yet herein he is deceived; in making but two *Calebs* in all; *Caleb dupliciter invenitur*; *Caleb* is found to be double, that is, two of that name: whereas it is evident there were three: one was *Caleb*, called also *Chelubai*, the sonne of *Ezron*, 1 *Chron.* 2.9.18. the second *Caleb* was the sonne of *Chur* or *Hur*; the sonne of the first *Caleb*, 1 *Chron.* 1.50. And the third *Caleb* was the sonne of *Iephunneh*, 1 *Chron.* 4.15. *Iun. ibid.* The first of these three was the great grandfather unto this *Bezaleel*.

5. But it will be objected, against this answer, that the first *Caleb* called also *Chelubai*, had a daughter called *Achsah*, 1 *Chron.* 2.49. And this *Achsah* was daughter to the younger *Caleb* the sonne of *Iephunneh*, which was married to *Othniel*, *Iud.* 1.13. Whereunto the answer is this, that the first or elder *Caleb* might have a daughter called *Achsah*, and the younger *Caleb* also might call his daughter after the same name, *Iun. annot.* 1 *Chron.* 2.49. for upon the reasons before alleaged, it can by no meanes bee ad[m]itted, that *Caleb* of *Iephunneh* should bee the father of this *Chur* or *Hur*, and so great grandfather to *Bezaleel*.

QUEST. III. Whether this Hur were the same before mentioned, chap. 24.14. supposed to be Moses brother in law.

Vers. 2. *The sonne of Vri the son of Chur*. 1. This *Chur* or *Hur* is held by the most to have been the same *Hur* mentioned chap. 17. which helped to stay *Moses* hands, whom they affirme to have married *Miriam* or *Mary Moses* and *Aarons* sister; So *Iosephus*, *Lyranus*, *Simlerus*. But *Tostatus* taketh exception hereunto, because this *Hur* could not be lesse than 140. yeere old, or thereabout; which was too great an age for any to live in those daies: and therefore he thinketh it was not the same *Hur*; whom *Moses* left with *Aaron*, to bee Judges among the people in his absence, while he returned. And thus they would collect the yeeres of the age of *Hur*: *Pharez* might beget *Ezrom* at 25. *Ezrom*, *Caleb* at 25. *Caleb*, *Chur* at 25. which make yeeres 75: this summe being taken from 215. the time of *Israels* sojourning in Egypt, there will remaine 140. But *Tostatus* buildeth upon uncertaine suppositions: for these might as well beget at fortie or fiftie yeeres, as at 25. For it is directly expressed of *Hezron*, that he had a child at 60. yeeres, after hee had married his third wife, 1 *Chron.* 2.21. And he had *Caleb* by his second wife *Ephoach*: he had another wife, *Azubah* before, 1 *Chron.* 2.19. he may therefore bee supposed to have begotten *Caleb*. at 60. yeeres or thereabout, and *Caleb* likewise his sonne at the same yeeres or more: wee may allow unto them both 120. yeeres, that they at 60. had those children: so that *Hur* should not be in this account above 95 yeere old. And it is not necessarie to suppose him to bee so old; seeing he is in the same degree from *Ezrom*, of the tribe of *Iudah*, that came downe with his father into Egypt; which *Moses* was in, from *Kohath* of *Levi*, that likewise descended into Egypt with his father, *Gen.* 46.11. for *Ezron* begat *Caleb*, and *Caleb* *Hur*: so *Kohath* begat *Amram*, and *Amram* *Moses*. *Hur* was in the third generation or degree from *Ezron*, and so was *Moses* from *Kohath*: and the Hebrewes hold, that *Amram* begat

Moses at 77. yeeres. By this comparing of these two lines, it is not necessarie to make *Hur* much elder than *Moses*. Therefore whether he were the same *Hur* or not, *Tostatus* reason inforceth not the contrarie, but that in respect of his age, this *Hur* might bee the same before mentioned.

QUEST. IIII. Of the age of Bezaleel.

2. FURther, *Tostatus* according to the same computation maketh *Bezaleel* to be elder than *Moses* 91. or 92. yeeres old. But it is not like, that the Lord would have chosen so aged a man to worke with his hands, in the worke of the Tabernacle: for hee as well wrought himselfe, as taught, and gave direction to others, as is here expressed *vers.* 4. especially seeing the Levites were at fiftie yeeres dischar|ged from the service of the Tabernacle. Then supposing his grandfather *Hur* to have been now 90. yeere old, or thereabout, his grandchild *Bezaleel* might be thirtie or fortie yeeres old: which was a fit age both for ripenes of understanding, and for agilitie and strength in working. Both these supputations then of *Tostatus* are but weakly grounded, concerning the age of *Hur* and *Bazaleel*.

QUEST. V. Of the difference betweene the gifts of wisdom, understanding and knowledge.

Vers. 3. I Have filled with the Spirit of God, in wisdom, and understanding, and in knowledge. 1. Some by these three doe understand the same thing, and thinke that nothing else is here expressed, but the same thing in divers words, that God had indued them with singular skill and dexteritie to make the workes of the Tabernacle: *Ex. Tostat. qu.* 2. But it is not like that so many words are set downe with|out speciall use and signification: the rehearsall of the same thing in divers words without some diffe|rence, would have seemed superfluous. 2. *Augustines* opinion is, *hoc*

significativ• dictum esse, * that these things are spoken in another signification: that these three, the spirit of wisdom, understanding, and knowledge, must be referred to those things which are hereby signified. But the text it self sheweth, that this wisdom, understanding and knowledge are referred to the skill of working in all manner of workes for the Tabernacle: as *vers.* 4. *to finde out curious workes, to worke in gold, in silver, and in brasse, &c.* 3. R *Salomon* thus distinguisheth them; he taketh *wisdom*, for that cunning which is infused of God; *un|derstanding*, for that skill, which a man findeth out of himselfe; and *knowledge*, for that, which he learneth by the instruction and teaching of another. But seeing the Spirit of God was their teacher, it is not like that they learned of any other. And they taught others, *chap.* 35.34. they were not taught of others.

4. *Tostatus* thus doth interpret them: By wisdom hee understandeth the habit of skill infused of God; by understanding, their naturall subtiltie of wit; by knowledge, the cunning which they had learned by instruction and experience. And of the habits infused, some were totally and wholly given them, some were augmented and increased only. And all these three are wrought by Gods Spirit, though not in the same degree and manner: the wisdom, which is the infused skill, was only wrought by God: the naturall aptnes of wit was given them by God, but yet by natural meanes, nothing at all by their own industrie: the knowledge obtained by instruction was also the gift of God, but by their owne la|bour and diligence.

Contra. But this may be misliked in *Tostatus* interpretation, that hee thinketh they had the know|ledge of Arts gotten by experience: for whence should they have this experience? in Egypt they were only occupied in servile workes, in working in clay, and making of bricke: therefore it is not like, that these were aforehand practised in any such curious Arts, *Simler*.

5. *Oleaster* therefore maketh this difference betweene these three: by 〈 in non-Latin alphabet 〉 *chocmah*, wisdom, or cunning, he understandeth the internall conceit and knowledge, out of the which one proceedeth to worke prudently: by 〈 in non-Latin alphabet 〉 *tebunah*, discretion, to applie and direct that inward apprehension, and by *daghath* an experimentall knowledge: to know, saith he, is▪ *sensu, vel intellectu experiri*, to take triall

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by sense or understanding, as *Lot* saith, *he had two daughters, which knew no man*,, that is, had no experience of all knowledge. But what experience could these have of working in all manner of metall and wood, and needle worke, there being no such occasion of triall given them before?

6. Thus then are these three gifts better distinguished: That whereas these workmen are said to have done three things: to finde out or invent curious works themselves, *vers.* 4. and to teach others, *chap.* 35.34. and to worke also with their hands, *vers.* 5. *to worke in all manner of workmanship*; these three gifts may be applied thus to these three faculties: they had wisdom given them to conceive and apprehend how to worke themselves, which is called the finding out or excogitating of worke: their understanding served to shew, and teach others: therefore the other workmen are said only to be wise hearted, *vers.* 6. because they were taught, and taught not: and their knowledge guided their hand to be applicable to expresse that in their working, which they conceived in their understanding. These three may be reduced also to these two faculties: 〈 in non-Latin alphabet 〉, the gift, power, or skill, and 〈 in non-Latin alphabet 〉, the practice, *Simler*: the skill was either in their owne apprehension, or in the instruction of others: their practice was in the agilitie of their hands, and expedition of the worke.

QUEST. VI. Whether all the kinds of workes are rehearsed here, which were necessarie for the Tabernacle.

Vers. 5. *And in the art to set stones, &c.* 1. The Latine translator addeth, *to worke, marmore*, in marble: which is not in the Hebrew, but only in *working of stones*. But we doe not reade, that any marble was used in the Tabernacle. *Tostatus* saith, though no marble went to the making of the Tabernacle, yet they might have skill to worke therein: because it belongeth to perfect workemen to have skill to do some things, which they have no need to doe, *quest.* 7. *Contra*. This wisdom and understanding was given them, *To worke in all manner of workmanship, and to make all which the Lord commanded*, *vers.* 6. Therefore seeing they were not commanded to do any thing with marble, that belonged not to their skill. 2. But *Tostatus* addeth further, that some workes are expressed, which they did not, as, *in diversitate lignorum*, to worke in divers kinds of wood, whereas they wrought onely in Shittim wood; and some kinds of worke are omitted, which they did, as in curious weaving, and embroydering. *Contra*. The Latine Interpreter here doth not translate right: the words are *bacharosheth ghetz*, in the *workmanship of wood, or timber*: the text speaketh not of diversitie of wood: and yet they being able to cut and carve in one kind of wood, had skill to doe it in another. 3. Indeed some of their workes are here omitted, which the Septuagint supplieth here, *To worke in blew silke, purple scarlet, fine twined linen*: but none of this is found here in the originall; yet *chap.* 35.35. mention is made of all these, whence a supplie may be made here, *Simler*. 4. It is not to be imagined, that all these workes went only thorow the hands of *Bezaleel*, and *Aholiab*, who is joyned with *Bezaleel*: but that there were many workmen beside, which were taught and instructed by them, *chap.* 35.34. 5. There were two chiefe and principall workemen, *Bezaleel* and *Aholiab*, that were directers to the rest, and taught them to worke, *chap.* 35, 34. And of these two it seemeth, that

Bezaleel was the most excellent workeman, whose gifts and faculties are first of all described by themselves.

QUEST. VII. Whether the wise in heart, received a new gift, or increase rather of the old.

Vers. 6. *IN the hearts of those which are wise hearted, have I put wisdom, &c.* 1. The opinion of the most is, that God in these increased only those gifts which they had before, as their naturall parts, and their skill in arts, which they had learned: and gave them a further degree of wisdom and knowledge in those kind of workes, as he had done to *Bezaleel* and *Aholiab*. *Genevens. Tostat. qu. 7. Osiander.* But it is rather to be thought, that God altogether furnished them for this worke: that as the Apostles were taken from among the unlearned sort, to build the spirituall Church of Christ; so these were altogether unfit of themselves to have enterprised this businesse, if the Lord had not endued them with the Spirit of wisdom, lest they might have ascribed part of the worke to themselves. And further, whereas they are said to be filled with the Spirit of wisdom, *chap. 35.31.* this phrase insinuateth, that this gift of skill was inspired, it was not then in them before in part; for then they should not have been filled with the Spirit of wisdom, but received part onely.

2. *Oleaster* maketh this difference, *Deum implese duos praecipuos artifices, sapientia scilicet nova, &c.* That God had filled the two principall workemen with new wisdom: and *anxisse eam eis, qui eam ante habuerunt, &c.* And that hee increased the same to those, which had it before. But by this means, the inferiour artificers should have had more helps than the other, both naturall and supernaturall, whereas the other had only supernaturall.

3. *Simlerus* giveth this interpretation, *In the hearts of all that are wise hearted, have I put wisdom to make,* that God bestowed two things upon them: *artem à me habent & in hunc finem, &c.* they have both the skill and art from me, and to this end, to make, &c. so they were wise hearted, but they were wise of Gods making. But that this phrase, *to bee wise in heart,* sheweth not any speciall and extraordinarie gift of art infused unto them, is evident, *chap. 35, 25.* where the women, that did spinne with their hands, are said to bee *wise hearted.*

4. Therefore, *Iunius* giveth a better interpretation, calling these wise in heart, *industrious:* now two things are required to make one industrious and so wise in heart, one is *willingnes,* and the other is *aptnes,* and agilitie to any worke: as both these are touched, *chap. 35.21. Every one whose heart made him willing:* and *vers. 25. The women that were wise hearted spunne with their hands.* So God gave unto them first a willing heart, and they which had any aptnes to do artificiall workes, were then endued with an

extraordinarie gift of wisdom, to do the workes of the Tabernacle: they received speciall grace to know how to worke according to the paterne given them, and willingnes ◊ to exercise their gifts to Gods glorie, in setting forward the worke of the Tabernacle. So *M. Calvine, He had given them aptnes, and insight: Vt eorum dexteritas semen quoddam esset,* That their dexterity should be but a certaine seed.

QUEST. VIII. Why Moses was not made fit to do the worke of the Tabernacle.

NOW if it be inquired, why *Moses* received not this gift of wisdom, seeing hee might best have knowne how to frame those things, having seene the fashion of them in the mount: it may bee thus answered, that although it had been no hard thing with God, to have given *Moses* wisdom to do such things; yet for these reasons the Lord saw it was not fit: 1. Because *Moses* was to oversee and direct everie mans worke, and to approve and allow of it being done: and therefore it was not meet,

that he should have been a labourer with them himselfe. 2. And beside, *Moses* was to attend the publike government, to speake unto the people, and to judge their causes; therefore he could not, being letted by publike affaires, have been spared for those works. And as it pleased God to direct his father in law, to give him counsell to appoint under-officers and governours, and not to undertake the whole burthen of government himselfe: so it was requisite, that the finishing of this worke should be transmitted over to other, and the chiefe direction and oversight only to belong to *Moses*, *Tostat. qu. 8.*

QUEST. IX. Of the garments of ministration, what they were.

Vers. 10. *Also the garments for Ministration, and the holy garments for Aaron the Priest, and the garments for his sonnes, &c.* 1. Some do understand by *the garments of Ministration*, the holy garments for *Aaron*, as *Tostatus* following therein the Latine Translater and the Septuagint▪ who reade only, *the holy garments for the Ministerie of Aaron, &c.* Whereas there are three distinct garments spoken of, *bigd•e haserad*, garments of Ministration, and *bigdee hakedesh*, holy garments for *Aaron*. 2. *Oleaster* understandeth, *vestes inferiores seu communes*, the inferiour or common Priests garments which remained, *exutic pontificalibus*, the pontificall vestures or rayment being put off, &c. for so the word *sarad*, signifieth to remaine, to be left. But this cannot bee so: for in the third place the common garments for *Aarons* sonnes are mentioned also. 3. *Iunius* thinketh that the curtaines and veiles of the Tabernacle are hereby signified, as also those coverings wherein the Arke, Altar, Table, with other things were folded up, when the Tabernacle was removed. But the curtaines and veiles are not here meant, for they were made of foure colours, blew silke, purple, scarlet, fine twined linen, *chap. 26.1.* these garments of Ministration were made only of three, blew silke, purple and scarlet, *chap. 39.1.* • Therefore the latter kind is onely here understood: namely, those coverings, wherewith those holy things before spoken of were covered, *Vatabl. Borrh. Simler.* For such cloathes they had to wrappe them in, *Numb. 4.6, 7.* The curtaines and veiles of the Tabernacle are before understood, *vers. 7.* under the name of the Tabernacle, which is taken either generally for the coverings, boords and pillars, whereof the Tabernacle consisted: and so it is called •*hel*, or more specially for the curtains only, which is properly called *miscan*, *chap. 26.1.* It is taken in the generall sense here, *Tostat. qu. 7.* As likewise, *chap. 31.26.* where it is said, *thou shalt anoint the Tabernacle.*

QUEST. X. The spirituall signification of the furnishing of Bezaleel, and Aholiab with gifts,

BY the furnishing of *Bezaleel*, and *Aholiab* with excellent gifts, for the worke of the materiall Tabernacle. 1. *Strabus* understandeth here the myserie of the Trinitie: *Aholiab* (which he saith) signifieth *my protection*, betokeneth the Father: *Bezaleel* (interpreted *in the shadow of God*) the holy Ghost: and the word or commandement to make the Tabernacle, the Sonne of God. But this application is curious, and dangerous, to prefigure the blessed and immortall Trinitie, by sinfull and mortall men. 2. Yet *Bezaleel* of Iudah doth most properly prefigure the Messiah of the tribe of *Iudah*, upon whom the Spirit of God was, *the Spirit of wisdom, the Spirit of understanding, &c. and of knowledge, Isai. 11.2.* who should be the spirituall builder of the Church, *Borrh. Marbach. 3.* And by the inferiour workmen, the Apostles are signified, the Euangelists, Pastors and Ministers; who as inferiour workmen under the chiefe builder Christ Iesus, doe edifie the Church. So Saint *Paul* saith, *1 Cor. 3.10. As a skilfull master builder I have laid the foundation.* Againe, as here *Bezaleel* and *Aholiab*, and many other were filled with the Spirit of wisdom, for the worke of the outward Tabernacle: so the Apostle saith▪ *Ephes. 4.11. He gave some to be Apostles, some Prophets, and some Euangelists, and some Pastors and Teachers for the gathering together of the Saints, for the worke of the Ministerie, and for the edification of the bodie of Christ,* And so as *Hieromwell* saith, *Iudais perdentibus architectos, omnis aedificandi gratia translata est ad Ecclesiam;* The Jewes having lost their workmen, all the grace of building is transferred to the Church, *cap. 3. in Isaiam.*

QUEST. XI. Why the precept concerning the Sabbath, is here renewed.

Vers. 13. *NOTwithstanding keepe yee my Sabbaths*. Divers reasons may be yeelded, why the Lord maketh rehearsall here of that precept of sanctifying the Sabbath: 1. *Quia segnes admodum & tardisumus ad cultum Dei*; Because we are slow and backward in Gods service, *Gallas*. 2. Because they were now appointed to begin the worke of the Tabernacle: *Ne crederem sibi esse die Sabbati aedificare*, Lest they might thinke, that it was lawfull for them to build upon the Sabbath day, the Lord in this place giveth them charge even in this busie and necessarie worke to keepe the Sabbath, *Lippoman. Tostat. Lyr•n. Pelarg. Iun.* As likewise, *chap. 34.21.* both in earing time and in harvest, they are charged to keepe the Sabbath: lest they might take themselves to be excused by the necessitie of these works, *Oleaster*. 3. Seeing they were not to keepe the ceremoniall lawes, untill they came into the land of

⟨...⟩ omit|ted: for the paschal lambe was but once sacrificed in the wildernes, *Cajetan*. 4. Beside, the Lord hereby would teach them the right use of the Tabernacle, which con••ed in their comming together there, especially upon the Sabbaths to serve the Lord. And therefore these two are put together, *Levit. 23.30. Yee shall keep my Sabbaths, and reverence my Sanctuarie*: and the Lord complaineth by his Prophet, *Ezech. 23.38. They have defiled my Sanctuarie, and prophaned my Sabbaths, Simler. Pelarg*. 5. This charge also renewed, *ad supplet ionem omiss•rum*, for the supplie of some things omitted, because it was not expressed before, what punishment hee should have, that did violate the Sabbath, which is declared here that hee should die the death: and it was put in execution, *Numb. 15.* upon the man that gathered stickes upon the Sabbath, *Tostat. Lyr•n.*

QUEST. XII. Why it was more forbidden to labour in the building of the Sanctuarie upon the Sabbath, than for the Priests to sacrifice.

AMong other reasons before alleaged, why mention is here made of sanctifying the Sabbath, this was one; that the people might be here admonished to forbear even from the workes of the Sanctuarie upon the Sabbath. But then it will be thus objected, seeing the Priests did violate and breake the Sabbath (as one blessed Saviour saith) *Matth. 12.5. and were blamelesse*: as in killing the sacrifices, and doing other things thereunto belonging, why it was not as lawfull to labour in the building of the Sanctuarie also upon the Sabbath?

Hereunto answer may be made, that there was great difference betweene the sacrifices which the Priests offered upon the Sabbath, and other things belonging to their service, and the other works of the Sanctuarie. 1. The Lord commanded the one, namely, that sacrifices should be offered upon the Sabbath, and that double to any other day: for upon the other daies they sacrificed a lambe in the morning, and another at night. But upon the Sabbath two lambes were appointed for the morning sacrifice, and two for night, *Numb. 28.9.* And the holy fire upon the Altar was commanded never to go out, *Levit. 6.13.* this fire then they kept upon the Sabbath, bringing, and laying wood to preserve it. These works they had the Lords word and warrant for. But for the other they had not, nay they were for|bidden all kind of worke and labour upon the Sabbath: saving those, which the Lord himselfe excepted concerning the service of the Sabbath: therefore these also in building and framing the things appertai|ning to the Tabernacle, were likewise inhibited. 2. The Priests are said to violate the Sabbath, in their sacrifices and other Sabbath works, but not properly: because they did such things upon the Sabbath, which if they had not been permitted, yea commanded, of themselves had tended to the violating of the Sabbath: so they did breake it, *materialiter*, materially, but not *formaliter*, formally: he breaketh the Sabbath *formally*, who doth that which is expressly forbidden to bee done upon that day: he *materially* breaketh it, who doth a worke like unto that which is forbidden, but yet is permitted by the law. As if there were a law, that no citizen should sell any thing to a stranger, but such as were licensed to do it; hee that so selleth being not allowed, transgresseth the law *formally*: he that doth it, being thereunto licensed, doth transgresse onely

materially, in that he doth the same thing, which he committeth that transgresseth the law, but not in that manner. The same difference there was betweene the workes of the Priests, which were allowed by the law upon the Sabbath day, and the like workes of those which laboured in the building of the Tabernacle upon that day, which were forbidden. 3. Another difference is this: the sacrifices belonged to the service of God, which if they should have been intermitted upon the Sabbath, the service of God should thereby have been neglected. But though the workes about the Tabernacle did cease upon the Sabbath, Gods worship was not thereby neglected; for they might as well be made upon other daies, and so were. 4. They were to do no servile works upon the Sabbath, but many works necessarie for the building of the Sanctuarie, were servile; so were not the sacrifices, and other duties performed by the Priests upon the Sabbath: therefore the one were permitted upon the Sabbath, and not the other, *Tostat. qu. 9.*

QUEST. XIII. How the Sabbath is said to bee a signe, that the Lord did sanctifie them.

Vers. 13. *IT is a signe betweene me and you, that I the Lord do sanctifie you.* Which words are diversly expounded. 1. Some make this the sense: It is a signe, that I sanctifie you, in that I have separated you from other people, & selected you unto my self, *Vatab. Lyran.* 2. *Oleaster* thus; *Sanctitas Sabbat signum est munditia*, &c. The holinesse of the Sabbath is a signe of cleanness, which I require of you: *Vt ex dicato tempore Deo, credamus magis nos ipsos dicuri Deo*, &c. That by the time dedicated to God, wee should know, that wee our selves much more should be dedicated, *Cajetan.* But more is here signified than so: the words impie an actuall sanctification, not signified onely. 3. *Hierom* saith, it is so said, because it was, **signum veri Sabbati*, a signe of the true Sabbath, wherein wee shall rest from the labours of the world. 4. So also *Irenam*, *Non sine symbole erant signa*, the signes were not without some symbole, and signification: **Sabbat perseverantiam totim di•i*, &c. The Sabbaths holding our the whole day, did signifie our continuance in Gods ser•ce. But here the Lord speaketh of an actuall sanctification, not of a typicall signification. 5. Some say it is so called, *quia signum erat •ud•ris*, because it was a signe of the Covenant, whereby the people did bind themselves to worship the Lord for their God, and such signes were all the other ceremonies, *Marbach.* But there is a morall consideration in the sanctifying of

the Sabbath, therefore it was otherwise a signe, than the other ceremonies. 6. It was then a common signe betweene God and them, they holding God to be their God, Creator and sanctifier, because the Sabbath was a commemoration of the creation: and the Lord taking them for his people, whom he created, redeemed and sanctified, *Iun. Tostat.* 7. Beside, the keeping of the Sabbath was a signe of difference between them and all other prophane people of the world, who derided the Jewes▪ for their Sabbaths, as 〈◇〉 derided them for this, *Quod septim•m partem 〈...〉*, Because they lost the seventh part of their age, in resting every seventh day, *Tostat. qu. 10.* 8. And specially it was a signe of their sanctification: because that day they were sequestred by an holy rest, from thinking or studying upon prophane things: and in respect of the exercises of religion upon that day, whereby they were sanctified: *sanctifica•r verbo Dei, we are sanctified by the word of God, Simler.* And they did meet together, *ad confirmandam 〈...〉*, to confirme their faith by the sacraments, *Osiander.* And because every Sabbath, *discati• doctrinam meam*, you learne my doctrine, &c. *Iunius.*

QUEST. XIV. The reasons why the Sabbath must be observ•d.

Vers. 13. *FOr it is a signe*, &c. There are here divers reasons yeelded for the observation of the Sabbath: 1. The first is, *à sine*, from the end, it was a signe betweene God and them. 2. *Ab •tili, it is holy unto you*, that is, ordained for your benefit and commoditie, as our blessed Saviour saith,

Mark. 2.27. The Sabbath was made for man, and not man for the Sabbath, Pelarg. So also *Cajetan: It is holy unto you*, that is, *ad vestrum bonum mandatur custodiendum*, it is appointed to be kept for your good. 3. *A neces/sarie*, from the necessitie of it: because if they did not keepe it, they should surely die: as thrice the punish|ment of death is here threatned to those that defile the Sabbath, and doe any worke therein, *Pelarg.* 4. From the authoritie of the Institutor, *quia dicatur Domino*, &c. because it is consecrated unto God, *vers. 15. It is the Sabbath of the holy rest unto the Lord:* therefore it ought to be observed, *Cajetan.* 5. *A facili*, from the easinesse of the precept: the Lord appointeth but one day for the holy rest, whereas he alloweth six for labour, *Pelargus.* 6. *Ab exemplo Dei*, from Gods example, who created the world in six daies, and rested the seventh, *Pelarg. Simlerus.* 7. *A consequenti*, from the event or consequent, in observing the Sabbath: *efficient in succedentibus generationibus*, &c. They shall procure, that a perpetuall covenant shall be established in their generations, betweene the Lord and their posteritie for ever, *Cajetan.*

QUEST. XV. What death is meant in this phrase: He shall die the death.

Vers. 14. SHall die the death. Whereas there are divers kinds of death: there is everlasting death both of bodie and soule in the next world, and the temporall death in this life, either of the soule, in being deprived of the life of grace; or of the bodie, either by the hand of God, by sudden and extraordinarie death, or by the hand of the Magistrate: according to these divers kinds of death, so is this place diversly interpreted. 1. Some referre it to everlasting death, and excluding from the societie of Gods servants, *Iun.* 2. Some understand it of being deprived of the life of grace, *Vita gratiae destituetu• hic, & infuturo seculo*, &c. He shall be destitute of the life of grace, both here, and in the next world, *Lippoman.* 3. Some, of being excluded from the people of God, no more to be counted an Israelite, *E• Oleastr.* 4. Some of the violent death by the Magistrate, *Osiander, Simler.* 5. Some of extraordinarie death, when God cutteth one off, and so punisheth him by death unlooked for: as God is said *to offer a man into ones hand*, when he is suddenly killed, *Exod. 21.13. Tostatus*, who also includeth the punishment of death inflicted by the Magistrate: that when the transgression is apparent, and found out by witnesses, then the Magistrate putteth to death: as the man was stoned that gathered stickes, *Numb. 15.* But if the profaner of the Sabbath escape the punishment of man, the judgement of God shall overtake him, *Tostat. qu. 12. 6.* But beside these kinds of death, which shall bee inflicted here, in that it is said, *He shall die the death*, the other phrase, *In being cut off from among his people*, sheweth, that beside there remaineth for them everlasting punishment in the next world, as the Lord threatneth to the prophane, fire unquench|able, *Ezech. 20.47.*

QUEST. XVI. Why the seventh day is called Sabbath Sabbaton.

Vers. 15. IN the seventh day is the Sabbath of holy rest unto Iehovah. 1. Whereas the words in the origi|nall are, *sabbath sabbaton*, some Hebrewes by the first understand the determined time of the Sabbath from evening to evening: but because they know not certainly where the rest of the Sabbath should begin, and where it should end, they have added an houre more at the beginning, and an houre at the end of the Sabbath: and this they say is called *sabbaton*; which is a diminutive word, which is for|med by putting to *on*, as of *ish* a man, is derived *ishon* a little man. But it is a weake conceit to imagine, that their additions, which are brought in only by their tradition, should be grounded upon Scripture. 2. *Olleaster* therefore, as the Hebrewes make both these words *sabbath*, and *sabbaton*, proper names for the seventh day of rest, so hee translateth them thus, *requies requiri*, it shall be a rest of rest, making them both appellative, and common names: because there was a greater rest required on the Sabbath, than upon any other day: whereupon in the Gospell, *Ioh. 19.31.* the Sabbath is called a great or high day: it was greater than the Passeover. But *Oleaster* is deceived in this collection: 1. For that Sabbath is called an high day because the Passeover did fall out upon that Sabbath. 2. And though it be true, that the Sab|bath was a greater day of rest than the Passeover, wherein they were allowed to do such works as were about that which they should eat, *Exod. 12.16.* which were not lawfull upon the Sabbath, *Exod. 16.23.* yet the rest of the Sabbath was not greater, than of all other festivals: for the tenth day of the seventh

〈...〉 where the same word is used.

3. Therefore it is better interpreted, It is the *Sabbath of rest*▪ to make the first a proper name and peculiar to the seventh day, and the other common. So reade *Vatad. Iun. Pag•in.* agreeing with the *Lat. Chald. Septuag.* who thus interpret: 〈 in non-Latin alphabet 〉, the *Sabbath a rest*, holy unto the Lord.

4. Now in that there is so often mention made of rest, there is more intended, than the outward rest of the bodie only: as though it were sufficient to spend all the day, in lying downe, playing, sleeping: 〈...〉 *die •acra opera perficienda sunt*: but upon that holy and sacred day, sacred exercises also should be performed, *Lippoman.*

QUEST. XVII. How the observation of the Sabbath is perpetuall.

Vers. 16. *THat they may observe the Sabbath, 〈...〉 their generations for an everlasting covenant.*

1. The Jewes hereupon doe take occasion to raile upon Christ, *tanquam* 〈◇〉, as a law breaker for abolishing the Sabbath: and so they presse these words literally; as though the Lord ordained, that the Sabbath enjoined them should be perpetuall. But beside that the word *gholam*, or 〈◇〉, doth not alwaies signifie that which is indeed perpetuall and eternall: but sometime onely a long time, *Calvine*: or 〈...〉, a time not limited, or determined: the words which are annexed, *Throughout your generations*, shew that the perpetuities of this Sabbath is restrained to their posteritie, and that as long as their policie and Common-wealth continued, *Osiander*. 2. Some doe understand it to bee eternall, in this sense: *quia erat •terna rei signum*, because it was signe of a thing eternall, *August. qu.* 139. that is, of our everlasting rest in Christ: *aternum manet ipso effectu*, it remaineth eternall in effect, *Calvine*: that is, in ceasing from the works of sin. 3. Some thinke that it is called perpetuall, with relation unto the time of ceremonies: *quamdiu vellet Deus observari statum* 〈◇〉 *imperfectum Iudaicum*, &c. as long as God would have that imperfect state of the Jewes to be observed, *Tostat*. 4. But as I refuse not these two last interpretations; so I thinke that there is more signified, that God would have perpetually observed a day of rest set apart for his service, (though not that precise day prescribed to the Jewes) as long as the world endureth: so that it is not only *spiritualiter*; *sed moraliter aternum*, spiritually, but morally eternall, *Pelarg.* and not onely appointed for a politike order, to avoid confusion, that the people should have some certaine day to meet together in▪ to heare the Word, and receive the Sacraments: *Gallas*. For if the keeping of the Lords day were only grounded upon policie; then any other day might as well be set apart, as this which is now obser|ved. But I say further with *Pelargus*: *Nobis serv•vissime demandatam religionis exercenda curam*: That the care of the practice of religion upon the Lords day is straitly commanded us: *atque ad cam no•perpetuo •lligari*, and that we are for ever tied unto it, by the institution and practice of the Apostles, *Act. 20.7. 1 Cor. 16.2.* who, as *Gallasius* well concludeth, did substitute the Lords day in remembrance of Christs resurrection in stead of the old Sabbath, *Spiritu Dei, quo ipsi regebantur*, by the Spirit of God whereby they were guided. And here *Thomas* giveth a good note, why the Sabbath onely is here men|tioned, the other festivals of the Jewes being omitted, wherein there was a commemoration of some par|ticular benefits, as in the pasch of their deliverance out of Egypt: on the Sabbath; *praprium beneficium creationis*, the principall benefit of the creation was remembred, which is generall to all people, and not peculiar only to the Jewes: * beside, therein was prefigured, *Quies mentis in De•, in prasenti per gratiam, in futuro per gloriam*; The rest of the mind in God in the present by grace, and in time to come by glorie, *Thomas*. Therefore, seeing the seventh day of rest is a commemoration of the creation of the world, and includeth a memoriall of Christs resurrection upon that day, and is a symbole of our everlasting rest in heaven, it ought to be perpetually observed.

QUEST. XVIII. Whether the world were made successively in time, or in an instant.

Vers. 17. *FOr in six daies the Lord made heaven and earth.* 1. *Oleaster* well concludeth from hence, that God made the world, and the things therein not all at once, but successively one day after another; which he proveth by these reasons: 1. Because the seventh day is determined, wherein he rested, then consequently they were six daies wherein he was making the world. 2. Mention is made of the evening and morning, therefore the day and night one succeeded another. 3. And seeing light was created the first day, and light and darknesse could not be at once in the same hemisphere, the one therefore must needs successively follow the other.

2. But yet, although God made the world successively, in respect of the daies, which one succeeded another; and all was not made in one day: Yet *Tostatus* opinion is not to be received, that in some of the works of the creation, God did, *agere persuccessionem*, worke by succession, and in time, and did not produce the creatures, *in instanti*, in an instant. The first, second and fourth daies worke he granteth were done in an instant: but the third daies worke was done successively, the winde helping to drie it, which is said to have moved upon the waters. And the plants and trees were brought out of the earth in time, God giving such great strength and force to the earth, to bring them forth. As he giveth instance of some herbs, as 〈◇〉, parsely, that will grow out of the ground in the space of two houres. Likewise in the creation of man, hee thinketh it is probable, that the Angels made his bodie of the slime of the earth, and the Lord breathed in the breath of life.

Page 595

Contra. 1. That God created 〈...〉 *Psal.* 33.9. *he spake, and* 〈...〉 2. That was not the winde, which moved upon the 〈...〉, as in the same *Psalme*, *vers.*• the Spirit is called the breath of Gods mouth: *By* 〈...〉 *Lord were the heavens made, and all the host of them by the breath of his mouth.* 3. Neither did God use the helpe of the Angels in the framing of mans bodie; he did it himselfe: for when he said, *Let us make man in our image*: he consulted not with the Angels, but with the blessed Trinitie for he was created in the image of God, *Genes.* 1.27. nor in the image of Angels: for then Christ, when he was made man, should have taken upon him the nature of Angels, which the Apostle denieth, *Hebr.* 2.16. And it is directly said, that *God Iehovah made the man of the dust of the earth*, *Genes.* 2.7. but *Iehovah* is not given unto any Angell, it is a name peculiar unto God.

QUEST. XIX. How the Lord is said to have rested, and from what.

Vers. 17. *IN the seventh day he ceased, and breathed.* 1. Which is a metaphor taken from those, which when they have sore laboured doe breath and take aire, *Oleaster*. Not that God was wearied with the works of the creation, but he onely left creating, all things being finished, which he intended to make, and he did it for our instruction, that we by his example might keep an holy rest. 2. God then ceased from creating of another world, *Osiand*. or from creating any new workes; for then the creation had not been perfect, if any thing had been wanting: neither could it have been said, *God saw all that hee had made, and loe it was verie good*, *Gen.* 1.31. 3. But he ceased not both from preserving that which hee had made, which is no new worke, but that was continued during all the six daies, and is exercised still, *Tostat*. For God is not like to a builder of an house, or carpenter of a ship, which having finished his worke, so leaveth it: but Gods providence still watcheth over that which he hath made, *Gallas*. Likewise, the Lord ceaseth not from making particular works daily, for he doth wonderous things, and miraculous thorow the world: *sed non creat novas species*, he doth not create now any new kind, *Marbach*.

4. Then here appeareth the error of certaine Hebrewes, which thinke that the Sabbath, which is called *Saturns* day, was appointed first to bee kept, because that is an unluckie planet, and unfortunate; and therefore it was not fit to undertake any businesse upon that day: for the reason appeareth to be this, because God rested upon the seventh day: and they will not say that God was afraid to doe any thing upon *Saturns* day, *Tostatus quest.* 11.

5. Againe, hence is gathered a firme reason, for the continuance and perpetuities of the Sabbath, because God did not create the heaven and earth only for the sonnes of *Iacob*, but for all men: *Quibus ex aqua Creator est, nemi ergo ab isto Sabbatis excludi*, &c. To whom he is a Creator alike, and therefore no man is to be exempted from the keeping of the Sabbath, *Lippoman*.

QUEST. XX. What workes are to be rested from upon the Lords day, what not.

AND as God rested not from all kind of workes upon the seventh day: so neither are all kind of workes unlawfull now to be done upon the Lords day of rest. The workes that men attend are of two sorts, either naturall, or voluntarie: 1. Naturall workes are not forbidden to be done, as to eat, drinke, sleepe, so they be done in order, and measure. 2. Voluntarie workes, are either good or evill: evill workes are at all times unlawfull, much more upon the sabbath. 3. Good workes are either sacred, or civill and politicall; the sacred are either immediatly belonging to the worship of God, as the duties of the first Table, which principally are to be done upon the Lords day. 4. Or they are such workes as are mediately referred unto God; as the workes of mercie, the duties of the second Table; which also, if occasion so require, are to be done upon this day, as to visite the sicke, to helpe those that are in danger. 5 The politike workes follow, as the workes of mens vocation, merchandise, making of warre: all which must be intermitted upon the Lords day: and therefore that commandement beginneth with *Remember*; that men aforehand should thinke of the Lords day, and not deferre any of their busines till then: but vrgent necessitie constraining, such things may be done then, as the *Macchabees* did fight upon the Sabbath, and the Disciples of Christ being hungrie, pulled the eares of corne, *Marbach*.

QUEST. XXI. Whether Moses received the directions concerning the Tabernacle, in the first or second fortie daies.

Vers. 18. *THus when the Lord had made an end of communing with Moses*, &c. 1. R. *Salom*. whom *Lyranus* followeth, understandeth this communing, or speech of God with *Moses*, only of the former charge concerning the Sabbath, not of all the declaration before going, which concerned the making of the Tabernacle; which hee thinketh was done in *Moses* second going up to the Lord, after the people had made the golden calfe, and so he thinketh the historie to be transposed.

2. *Contra*. 1. First, as sometime in Scripture the order of time is changed, and the historie transposed, when there is any apparant cause, to meet with some inconvenience, which otherwise might follow: so to imagine any such transposing, where there is no such necessitie, were to bring in such an uncertaintie into the sacred storie, as that we should never know in what order any thing was done. 2. Beside, the manner of speech used by way of transition, *vers*. 12. when the Lord began againe to speake of *actifying* the Sabbath, *afterward*, or, *then*, or *further the Lord spake unto Moses*, &c. sheweth, that this speech followed immediatly upon the other communing, which the Lord had with *Moses* concerning the Tabernacle. 3. The space of time, even fortie daies, while *Moses* communed with God, sheweth, that God had conference with *Moses* about more things, than the morall and judiciall lawes, rehearsed, *chap*. 20, 21, 22, 23. 4. And the second fortie daies was an unfit that for *Mosesto* receive all these

instructions in, for then he fell downe *<...>* nights before the Lord, *Deut*. 9. 5. to intreat him for the people: there was not then such opportunitie for *Moses* to receive those direction, all the time being *<...>* unto God, *Tostat*. qu. 3.

QUEST. XXII. Why Moses stayed fortie daies with God in the *<◇>*.

When the Lord had made an end. Which was after fortie daies: 1. Because all this time needed not be spent in promulgation of the former lawes, which might have been delivered in a shorter time; the Hebrewes thinke, that *Moses* further received then their *Cabala*, which if they indeed did understand to be the mysticall doctrine of the Messiah, they therein should not thinke amisse: but the Jewish *Cabala* hunteth after letters and syllables, and doth gather mysteries out of them, which hath no warrant from *Moses*. 2. During then this time, beside the receiving of these lawes, and instructions, *Moses* no doubt was exercised in the meditation of them, and made perfect in the sense and understanding thereof, as likewise the mysterie of the blessed Messiah was now revealed unto him. 3. And although the Lord by the illumination of his Spirit, could in one day have inspired *Moses* with the knowledge of all these things: yet it pleased God, that *Moses* should continue in this exercise the space of fortie daies, for these two ends: 1. That he himselfe might hereby be more assured of his calling, and by this continuall meditation be thoroughly prepared and made fit: 2. And that the people by this miraculous worke of *Moses* abode with God fortie daies without meat and drinke, might be induced to receive *Moses* message and ministerie with greater reverence, *Simler*.

QUEST. XXIII. Why the Lord gave the written law.

HE gave him two Tables of the Testimonie. 1. the Lord gave not the written law to the ancient Fathers, but deferred it till *Moses* time; because as the Apostle saith: *lex non est posita iusti*. the law is not given unto the righteous: *habebat in semetipsis iustitiam legis*, they had in themselves the law of righteousness: but after that this law of righteousness grew into oblivion, & *extincta esset in Egypt*, and was as extinguished in Egypt, &c. it was necessarie to be renewed by the written law, *Irenaeus*. 2. *Lex data est, ut per eam lux, qua in nobis est, accendatur*, &c. The law was given, that thereby the light which was in us should bee increased, *Cyriel*. The light of nature being dimmed, it was to be cleared and renewed by the law. 3. *Ambros* addeth further, *Lex quid operatur, nisi ut omnis mundus subditus fieret Deo*, &c. What else doth the law worke, but that all the world should bee subjected unto God? &c. for by the law cometh the knowledge of sinne. 4. *Hierom* giveth another reason, why the written law was given, which was first written in all mens hearts: because, *Iudei se solos accepisse legem gloriantur*, &c. The Jewes only boast, that they received the law: hereby is signified, that seeing the law commandeth nothing, which was not before imprinted in the heart by the instinct of nature, that they, *qui leges habebant observaverunt*, &c. which should observe these lawes, should obtaine the reward, &c. whether they were Jewes, or Gentiles, as *S. Peter* saith, *In everie nation he that feareth God, and worketh righteousness, is accepted with him*, *Act.* 10.35. 5. The law also was given to prepare men for the Messiah, whose coming then more and more approached: for two waies did the old law lead men unto Christ; one way, *Testimonium de Christo perhibendo*, by giving testimonie of Christ: as our blessed Saviour saith, *All things must be fulfilled, which are written of me in the law, the Psalmes and the Prophets*, *Luk.* 24.44. *alio modo, per modum dispositionis*, another way, by way of disposing, by drawing men from idolatrie, and holding them to the worship of the true God, and so preparing them for Christ, *Thomas*.

QUEST. XXIV. Why the Lord gave the law to the Israelites, and to no other people.

This law was also given unto the Jewes rather than to any other nation: 1. Not for that they only were found to continue in the true worship of God, all other nations being given to idolatrie: for they also fell presently to idolatrie, in worshipping of a golden calfe: and the Lord telleth them that he did not set his love upon them for their righteousness. 2. But the reason was, because the Lord would performe his oath and promises to their fathers, to make them his people, *Deut.* 7.8. So it appeareth, *quod ex sola gratuita electione*, &c. that onely by the free and gracious election of God, the fathers received the promises, and their children had the law given them. 3. But if it againe bee asked, why the Lord did chuse the fathers, of whom Christ should be borne? *Augustine* answereth, *Quare hunc trahat, illum non trahat, noli velle dijudicare, si non vis errare*, &c. Why the Lord draweth one, and not another, do not take upon thee to judge, if thou wilt not erre. 4. The law also was given unto the Israelites, especially for these two reasons; *imponitur duris & superbis*, &c. it was imposed first upon them that were stubborn and proud: *De duobus enim naturalis homo*

superbit, de scientia & potentia, &c. A naturall man is proud of two things; knowledge, and abilitie or power. Therefore, because the Jewes might take them|selves to bee wiser than other people, as both having more knowledge, and greater strength to do those things which were requisite; God therefore gave them the morall law written, both to shew their igno|rance in the duties which God required, as also their insufficiencie of strength: *imponeretur etiam lex bo|nis*; Likewise the law was given unto the good and well disposed, that they thereby might be holpen to performe those duties which they desired. To this purpose, *Thomas ibid.*

5. *Hierom* seemeth to give another reason, of giving the morall law unto the Israelites: first, the Lord gave them his morall law, but after they had committed idolatrie, than hee required sacrifices to bee offered unto him, rather than to idols: *Auferens puram religionem mandatorum Dei, & concedens sanguinem victimarum, &c.* So taking away the pure religion of keeping Gods commandements, and granting unto them the blood of sacrifices, &c. And this assertion he groundeth upon that place of *Ieremie, chap. 7.2*. *I spake not to your fathers, &c. when I brought them out of the land of Egypt, concerning burnt offerings and sa|crifices; but this thing I commanded them, saying, obey my voice, &c.*

⟨1 paragraph⟩

⟨1 paragraph⟩

QUEST. XXV. ⟨...⟩

⟨1 paragraph⟩

QUEST. XXVI. ⟨...⟩

⟨1 paragraph⟩

QUEST. XXVII. What is ⟨◇⟩ here by the finger of God.

WRitten with the finger of God. 1. By the finger of God, *Augustine* understands the Spirit of God,^{*} which he proveth by comparing of those two places together in the Gospell: that where the one Evangelist writeth, that Christ should say, *If I by the Spirit of God doe cast out devils*: another saith, *If I by the finger of God cast out, &c.* which signified,^{*} that as the law was written by the finger and power of God, in tables of stone, so is it written in our hearts by the Spirit of grace. *Gregorie* by the Spirit signified by Gods finger, understandeth, *spiritualem intelligentiam legis*, the spirituall sense and meaning of the law. *Theophylact* thereupon concludeth, that the Spirit is, ⟨ in non-Latin alphabet ⟩, of one substance with the Father, as the finger is to the hand. So *Ambrose* saith, *Ad forma...itatis, non ad distinctionem potestatis referen|dem digiti nuncupationem*; That the terme of finger is to be referred to the forme of unitie, not to the distinction of power. But this may seeme somewhat curious.

2. These reasons therefore may rather be given of this phrase, and terme: 1. It is said, *By the finger of God*, that is, *opere Dei*, by the worke of God, because the fingers are instruments of working, *Tostat. qu. 13.* 2. *Gallasius* referreth it to the paucitie and fewnesse of the precepts, *Ita ut in digitis* ⟨◇⟩ *possent*, which were not so many, but might be numbred upon the fingers. 3. This is added also, to shew a difference betweene the first tables of stone, which were both made and prepared, and written by the finger of God: so were not the second, which *Moses* made like unto the first: they were prepared by *Moses*, but written upon by God, *chap. 34.1. Iun.* 4. And further, though God have no hands, nor fingers, neither is like in bodilie shape unto man: yet this may have a speciall

reference to Christ, who was become verie man, with hands and feet like unto us, as *Borrhaius* noteth, *Digitus humanus Deo assingitur in Christo vero Deo & homine*, &c. The finger of man is attributed to God, in Christ, who was true God and man.

QUEST. XXVIII. Whether Moses did write upon the tables.

Vers. 2. *OF God*. It will be here objected, that *Exod.* 34.28. it is said that *Moses* wrote in the tables: how then were they written by the finger of God? * 1. *Augustine* thinketh that the first tables were written by the Lord, the second by *Moses*. But it is otherwise affirmed, *chap.* 34.1. that God also did write upon the second tables. 2. *Lyranus* thus reconcileth these places, 〈...〉 *Moses ministerialiter*; That God did write, because he endited, and it was done by his authoritie, and *Moses* did write them as the penman and instrument. And he hath another conceit beside that *Moses* seemed to put his hand to the tables, and yet the Lord might miraculously 〈...〉 that *Moses* did nothing at all to the first tables, they were delivered 〈...〉 only prepare the second tables for the Lord to write upon. 3. 〈...〉 saith it is a phrase only, he did

〈...〉

QUEST. XXIX. How the law is said to have 〈...〉 by Angels.

〈1 paragraph〉

4. Places of Doctrine.

1. Doct. Gods speciall and particular providence toward his children.

Vers. 2. *BEhold I have called by name Bezaleel*. This sheweth the singular care that God hath of his elected and chosen vessels; in that he knew them by name, as the Lord called unto *Samuel* by name, 1. *Sam.* 3. Like as among men it is counted a great grace and favour, if any be knowne unto the Prince by name. And in the Athenian, and Romane Commonwealth, such as were popular, would labour to call the most of the citizens by their names. God hath not then a generall care only over his children, but his particular providence watcheth over them, *Simler*.

2. Doct. Mechanicall arts Gods gifts.

Vers. 3. *WHom I have filled with the Spirit of God*, &c. *Bezaleel* was inspired of God with the know|ledge of artes: whereby we learne, that manuell trades and mechanicall arts doe proceed from Gods Spirit: and they are his gifts, *Marbach*. B. *Babing*. For every good gift is from above, *Iam.* 1.17.

3. Doct. Even works tending to charity and pietie, are not to be done ordinarily upon the Lords day.

Vers. 13. *NOTwithstanding keepe yee my Sabbaths*, &c. If it were not lawfull for the Israelites, no not to worke in the building of the Sanctuarie upon the Sabbath, then no other servile works are to be done then, *intuitu pietatis*, &c. with the pretense of pietie: as to make garments to cloath the poore, to go a fishing to redeeme captives, *Oleaster*. Which workes of charitie, where necessitie constraineth, may be done upon the Lords day, but not to make an ordinarie practice of it.

5. Places of Controversie.

1. Confut. Against those that despise handicrafts, as base and contemptible.

Vers. 2. *WHom I have filled with the Spirit of God, in wisdom, &c.* If then handicraftsmen have a portion of Gods Spirit, and are endued with wisdom from heaven, to worke skilfully in their mysteries, that assertion of *Cicero* is to be misliked, who thus writeth of these mechanick arts, *Opifices omnes in arte sordida versantur,* nec enim quicquam ingenuum habere potest officina, &c.* All tradesmen are occupied in base arts, neither can any ingenuous thing be found in an artisans shop, &c. True it is that handy-crafts may be counted base and illiberall in comparison of liberall sciences: but yet in themselves they are commendable, and not to be despised, *Marbach*. Our blessed Saviour wrought carpen|ters worke, and therefore is called a carpenter, *Mark*. 6.3. and *S. Paul* was a tent-maker and laboured with his hands, which he saith, ministered to his necessities, *Act*. 20.34.

2. *Confut.* Against free will.

I Have filled with wisdom, &c. Hereupon *Calvin* giveth this note *Vitiosa est ergo illa partitio, &c.* That there is a ◇ and evill partition, whereby men doe ascribe all the helps which they use partly to nature, and Gods gift, partly to mans ◇, whereas their industrie it selfe is the gift of God. Therefore we are hereby taught, that the honour of everie good thing, must be given unto God. And if humane arts proceed

Page 599

from Gods Spirit, how much more hath man no activitie at all in divine things, <...> by grace. This then evidently overthroweth free will, in divine and spirituall thing•, as our blessed Saviour saith, *Without me yee can do nothing, Ioh*. 15.5.

3. *Confut.* No festivall daies to be dedicated to Saints.

Vers. 17. *IT is a signe betweene me, and the children of Israel, &c.* If this festivall day of the sabbath was consecrated unto the Lords honour, and it was a signe betweene the people and him: hence it is evident, that holy and festivall daies are not to be erected to the honour of Saints. The Lord is the Creator of time and daies, and therefore he only must have the honour of them, *Simler*.

4. *Confut.* Against the observation of the Jewish festival•.

Vers. 17. *FOR ever, &c.* Hence the Ebionites grounded their heresie, that Christians were bound now to keepe the Jewish Sabbath; because the Lord calleth it here and in the former verse, an everlasting covenant. But this is a weake and slender ground: *Augustine* thinketh it is called an everlastig covenant, because the Sabbath was a signe of that which was eternall, namely, our spirituall rest in Christ: or because there is no time prefixed or determined for the continuance of it. But rather it is so called, not simply but in respect of the policie and state of that Common-wealth, that as long as it stood, and the time of ceremonies did hold, so long should the law of the Sabbath be in force: for otherwise, they may as well urge the celebration of the Jewish Passeover, which is established by an ordinance for ever. *Exod*. 12.17. and *Aarons* Priesthood by the same reason should continue still: of the which the Lord saith, *Exod*.•8.43. *This shall be a law for ever unto him, and his seed after him.*

6 Morall observations.

1. *Observ.* Arts not to be abused to any unlawfull purpose.

Vers. 2. *WHom I have filled with the Spirit of God.* Seeing humane Arts are the gift of God, arti|ficers must take heed, that they do not profane Gods good gifts, and abuse their trades to pride, wantonnes, superstition, or such like: *Gallas*. B. *Babing*•. As in these daies many doe make their handicrafts to attend as handmaids upon pride. And some thereby set forth superstition and

idolatrie; as *Esay* describeth the foolishnes and vanitie of such as carved images, to make them gods thereof to worship, *Isai.* 44.13. Such an one was *Demetrius*, who made silver shrines for *Diana*, *Act.* 17.

2. *Observ.* Against vaine pompe in the multitude of servant and officers.

Vers. 4. *TO worke in gold, silver, brasse, &c.* The Lord could have raised up a cunning workman in every one of these: but hee rather thought it good to give unto one man skill in all these: whereby the pompe of many vaine glorious persons in the world is reprov'd, that will have a severall officer for every service: as *Oleaster* noteth, *Alius culinam curat, aliu equos, &c.* One looketh to the kitchen, another to the horse, a third waiteth on the table, another attendeth in the chamber, &c. *Bernard* reprov'd this pompe in the Abbats of his time, whereof some hee noteth to have ridden in the way accompanied with threescore horse: *A non unus aliquis minister posset* (saith he) & *j mentu ligare & ad mensam servire, & lectulum praeparare?* May not one minister suffice to saddle the horse, serve at the table, and make the bed? But *Oleaster* here is overseene to checke Princes for this their magnificence and state, in having many officers: for it is seemely for their high place and calling to bee served in different sort from others. In meaner persons it may worthily be noted for a fault, if any in the vaine ostentation of servants and officers, shall exceed the bounds of their calling.

3. *Observ.* Gifts to be mutually communicated.

Vers. 6. I *Have joyned with him Aholiab.* *Oleaster* hereupon giveth another good note: *Serui Dei societatem admittunt:* The servants of God refuse not societie: though they have never so good gifts, yet they desire the helpe of others: as *Moses* envied not that *Eldad* and *Medad* prophesied in the campe. So then as in the bodie one member standeth in need of another, so is it in the diversitie of gifts which are given to the members of Christs mysticall bodie: they should communicate them one to another, and so use them, as best may serve for the common good of the Church.

CHAP. XXXII.

1. The Method and Argument.

IN this Chapter is set forth the sinne of Israel, in committing most grosse idolatries whereof there are foure parts: 1. The narration of their wicked fact, to *Vers.* 7▪ 2. The examining of their fact, and the knowledge thereof, to *vers.* 26. 3. The punishment inflicted, thence to *vers.* 30. 4. A preparation to their repentance, *vers.* 30. to the end.

1. Their sin is described: 1. Both by the counsell and advice, which they tooke first the people in propounding the matter to *Aaron* to make them gods, with the occasion moving them therto, the absence of *Moses*: then *Aaron*, in setting them a course what to doe, *vers.* 2. 2. By the fact it selfe, which is either of them apart: of the people in bringing their jewels, *vers.* 3. of *Aaron* in making thereof a Calfe, and setting up an Altar, *vers.* 4, 5. or of them both together, *Aaron* proclaimeth an holy day, *vers.* 5. The people offer sacrifices, eat, drinke, and play, *vers.* 6.

2. The examination cognizance or taking knowledge of this sinne, was either while *Moses* was with God, to *vers.* 15. or when he was departed from God, and returned to the campe.

1. In the first, there is first the Lords complaint of the people in generall, that they had corrupted their waies, *vers.* 7. so also *vers.* 9. in particular, by the description of their sinne, *vers.* 8. Secondly, *Moses* in|tercession, with the effect thereof. *Moses* intercession is grounded upon three reasons: The deliverance of the people, *vers.* 11. The blasphemie of the Egyptians, which is feared, *vers.* 12. The covenant made with their fathers, *vers.* 13. Then the effect is, God changed his minde, *vers.* 14.

2. In the second cognizance, there are two degrees: first, *Moses*, confused knowledge when they were yet a farre off, as he went and conferred with *Ioshua*, to *vers.* 19. Then his certaine knowledge: 1. By the sight of his eyes, *vers.* 19. whereupon followed two effects of his indignation, the breaking of the Tables, and the burning of the golden Calfe, *vers.* 20, 21. 2. By *Aarons* confession, whom *Moses* fifteth and examineth, to *vers.* 25.

3. The punishment is thus set forth: 1. The reason that moved *Moses* to take revenge, the nakednes of the people, *vers.* 26. 2. *Moses* charge to the Levites, *vers.* 26.27. 3. The execution, *vers.* 28, 29.

4. The preparation to their repentance and reconciliation consisteth 1. of *Moses* admonition to the people, *vers.* 30. Of *Moses* supplication unto God, his petition, which containeth the confession of their sinne, *vers.* 32. and the craving of pardon, with a disjunction, or else himselfe to bee blotted out, &c. 2. And of Gods answer, wherein the Lord refuseth *Moses* disjunctive request concerning himselfe, and yeeldeth to his request for the people, with a reservation of their punishment, *vers.* 34.

2. The divers readings.

*Vers. 1. *Gathered themselves together against Aaron.* B.G.L.P. upon *Aaron.* A.H. to *Aaron.* I.V.C.S. *ghal.* upon, or against.

*Vers. 12. *For a mischief.* B.V. rather than, *maliciously.* G.B. *craftily.* L. *with a mischievous intent.* I. *with maliciousnes.* S. C. in *maliciousnes.* A. < in non-Latin alphabet > *beraghah*, to a mischief.

*Vers. 15. *So Moses turned him.* B.G.I.L.V. *Moses looked backe.* P.C. < in non-Latin alphabet > *phanah* signifieth both to turne, and looke: but the first rather here, because of the word following, *he went downe.*

Vers. 18. *It is not the noise which the strong make, nor the noise which the weake make:* I. *the voice of them which crie out strength*, or, *the voice of them which crie out weaknes.* S.A.H. better than, *the voice of them which answer strongly*, or, *of them which answer weakely.* V. or, *the noise of them which have the victorie*, or, *of them which are overcome.* G.B. or, *the crie of them which exhort to fight*, or, *of them which compell to flie.* L.

Vers. 28. *Three thousand men.* B. G. *cum caeter, three and twentie thousand.* L. very corruptly. See 72. qu• following.*

Vers. 29. *When every one shall be upon his sonne.* I.A.H. better than, *every one upon his sonne.* B.G. *cum caeter.* for here the word < in non-Latin alphabet > , when, is omitted.

Vers. 32. *And now, whether wilt thou forgive them their sinne. I. if thou wilt, &c. A.H. better than, and now forgive them their sinne:* * B.G. *cum caeter.* for here the conjunction 〈 in non-Latin alphabet 〉 *im*, is omitted in the translation.

Vers. 35. *Because they procured the calfe which Aaron made: or made the calfe which Aaron made.* B.G. *cum caeter.* for that which they did to the calfe, * which Aaron made. I. But the preposition 〈 in non-Latin alphabet 〉 *eth* is sel|dome a signe of the Dative but of the Accusative case: *because they worshipped the calfe which Aaron made.* C. the word is 〈 in non-Latin alphabet 〉 *gashah*, to make.

3. The questions discussed.

QUEST. 1. Whether Moses had signified unto the people, when hee would returne.

Vers. 1. *When the people saw that Moses tarried long, &c. 1. R. Salomon* here is of opinion that *Moses*, when he went away told the people, that he would returne after 40. daies: but they were deceived in the account, and reckoned that day wherein *Moses* ascended, so that in the end of 39. daies they then consulted to make them gods.

2. *Contra.* But this assertion can stand by no meanes. 1. It was not knowne unto *Moses* himselfe how long he should stay, when he went from them: for he himselfe staid six daies in the mount, before he was called up to the top, *chap.* 14.16. If he had set them a certaine time, he would not have spoken am|biguously, but plainly, that they might have knowne certainly when to expect his returne. 3. At the least, though they had mistaken a day, they would have waited for him so long after the appointed time. 4. Neither could all this be done in the space of one day: the people to gather their earrings, and *Aaron* thereof to make a golden Calfe; and beside, *Aaron* putteth off the solemnitie to the next day: all this could not be done upon the 40. day, therefore it is like that they began this wicked enterprise upon the 35. day, or thereabout: and that *Moses* had not given them any direction for his returne, *Tostat. qu. 2. Liran.*

QUEST. 2. Whether the Egyptians were the first beginners and motioners of this idolatrie.

Vers. 2. *When the people saw.* 1. R. *Salomon* againe, some what to excuse here this fact of the Israelites, saith, that the Egyptians which went out with the Israelites did egge and intice them, and set them a worke to make this golden image: as they likewise provoked the people to fall a lusting for flesh by their example, *Numb.* 11.4.

2. *Contra.* 1. But howsoever at other times the strangers, that were mingled among them, might set them a murmuring, it is like here that the Israelites themselves were most forward in this wicked enter|prise: for the name of *people* is given unto them: whereas the other are not simplie called the people, but with some other addition: as *chap.* 12.38. *A great multitude of sundrie sorts of people;* and *Numb.* 11.4. *A number of people that was among them fell a lusting, &c.* 2. They themselves speake of their bringing out of Egypt by *Moses*: but *Moses* brought the Israelites out; the rest were not so much brought ou•, as voluntarily came forth being mingled among the people. 3. The people also themselves were subject and prone to idolatrie: as S. *Stephen* sheweth out of the Prophet, *Act.* 7.43. yea he saith directly, *vers.* 39. that they were their fathers, that said unto *Moses*, *Make us gods, &c. Tostat. qu. 1.* 4. S. *Paul* also so ex|poundeth it of the Israelites, *1 Cor.* 10.7. *Neither be ye Idolaters, as were some of them.* So not all the people, but onely some of them were guiltie of this sinne of idolatrie: for it is like that they, whom *Moses* armed afterward to slay their brethren, were not consenting thereunto, *Iun.* 5. The Levits, *vers.* 29. did consecrate their hands every one upon his son and brother; they were then their owne brethren and consequently Israelites, who were ringleaders of this mischievous exploit.

QUEST. III. The occasions of idolatrie in generall, and particularly of the idolatrie of the Israelites here.

Vers. 1. *THat Moses tarried long, &c.* Here we are to consider of the occasions and causes of idolatrie, which are either generall, or particular in this place, which moved the Israelites to fall into this follie. 1. The generall are these: 1. Feare in extremitie and distresse maketh men run to wicked delvices, and to erect unto themselves gods: as the mariners in *Ionas* ship being in danger, called every one upon his god. 2. Another cause is ignorant imitation of things not rightly understood: as because *Abraham* at Gods commandement would have offered his son *Isaac* unto God, the heathen idolaters likewise did sacrifice their owne children with bloudie hands unto their idols. 3. A third cause, is foolish doting love and affection: as *Salomon* doting upon his wives, was by them enticed, and seduced to idolatrie. It is written that *Alexander* so loved *Ephestio*, that he decreed divine honour to be given him. 4. A fourth cause is good hap and prosperitie: as the Atheniens having obtained a victorie against the Persians at *Marethe*, onely with the helpe of ten thousand men, seeing at that time in the aire, a spirit in the like|nesse of *Pan*, which terrified their enemies, they afterward worshipped him, and built him a Temple, B. *Babington*.

2. The particular causes and occasions of this idolatrie, which deceived the Israelites, were these: 1. The first was, *absentia ducis*, the absence of their Captaine: 2. *Curiositas*, their curiositie, that not being contented with those things which *Moses* had taught them, must adde of their owne: 3. *Timiditas Aaronis*, the fearefulnesse of *Aaron*, that durst not resist the people: 4. A false opinion, in thinking that whatsoever they did with a good intention, to be pleasing unto God, *Ferus*. 5. Adde hereunto their im|patience, in not induring to stay any longer for *Moses*: as *Saul*, because the Lord answered him not, when he would, went unto a witch, B. *Babing*.

QUEST. IV. Of the divers faults and infirmities at once here committed by the people.

The people gathered themselves together against Aaron, &c. The people in this their outrage doe offend diversly: 1. In their violence: the word signifieth *super Aaron*, they came upon *Aaron*, *tan|quam superiores potentiae*, as being mightier than he, and so pressing upon him. 2. They say, *make us gods; Vide insaniam populi*; See the madnesse of the people, as though God can be made with mens hands, *Ferus*. 3. There appeared in them, *levitas & inconstantia*, great levitie and inconstancie, that had not long before bound themselves by covenant to obey the Lords Commandements, and so soone fall away, *Marbach*. 4. Their great forgetfulnesse also bewrayeth it selfe, that had heard the Lord with his owne voice thundering out his Commandements, whereof one prohibited directly idolatrie, and yet they in despite of God, do set up an idoll. 5. Their ingratitude also is manifest, both against God the author of their del|liverance, and *Moses* the Minister thereof, and of many great works, speaking of him contemptuously, We know not what is become of this *Moses*, *Gallas*. 6. Their stupiditie was wonderfull, that having the cloud before them, an evident signe of Gods presence, and the *manna*, which fell daily of his providence, they setting at nought such excellent signes, *figuram appetunt, quae ipsorum vanitati respondeat*, desire a figure answerable to their vanitie, *Calvin*. *Oleaster* thinketh, the cloud at this time was taken out of their sight: but that is not so; for it is said, *chap. 13.22. That he tooke not away the pillar of the cloud by day, nor the pillar of fire by night, from before the people*. 7. Thus the people at once sinned diversly: 1. They sinne manifestly against the first Commandement: 2. They offend in *publicam ipsorum fidem*, against their publike faith given: 3. They offend not onely in the outward worke, but also *impiissima opinione*, in their wicked opinion, thinking hereby to obtaine remission of their sins: 4. And they doe not onely transgresse against God, but against *Moses* their deliverer, and so they violate both the first and second table, *Ferus*.

QUEST. V. Why the people say unto Aaron, Rise.

Vers. 1. *VP, or, rise*. 1. Which is not so said, as though *Aaron* did then fit, when the people came unto him. 2. Neither is it necessarily hence collected, *Quod matutinus fuit hic concursus, &c.* That this running together was in the morning, as *Cajetan* thinketh, and that they did as it were awaken

and raise up *Aaron*. 3. But this manner of speaking sheweth their importunitie, that they would have him dispatch quickly, and with all speed doe, as they willed him. 4. And beside, they seeme to cast some good colour and pretence upon this their haste, because they had expected and waited *Moses* comming downe a great while: and therefore they would stay no longer, *Tostat. qu. 3.* 5. Beside, they seeme hereby to tax

Aarons negligent administration, that he was secure and remisse in the government, and therefore in this manner rouze him up, *Osiander*. 6. This their speech also sheweth, that they pressed upon him violently, and urged him, saying, *Surge*, Rise, that is, *Age*, Goe to, *Iunius*.

QUEST. VI. Of the divers kindes of idolatrie.

MAke us gods. 1. There are divers kindes of idolatrie, which may be brought to these foure heads: 1. When either that is worshipped for a god, which is nothing; such were the Idols of the Hea|then, the imaginations of their owne blinde hearts. 2. When the divine honour is given unto any creature, as to Angels, or Saints. 3. When any divine power is ascribed to the images of God, or Saints. 4. When the true God is worshipped, but otherwise than he hath prescribed; as *Ahaz* caused an Altar of a strange fashion to be reared up unto God, and such were their traditions of the Pharises, *Simler*.

2. Or idolatrie may be thus distinguished; it is committed two wayes: 1. When, *res extra Deum colluntur*; &c. when things beside God are worshipped; and that either externally, by bowing unto them, or inwardly, in putting trust and confidence in them. 2. *Quando Deus aliter colitur, quam ipse instituit*; When God is otherwise worshipped, than he appointeth; which is also done two wayes: either when men devise unto themselves a forme of worship not prescribed: such are the Processions, Pilgrimages, Vigils, and such like used in Poperie: or when the worship which God instituted, *alio fine observatur, quam est institutus*, &c. be observed upon another end than is appointed, as thereby to merit at Gods hand: as the hypocrites in Israel thought to please God, by the externall act of their sacrifices; and so doe now the Romanists by their idolatrous Masse, *Marbach*. The idolatrie of the Israelites was of all these sorts, communicating with part of each: for they outwardly set up an Idoll, and inwardly put their confidence in it; and did seeme yet in this Idoll to acknowledge God, so worshipping him after another mannner, than God himselfe had prescribed.

QUEST. VII. Why they say, Make us gods, not god.

MAke us gods, &c. The word is put in the plurall, *Elohim*, gods. 1. Whereupon some of the Fathers doe gather, that the Israelites here fell away into the idolatrie of the Gentiles, who brought in a multiplicitie of gods. But that is not so, for they did proclaime an holy day unto *Iehovah*, *vers. 5.* 2. *Gloss. interlinear*: giveth this exposition, that although there was but one idoll made: yet he that falleth to idolatrie, doth fall into all vices, & *tot diis & daemonibus, quot vitiis, servit*, and so serveth as many gods or devils, as vices. But it is not put in the plurall number in any such sense, because of that which followeth: *which may goe before us*; but their vices and corruptions could not be said to goe before them. 3. Some referre it to the idols, which they desired to have made; they would have many, but *Aaron* made but one: neither is this like to be the reason: for then *Aaron* should not have contented them. In that there|fore *Aaron* satisfied their desire, it seemeth he knew their minde, that one idoll would serve their turne. 4. Some thinke, that because *Elohim* in the plurall, is taken for the true God, therefore it is so used here: *Quia uni Deo hunc cultum instituerunt*; Because they instituted this service to the true God, *Simlerus*. But by gods, here it is evident, they understand not God himselfe: for they were not so absurd to thinke, that God could be made with mens hands. 5. Therefore the plurall here is taken for the singular, according to the Hebrew phrase, *Oleaster*. As so the Lord saith, *I have made thee Pharaohs god*, *chap. 7.1.* where the

word is *Elohim*, in the plurall: and sometime a word of the plurall number is joynd with an adjective of the singular, as *Isai. 19.4. I will deliver the Egyptians into the hands, adonim kasheh, Dominorum duri, of Lords hard*: where the adjective is put in the singular: sometime the adjective that is joynd with it, is put in the plurall also, but the relative in the singular, *Iosh. 24.19. Elohim kadashim his, he is holy gods*, that is, an holy God: so likewise sometime *Elohim* is put with a verbe singular, as *Gen. 1.1. Bara Elohim, creavit Dii*, God created: sometime with a verbe in the plurall, as in this place, *asherjeeben*, which may goe before us. So then, *Elohim*, gods in the plurall, is here put for the singular: Make us a god, *Tostat. qu. 4.*

QUEST. VIII. How the Israelites would have their god to be made to goe before them.

TO goe before us. 1. It is evident by this, wherefore they desired a visible god to be made; not to that end, that they might with greater libertie eat and drinke, feast, and play before the idoll, which they could not doe before the Lord: for the Lord did allow them to rejoyce before him in sober and seemely manner. Nor yet because they bee like unto other nations, to have some visible image to worship: but they shew the end thereof, that they might have some visible presence to goe before them, *Tostat. qu. 6.* 2. And whereas *Moses* being absent, they might have desired some other guide in his place to direct them: they doe not so, both because they know, none could be given them like unto *Moses*: and if such an one might be found, he was subject to the like danger, as they imagined *Moses* to be fallen into: they desire rather some visible god to be given unto them, *Tostat. qu. 8.* 3. Neither were they so senselesse to thinke, that an idoll made of silver or gold, which hath eyes, and seeth not, eares, and heareth not, could goe before them. 4, And *Tostatus* conceit is too curious: that because they had seene images in Egypt, which had, as they thought, a certaine divine power in them, speaking sometimes, and making answer unto demands. And among the rest, the Egyptian God *Apis*, which was like a pide bull, did appeare once in a yeare unto them, and used to goe before them unto *Memphis*, and all the Egyptians followed after, playling upon their harp and other instruments: he thinketh, that the Israelites desired the like god to bee given them; that they might have an image made, endued with some divine power to goe before them. But they never had seene any image in Egypt made with mens hands, to stirre, and move, and walke before them. The Egyptian god, *Apis*, was either a very pide pull indeed, or the devill in that likenesse: therefore they having seene no such president in Egypt, it is not like they imagined any such thing. 5. Wherefore, these *Elohim* gods, which they desire to be made, were none other but images, as *Laban*

so calleth his little images, *gods, Gen. 31. Gallas*. This then is the meaning, that some image may be made them, *quae admoneret eos praesentiae divina*, which should admonish them of the divine presence, *Osiander*. And they say in effect but thus much, *Institu nobis cultum, &c.* Appoint us some kinde of worship, that God may be reconciled unto us, *Vt pergat nos praecedere*; That he may go forward still before us, as he hath begun, *Ferus*. So then their meaning is not, that the idoll to be made, should still goe before them; but that God represented, and reconciled thereby, might goe on still with them.

QUEST. IX. Why the people came to Aaron, rather than to Hur his fellow governour.

BUT it will bee here questioned, why the people demand this rather of *Aaron*, than of *Hur*, who was joynd with him in the government, *chap. 24. 1. R. Salom*. maketh this the reason, because that the people had killed *Hur*, because he resisted them; and this he saith, was the manner of his death: al the people came and spet into his mouth, and so choaked him. But it is not like, if *Hur* in so good a cause had given his life, that it should have beene omitted: *Phinehes* fact in slaying the adulterer, and adulte[re]sse, is commended, and honourable mention is made thereof: but *Hur* had beene more worthie to have beene recorded, for not killing, but in suffering himselfe rather to bee killed in

defence of Gods pure worship, *Tostat. qu. 3. 2.* Neither yet is it to be supposed, that *Hur* was dead: for some mention then is like to have beene made of his death, being a principall governour, and of the peoples lamentation for him. 3. Therefore, although *Hur* may bee thought to have yeelded and consented to their motion, as well as *Aaron*, as not being a more holy man, than hee; yet because *Aaron* was the chiefe, and more prin|cipall, he onely is mentioned, *Tostat. qu. 3.*

QUEST. X. Whether at this time the Israelites wanted the presence of the cloud.

FURther, whereas they desire gods to bee made to goe before them: it will be here objected, that they had the presence of the cloud, which went before them; and they therefore needed not to have had any other guide. 1. *Oleaster* therefore thinketh that the cloud might at this time be taken out of their fight: but this opinion is briefly confuted before, *quest. 4.* the cloud did not leave them till they came into the land of Canaan, when the manna also ceased, *Iosh. 5. 2.* Some make the blinde curiositie of the people, the cause why they regarded not that ordinarie signe of Gods presence, but requested some figure and representation of God, answerable to their vanitie, *Calvin.* So also *Chrysostom, Adhuc i^ospicis, * quod miraris, & oblitus es largitoris,* Thou seest daily that which thou wonderest at, (namely, the *manna*, which fell every morning) and thou forgettest the giver. 3. But this also may bee joyned to the former reason, they had staid 40. dayes in a plat, and the cloud stirred not; they had continued as long in this place about mount Sinai, even fortie dayes, as they had beene in all the mansion places, since their com|ming out of Egypt: and so they might doubt, that this cloud should be their direction no longer to go before them into the promised land, and therefore they desire another guide.

QUEST. XI. Why they say they knew not what was become of Moses.

Vers. 1. *FOr of this Moses, &c. we know not what is become of him, &c.* 1. R. *Salom.* thinketh, they sup|posed he had beene dead, and that Satan had made such an apparision in the aire, as if they had indeed seene a coffin, as if *Moses* had beene dead, and his bodie put into it. But if they had conceived that *Moses* were dead, they would not have spoken so doubtfully, as not knowing what was befallen him, *Lyranus.* And beside, God would not have suffered Satan in the same place, where hee gave them signes of his glorious presence in the clouds, to have practised his cosening and counterfeit tricks. 2. They shew their contempt, not vouchsafing to call him by his name; *Contemptim virum illum appellabant, &c.* They in contempt call him the man, &c. *Lippoman.* 3. They also bewray their infidelitie, that having daily experience how the Lord fed them with *manna*, could not conceive how the Lord should preserve *Moses* alive also fortie dayes, without any supplie of food from them, *Simler.* 4. They shew their oblivion and forgetfulnesse, that having seene *Moses* goe up into the mountaine, and entring into the thicke cloud, talking with God: they now begin to imagine, that he might be consumed, and devoured in those flames, *Osiander.* 5. This their apostasie, and falling away from God, and despising of his Prophet, did prefigure their falling away afterward from Christ, *Ferus.*

QUEST. XII. Why Aaron bad them pull off their earrings.

Vers. 2. *Then Aaron said, plucke off the golden earrings, &c.* 1. Some thinke, because the people made great account of their jewels and earrings, that *Aaron* by this meanes did thinke to have turned them from their purpose. So *Augustine; Intelligitur illis difficilia precipere voluisse, ut isto modo ab illa intentione revocaret;* He may be thought to have commanded them hard things, * to revoke them from their intention, &c. So also *Tostatus, Lyranus.* 2. And *Calvin* further addeth, that he required this, lest they might have spoiled the Tabernacle, to finde gold for this idoll; and he might thinke the people would have beene more hardly drawne unto it, because they had given so liberally unto the Tabernacle already. But *Calvin* is herein deceived, for the Tabernacle was not yet made: *Moses* being not come downe from the mount, where he received instruction for the making of the Tabernacle. 3. Further, *Aaron* might thinke, that the women would hardly have parted with their jewels; and that there might have risen by this meanes, some tumults and stirres in their families, by

which meanes this attempt should have beene stayed, *Siml. Oleast.* And this is very like, that *Aaron* used all meanes secretly to have put off the people: but herein was his great fault, that he dissembled in so weightie a matter, and did not plainly and openly stay the people.

QUEST. XIII. Whether Aarons sin here is to be excused.

SOME goe about to excuse, or extenuate *Aarons* offence here. 1. *Bernardalleage*th, that *Aaron* was forced thereunto: *Sceleratis tumultuantis populi contra voluntatem suam cessit clamoribus*; Hee gave

way unto the wicked clamours of the people against his owne minde. So also *Theodoret*, *Vitulum formare necessario coactus est*; He was forced of necessitie to frame a calfe. And so he excuseth himselfe afterward by the peoples outrage, *vers. 22.* But nothing should have compelled *Aaron* to doe evill: he should have feared God, rather than man; and chosen to die, before he would see God dishonoured.

*2. *Ambrose* saith, *Neque excusare tantum Sacerdotem possumus, neque condemnare audemus*, We can nei|ther excuse so great a Priest, nor yet dare condemne him. But seeing *Moses* did afterward sharply relprove him, and the Lord would for this have slaine him, *Deut. 9.* there is no question, but that he most grievously sinned.

3. Some alleage by way of excuse, that all *Aarons* courses tended to have sought delays till *Moses* comming, in that he called for their earings, which he thought would have beene gathered with much trouble, and businesse, then he casteth them altogether, and melteth them, and then caused it to bee fashioned with a graving toole: after that he made an Altar, and deferred the solemnitie till the next day, *Oleaster.* But all this being granted, it is so farre from excusing *Aaron*, that *perfidiosior est assensus*, &c. his consent is so much the more treacherous, dissembling his conscience, when he saw idolatrie so groun|ded, and rooted in the people, than if he had given a simple assent, *Iun. in Analys.*

4. *Procopius* saith, *Quasi convitienda exprobrat*, &c. *Aaron* doth as it were upbraid them, and scoffingly say unto them, *These are thy gods*, &c. but neither were these the words of *Aaron*, the people so said; neither is it like that *Aaron* being afraid of them, would have scoffed with them: wherefore that *Aaron*•sinne was very grievous, and inexcusable, doth now follow to be shewed in the next question.

5. *Theodoret* addeth, *Primo populi impetum verbis compescere tentavit*, &c. That first he tried to paci|fie the heat of the people with words. But this is not expressed in the text: it may be he would have dissuaded them, but that he saw them so violently carried, that there was no speaking unto them.

QUEST. XIV. Of the greatnesse of Aarons sinne.

Aarons sin then is made manifest, & set forth by these circumstances. 1. In respect of his person, he had often conference with God, and by him the Lord had wrought great works and miracles in Egypt: therefore his example was so much the more dangerous, and his fall the greater. 2. The thing that hee consented unto, was a breach of the first table: it was not theft or adulterie, or such like, but wicked idollatrie: for, *Spiritualia peccata graviora sunt*; *Spirituell evils are more grievous*, *Ferus.* 3. *Quod propriis manibus accipit, signum est effoeminati & servilis animi*; In that he taketh their earings with his owne hands, it was a signe of an effeminate, and servile minde, *Calvin.* 4. He

sinned also grievously in his dissimulation: when for feare hee against his owne conscience dissembled, and so betrayed the truth, *Iun. 5. Borrhaius* addeth, that he sinned two wayes beside, in usurping a lawgivers office, which belonged unto *Moses*: and in bringing in new rites, and worship which God had not commanded. But *Aaron* offended not in the first, because *Moses* had left him governour in his place till he returned: but in the latter his presumption was great. 6. *Aarons* fall also appeareth in this, that after he made a golden calfe, seeing it to be pleasing unto the people, he was so forward afterward, both in making an Altar, and proclaiming a solemnitie, *Pelarg.*

QUEST. XV. Why it pleased God to suffer Aaron to fall.

NOW it pleased God to suffer *Aaron* to fall. 1. *Vt humiliaretur*, that he might be humbled, lest hee might afterward have beene too much lifted up, being called to be high Priest, *Ferus.* 2. By this example we doe see, *Sanctissimos interdum faede labi, &c.* that holy men may sometime grossely fall, *Borrh.* 3. This sheweth, that *Aarons* Priesthood was not perfect, nor able fully to reconcile men unto God, seeing he himselfe was a sinner, *Marb. Quomodo unus captivus alium liberaret?* How should one captive deliver another, *Ferus.* Or one sinner make reconciliation for another? 4. And for this cause also, it pleased God to suffer *Aaron* to fall, *Vt nemo de gratia sua praesumat*, that no man should presume of his gifts or strength: but let him that standeth, (as the Apostle saith) take heed lest he fall, *Ferus.* 5. And by *Aarons* presumption, we see how dangerous a thing it is, to bring any thing into Gods service without his warrant, *Borrh.*

QUEST. XVI. How the golden calfe is said to be fashioned with a graving toole.

Vers. 4. *And fashioned it with a graving toole, and made thereof a molten calfe.* 1. The word here translated a graving toole, is *chereth*, which is sometime taken for a bag or purse, as *2 King. 5.22.* where it is said, that *Naaman* bound two talents of silver in two bags, & gave them to *Gehezi*: and so some thinke that *Aaron* put all the peoples jewels and earrings in a bag together, lest they might thinke he had converted any part thereof to his owne use, *Cajetan*: but the other word *vajatar*, he fashioned, is against this sense. 2. But most usually *chereth* is taken for a penny, style, or graving toole: and so some thinke, that *Aaron* with this instrument did draw a patterne, making the proportion of a calfe, which the workmen should follow in their casting. So *R. Salom. Osiand. Lyran.* 3. Others thinke, that with this instrument *Aaron* made a mould in clay, or such like matter, and the mettall cast into it received that forme, *Tost. q. 10. Oleast.* 4. *Simlerus* maketh a double use of this graving toole, *Vnum in formand• typo, alterum in perpoliando operefuso*; One in making the mould, the other in polishing the worke after it was cast. 5. But I rather subscribe to *Gallasius*, that thinketh here is an 〈 in non-Latin alphabet 〉, a transposing of the words, putting the latter first: for the golden calfe was first cast and melted, and then polished and trimmed with a graving toole, as workmen use to doe.

6. This calfe was made by Founders worke: there are three wayes to make and frame things of mettall; either by hammering and beating them to some fashion; as the Cherubs upon the Arke were made; or by joyning the peeces and joints together, which are sunderly made; or by casting and melting it in a mould: and so was this golden calfe made, *Tostat. qu. 10.*

QUEST. XVII. Why Aaron caused the likenesse of a calfe to be made, rather than of any other thing.

Vers. 4. *A Molten calfe.* 1. Some of the Hebrewes give this ridiculous reason, why the image of a calfe was made rather, than of any other thing: when the Israelites were coming out of Egypt, and intended to bring out *Iosephs* bones with them, as they did, they say Nilus had overflowen the place where his bones were, and so *Moses* did make the picture of a calfe in a certaine golden plate, which flotting upon the water shewed the place where *Iosephs* bones lay: which plate, they say, was

brought among other jewels to *Aaron* here, and cast into the fire, by vertue whereof the whole masse of gold was turned into the shape of a calfe. But here are many fables couched together. 1. It is a very tale, that *Io/sephs* bones were found out by any such meanes. 2. The people onely brought their golden earrings, therel|fore no such plate. 3. Neither was there any such vertue in that golden plate, if there had beene any such to convert or change the whole masse. 4. Neither was there any such cause, seeing the molten calfe was cast in a mould, *Opere fusario*, by Founders worke, as the Latine translator readeth.

2. R. *Abraham* seemeth to thinke that this figure of a calfe was made, rather than any other, as ap•est at that time to receive some divine and celestia|l influence: but though *Aaron* were at this present grosse|ly blinded and deceived, yet it were impietie to thinke that he was given to such superstitious astrologi|call observations, as to make figures to derive some secret supernaturall influence and vertue into, by the celestia|l constellations.

3. Some thinke, that *Aaron* caused a calfe to be made, to deride them, as *Heli*asdid *Baals* Priests, sup|posing they would not be so absurd, as to ascribe divine vertue unto a calfe, *Procopius*. But it seemeth that *Aaron* was in good earnest, by that which followeth, in that he set up an Altar, and proclaimed an holy day.

4. It is further alleaged by some, that *Aaron* intended not to make any thing of the gold, thinking that the fire might consume it: but that the Egyptians which were in the campe by their art Magike, and by the operation of the devill, caused the image of a calfe to come forth, *Ex Fero*. But it may appeare, *vers.24.* by *Aarons* confession unto *Moses*, that he intended to make them an image, when he cast the met|tall into the fire: and to what end else served the graving toole, but to fashion it? he would not have polished and trimmed the devils worke.

5. Some further thinke they would have a calfe made, because the sacrifices of bullocks are the chie|fest: and thereby they thought the better to please God. But it is not like that they had any such pur|pose at this time to doe that which was pleasing unto God, seeing they had heard not long before the Lord by his owne mouth forbidding them to make any kinde of image to worship.

6. It is therefore most like, that *Aaron* according to the desire of the people, made a Calfe like unto the Egyptian god *Apis*, which they had seene the Egyptians to worship: and therefore they were drawne by the corrupt imitation of them, to have the image of a Calfe made, *Lyran*. *Calvin*. *Simler*. *Gallas*. *Augu|stine* addeth further, that the Egyptians had set up the image of an oxe or bullocke by *Iosephs* tombe,* which they worshipped. So the Interlin•ry glosse giveth this reason: *Quia bovem adoraverunt in Ae|gypto*; Because they had used to worship a bullocke in Egypt. And the Egyptians used to worship their King being dead, under the forme of a live bullocke, *Plin. lib. 8. cap. 46.*

QUEST. XVIII. Whether the Israelites thought indeed the golden Calfe to be the God that delivered them.

Then they said, These be thy gods, O Israel, which brought thee out of Egypt. 1. *Procopius* thinketh that these words were uttered by *Aaron*, and that hereby he would have brought them to remember that God which had brought them out of Egypt. But it is evident by the text that these were the acclama|tions of the people.

2. *Lyranus* thinketh, that the people *attribuebat idolo*, did attribute unto this idoll it selfe those great wonders which God had wrought for their deliverance: and therefore for honour of this idoll, they speake in the plurall number, as men used to doe to great persons. But it is not like they were so mad, as to thinke, the golden Calfe brought them out of Egypt, *cum res esset inanimata*, it being a thing without life, *Ferus*. And men use to speake for more honour sake in the plurall number, in the first and second person, not in the third: and though the pronoun or verbe be put in the plurall, yet the noun is not: as the use is to say, *nos sumus Rex*, we are the King, not Kings, as here in the

plurall they say, *These are thy gods, Tostat*. The plurall therefore is taken here for the singular, according to the Hebrew phrase, as before is shewed, *quest. 7*.

3. *Tostatus* thinketh, that the people did not in so saying, consider so much of the golden Calfe, as of the divine vertue and power of the true God: *quam latere putabant in illa vitulo aurea*, which they imagined to be in that golden calfe. For they could not be ignorant, that the true God, the God of their fathers, brought them out of Egypt. And they knowing this, it is not to be thought, *quòd totus populus vellet publi/ce mentiri*, that all the people would agree in a lye, *Tostat*. But what divine vertue could they imagine to be in the Calfe, which they saw to be made presently before their eyes of their earings?

4. *Thoring* in his replies, saith, the judgement of the people was so blinded, and swallowed up, *Vt rem crederent penitus inanimatam esse Deum*; That they thought a thing altogether without life to be God. So *Rupertus*; *Veritatem quam cecinerant, dicentes, &c. The truth which they sung, saying, let us sing unto God, for he hath triumphed gloriously; In mendacium commutarunt, &c. They turned into a lye, saying, these are thy gods, O Israel, which brought thee out of Egypt*. He thinketh that they tooke this very calfe to be the god, that delivered them.

But be it admitted that the people were so grosse, it cannot bee thought that *Aaron* could be so

Page 606

grossely deceived. And where as *Thoring* objecteth that place, *Psal. 106.20. They turned their glorie into the similitude of a calfe, &c. they forgate God their Saviour, which had done great things in Egypt, &c.* hence it cannot bee gathered, that they had cast off all knowledge or memorie of God: for then *Aaron* that made the calfe should have fallen into the same oblivion. But they had forgotten their obedience, which should have beene yeilded to Gods commandement, as it is said before in the same place, *vers. 13. when as yet they had not made the molten calfe, Moses* being then with him, *Incontinently they forgate his works, they waited not for his counsell*. So *Gregorie* expoundeth the pulling off their earings, *Vt inobedientia ipsorum ostenderet ad cultum idolorum esse peruentum*; To shew, that by their disobedience they fell to the worship of idols.

5. Therefore, in that they say, *These are thy gods*, they have relation unto God himselfe, *In cuius honorem extruxerunt vitulum*; In honour of whom they set up the calfe, *Ferus*. They give the name of the thing signified to the signe: as if they should have said, *Hoc Dei illius signum est, &c.* This image is a signe of that God which brought us out of Egypt, *Marbach*. They thought that Gods honour was here|by more set forth, *Quia sub externa imagine ipsum colerent*; because they did worship him in an outward image, *Calvin*. He that giveth any honour unto this image, *prastat gratissimum cultum Deo illi, &c.* doth yeeld acceptable service unto that God, which brought us out of Egypt, *Osiander*.

And that the Israelites in the golden calfe had respect unto God, unto whose honour they made it, may further be declared by these reasons: 1. Because the Gentiles themselves had not that imagination of their images, to thinke them the very gods, but onely representations of them; their gods they held to be in heaven. 2. To call the images of God, *Elohim*, gods, by a certaine metonymie, was usuall among idolaters, as *Laban* calleth his images, *Elohim*, gods, *Gen. 31.30. Gallas. 3. Non probabile est tam crass^{us} fuisse, &c.* It is not probable they were so grosse, to thinke a new god could bee made, *Calvin*. Or to thinke the calfe delivered them, being a thing without life, *Ferus*. 4. And that *Aaron* saith to morrow shall bee an holy day to *Iehovah*, *Cognitus est Deus hic, &c.* It is evident that God was knowne unto them, that made the molten calfe, *Borrh*.

QUEST. XIX. Why *Aaron* proceeded to build an Altar before the golden calfe.

Vers. 5. *When Aaron saw that, he made an Altar, &c.* 1. R. Salomon, whom Paulus Burgensis followeth, who had beene sometime a Jew himselfe, hath here this assertion: that as soone as the calfe was made, it went alone, and therefore Aaron seeing such a great wonder, did make an Altar for the honour of this calfe; to this purpose they alleage that text, *Psal. 106.20. They turned their glory into the similitude of a calfe that eateth hay*, that is, of a living calfe. *Contra.* 1. This text is flat against them, that this calfe was made onely in the similitude of a calfe that eateth hay, not that it did eat hay, or exercise any other worke of life, but it was made like unto it, *Thoring.* 2. And this golden calfe wanting joynts and sinewes, instruments of motion, and chaps and jawes, which are the meanes of feeding, could not goe, nor feed of it selfe: it might have beene moved, and carried by some spirit, but of it selfe it could not bee made to walke. 3. And if Aaron should have set up an Altar to this calfe, as thinking any divine vertue to be in it, he should have consented to most abominable idolatrie, *Tostat.* 4. And whereas they wrest those words of Aaron, *vers. 24. Thereout ran this calfe*, as though it came walking out of it selfe: the meaning is, *Egressus fuit operefusorie*; It came forth by the melting, and casting of the workman.

2. Yet it is not to be thought, that Aaron was so forward, as of himselfe to please the people yet more, to build an Altar before the idoll, as Simlerusthinketh, and Cajetan is in the same opinion, *Aaron prima tum nolens perdere, aedificat altare coram vitulo, non expectans rogari*; Aaron because he was loth that any should be before him, doth build an Altar, not staying to be intreated, &c. For if Aaron had beene thus willing, he could not have so excused himselfe afterward, by the violence of the people: which he saith, were set on mischief, *vers. 22.*

3. Nor yet did Aaron of himselfe make an Altar, *Vt tempus tereret*, to spend time, that he might have put off his businesse till Moses comming, *Ex Fero.* For then, what pretence soever he had, he should have given them occasion of greater idolatrie, as it followeth afterward.

4. But the truth is, that Aaron made this Altar, not onely being thereunto, *rogatus*, asked of the people, *Osiander.* but *impulsus*, compelled, *Marbach.* For now they have an idoll, they must have an Altar, and sacrifices, and an holy day, and all things belonging to this superstitious service, *Gallas.* So also Calvin, *Cum videt populum sic furere*, when he saw the people so madly bent, &c. or when he saw that they would kill him, *Nisi Altare construeret*; unlesse he would build an Altar: then he proceeded, *Tostat. qu. 12.*

QUEST. XX. How Aaron proclaimed an holy day unto the Lord.

Vers. 5. *TO morrow is the holy day of the Lord.* 1. Some thinke that Aaron of purpose did put off this solemnitie to the next day: *Quia sperabat Mosem rediturum, &c.* because hee hoped Moses would returne before the next day, *Vatablus, Tostat.* But Cajetans opinion is here more probable, that noteth great forwardnesse in Aaron to keepe this solemnitie (the people no doubt urging and in a man[ner forcing him:) *Non poterat festum citius indici*; The feast could not be sooner appointed, than against the next day. So by this it rather may be gathered, that Aaron to satisfie the peoples desire, when he saw they would not be gainsaid, proclaimed this solemnitie upon a very short warning.

2. But Cajetans opinion in the rest is very harsh, that Aaron was herein more besotted than the people: for whereas the people gave but the common name, *Elohim*, to the idoll; *Ipse ineffabile & incommunicabile nomen attribuit*; He attributeth unto it, that incommunicable name, not to be uttered, &c. hee meaneth *Iehovah*: and that, *Nullo instigante*; none pricking him forward, *Et voce publica*; and with publike proclamation.

Contra. Aaron was not so prophane and irreligious, as to ascribe the name *Iehovah* unto an idoll: but he would seeme to doe all this for the honour of God, *Ill• culium hunc institutum indicat*; He sheweth that this solemne worship was instituted for God, *Simler. Gallas. Osiand. Calvin.* Like as *Micah* having made him images, and gotten a Levite into his house, thought that God was thereby well pleased, and would surely blesse him, *Iud. 17.* And with the like superstitious devotion, they sacrificed unto God afterward in high places, thinking that service to be acceptable unto God: as here *Aaron* would seeme to celebrate this solemnitie unto the Lord, *Ferus.*

QUEST. XXI. Of the sacrifices, who, and what was offered upon the Altar that Aaron made.

Vers. 6. *SO they rose up the next morning, and offered burnt offerings, &c.* 1. Here their diligence is observed, that earely in the morning rose up to keepe this idolatrous and impious solemnitie, *Simler. Cajetan.* 2. And whereas the Priests of the Levites were not yet consecrated to the Priesthood: it is like, that according to the ancient custome, the first borne offered sacrifices, as it is observed, *c. 24.* how *Moses* sent certaine young men of the children of Israel to sacrifice. 3. And though as yet the lawes and ordinances were not delivered them concerning sacrifices, yet herein they followed the ancient practice continued among Gods people, in offering sacrifices, and that of cleane beasts: for that distinction of cleane and uncleane beasts, was of old time observed, even before the flood, as is evident, *Genes. 7.* 4. They offer but two kinde of sacrifices, burnt offerings, which were wholly consumed upon the Altar, and peace offerings, part whereof they did eat which brought the sacrifices, and therewith the people did feast now: sin offerings they brought none, because they had not seene *Moses* hitherto to have offered any sacrifice for sin, but onely of the two former kinds. And the people did flatter themselves, that herein they did well, and were farre off from acknowledging their sinne: and therefore thought not of any sin offering, *Tostat. qu. 16.*

QUEST. XXII. What is meant, in that it is said, They rose to play.

Vers. 6. *THE people sate downe to eat and drinke, and rose up to play.* 1. Whereas this word *tzachak* to play, signifieth foure things, either play and sport, as children use to play, as *Ismael* did with *Isaak. Gen. 21.* or to dally as man and wife, as *Izhak* sported with *Rebekah, Gen. 26.* or to fight, as *Abnerspake* to *Ioab*, that the young men might play together, in which sword play the one killed another, *2 Sam. 2.* or to commit idolatrie: Here *R. Salomon*, whom *Tostatus* followeth, doth thinke it to bee talken in the last sense: as the Apostle seemeth also to affirme, *1 Cor. 10.7. Neither be yee idolaters, as were some of them, as it is written, they sate downe to eat and drinke, and rose up to play.* But this their wanton and lascivious playing, was a fruit rather and effect of their idolatrie: they first had committed idolatrie, in offering sacrifices before the golden calfe: then, *Ex idololatria ad gulam prorumpunt, ex gula in lasciviam*; From idolatrie they fall to gluttony, from gluttony to wantonnesse. And the Apostle doth not conclude their idolatrie out of that word: but *Ludos illos inter idololatrifica sacra recenset*; Reheareth their play among the ceremonies and rites of idolatrie, *Osiander.* They were idolaters, because they did all these things in honour of that idoll.

2. By their playing therefore properly is understood, their dancing, singing, and leaping before the golden calfe, as appeareth by the noise, which was described by *Moses*, and *Iosua*, before they came at the campe, *Iun. Tostat. Simler.* Thus the people turned all upside downe: their earrings and jewels, which God had given them from the Egyptians, they bestow upon an idoll: with the same feet wherewith they walked thorow the red sea, they dance before the golden calfe; and with the same mouth wherewith they sung praises unto God, after the destruction of the Egyptians in the red sea, they now sing unto the idoll.

3. But although by play is chiefly meant here, the mirth and melodie which they made; yet they by all likelyhood fell into a further degree of wantonnesse, and lascivious behaviour; as when Israel joyned themselves to *Baal peor*, they did not onely commit spirituall fornication in bowing unto their gods, but defiled their bodies also with the daughters of Midian. Such were the sacrifices of the Gentiles set forth with obscene spectacles: in their sacrifices called *floralia*, the harlots were

brought forth naked upon the stage, *Simler*. So *Procopius*: *Immunditia conspicitur in idololatrarum solemnitatibus*; Uncleanesse and filthinesse is seene in the solemnities of idolaters.

4. Where it is said, they did eat and drinke, *Calvin* saith, *Inscitè multi ad crapulam torquent*; Many unskilfully doe wrest it, to shew their riot and excesse, and thinketh thereby onely to bee signified simplie, that they feasted. But I rather here approve *Simlerus* judgement, *Credo hoc convivium immo/destum fuisse & intemperans, &c.* I beleeeve rather that this feast was immodest and intemperate. And so *Ambrose* expoundeth it, *Nemo se luxui committit, nisi qui recedit à praeceptis Dei*; No man giveth him|selfe over to riot, but he which departeth from the precepts of God: and then he alleageth this place.*

QUEST. XXIII. Whether this sin of Aaron and the Israelites can any way be excused.

BUt now, all this fact of *Aaron* and the Israelites, in making a golden calfe, sacrificing, and dancing before it, some goe about to excuse. 1. There are, which doe thus qualifie the first petition of the people, *Make us gods*, that because the word *Elohim*, gods, is applied to Magistrates and great men, as well as unto gods: they say their meaning was, to desire onely some guide, and governour to bee given them in *Moses* place. But this cannot be so, for these reasons: 1. *Aaron* could not make them a man to be a governour or guide, but by generation; which could not have beene done, but in continuance of time: 2. And if that had been their request, to what purpose should *Aaron* have demanded their earrings? 3. And the golden calfe being made and set up, why did they worship and dance before it, if it were not their meaning to have such an one made? *Tostat. qu.* 10.

Page 608

2. *Quidam ajunt hostiam non esse mactatam in honorem vituli, &c.* Some thinke, that the sacrifice was not slaine for the honour of the golden Calfe, but to be an expiation of their sinne, *Ex Proc.^{p.}* But the contrary appeareth, *vers.* 8. the Lord himselfe saith, they offered unto it: and if they had sorrowed for their sinne, they would not have leaped and danced as they did.

3. Some Hebrewes say further, that *Aaron* and the Israelites intended not to worship the Calfe, but did keep that solemnity unto *Iehovah*, as *Aaron* caused to be proclaimed: God was offended with them, because they offered sacrifices, being not commanded to doe it, &c.

Contra. 1. Though they had not worshipped the golden Calfe, yet it was a great impiety in them, to cause it to be made with any such intent, to be a scandall and offence. 2. They sinned concerning the Calfe, in singing praises unto it, and in sacrificing unto it: saying, *These are thy gods, &c.* And the Lord himselfe saith, *They offered unto it, vers.* 8. 3. And *Moses* himselfe calleth the calfe, their sinne, and stamped it to powder, *Deut.* 9.21. and made them drinke thereof: all which sheweth, that they sinned concerning the Calfe, *Tostatus qu.* 14.

QUEST. XXIV. Of the lawfulness of play and recreation, and how it must be moderated.

Vers. 6. *They rose up to play.* By occasion of this word, here it shall not be amisse to insert somewhat concerning play, recreation and delight, how farre it may be lawfull. 1. Like as the body be|ing wearied with labour, had need of some rest, so the minde being with much study and contemplation dulled, requireth some refreshing: *quies anim.[•] est delectatio*, the rest of the minde is recreation and dellight; as it is reported of *Iohn* the Evangelist (as *Thom. Aquin.* writeth) that certaine were offended, seeing him playing with some of his disciples: then he bad one of them draw a bow and shoot an arrow, and af|ter that another asking him, if he could doe so continually: they answered, No, for then the bow would breake: So, saith he, would the minde of man be broken, *Si nunquam ab intentione sua relaxaretur*; If it should never have intermission from serious studie.

2. But here three things specially must be observed, concerning the moderation of delights and recreation: 1. This delight must not be, *in operationibus, vel verbis turpibus*; in unseemly and unclean words, or actions, for that were obscene scurrility. 2. We must have a care, that the minde be not wholly given over to sport, and delight, as *Ambrose* saith, *Caveamus, ne dum animum relaxare volumus, solvamus omnem harmoniam, tanquam concentum honorum operum*; Let us take heed, lest while we would recreate the minde, we do not dissolve the harmonie, and concert of profitable works. 3. It must be carefully seene unto, that our recreation, *congruat tempori, personae, & loco*, doe agree unto the time, person, and place.

3. Whereas then *Chrysostom* saith, *Non dat Deus ludere, sed diabolus*; God is not the giver and author of play, but the devill; and thereupon he alleageth this text, *They sate downe to eat and drinke, and rose up to play*: He must be understood to speake of those, *qui inordinatè ludis utuntur*; which use playes inordinately: which abuse and excesse consisteth in two things: 1. *Ex ipsa specie actionum, &c.* In the very kinde of actions, wherein the delight consisteth, if they be illiberall, obscene, and uncomely. 2. *Secundùm defectum debitarum circumstantiarum*;* If there be a defect in the due circumstances of time, person, or place, *Sic Thomas*.

QUEST. XXV. Why the Lord biddeth Moses get him downe.

Vers. 7. *Then the Lord said to Moses, Go get thee downe.* 1. *Cajetan* thinketh, that *Moses* having received the tables of the law, and the Lord having left talking with him, that *Moses* was now going downe. But it is not like, that *Moses* would have departed before the Lord spake unto him, to bid him goe. The Lord had ended all his former communication, *Sed nondum dicitur discessisse à colloquio Dei*; but hee was not yet departed from the presence and speech of God, *Simler*. 2. *Rab. Salomon* thinketh that this is to be understood of the great dishonour, which *Moses* sustained by the disobedience of the people, as if the Lord should have said, *Descende de honore*; Descend from thine honour. But it is evident, in that *Moses* presently upon these words came downe from the mount, that the Lord spake of his locall descending. 3. *Tostatus* giveth this reason, why he is bid to descend: because it was not necessarie, that *Moses* now should stay any longer, to receive lawes and precepts for the people: for they should be given in vaine to such a disobedient people. But the Lord even at this instant had given *Moses* the tables of the law; therefore that was not the reason. 4. But he is willed to goe downe quickly, *Vt effraenem populi licentiam cohiberet*; That he might stay the unbridled licentiousnesse of the people, and to chastise them for their disobedience, *Gallas*. He sendeth him downe, *Ad puniendum eorum peccatum, &c.* to punish their sinne, *Lyrar. Ferus*.

QUEST. XXVI. Why the Lord saith to Moses, Thy people.

Vers. 7. *For thy people, which thou hast brought, &c.* 1. Some doe expound it thus, *Tuus, cognitione carnis, vel affectu sollicitudinis*; Thy people, in respect of the kindred of the flesh, or loving care, *Interlinear*. But more is thereby signified. 2. Some thinke by this which is added (*thy people*) *Mosem quodammodo vocari in partem criminis, &c.* That *Moses* here after a sort is brought into the crime to trie his patience, *Calvin*. He saith, (*thy people*) *ad cumulum criminis, ut etiam ipsum Mosem peccasse significetur*; To accumulate the crime, thereby to signifie, that *Moses* in a manner had sinned in them, *Cajetan*. But *Moses* could no way be touched with their sinne, being not at all accessarie unto it.

3. The most doe make this collection; that God, who, while they were obedient, vouchsafed to call them his people: now doth renounce them, calling them, not *my people*, but *thy people*: *Quia me peccando deseruit*; Because they have forsaken me by their sinne: as the Angell *Gabriel* saith unto *Daniel*, *thy people*, in the same sense, *Seventie weeks are determined upon thy people, to finish their wickednesse, Dan. 9.24.*

Hierom, Dum sancte vivimus Domini sumu[•], cū peccamus nostri sum^{••}; While we live well, ^{*} we are the Lords, but when we sinne, we are our owne, *Lippom. Pellican*. So also, *Osiander, Simlerus, Ferus*. Though *Calvin* mislike this sense, yet it is warranted by that place, *Deut. 32.5. They have corrupted themselves, not being his children, Iunius*.

4. And beside, the Lord in this speaking doth tax their ingratitude: thy people, whom thou hast wrought all these wonders for, and done so much for, they have corrupted themselves, *Pelarg*.

5. And in that the Lord doth attribute unto *Moses* their deliverance, which was wrought by his owne hand, and calleth them his people: this he doth, to make *Moses* more carefull for the reformati|on of the people, *Vt ipse videns omnia sibi[•] ncumbere, tanquam suos diligent^{•r} castiget*; That he seeing all to lie upon him, should diligently chastise them, and see unto them as his owne, *Tostat. Gallas*.

QUEST. XXVII. Of the greatnesse of the sinne of the Israelites, as the Lord himselfe describeth it.

Vers. 7. *HAth corrupted their wayes, &c.* 1. That is, of themselves, being not seduced by others, but of their owne corrupt inclination, they have committed this great iniquitie, *Simler*. 2. Like as a wife corrupteth her selfe by adulterie, so had they falsified their faith toward God, by their spirituall fornication, *Oleaster*. 3. They were soone turned out of the way, there were not fully six weeks passed since the law was delivered, *Ferus, Simler*. 4. And from the way which God commanded them, with thun|der and lightning, and some of those terrible signes remained still in their sight: as the thicke cloud in the top of mount Sinai, into the which *Moses* was entred to speake with God, *Simler*. 5. Then followeth the particular description of their sinne: 1. They had transgressed directly against the first and second Commandement, in making a molten image, *Ferus*. 2. And the same an image of a brute beast, being more brutish and without understanding themselves, *Simlerus*. 3. They had not onely made it, but wor|shipped it: 4. Yea offered sacrifices unto it, *Tostat*. 5. And more than that, *Beneficium meum idolo im|putarunt*; They have ascribed my benefit of their deliverance to an idoll, *Interlinear*. 6. *Obtulerunt vi|tulo, quae ipsis dederat*; They offered toward the calfe, the things which he had given them, their jewels and earrings, which they received of the Egyptians, the Lord having so moved their hearts, *Ferus*. 7. And to make up the measure of their sinne; the Lord saith, they were a stiffnecked people, intractable, and in|corrigible, *Simler*.

QUEST. XXVIII. Why they are called a people of a stiffe-necke.

Vers. 9. *I Have seene this people, and behold it is a stiffe-necked people.* 1. *Deus loquitur more humane, &c.* God speaketh here according to the manner and phrase of men; for we doe not upon one fault condemne a man of stubbornnesse: but after we have had sufficient experience, and see there is no amend|ment, then wee will pronounce him contumacious and stubborne. So the Lord in respect of his owne knowledge, knew in the beginning what this people was, *Per suam cognitionem simplicem & aternam uni|^{••} intuitu omnia comprehendit, &c.* By his everlasting knowledge, at once he comprehendeth all things. But in respect of us now, he saith, after he had had experience of this peoples perversenesse, who had di|vers times before murmured against him, and tempted him, and now they had proceeded from evill to worse, he now at the length pronounceth them to be a stiffe-necked people, *Tostat. qu. 16*.

2. Some thinke this similitude is taken from them, that make haste in running, and will not turne their necke, to heare or regard those that call them backe, *Tostat*. But allusion is rather made here unto stub|borne bullocks, not used to the yoke, which will not yeeld their necke unto the collar. So this people refused the Lords yoke of obedience, *Simlerus, Borrhaius, Iunius*.

3. And hereby is signified, not onely their intractable nature, that they were a *stiffe-necked people, Non recipiens correctionem*; not receiving any correction, or shewing any hope of amendment: but this is a preamble to their punishment, *Vbi talis est durities, non superest ven^{••} locus*; Where such

hardnesse and obstinacie is, there is no place for pardon, *Calvin*. There is nothing remaining, *Quom ut extrema internecone deletur*; than that they be utterly destroyed, *Gallas*.

QUEST. XXIX. Why the Lord did not prevent the sin of the people at the first.

BUt it will here be demanded, seeing the Lord might have kept the people from sinning, why he did it not. 1. The Lord thought it good in his wisdome to leave this people a little to themselves, and not to call them backe at the first: 1. *Quia non ita conspicua esset eorum nequitia, &c.* Because their wickednesse should not have so fully appeared, *Gallasius*. 2. And if they had presently recovered them|selves, *De justitia sua praesumpsissent*; They might have presumed of their owne righteousnesse: and there|fore God suffereth them to fall, that they might thereby be humbled, and learne to know themselves, *Marbach*. 3. And God herein also, *Tentat fidem Mosis*, doth trie the faith of *Moses*, who having received the tables, might perswade himselfe, that all was now in good case: and suddenly in his greatest joy, hee hath a pull backe, hearing of this grievous sinne of the people, *Calvin, Marbach*. 4. And God suffered it so to be, that *Moses* hereby might interpose himselfe, as a mediator betweene God and his people; *Vt imitaretur Chrystum*, to imitate Christ, (and to be a perfect type and figure of him) who hath dissolved the wrath of God hanging over our sinnes, *Procopius*.

2. But whereas God sometime winketh at mens sins, and suffereth them to goe on, till their wicked|nesse be at the full, and then punisheth them: herein Gods mercie appeareth, *Qui tempestive occurrit exitio populi, &c.* which in time preventeth the destruction and ruine of the people, *Gallas*.

QUEST. XXX. Why and in what sense the Lord saith to *Moses*, Let me alone.

Vers. 10. *NOw therefore let me alone, that my wrath may wax hot, &c.* 1. Which the Lord so speaketh, not, *Ac si libere non posset exequi vindictam suam, &c.* As though he could not freely take revenge, unlesse *Moses* gave him leave: but the Lord by this manner of speech sheweth, *quantum astimet*

servum, &c. how much he esteemeth his servant, ascribing so much to his prayers, as though they were a let and hinderance unto him, *Calvin*. 2. Some thinke, that the Lord by this speech should discourage *Moses* from praying; because their sinne was so great, as the Lord forbiddeth *Ieremie* to pray for the people, *Ier. 7.16*. 3. But the Lord rather hereby sheweth, that hee remembreth his mercie in judgement, signifying, *se posse teneri*, that he could be stayed, *Ferus*. 4. Yea hereby he encourageth *Moses* rather to pray for the people: like as a father being angrie, and making as though he would smite his son, saith to one standing by, *Ne retineas me à percussione*; Hold me not from smiting, meaning the contrarie, that he would have him interpose himselfe, and mediate for his sonne, *Lyrans*. *Tostat. Mosen hortatur, ne cunctetur precari &c.* He exhorteth *Moses* not to deferre to pray for the people, *Procopius*. Because he otherwise might have beene afraid to have prayed, considering the greatnesse of their sinne. So also to the same purpose *Gregorie*, * *Quid est servus dicere, dimitte me, nisi deprecandi ausum praebere?* What is it for the Lord to say unto his servant, *Let me alone*, but to make him bold to pray? But indeed, *Non his verbis mandatur, &c.* God doth not command *Moses* to pray in these words directly, but sheweth what it was that would stay him from punishing, *Iunius*. 5. And now the Lord was contented to accept of *Moses* prayers, because he was not in his secret counsell appointed to destroy them. But the same *Moses*, who at this time appeased the wrath of God toward the people, could not pacifie him concerning himselfe, when he provoked God at the waters of strife: because prayer then will not serve the turne, *Cum semel Deus aliquid ab intimis irascendo disponit*, When once God being throughly provoked, hath determined to doe a thing, *Gloss. ordinar. Ex Gregor.*

QUEST. XXX. Whether the Lord changed his minde, in saying, I will destroy them, and yet destroyed them not.

Vers. 10. *FOr I will consume them.* Yet God consumed them not. 1. Not that there is any mutabilitie or changing in God; as though afterward he saw which he did not before: for these com|binations, *Secundum hypothesin accipienda sunt*; are to be taken conditionally: and sometime the con|dition is expressed, sometime it is understood: as the Lord suspendeth the execution of his judge•ents, either upon mens repentance, or being intreated by the prayers of his servants: *Et propter Mediatorem veniam dat*; But most of all he giveth pardon for the Mediators sake, *Simler*.

2. And thus the Lord threatneth, yet stayeth his hand, *Quia necessarium est nosse nos, benignitatis, qua in Deo,* eminentiam, & quanta vis orationum sanctorum*; Because it is necessarie for us to know, the exceeding great loving kindnesse which is in God, and what force there is in the prayers of the Saints, *Cyrell*.

3. And further, this was not, the will of God to destroy them, that will of God, *qua vocatur beneplaciti*; which is called the will of Gods good pleasure, because this is alwaies fulfilled: but it was, *volunta•signi*, his signified, or revealed will, according to the which he shewed, that they had deserved to bee destroyed. But in his secret will he had ordained, that *Moses* should pray for them, and that hee would be intreated by his prayer, *Tostat. qu. 16*.

QUEST. XXXI. How the Lord promiseth to make a great nation of Moses.

Vers. 10. *I Will make of thee a mightie people.* 1. Some thinke that God indeed did performe this promise to *Moses*: for now the Christian world, which farre exceedeth the people of Israel, *Mosi obtemperat*, obeyeth *Moses*, *Rupertus. Ferus*. So also *Gloss. interlinear*: by this mightie people understan|deth, *Generationem sanctorum*; The Generation of the Saints. But that which the Lord promiseth here to *Moses* was conditionall, that if he at that time destroyed the people, he would make a great nation of *Moses* seeing the first was not done, neither did he performe the second.

2. *Bernard* saith, *Ego hoc munus puto servatum spons•*; I thinke this gift (to become a great nation) to be reserved for the spouse, the Church now dispersed over all the world. But this upon the former rea|son is not the meaning.

3. *Tostatus* thinketh the meaning to be this, that, *Deus proponeret cum in ducem genti magna*; God would set him over a great nation; not that a great nation should come of him. So also *Vatablus, Lippom. Tostatus* reasons are these: 1. Because, if the Lord should promise to increase *Moses* to a great nation, he should have no great comfort by it, seeing he was old, and could not see many generations. 2. Where|as the Lord saith in the like words, *Numb. 14. 13. I will make thee a nation mightier than they*: there is comparison made betweene the nation, which should come of *Moses*, and the nation of the Israelites: but the seed of *Moses* could not be distinguished from the seed of the Israelites: for he also was of Israel. 3. And the Lord promiseth *Moses* a recompence: *Ne grave ei sit tam nobile principatum amittere*; Lest it should be grievous unto him to lose such a noble principallitie and government, *Calvin*. But if his poste|ritie onely had beene multiplied, there should have beene no recompence made for that losse.

Contra. 1. *Moses* expected not, neither desired any greatnesse in the world, but onely the fulfilling of Gods promise toward *Abraham, Isaak, and Iacob*: and therefore though *Moses* had not presently seene this promise effected in his time, yet hee might have comforted himselfe, as *Abraham* did, in the very propounding and making of so gracious a promise, by faith relying upon God for the fulfilling thereof. 2. *Moses* posteritie might have beene as well compared with Israel, as *Iacob* and *Esaus* ofspring are; of whom the Lord saith, one people shall be mightier than another, *Gen. 25. 23*. and as it is said, *Ephraim* shall be a greater people, than *Manasseh*, *Gen. 28. 28*. 3. *Moses*, that wished himselfe for Israels sake to be raced out of the booke of life, expected no compensation of his principallitie, if it had seemed so good vnto God, to destroy Israel.

4. Therefore the meaning is, that God would so increase and multiplie *Moses* posteritie, as that he

should grow into a great nation: 1. Because in the same sense the Lord saith to *Abraham*: *Faciam te in gentem magnam*, *Genes. 12.2. I will make of thee a great nation*, *Gallas. Oleast. 2.* And the Lord saith in effect, *Inte praestiturus, quae majoribus promisi*. I will performe in thee, that which I promised to the fa|thers. But if in the other sense the Lord should onely have set him over a great nation; then had not Gods promise to *Abraham* beene performed, *Borrhaius*.

QUEST. XXXII. Of Moses prayer in generall, and the manner thereof.

Vers. 11. *Then Moses prayed, &c. why doth thy wrath wax hot against thy people?*

1. Although the Lord seemed unto *Moses* to be purposed to destroy the people: yet *Mo|ses* in praying doth not oppose himselfe to Gods will: for his prayer, *Dei promissione nititur*, was groun|ded upon Gods promise made unto the fathers: this therefore shewed a singular faith in *Moses*, that gi|veth not over, no not when, *verbum Dei inter se committitur*; the word of God seemeth to fight with it selfe. But as *Abraham* in the like temptation, when Gods former promise, and his present commande|ment seemed to bee contrarie, yet shewed his obedience, not doubting of the truth of Gods promise: So *Moses* relieth upon the same ground and foundation of Gods promise; though the Lord seemed for the present to be otherwise minded, *Simler*.

2. He prayeth therefore, first, *directus spiritu*, being guided by Gods Spirit so to doe, *Gallas.* and God moved *Moses* to pray two wayes; *primò interius incitando*, first by stirring him inwardly to pray: then, *movebatur exterius verbis Dei*, outwardly he was moved by Gods words, though not directly, *Tostatus*: for the Lord in saying, *Let me alone*, as he did not directly bid him pray, so secretly thereby he did insinate, that by prayer his judgement might be staied, *Iunius*.

3. *Moses* prayeth with a vehement interrogation, *Why doth thy wrath wax hot?* which is not an ex|postulating with Gods justice, but rather, *admonentis de benignitate*, of one admonishing God of his cle|mcencie and gracious promise, *Borrhaius*. Neither doth *Moses* thus speake, *why, &c.* as though God had no cause to bee angrie: for it was well knowne to *Moses*, that God had but too just cause at this time against his people: but though God had just cause, his meaning is, *Non debere irasci, quia redundaret in ipsius dedecus*, That he ought not now to be angrie, because it would redound to Gods dishonour, *Tostat*.

4. Further it is said, that *Moses* intreated the face of God; as the Hebrew phrase is: whereby is signi|fied the earnestnesse of *Moses* in his prayer; *Et magnamentis elevatio us{que} ad faciem Dei*, And the great elevation of his minde, even unto Gods face and presence. And in that it is said, *Elohai*, to his God, whom he calleth also *Iehovah*, *Magna describitur fiducia orantis*; Hereby is shewed the great confidence of *Moses* in his prayer, *Cajetan*.

5. And whereas *Moses* regardeth not the personall promise made to him, that the Lord would make a great nation of him: therein he sheweth his great charitie and love to his people; as *Chrysostom* well no|teth, *Ne id audire sustinuit*; He endured not to heare any such thing; *Sed potius una cum his, * qui sibi cre|diti erant, perire, quàm sine illis salvus esse, & ad majorem dignitatem assumi, praetulit*; But rather chose to perish together with those which were committed to his trust, than without them to bee advanced to greater honour.

QUEST. XXXIII. How the Lord is said to be angrie.

WHy doth thy wrath wax hot? God is not subject to wrath and anger, and other humane passions, as man is. But he is said to be angrie, when he taketh revenge of sinners. 1. *Vltio divina furor vel ira dicitur*; The divine revenge is called rage or anger, *Hierom.* And this is spoken to our understand[ing], and after the manner of men, *Quia homines non puniunt, nisi irati*; Because men use not to punish, but when they are angrie: therefore God is said to be angrie when he punisheth, because he so seemeth to be unto us, *Tostat. qu.* 16. 2. Another reason, why God is said to be angrie, is in respect of us: *Quod nos, qui delinquimus, nisi irascentem audicrimus, Dominum non timeamus*; Because we, when we sinne,* unlesse wee heare that God is angrie, will not feare and stand in awe of him. 3. Againe, God is said to be angrie, for the more ample commendation and setting forth of his mercie: *Facillimus enim ad deponendam iram*; For he is most readie to lay aside his anger: not like unto earthly Princes,* that being angrie will admit no reconciliation, *Cyrl.* This therefore doth more set forth the mercie and clemencie of God, that being as it were inflamed with anger, is so soone turned unto mercie, as in this place, his anger is mitigated by the prayer of *Moses*.

QUEST. XXXIV. Of the reasons, which *Moses* useth in his prayer.

AGainst thy people, &c. *Moses* useth divers forcible and effectuell reasons to perswade the Lord, in this his earnest and zealous prayer. 1. *Non excusat peccatum, &c.* He doth not excuse their sinne, but acknowledgeth and confesseth it, *Ferus.* 2. His second reason is, *à pecul^o & haereditate*, from the peculiar inheritance of God: he calleth them, *thy people.* *Pelarg.* *Occurrit sermoni Domini & piè corrigit, &c.* He doth as it were correct the Lords speech in a pious and dutifull manner: the Lord had called them *Moses* people; but *Moses* returneth that speech unto the Lord, and calleth them his people, *Lippom.* Not there[in] contradicting the Lord, but relying upon his promise. 3. From the memorie of Gods benefits, (*which thou hast brought out of the land of Egypt*) all which should have beene in vaine, if the Lord would now destroy his people, *Pelarg. Iun.* 4. From the inconvenience that would ensue, that while he thought to take revenge upon his enemies, *saviret in se*, he should in a manner rage against himselfe; the hurt would redound unto God, his name would thereby bee blasphemed, *Oleaster.* So, *praetendit gloriam Dei*, hee pretendeth the glory of God, which was like to bee obscured, and hindered by this meanes; for the Egyptians would take occasion hereby to blaspheme, and to accuse the Lord of malice against his people, and of weaknesse and impotencie, *Iunius, Pelarg.* This argument is most forcible, and therefore

our blessed Saviour teacheth us to pray, *Hallowed be thy name, Ferus.* 5. Lastly, he putteth God in minde of his promises made to *Abraham, Izaak,* and *Iacob*, which promise the Lord bound with an oath: and two things the Lord promised, the multiplying of their seed, and the inheritance of Canaan. And so *Moses* saith in effect, if thou change in these things, *Nemo tibi amplius credet*, No man will give credit unto thee hereafter, *Ferus.*

QUEST. XXXV. Why the Egyptians were more like thus to object, than any other nation.

Vers. 12. *WHerefore shall the Egyptians speake, &c.* 1. Other nations likewise might so object, as the Amalekites, Moabites, Edomites, Canaanites, which were all enemies unto Israel, and were afraid of them, as *Moses* saith in his song of thanksgiving, *chap.* 15.15. *Then the Dukes of Edom shall be amazed, and trembling shall come upon the great men of Moab, all the inhabitants of Canaan shall wax faint-hearted*: and therefore they would have rejoiced likewise in the destruction of Israel. 2. But instance is specially given of the Egyptians in this place (and yet *Numb.* 14.14. both the Egyptians, and other the inhabitants of Canaan, are brought in thus speaking) for these causes: 1. Because they had en[dured] more for oppressing the Israelites, than any other nation: even those ten grievous plagues sent up[on] Egypt. 2. They had lost more than any other people, in a manner

halfe their substance, when they gave unto the Israelites at their departure jewels of gold, and silver: 3. They for Israels cause were over|throwne and drowned in the red sea. Therefore they had a greater spite at Israel, than ot•er nations, and would have beene most readie thus to have objected, *Tostat. qu. 17.*

QUEST. XXXVI. In what sense the Egyptians would say, The Lord brought them out to slay them.

Vers. 12. *HE hath brought them out maliciously, or, of an evill minde; Iun. Or, for a mischief* (rather,) *Vatab. Oleast. To slay them in the mountaines.* 1. Not because the Egyptians might imagine, that God could not slay them in Egypt, the constellations of heaven, and aspects of the planets hindring the destruction of the Hebrewes there, and serving fitly in the wilderness and mountaines: for, seeing no such constellation could hinder the servitude of the Israelites, but that the Egyptians most cruelly op|pressed them; much lesse could it prevent Gods judgements. And if the constellation had beene against the Hebrewes, after they were come out of Egypt into the desert: how came it to passe, that the red sea gave way unto them, the Egyptians there were drowned, Manna from heaven was given, and water out of the rocke? all these things were for Israel in the desert, and against the Egyptians, *Tostat. quast. 18.* 2. Neither doe the Egyptians so say, because some of their Astrologers, by calculating the time of the Hebrewes departure (as some Hebrewes affirme) did prognosticate, because they went, *malo sydere*, in an evill signe, that much blood should be shed in Israel, and that many of them should die in the wilderness: and therefore when *Ioshua* had circumcised the Israelites in Gilgal, the Lord said he had *taken away the shame of Egypt, Iosh. 5.9.* because that which the Egyptians had foretold was now turned, *ad sanctitatem, non opprobrium*, not to their shame, but their holinesse, and honour. *Contra.* 1. By shame is there meant no such thing, but onely that their uncircumcision was then taken away, which is called the shame of Egypt; because therein they were like unto the uncircumcised Philistim•. 2. And if it had beene spoken in any such sense, this had beene to confirme, and justifie the superstitious calculations and prognostications of the Egyptians. 3. The Israelites indeed perished in the desert, but not all, onely those which were above twentie yeare old: and they died not by any naturall death, which onely may be foreseene, and in some sort by prognostication ghesed at; but their death was procured by their sinne: then as their sinne being an act of their will, could not by any such constellation bee foretold; so neither could their extraordinarie death caused by their sinne, be foreseene by any such meanes. And this being an act of Gods justice, like as mans will, and the acts thereof, are not wrought upon, nor ruled by constellations, much lesse are the Lords judgements, which he worketh most freely, *Tostat. qu. 19.*

3. Neither could the Egyptians say thus, as though the Lord could not have destroyed the Israelites in Egypt, seeing he plagued both the Egyptians and their gods; or that he could not for want of power have brought them into the land of Canaan, as the heathen would have objected, *Numb. 14.16.* For he that was able to overthrow *Pharaoh* and his host, and all the power of Egypt, and that wrought such great wonders for them in the desert, was of power sufficient to plant them in the land of Canaan, casting out their enemies before them, *Tostat. qu. 17.*

4. But the Egyptians of malice onely, without any ground, nay against their owne knowledge, *Occasione saltem levissima, licèt omnia falsa cognoscerent, quaecun{que} tamen possent, in Deum Hebraeorum probra confjicerent;* Upon a light occasion, although they knew all to be false, would upbraid what they could, the God of the Hebrewes, *Tostat. qu. 18.*

QUEST. XXXVII. Why Moses maketh mention in his prayer of Abraham, Isaak and Iacob.

Vers. 13. *REmember Abraham, &c.* 1. The Hebrewes thinke that mention is made of these three, to escape a treble punishment: as if the Lord were to bring downe fire from heaven upon them, *Abraham* was cast into the fire in Hur of the Chaldees: if the Lord would punish with the sword, *Isaak* had offered himselfe to be slaine in sacrifice by his father: if with exile and banishment, *Iacob* had before indured it; and therefore these three are mentioned, that by their merits and deserts, the

people might escape these three judgements, *Sic Lyran. Lippom.* But *Tostatus* well refuteth this conceit: 1. Because these three are mentioned, as well when any blessing is craved of God, as when any judgement is prayed against: 2. God hath other judgements beside these, whereby to punish his people: therefore in other cases the mentioning of these had beene insufficient, *Tostat. qu. 20.*

2. Yet *Tostatus* also misseth the marke, saying, that *I•meritis istorum fiebat salus posteris eorum*, For the merits of these, their posteritie were preserved; for *Abraham* himselfe was not justified by merits,

Page 613

but by faith, as the Apostle sheweth, *Rom. 4. Abraham believed God, and it was counted to him for righteousness*: therefore much lesse was his posteritie saved by his merits.

3. Therefore *Moses* in bringing in *Abraham, Isaak* and *Iacob* only, putteth God in minde of the promises made unto them, which proceeded onely of the meere grace and favour of God toward them, as the Lord himselfe saith, *Because the Lord loved you, and because he would keepe the oath, which hee had sworne to your fathers, the Lord hath brought you out with a mightie hand, Deut. 7.8. Simler. Osiander.*

QUEST. XXXVIII. How the Israelites are promised to possesse the land of Canaan for ever.

Vers. 13. *THEy shall inherit it for ever.* 1. This promise, that the Israelites should inhabit the land of Canaan for ever, may diversly be understood: 1. It is taken for a long time, not limited nor determined: and so they enjoyed that land many yeares, about 1400. *Tostat. qu. 20.* 2. Or it may bee likewise understood during the time of the Law and ceremonies, which were to continue but untill Christ: as *Aarons* Priesthood is said to be for ever, *chap. 28.43.* and the keeping of the Passeeover is said to be an ordinance for ever, *Exod. 12.17. Tostat.* 3. Or it may be applyed to the spirituall seed of *Abraham*, which are the heires of the true Canaan, *Genevens. a•not. Gen. 13. vers. 14.* 4. But in these tempo|rall promises a secret condition rather must be supplied: that if they had continued in obedience to Gods Commandements, then they should have had a perpetuall inheritance in Canaan. And this is the best interpretation, as appeareth by the like, *Psal. 132.10. If thy sonnes keepe my covenant, and my testimonies, which I shall teach them, thy sonnes also shall sit upon thy throne for ever. Tostat. qu.20.* See this questi|on handled more at large, *Hexapl. in Genes. cap. 13. vers.12.*

QUEST. XXXIX. How the Lord is said to repent.

Vers. 14. *Then the Lord repented of the evill.* 1. This is spoken 〈 in non-Latin alphabet 〉, according to the passions and affections of men: yet 〈 in non-Latin alphabet 〉, as it is convenient to understand of God; who see|meth to repent and change, *sin•motu, quod nos sine motu nostri non possumus facere*; without any motion or passion at all, which wee cannot doe without passion, *Iun.* Wee could not understand how the Lord turneth from his wrath, unlesse the Scripture should speake to our capacitie, *Pelarg.* 2. So indeed the Lord is immutable and unchangeable in himselfe: but, *Dicit se mut•re sententiam, non in homines▪ sed in opera, quae mutata sunt*; He is said to change his sentence, not toward men, but in respect of the workes or things that are changed: For God is not angrie with men, but with their sins, which ceasing to be, *ne|quaquam p•nit quod mutatum est*, God punisheth not that which is changed, *Hierom.* God is said to re|pent, *cum rem mutet, consilium non mutet*, when he changeth the thing, not his counsell, ^{*}*Gloss. interlin.* 3. But it will bee said, that God is here changed indeed, that whereas hee purposed to destroy Israel at once, yet he doth it not at *Moses* intercession. It may bee answered: 1. That God here had determined no such thing, *sed loquebatur per modum optantis*, but he spake after a wishing manner, *let me alone, Tostat. qu. 20.* 2.

We must understand that the divine sentence is of two sorts; one is 〈 in non-Latin alphabet 〉, with a condition: such was the proclamation against Niniveh, that within fortie dayes they should be destroyed; and the message sent by *Isaiah* to *Ezekiah* that he should die: for in these sentences there was a secret condition included, in the one of the Ninivites repentance, in the other of *Ezechiahs* intercession: so there is here a condition understood, that the Lord would bee intreated by *Moses*. The other kinde of sentence is absolute, without any condition; such was the decree for the destruction of the old world by water, and of the overthrow of *Pharaoh* and his host in the red sea, *B•rh*.

QUEST. XL. Whether Moses at this time was kept in suspense, or indeed obtained pardon for the people.

Vers. 14. *REpented of the evill, which he threatned to doe unto his people*. 1. Some thinke that an 〈 in non-Latin alphabet 〉 is here to be admitted, because *Moses* obtaining nothing at this time, but at his second intreatie, as is shewed in the end of the chapter: *Et nullo accepto veniae responso suspensum venisse*; And that he came downe in suspence, having received no answer for any pardon, *Calvin*, *Gallas*. But it is not like that *Moses* would have given over and gone away, till he had knowne the Lords minde in part.

2. *Iunius* thinketh, that *Deus distulit, donec Moses vidisset*, God onely deferred his sentence, till *Moses* had seene what might bee done with the people; and, *consilium fustinuit*, suspended his counsell. But the Text sheweth more, that God at *Moses* request actually repented of the evill which hee had threatned: *Moses* therefore is here put out of doubt for that, that the people at this time should not be destroyed.

3. *Cajetan* thinketh that *Moses* onely intreated, *quod non tunc fiat punitio, quam populus meretur*, that the people at that time be not punished as they deserved. But *Moses* reasons tend to that end, that the people at all should not utterly be destroyed, because of Gods promise made to *Abraham*, *Isaak* and *Ia/cob*: and so much he obtained.

4. But *Oleaster* goeth somewhat too farre, that *Moses* did not onely intreat God not to punish; *sed ut cum poenite at voluisse punire*, but that he would repent him that hee had purposed to punish. But that had beene too great boldnesse in *Moses* to have presumed so farre; and it was enough that he by his prayer obtained a pardon of that great punishment.

5. Wherefore *Moses* obtained only by his prayer now at this time, that the Lord mitigated his sentence, *ne• totum populum per dere velir*; that he would not destroy the whole people, *Marb•ch*. and hee only repenteth of the evill which was threatned: that is, *ne totaliter deleteret*, that hee would not wholly destroy them: yet God might not withstanding consume them, *per partes*; by parts as hee did afterward in the desert: for if *Moses* had obtained an absolute and generall pardon, hee needed not have solicited the Lord againe, as he did in the end of the chapter; nay, he continued his supplication unto God for the people fortie dayes and fortie nights, *Deut. 9.29. Tostat. qu. 20.*

QUEST. XLI. What was written in the tables of stone.

Vers. 15. *THE tables were written, &c.* 1. Some Hebrewes thinke, that beside the morall Law, which consisted of ten Commandements, there was written the exposition, as a commentarie of the Law. But that is not like: 1. Because the Commandements being certaine, evident, and knowne principles, grounded upon the light of nature, needed not to receive any exposition by the Law-giver himselfe; but afterw•rd the same were explained, and amplified by *Moses*. 2. If there had beene any such exposition, *Moses* when hee declared to the people the ten Commandements, *Deut. 5.* would not have omitted them, being a part of Gods writing. 3. Seeing the tables were to be kept in the Arke,

ne|ver to be brought into the peoples sight, it was requisite, if there had beene any such exposition, that it should have beene set downe in some of *Moses* bookes, that the people might have taken knowledge thereof, *Tostat. qu. 22.*

2. Therefore there was no such exposition, nor any other thing written in the tables, beside the ten Commandements: 1. Not because, as some thinke, there were yet no other lawes delivered to the people: for it is evident, that *Moses* before hee came downe from the mount, when the Lord had uttered with his owne voice the ten Commandements, received also other lawes, judiciall and ceremoniall of the Lord, as they are set downe, *chap. 21, 22, 23.* and writ them in a booke, and read them to the people, *Exod. 24.* therefore other lawes were given before to *Moses*, before hee came downe with the tables of stone. 2. And the reason which *Isidore* giveth, why the ten Commandements were there only written, is both curious and without ground: *Vt per eundem numerum figura crucis exprimeretur*; that the figure of the crosse might be thereby expressed: for the Roman X signifieth ten, and doth also represent the figure of the crosse: for neither doth this figure in the Hebrew tongue signifie ten, neither was there any such figure written in the tables.

3. These reasons rather may be yeelded, why the morall precepts only were written in these tables: 1. Because these onely the Lord pronounced with his owne mouth, the other were delivered by *Moses*. 2. The morall precepts are most evident and manifest, as grounded upon the light of nature. 3. They were so pronounced, as that all the people were witnesses thereof, and therefore least exception could be taken unto them, *Tostat. quaest. 21.*

QUEST. XLII. Why there were but two tables, neither more, nor fewer.

The two tables, &c. The reasons why there were two tables were these: 1. Because if all the Com|mandements had beene written in one table of stone, it would have beene too large, and so too hea|vie and cumbersome for *Moses* to beare; whereas being now divided in two, they need not bee so great in thicknesse, or bredth, and so were more portable for *Moses*, that he might carrie them without a miracle, which some Hebrewes vnneccessarily conceive: for they being tables of stone, in forme and fa|shion made like unto writing tables, but larger, not thicke or grosse, but plaine, and of no great thick|nesse, but so much as might suffice for the depth of the letters, might well bee taken up, and borne in *Moses* hand. 2. But the speciall reason of this division of the tables into two, is to distinguish the Com|mandements, which concerned our dutie toward God, and the other towards our neighbour: The first being written in one table, and the other in the second, *Tostat. qu. 23.*

QUEST. XLIII. How the tables were written on both sides.

Vers. 15. *They were written on both sides.* 1. R. *Salomon* thinketh that each table was so written, that the letters might appeare on both sides; and so be read indifferently on each side. But this opinion is improbable: for two unlikely things are here presupposed; one that the stone whereof the ta|bles were made was transparent, that what was on the one side written might be discerned on the other: and beside, whereas the letters appearing on the backside must be read backward: these letters by ano|ther miraculous worke must on both sides appeare all one.

2. *Lyran. Tostatus, and Lippoman* thinke, that the tables were written each on both sides: as in the first table there might be the three first Commandements, which *Tostatus* maketh but two, graven on the one side, and the fourth on the other: so in the second, foure on the one side, and two on the other, which he divideth into three: or he thinketh that the same Commandements might be written on the in|side, and repeated againe on the outside. So also *Gallasius, aversa & adversa parte scriptas fuisse*, that they were written on the neare and ofward side, both of them: such writing the Greekes call 〈 in non-Latin alphabet 〉 ▪ written behinde, and before. But the words of the text will not beare this sense, for thus the tables should have been written on their foure sides: whereas it is said, they were written, *mishene*, on the two sides.

3. Therefore the meaning is no other but this, that these tables were written on the two sides, namely, the two inward, or foresides. And so *Oleaster* noteth by the signification of the word *gheber*, which he pronounceth without any asperation at all, *eber*▪ which signifieth properly, not the side, but the fore|part, because so the word *ghabar*, or *abar*, signifieth to goe over, or passe on before. So also *Vatablu*• translateth, *ab utraque faecie*, on both the foresides. And thus the writing might better be preserved, one table lapping over another like unto a booke, *Oleaster*. But this further may be gathered, that these talbles were written full within, that no spare place was left, which signified that the Law of God was per|fect: *Et nullum locum nobis relictum aliquid addendi*, That no place was left for us to adde any thing to his Law, *Simler*.

QUEST. XLIV. Why the tables are called the worke of God.

Vers. 16. *AND these tables were the worke of God, and this writing was the writing of God.* 1. Some He|brewes thinke, because it is said before, vers. 15. that *they were written*, and here againe men|tion is made of the writing; that the first writing was of the Commandements only, the second was the

Page 615

exposition of the Commandements. But that there was no such exposition, is shewed before, quest. 41. 2. But in that the tables are said, both to be the worke of God, and writing of God, to signifie that God both prepared those tables, and was the writer also; he was both *artifex tabularum & scriptor*▪ the work|man of the tables and the writer, *Cajetan*. The second tables were *fact*• *opere Mosis*, made by *Moses* workmanship, and written onely by God, *Tostat. qu. 23*. 3. And whereas they are said to be Gods worke, we are not to thinke with some, that these tables of stone were of purpose now created of God anew: *Vocatur factio Dei non creatio, sed delatio*; The worke of God is not said to bee the creation, but the falshioning and preparing of them, *Tostat.* 4. And this was not done by the worke of Angels, as *Tostatus* thinketh, *aut scalpello, non calamo*, or was graven with a knife, not written with a pen, *Cajetan*. For the Lord needed no such instruments: but it was written with the finger of God, *chap. 31.8.* that it, as *Am|brose* expoundeth, *Spiritu suo dedit legem*, He gave his Law by his Spirit,* whereby it is written in the fleshie tables of our hearts. See more, *chap. 31. vers. 18.*

QUEST. XLV. How many precepts each table contained.

Concerning the order observed in the writing of the Commandements in the tables, there are divers opinions: 1. Some thinke that the negative precepts were written in one table, and the affirma|tive in another. But this cannot be admitted, for these causes: 1. There are but two affirmative precepts, the fourth concerning the Sabbath, and the fifth, *Honour thy father and mother*: so it would follow, that two precepts should onely be in one table, and eight in another; and so the one table must needs be very large, •he other very little. 2. Thus also the precepts which concerne our dutie toward God, and the other belonging to our neighbour, should bee mingled together. 3. And the greatest inconvenience of all is, that the order of the Commandements should be inverted, and that they were not written in the same order wherein they were delivered, *Tostat. qu. 24.*

2. Rab. *Sal*•*mon*, and so also *Iosephus* doe thinke, that five Commandements were written in the first table, and five in the second: and to the foure first they joyne the fifth, *Honour thy father*, &c. in the first table. But by this meanes the precepts of divers kindes, which command love toward God and our neighbour, should be put together, which are better distinguished into two tables.

3. *Tostatus* with other, doe distinguish the Commandements well in respect of the tables; placing in the first those which containe our dutie toward God, and in the second, those which are to bee practised toward our neighbour: but the Commandements he rightly divideth nor, making of the two first but one, and so counting but three in the first table, and dividing the last into two, which is but one. But these two points are handled before at large, that it were superflous to treat of them here againe: the first, quest. •, 10. generall, before the Commandements, *chap.* 20. and the second, quest. 1. upon the 10. Commandement.

4. Wherefore the Commandements are thus best sorted: that to the first belong foure, prescribing our dutie toward God; to the second six, touching our neighbour: the last, *Thou shalt not covet*, &c. being but one intire precept, as is shewed in the places before quoted.

QUEST. XLVI. Whether the writing of the tables were the first writing in the world.

Vers. 16. *ANd the writing, &c.* *Ferus* inferreth upon this, *Quòd▪ Deus fuerit primus author scripturae & literarum*, &c. That God was the first author of writing and letters: 1. Because *Cadmus* that is said to have invented the letters among the Greekes, was long after, in the time of *Oth•iel*, one of the Judges; and *Nicostrata*, or *Carmentis*, which found out the Latine letters, was in the time of *Iair*; another of the Judges. 2. And it was fit that no other should be the author of so profitable a thing, but God: for there is nothing that bringeth us neerer to the knowledge of God, than writing: therein is contained the historie of things past and present, and the declaration of things to come. And thereby God speaketh unto us, and declareth his will. 3. So this is the third gift that God hath given unto man, to bring him to the knowledge of himselfe: the first is to meditate in the minde, of God: the second to expresse the meditation of our minde by speech: the third to commit to writing, *sic Ferus*. Wherein, as *Ferus* in some thing collecteth well, that the invention of the Hebrew letters was more ancient than the times of *Cadmus*, or *Carmentis*, and that so profitable an invention came from God: yet two things hee affirmeth, the one being uncertaine, whether this invention proceeded from God, media•ely, or immediatly: the first is more probable, as other arts of graving and working in brasse, and such like, were invented by men, *Gen.* 4. yet through Gods gifts: the other is untrue, that this writing of the tables was first of all: for before this, *chap.* 24. it is said, that *Moses* wrote all the words of the Lord in a booke. And although *Moses* is held to have beene the most ancient writer in the world, as is proved before, *qu.* 7. in 2. *Exod.* yet it is like, and verie probable, that letters and writing were in use before *Moses* time: as is likewise shewed before, quest. 13. upon the second chapter.

QUEST. XLVII. Where *Ioshua* stayed all the while *Moses* was in the mount.

Vers. 17, *ANd when Ioshua heard, &c.* 1. It is evident that *Ioshua* went not up with *Moses* into the top of the mountaine, for then he should have heard what the Lord had told *Moses*, concerning the making of the golden Calfe, which he was ignorant of, as it appeareth afterward by his speech to *Moses*, *Ferus*. 2. But whether hee returned to the camp, or not, during this space of fortie dayes and fortie nights, some make it doubtfull, as *Hugo de S. Victor*. because onely, *in ascensu & descensu legi/tur/visu/taecum Mose*, he is read to have beene with *Moses* in his going up and comming downe: yet it is evident▪ by th•se reasons, that *Ioshuah* all this while returned not to the camp: 1. Seeing *Ioshua* met *Moses* in the uppermost part of the hill, when they had no sight of the camp, but onely heard a noise a farre off, as the next words shew: it had beene too laboursome for *Ioshua* everie day to goe downe, and

come up againe so high into the hill. 2. He not knowing the time of *Moses* returne, by this meanes might have missed of him, and so failed in his attendances, *Tostatus qu.* 25. 3. If *Ioshua* had beene

in the camp, he could not have been ignorant of that which was done there, as it appeareth he was, by his speech to *Moses: Iunius, Cajetan.*

3. Therefore *Ioshua* stayed in that place where *Moses* left him, when he was called up into the thicke cloud: *Ioshua* followed *Moses* up still into the hill, after *Aaron* and his two sonnes, and the Elders were departed, *chap. 24.* and when *Moses* was called up after six dayes into the top of the hill, there *Ioshua* stayed, where hee had stood waiting with *Moses*. But how *Ioshua* was occupied these fortie dayes and nights is not expressed, nor whereof he lived: he might feed of the Manna, which might fall also in that place, *Tostatus*. Without eating any thing it is not like hee continued, as *Moses* did, such a miracle would not have beene omitted, as it is so written of *Moses*.

QUEST. XLVIII. Whether Ioshua first heard the noise.

Vers. 17. *And when Ioshua heard the noise, &c.* 1. *Tostatus* here noteth, that *Ioshua* first heard the noise and shouting, because it is likely he was quicker of hearing than *Moses*, who was now 80. yeares old, and *Ioshua* about 39. or 40. But seeing *Moses* immediately maketh answer, that it was not the noise of warre in the host, it seemeth that his eare was not heauey, in that he discerned the noise what it was: and *Moses* must bee supposed to have beene verie deafe, that could not heare such a confused noise and shouting: the reason why *Moses*, though he heard the shouting as well as *Ioshua*, yet first spake not, was, for that he had revealed nothing yet to *Ioshua*, concerning the sinne of the people: *Iosuae verba indicant silentium Mosi, Ioshuahs speech declareth Moses silence, Lippoman.*

2. *Lyranus* thinketh that *Moses* discerned of the noise what it was, *propter vivacitatem sensus, &c.* because of the quicknesse of his sense in his old age: for being 120. yeares old, his eye was not dimmed, nor his naturall force abated, *Deut. 34.7.* But although *Moses* at these yeares had fresh and quicke senses, it is not like that they were more lively than *Ioshuahs*, at halfe his yeares.

3. *Tostatus* thinketh that *Moses* immediately after *Ioshuahs* speech, did not discern the noise, but after some pause, as they went on still walking he perceived more. But in that *Moses* maketh answer unto *Ioshuah*, it seemeth there was no long pause made, but that *Moses* in the same place having listened with his eare, gave judgement of the noise.

4. The verie cause therefore, why *Moses* ghesse right what this noise meant, was for that God had revealed to him before, what the people had done: *Moses pramonitus intelligebat quid sonus populi vociferantis portenderet; Moses* being premonished did understand what the noise of the people shouting out did portend, *Lippom. Gallas. Lyranus* also toucheth this reason.

QUEST. XLIX. Why Moses anger was kindled at the fight of the Calfe, and not before.

Vers. 19. *As soone as he came neere, &c. he saw, &c. so Moses wrath waxed hot, &c.* 1. *Gallasius* thinketh that *Moses*, *Satis ira accensus audita populi defectione*, was sufficiently angrie and moved already, as soone as he had heard that the people had fallen away, and that this anger was more increased by that which he saw. But although *Moses*, when the Lord told him what the people had done, was inwardly grieved: yet seeing the Lord so much provoked to anger, it was not for him also to shew his anger too; but rather to expresse his love, in pacifying the Lords wrath: *Non oportuit in Dei praesenti indignari, sed furorem Dei deprecari, &c.* It was not for *Moses* in Gods presence to be angrie, but by entreatie rather to pacifie his anger.

2. Now then, whereas there are *duo impetus in ira*, two forcible motions in anger: the one when we know any thing by heare-say, which may worthily move us to anger: the other, when by our sense wee perceive it; so was it here with *Moses*, hee was inwardly moved when first the Lord declared unto him the sinne of the people. But this motion he suppressed, when he saw the Lord bent to destroy the people, *amor vicit iram*, love in him overcame his anger: but afterward, when first by

hearing he perceived their singing and rejoycing, and further by his eye beheld the Calfe which he had made, then his anger was vehemently kindled, *Tostat. qu. 26.*

QUEST. L. Whether Moses sinned in his anger.

Vers. 19. *MOses wrath waxed hot.* 1. It may seeme at the first that *Moses* wrath was immoderate, because in his haste he cast the tables of the Law out of his hand. And this may be thought more probable, because *Moses* long after this sinned in his hastinesse, when he smote the rocke in anger, *Numb. 20.* and if this had beene a sudden passion in *Moses*, it had not beene so much, now being so vehement and fervent, it should seeme to bewray some infirmitie. But *Moses* cannot bee convinced by these reasons, to have offended in this his anger. 1. Though *Moses* sinned at the waters of strife, it followeth not that he was overseene here: for there the Scripture noteth *Moses* infirmitie, but here no such thing in him is reprov'd. 2. And anger though it be exceeding great, if it be in Gods cause, is commendable: *Sicut enim amor Dei non circumscribitur terminis, &c.* For as the love of God is not limited, nor hath any bounds, so neither hath zeale in Gods cause, *Simlerus.*

2. This then was a just anger, and an holy rage in *Moses*. There are two kindes of anger, one is inconsiderate, rash, seeking private revenge: there is another, which is for Gods cause, when wee see his honour called in question, and his glorie defaced: this anger is pleasing unto God, when wee are angrie with mens vices, not with their persons: which kinde of anger is discerned by this; *Si postquam quis se correxerit, eum odio habeat, &c.* If one hate a man still after he hath amended his fault, it is a signe hee hated not his vice, but his person. But if he returne in love againe, the fault being redressed, it sheweth his anger was only for Gods cause: such was *Moses* here, who after hee had taken revenge of the people

for their sinne, continueth his prayer unto God for them, *Tostat. qu. 27.* Such was the zeale of *Phinehas*, in slaying the adulterer and adulteresse; and of *Helias* against *Baals* Priests; and of our blessed Saviour, when he cast the money-changers out of the Temple, *Ferus.* So *Calvin* concludeth well, that *Moses* anger, *Cum manaverit à Spiritu sancto*, which proceeded from the holy Spirit, was a vertue praise-worthy: though it must be confessed that the affections of the Saints are not so perfect, but that they may savour a little of the leaven of our corrupt nature.

QUEST. LI. Whether Moses offended in breaking the tables of the Law.

Vers. 19. *HE cast the tables out of his hand.* 1. Some thinke that *Moses* being carried away with heat of anger, did not well consider what hee did, *Et prae infirmitate tabulae manu excidissee*, And that through infirmitie the tables fell out of his hand. But the text sheweth that *Moses* cast them out of his hand: and *Deut. 9.17.* he saith, *I tooke the two tables, and cast them out of my two hands:* it was then a voluntarie and advised act.

2. *R. Salomon* to excuse *Moses* saith, that of a sudden the writing of the tables was wiped out, and *Moses* seeing them to be then for no further use, cast them out of his hand. But this fable contradicteth the text, which describeth the tables at the verie same time when *Moses* carried them, to bee written on both sides; which is expressed of purpose, to shew what a precious monument the Israelites were deprived of.

3. Some make it simply an act of *Moses* rage, that, *Furore turbatus tabulas fregerit, &c.* Being distempered with rage, he brake the tables: which oversight of *Moses* in their opinion may seeme to be proved by these reasons: 1. Because the tables of the Law were a most holy monument of Gods Covenant with his people, in so much that *Moses* would not commit them to *Ioshuah*, but

carried them in his owne hands: so that *Moses* in breaking the monument of the Covenant, might seeme to offend against God the author of the Covenant, and of that writing. 2. It may be thought also to have beene done rashly and hastily of *Moses*▪ so that therein hee could not be blamelesse. 3. Like as if a Princes letter should bee cancelled by his messenger that was sent with it: so the Lord might be herein angrie with *Moses* for defacing this writing.

Contra. 1. The tables indeed were a most holy and worthy monument, when *Moses* received them of God, but now *inutiles factae sunt*, they became unprofitable; the Covenant being broken by the people, the signe of the Covenant was needlesse and of no necessarie use, and therefore it was no offence to breake them. 2. Neither did *Moses* it suddenly or rashly, but with good advisement, he cast the tables out of his hand, judging the people unworthy of them: and he did it not without the instinct of Gods Spirit. 3. It is no wrong to the Prince to have his letters cancelled, where hee meaneth they should serve to no use, but his minde is they shall be reversed. So *Moses* knew that God would not have the tables of the Covenant offered at this time to the people, that had broken his Covenant.

4. This fact then of *Moses* in breaking of the tables, may bee thus justified: 1. *Id fit asslatu peculiari Divini Spiritus*; It was done by the peculiar motion of Gods Spirit, *Simler. Iun.* Though *Hugo de S. Victor.* make some doubt of it, *Vtrum ex humano affectu, vel divino instinctu, hoc fecerit, non patet*; It is not evident whether hee did it of an humane affection, or a divine instinct. But seeing God was not angrie with *Moses* for doing it, but biddeth to prepare the like tables againe, *chap. 34.* it is certaine that it was no humane motion in him to doe it. 2. *Moses* in respect of himselfe brake them, *Recusans esse paedagogus inobedientis populi*, Refusing to be the schoolemaster of such a disobedient people. 3. *Moses* thought the people unworthy of such a benefit, *In poenam populi indigni beneficio tabularum, &c.* Hee brake them, to be a punishment of the people unworthy of such a benefit, *Cajetan.* 4. Beside, the equitie thereof appeareth, that as they had broken the Covenant on their part, so it was fit the monument of Gods Covenant should be broken, *Tostat. qu. 29.* And *Moses* shewed by this, that they by their apostasie, *tabulas legis rupisse*, had broken the tables of the Law first, *Marbach.* So *Chrysostome* saith, *Moses* thought it an absurd thing, *si populo ebrio, &c. legem offeret*, if hee should have brought the Law to a drunken and belsotted people. *Theodoret* to the same purpose, *Quia dotalium libellorum typum tabulae gerebant, &c.* Because the tables were as the libels, or bills of dowrie, and the spouse, before the marriage was solemnized, had committed adulterie, *jure optimo dotalium libellum fregisse existimandus est*, hee may bee thought by good right to have cancelled the bill of dowrie. 5. *Testari etiam voluit, &c.* And *Moses* would hereby testifie unto them, how they deserved to be cast off, and forsaken, *Pelarg.* And God hereby for the time, *Per manum Mosis repudiavit populum*, Did by the hand of *Moses* cast off his people, *Calvin.* 6. And this was done, *ad majorem terrorem populi*, for the greater terrour of the people, who was more moved with signes than with words, as when *Samuel* declared unto the people their sinne, he prayed, and there came thunder and lightning, that the people by those terrible signes might be the more moved, *1 Sam. 12.* So *Ieremie* to shew after a more lively manner the destruction of Jerusalem, brake the earthen bottle before their face, signifying that the Lord would breake them as a potters vessell, *Ier. 19.11. Ferus, Gallas.*

QUEST. LII. What the breaking of the tables signified.

7. AND by the breaking of the tables, the Lord would have other things signified. 1. *Fractio tabularum signum fuit evacuationis legalium in adventu Christi*, The breaking of the tables was a signe of the evacuating of the legall ceremonies in the comming of Christ, *Lyran.* The first Law delivered in mount Sinai continued not, *Lex nova ei successit*, the new Law of the new Testament succeeded in place thereof, *Tostat. qu. 29.* 2. It was a signe, *Regnum Iudaeorum ad Gentes transiturum*, That the kingdome of the Jewes should be translated to the Gentiles, *Ferus.* That the Arke, Tables, Temple, Altar should be dissolved, and taken from the Jewes, *Simler.* 3. The breaking also of the tables signified, that it was

impossible for the Law to be kept, *Donec Christus per Spiritum sanctum*, &c. Untill Christ should renew the same in our hearts by his holy Spirit, *Marbach. Osiander*. 4. *Augustine* further maketh this signification of it: that as the tables which God made were broken, and yet those which *Moses* prepared, did continue: So God created man with reason and understanding, and freedom of will: *Sed eas homo confregit, cum Diabolo acquievit, & se illa gratia indignum reddidit*: But man brake those tables, when he gave place to the Devill, and made himselfe unworthy of that grace: But now the second tables must be made, that is, *enitatur elaborare ad virtutes*, man must endeavour to labour for vertue, &c. *Ex Gloss. or/dinar*: Seeing man lost the graces of his creation, which were given him without his labour, he must by his endeavour and labour (Gods Spirit so working in him) seeke for the renovation of grace by faith in Christ.

QUEST. LIII. In what part the tables were broken, and what became of the fragments.

Concerning other circumstances observed in this action of the breaking of the tables: 1. That is a ridiculous and unsavourie fable of the Hebrewes, that *Mose* tooke the fragments of those broken tables, which they say were made of a precious stone, and sold them, and became verie rich thereby: for this were to lay a grievous imputation of covetousnesse upon *Moses*, which he was not in the least manner touched with. 2. Some thinke that *Moses* tooke those fragments, and put them in a chest, which was used to be carried before the host, *Numb.* 10.35. But the Arke there spoken of was the Arke of the Covenant, *ibid. vers.* 33. 3. That also is a light conjecture, that the tables were broken about the place, where the fourth Commandement concerning the Sabbath was written; because that precept onely of the ten was ceremoniall, and not to continue: for both the tables were broken, and not onely the first, wherein that Commandement was written.

QUEST. LIV. Why the tables were broken at the bottome of the mount.

Vers. 19. *HE brake them in peeces beneath the mountaine*. Why the tables were broken in this place, at the foot of the mountaine, these reasons may be given: 1. Because *Moses* was now come to the bottome of the mountaine, before he saw the golden Calfe, through the indignation of the fight whereof, being moved in zeale, he forthwith brake the tables. 2. Also the people when they came forth to meet the Lord, and to heare his voice, were suffered to come so farre to the foot and bottome of the hill, *chap.* 19.17. in the same place therefore where the Law was given unto the people, it was convenient that the tables of that Law should bee broken, which they had first transgressed and broken themselves, *Tostat. qu.* 30. 3. Beside, it may have this mysticall signification: that as the Law was given in the mount, and broken at the bottome of the mount; so if we will know the Law, *oportet nos altius ascendere*, we must ascend higher into the mount, and mortifie the old man, *Simlerus*.

QUEST. LV. Whether the Calfe were burned to powder in the fire.

Vers. 20. *HE tooke the calfe, and burned it in the fire, and ground it to powder, &c.* 1. This golden Calfe was more than melted in the fire: *Deformavit liquefaciens igne*; He deformed the fashion thereof, melting it in the fire. As *Iunius*: for if it had beene only melted, it would have run into a lump, and so have been the more unfit to fall to powder. 2. *Tostatus* thinketh that *Moses* might apply certaine herbs unto the gold, which if they be used in the melting of gold, *in cineres redigetur*, it will fall to ashes, *quest.* 30. But such conjectures having no ground out of the text, are better rejected than received: whence should *Moses* have such herbs, here in the barren desert? and to what purpose should they bee used, seeing the gold not by burning, but by stamping and beating was brought to powder? 3. Some thinke, that by the verie burning it selfe, the gold was made powder: as *Sa.* upon this place saith, that he saw at Millaine gold in a founders shop burned in the fire to powder. So also thinketh *Osiander*. But it is evidently gathered out of the text, that beside the

burning the gold was beaten to powder, yea it was stamped, and ground small as dust, *Deut.* 9.22. 4. Wherefore it was first cast into the fire, not onely to be melted, and the fashion thereof to be defaced; but it was burned, that is, so long kept in the fire, that by the burning it was made brittle, as wood when it is burned to a coale; and so being taken out, it was pounded and beaten. So also *Tostatus* adding somewhat to his former opinion.

QUEST. LVI. Why the powder of the golden Calfe is cast into the river.

Vers. 20. *HE strowed it in the water.* 1. *Cajetan* thinketh, that as everie one tooke of the water of the river, and did drinke, *modicum pulveris spargebatur super aquam*, a little of the dust or powder was strowed upon the water: for if it had beene any while in the water, it would have sunke downe to the bottome, and so the people should not have drunke of it. But this had beene too great a labour for *Moses*, as everie one drunke, to have sprinkled a little of the gold powder in the place, where hee tooke up the water to drinke. And *Moses* saith, *Deut.* 9.21. that hee cast the dust into the river: it is like it was all at once throwne into the river, and the people being afraid to doe otherwise than *Moses* commanded, were ready as the powder was cast into the water, to take thereof and drinke. 2. *Augu/stine* findeth out here a myserie; by water, understanding Baptisme, which signified the conversion of the idolatrous Gentiles unto the faith of Christ; *Ille vitulus per ignem zoli, aciem verbi, & aquam Baptismi, ab eis, quos absorbere conatus est, absorptus est*; The golden Calfe (that is, the idols of the Gen|tiles) by the fire of zeale, the edge of the word, and water of Baptisme is devoured, which sought to have devoured them, &c. But this seemeth too curious. 3. The historicall meaning is this rather: the dust is cast into the water, which they had received not long before out of the rocke, in that drie and barren place, *Pelarg. Iunius*. Thereby to upbraid their unthankfulnesse, which in the same place where they had received so great a benefit, forgate God and fell away from him.

QUEST. LVII. How the Israelites were brought to drinke of this water, and why.

Vers. 20. *AND caused the children of Israel to drinke of it, &c.* 1. This was done for some speciall signification, though it bee not expressed. For it is not to bee thought, that so holy a man as *Moses* being directed by Gods Spirit, would cause all this to bee done, the golden image to bee burned, and beaten to powder, and cast into the water, and the people to drinke thereof, and all in vaine, *Tostat. qu.* 31. 2. And the people, though they knew that this was no good signe unto them, to drinke water mingled with such ashes, and beside, it was a bitter and unpleasant water; yet durst not gaine-say *Moses*, as neither before did they resist him, when he so used their new molten god: for both they were stricken with a conscience of sinne, and inward terror, and God had set in *Moses* an evident Majestie and autho|ritie, which made them all to feare and tremble before him: as it appeareth afterward, when a few of the Levites armed themselves against all the host, which consisted of six hundred thousand fighting men, and killed whom they met, none daring to resist them. 3. Such like authoritie and Majestie appeared in our blessed Saviour, when he whipped the money-changers and merchants out of the Temple, and none durst oppose themselves against him, *Tostat. qu.* 31.

QUEST. LVIII. Wherefore the people were compelled to drinke the powder of the idoll.

NOW these reasons are given, why *Moses* compelled them to drinke of this bitter water: 1. *Ambrose* saith it was done, *Vt omnia impietatis aboleret vestigia*, To abolish all the reliques of impietie, &c. So also *Gregorie Nossen*, *Materia quae eorum peccato subministravit, deleta est*; The verie matter which ministred occasion to their sin, was taken away. 2. By this meanes a kinde of judgement was shewed upon the verie instrument of their sinne; for otherwise it had beene sufficient, if hee had done as *Iacob* did, *Genes.* 35.4. to have defaced it, and hid or buried it in the ground: therefore this was done, *ut in eo sceles pateret iudicium, in quo scelus patratum fuerit*, that there might be

shewed a signe of their sin in that, wherein it was committed, *Tostat. quaest. 30. 3.* This was done to shew the basenesse and vilenesse of that idoll, *Vt contemnere discat, quod in secessum projici videat,** To contemne that which they saw cast out in the draught, *Hierom.* So also *Borrh.* That they should thinke no better of such idols, than of their dung and excrements: *simulque testatur idoli impotentiam*, and withall it shewed the impotence and weaknesse of that idoll, which they saw consumed to dust. 4. Hereby was also signified, *Quòd corpora & animos inquinaverant*, That they had defiled their bodies and soules with this sinne: that by drinking of the ashes of the idoll, they might understand, *non cuti tantum adharere*, that this sin did not cleave only to their skin, *sed defixum in visceribus*, but that it was fastened to their verie bowels, *Calvin.* So also *Procopius*, to shew, *Animos ipsorum infectos idololatria*, that their verie soules were infected with idolatrie. 5. *Voluit ut pulveribus idoli sui saetiarentur*; He would have them glutted and satiate with the dust of their idoll: as when they lusted for flesh, they had such plentie, that it came out at their Nostrils, *Numb. 11.* So here, as with greedinesse they desired an idoll to be made, *Moses* will have their greedie desire sa|tisfied and filled, even with drinking it, *Oleaster. 6.* And by this was signified, *Maledictionem à se exha•friendam & potandam*, That they should drinke and draw out their owne malediction, and sup up the verie dregs; if the Lord were not more mercifull unto them, *Iun.* That as this bitter water was heavie to the stomacke, so their sinne was like to sticke by them. And this shewed, *calicem hibere perpetuae infoelic•a|tis*, that they should drinke the cup of perpetuall miserie, as when they cried unto *Pilate*, wishing Christs bloud to bee upon them and their seed, *Lippom. Pellican.* And so *Moses Gerundens.* one of their owne Rabbines confesseth, *Non accidit tibi O Israel ultio aliqua, in qua non sit vel uncia de iniquitate• vituli*; There hath not happened unto thee O Israel any revenge, where there is not an ounce, or some part of the iniquitie and sinne of the Calfe.

7. *Augustine* maketh this mysticall signification of it: that as the Israelites did drinke and receive in|to their bodies the golden Calfe; so the Gentiles, *qui erant corpus diaboli, credendo transirent in corpus Christi*, which before were as the body of the Devill, while they were idolaters, should by beleeving bee graft into the body of Christ, &c. Like as *Moses* serpent devoured the Magicians serpents: *sic diabolus consumitur amissis membris suis*, so the Devill is devoured, his members being lost and taken from him.* So doth *Rupertus* understand by this image bea•en to powder, *Eos, qui ex parte diaboli per poenitentiam con|fracti*, &c. Those which having beene as of the body of the Devill, are broken by repentance.

8. *Gregorie* maketh this action propheticall, to signifie the generall destruction of idols thorow the world: *Cernas oculis, qui hui•vanitati erant prius dediti, templa sua diruentes*, &c. You may see with your eyes, that they which trusted before in their idols, doe now pull downe their temples. And *Procopius* by the drinking thereof with the mouth, understandeth the true confession of the faith: *quae ore fit*, which is done with the mouth: whereby idolatrie is overthrowne. But the other historicall reasons are rather to be insisted upon. And this drinking of the water mixed with this powder, was rather an evill signe unto them, as the bitter water was unto the adulterous woman, *Numb. 5.* than a signification of any good.

QUEST. LIX. Whether by the drinking of the water, any visible signe of difference was made among the people, who had most deeply offended about the golden Calfe.

BUt some further affirme, that this drinking of the water served to another end, than that thereby some signe of difference might be made betweene the Ring-leaders unto this idolatrie, and the rest, that they might easily bee discerned of the Levites, when they went up and downe in the host, killing those whom they met. 1. Therefore R. *Salomon* thinketh, that this bitter water did cause their bellies to swell, that were guiltie of this great sinne: but to the rest it was pleasant and wholesome water: like as the water of jealousie, *Numb. 5.* did cause the adulterous womans belly to swell, and her thigh to rot:

but if shee were not guiltie, it made her fruitfull. 2. Others thinke that the signe was this, everie ones beard that consented unto this idolatrie, was coloured yellow like unto gold: and by this marke the Levites knew them from others. But if there had beene any such visible marke set upon them, seeing most of the camp consented unto this sinne, there should have beene more found guiltie, and more slaine than three thousand, *vers.* 28. 3. *Tostatus* thinketh that there was some externall and visible signe caused by drinking of the water, though he will not determine what it was, because it was not like that the Levites would hand over head slay one with another. And he thinketh that *Aaron* drinking of the wa|ter had not that marke, because the Lord pardoned his sinne, because hee was thereunto drawne by compulsion. This instance of *Aaron* sheweth, that the drinking of the water did make no such signe; for then *Aaron* should have had it, whose sin was not yet pardoned: neither had *Moses* yet intreated for him, having not yet examined him. The Levites might know to make difference among the people some other way, than by any such visible signe. See more of this, quest. 70. following.

QUEST. LX. How farre *Moses* fact herein is to be imitated.

BUt whereas *Moses* did not onely put downe this abominable idoll, but made it altogether unpro|fitable for any use, burning and beating it to powder, the question is, how farre *Moses* herein is to be imitated. 1. Neither is their opinion to be approved which take this example of *Moses* to be extra|ordinarie in demolishing this golden Calfe; for as *Moses* did take away this publike stumbling blocke, so it belongeth unto Princes, *è m•dio tollere*, to remove out of the way whatsoever is done against the wor|ship of God: as *Hesekiah* did likewise breake downe the brazen Serpent, after it began to bee abused to idolatrie, *Ferus*. Who addeth further, I would we had now some *Moses* to take away the evils which are in the Church: *Non enim unum tantum vitulum habemus, sed multos*: For we have not one (golden) calfe, but many. Thus *Ferus* complaineth of the Papall Church. 2. But this is extra|ordinarie in *Moses* example, that he converteth not this golden idoll unto any use, but consumeth it to powder. Herein Christian Magistrates are not bound to follow *Moses* example: for *Moses* fact herein was singular, *ad majorem detestationem*, &c. for the greater detestation of idolatrie. Now it is lawfull to convert things consecrate to idolatrie, to some profitable use, *ut juventur membra Christi*, that the members of Christ may be helped and releevd, *Gallas*. 3. And in that *Moses* doth remove this idoll, which none else attempt|ed to doe (yet it may bee thought that many in Israel were offended with it) so, *magistratus officium est, non privatorum hominum*, it is the office of the magistrate, not of private men, to take away idolatrous images, *Osiander*.

QUEST. LXI. How *Moses* maketh *Aaron* the author and cause of this sinne.

Vers. 21. *WHat did this people vnto thee, that thou hast brought, &c.?* 1. *Moses* layeth this sinne upon *Aaron*, though he were not the first author of it, because hee being left in *Moses* place, stayed not the people by his authoritie: therefore he is worthily reprov|ed, *tanquam author sce|leris, quod passus est admitti*, as the author of this sinne which he suffered to be committed, *Calvin*: so that *permissio peccati aequè in vitio sit, atque commissio*; the permitting of sinne is as well in fault, as the committing, *Pelarg*. 2. Here then the Hebrewes, in seeking to excuse *Aaron* and the people, as seduced by the Egyptians, doe labour in vaine, seeing *Moses* doth so straitly charge *Aaron* as a principall doer in it. for if he had not grievously sinned, why should *Moses* here make him the cause of this sinne, and the Lord be so offended with him, that he purposed to slay him, if *Moses* had not intreated for him, *Deut.* 9.20. And in these three things *Aaron* sinned: 1. In not staying the people, and stilling them. 2. In that besides consenting unto them, hee is an agent, in making a Calfe for them. 3. And being made hee approved it, and set up an altar before it. So that *Aaron* is no more here to be excused, than *Peter* in the Gospell, which denied his Master, *Oleaster*.

3. Yet *Aaron* sinned not, as the people did; but as there were degrees of offenders among the people: some encouraged and perswaded others, some only gave consent, and were seduced by others per|swasion, to commit idolatrie: and some did neither, but onely went with the multitude for company to desire a Calfe to be made. So *Aarons* sin differed from the rest, *timore ductus fabricavit vitulum*, hee made a Calfe being drawne by feare, *Tostat. qu.33*. And therefore *Moses* dealeth otherwise with *Aaron* than with the people. *Aaronem verbis redarguit, populum cecidit gladio*; Hee rebukes *Aaron* in words, the people he slayeth with the sword, *Ferus*.

4. But yet *Aarons* sinne cannot bee so much extenuated, as to free him from the sinne of idolatrie: as *Tostatus* confesseth that he sinned, *Nec tamen sequitur ex hoc, quòd fuit idololatra*, and yet it followeth not hereupon, that he was an idolater: for howsoever *Aaron* thought in his heart, the verie making of an idoll to be worshipped, erecting of an altar, and offering sacrifice unto it, all which *Aaron* did, doe pro|claime him guiltie of externall idolatrie.

QUEST. LXII. Why idolatrie is called a great sinne.

This great sinne. 1. Idolatrie is counted a great sinne, even in the highest degree, because it is a sinne committed directly against God, not as other sinnes of the second table, which are done against our neighbour: which are also against God, because they are against his Law, but not directly against Gods honor, as the sins against the first table are. 2. And among all the sins of the first table, there is none which so directly impugneth the honour of God, as idolatrie; for he which taketh Gods name in vaine, or pro|phaneth the Sabbath, is an enemie to Gods honour: but yet such an one denieth not the Lord to bee God, as idolaters doe, *Tostat. qu. 33*. 3. Like as then in a Common-wealth all offences are against the King, because they are against his Lawes: but those which are against his person, are most directly against him, and among them treason specially, which is intended against his life: of the same nature

is idolatrie, which is high treason against God. 4. *Thomas* saith, *Tantum est aliquod peccatum gravius, * quanto longius per ipsum homo à Deo separatur*: A sinne is so much the more grievous, the further wee are thereby removed from God: but by infidelitie and idolatrie one is furthest separated from God. 5. Idollatrie also is a great and grievous sinne, in regard of the judgement and punishment which it bringeth with it: for here *Aaron*, as much as in him lay, *a•er▪ fit ultimam cladem*, had brought upon them utter destruction, *Calvin*, if *Moses* had not turned the Lords wrath, they had all beene at once destroyed.

QUEST. LXIII. Why Moses onely rebuketh Aaron, and forbeareth further punishment.

NOW that *Moses* spared *Aaron* from further punishment, and onely rebuked him: 1. Some make this to be the cause, for that the Lord had revealed unto *Moses* *Aarons* sinne in the mount, before he came downe, at what time *Moses* prayed also for him, seeing the Lord bent to kill him, *Tostat. qu. 5*. But that intreatie for *Aaron* was afterward, at *Moses* second going up to God, when hee fasted fortie dayes and fortie nights, as before: at that time he saith he prayed for *Aaron*, *Deut. 9.20*. And seeing at this time the Lord purposed to destroy all the nation, and so *Aaron* could not escape: *Moses* now onely prayed in generall for all Israel, that God would not destroy the whole nation.

2. Others thinke that *Moses* did after a milde manner reprove *Aaron*: *quiae sic arguendi praelati*, be|cause Prelates (and Ecclesiasticall Governours) are so to be reprovèd, *Ferus*. he thinketh he was now the high Priest: So also *Oleaster* calleth him, *Pontificem summum*, the chiefe Priest. But as yet *Aaron* was not consecrated, as *Lippoman* inferreth upon these reasons, *Quia non illi impropertur consp•r•atum sacer/dotium*▪ He is not upbraided with defiling of his Priesthood by this meanes:

neither doe we read of his reconciliation afterward, which should not have beene omitted in such a case of irregularitie.

3. *Procopius* thinketh that *Aaron* was both spared at this time, and afterward likewise, when he repined against *Moses*, *cum propter alias causas, tum propter sanctos ex ejus lumbis prodituros*: Both for other causes, as also for those holy mens sakes which should come out of his loynes. But if this had beene the reason, all the tribes should have beene spared likewise: because out of all of them came holy and worlthy men, Judges, Prophets, or Kings.

4. But the causes rather were these: 1. *Aaron* confessed his sinne, and therefore *Moses* inclined to favour him. 2. *Moses* afterward intreated the Lord for him, and the Lord at his instance forgiving his sinne, the punishment also was remitted, *Simler*. 3. Adde hereunto that *Aaron* was now appointed to be high Priest: order was taken for his priestly apparell and his office, what it should be, and how he and his sonnes should bee consecrated: all which had beene in vaine, if *Aaron* now had perished. 4. Beside, *Moses* had direction from God, to put divers of the people to the sword for this offence, but for *Aaron* hee had no such commandement. 5. But *Augustine* yeeldeth the best reason, *Novit ille cui parcat*, &c. God onely knoweth whom to spare for amendment, and whom not to spare at all, or for a time, for his wayes and judgements are past finding out, *qu*. 148.

5. Now whereas *Tostatus* further reasoneth, that *Moses* by all likelihood had prayed for *Aaron* in the mount, because then the Lord did specially reveale unto him his sinne: for otherwise *Moses* had knowne nothing of *Aarons* doings, as he did, as it appeareth by this reprehension: it may be answered, that it is not necessarie for this cause to presuppose any such notice to have beene given unto *Moses* in the mount: for either *Moses* might by examination and inquirie after hee came downe learne out the truth: or which is rather like, *Moses Aaronem vicarium constituerat*, had left *Aaron* his deputie governour, when he went up into the mount, *Simler*. and therefore he was sure that such a thing could not bee attempted in the host, without *Aarons* permission at the least and sufferance.

QUEST. LXIV. What things are to be commended in *Aarons* confession, what not.

Vers. 22. *Then Aaron answered*, &c. 1. Some things are to be commended here in *Aarons* confession: 1. His modestie, that being *Moses* elder brother, yet hee calleth him Lord, and submitteth himselfe unto him: whereof these two reasons may be yeelded: both because *Moses* was greater in office than *Aaron*, both as a Prophet and Governour of Israel, *Tostat. qu*. 32. and his owne conscience accused him, *agnoscebat se jure argui*, he knew he was worthily reproved. 2. *Aaron* confesseth and acknowledgeth his fault, in saying, *Let not the wrath of my Lord wa[•]ferce*: *Agnoscit crimen*, hee therein yeeldeth himselfe to be in fault, *Borrh*. 3. He maketh a full and large declaration of the manner, *rem gestam liberè confi[•]etur*, he freely openeth all the matter how it was done, *Pelarg*. both what the people required, and upon what reason and ground, what he did, and what came thereof: *rem ut gesta est simpliciter narra[•]*, he simply declareth the matter as it was done.

2. But *Aaron* in some things sheweth his infirmitie: 1. *Peccatum & culpam in alios trajicere studet*: Hee seeketh to turne over the sinne and offence upon others, laying the fault upon the people, *Ferus*. 2. *Aaron* bewrayeth some hypocrisie, that seeketh to extenuate his fault as much as he can, being afraid, *n[•] aliquid de existimatione sua decodat*, lest he should lose any thing of his credit, *Simler*. 3. He sheweth his ignorance, thinking himselfe excusable, because hee was urged and compelled through the importunitie of the people to doe it: *Importunitas populi eos levare non potest*, &c. The importunitie of the people cannot ease them any thing, who should have beene more prudent and circumspect in their govern|ment, *Gall[•]s*. 4. In excusing hee accuseth himselfe; for in that the people were bent to mischief, hee ought to have beene so much the more vigilant over them. And whereas they asked to have gods made to goe before them, and alleaged, they knew not what was become of *Moses*; he should have told them, that the Lord was their guide, and have

declared where *Moses* was, *Simler*. 5. In saying, thereof *came this calfe; frigida & exili narratione culpam tegere*, &c. he goeth about by a cold and slender narration to hide his fault, *Calvin*.

QUEST. LXV. Whether Aaron dissembled in not confessing plainly, that he made the Calfe.

Vers. 24. I *Did cast it into the fire*, and thereof *came this Calfe*. 1. The Hebrewes seeking to excuse *Aarons* fault what they may, say that he intended not to make a Calfe, but cast in the golden eare-rings into the fire to consume them: but by the operation of Satan, working by certaine Egyptian Magicians in the camp, the forme of a Calfe came forth. But that *Aaron* had an intention to make a Calfe, appeareth by the former narration, *vers.* 4. how *Aaron*, after it was molten and cast, caused it to be fashioned with a graving toole. See more hereof, quest. 17. before.

2. Some thinke that *Aaron*, *mentitur timore perterritus*, maketh a plaine lie, being overcome of feare, *Oleaster*. So also *Lyranus*. But *Aaron* would have beene ashamed publikely to make a lye, as though he had purposed to make a Calfe, seeing it was not well knowne to all the people to be his doing.

3. *Tostatus* is of opinion, that *Aaron* herein is not faultie at all, but that he simply confessed that hee made the Calfe, being through feare of the people thereunto compelled: *Sed Scriptura, qua breuiloquus est, &c. hic eum breuiter tangit*: But the Sripture which is compendious, because the narration hereof was set downe before, doth but briefly touch it here. But it might as briefly have beene set downe, that *Aaron* made the molten Calfe, as it is expressed before *vers.* 4. therefore the brevitie of speech is not the cause.

4. *Augustine* thinketh that *Aaron* himselfe, *compendio locutus est*, used this compendious speech, and that he lied not at all, * because *Moses*, *eum de mendacio non arguit*, doth not reprove him for lying. But as *Aaron* is not convinced here of a manifest lye, yet some colouring and dissimulation appeareth in his speech, because he doth not plainly confesse hee did it: *Substantia facti narratur, tantummodo faciendi*: He confesseth only the substance of the fact, concealing the manner. *Moses* reproveth him not for this dissembling, no more he doth for any other infirmitie here shewed, because he replieth not againe.

5. *Hugo de S. Victor*. would have the meaning of *Aarons* words to be this: *Thereou came this Calfe, opere scilicet hominis, non miraculo*, by the worke of man, not by any miracle. But the manner of his speech sheweth that *Aarons*ought to extenuate his sinne.

6. I therefore here rather consent to those, which thinke that *Aaron* coloured his fault by this speech: *Rum ita refert, ac si praeter ipsius intentionem formatus sic vitulus*: He so reporteth the matter, as though the Calfe were formed beside his intention, *Marbach*. *Iejune & simpliciter narrat*: Hee maketh a drie and slender narration, *Simler*. *Exili narratione culpam tegere*, &c. By a slender report he would cover his sinne, *Calvin*. *Quicquid sit, attendat quantum potest culpam*: Whatsoever it is, in these words he extenuateth his sinne what he may, *Lippoman*. And this seemeth to be more likely, because *Aaron* maketh a colourable defence and excuse of his fault thorowout, as is shewed before, quest. 64.

QUEST. LXVI. In what sense the people are said to be naked.

Vers. 24. *MOses saw therefore, that the people were naked*, &c. 1. Some understand it of their jewels of gold, which they were deprived of, being bestowed upon the idoll, *Lyran*. *Hugo de S. Victor*. But we read in the next chapter, that they were, *splendide ornati*, they had goodly ornaments, *Calvin*, *Marbach*. Therefore they were not stripped of all. 2. Some thinke that they were disarmed: for *Aaron* fearing some mutinie and rising among the people, had taken away their armour, *Cajetan*.

But in that it is said afterward, that the Levites girded their swords to them, *vers.* 27. it appeareth that their weapons were not taken from them, *Simler.* 3. Some expound it of the manifestation of their sinne: that whereas hitherto they were counted the true worshippers of God, now they should bee knowne to be idolaters, and so defamed among the Heathen, R. D. *Kimbi, Oleaster, Vatab.* 4. Some giue this sense: *Aaron* had made them naked, that is, laid all the fault upon the people. 5. Or they were naked, because they went about obstinately to defend their sinne: but in this sense *Aaron* could not bee said to have made them naked; for he would not have encouraged them to stand in defence of their sinne, having himselfe confessed it. 6. The Chalde translateth, *Moses* saw the people were idle, that is, gave them|selves to eating, and drinking, and playing, and neglected the feares of warre, which would have beene unto their shame, if their enemies should encounter with them.

7. But beyond the rest, this is the most proper interpretation: that they were naked, *gratia & prasi*•*lio Dei*, of the favour, help and assistance of God, *Iunius. Nudatus erat gratia & protectione*, they were naked of his favour and protection, *Ferus.* Therefore, *Si tunc corruissent hostes, proculdubio eos ignomi*•*iosè deleviscent.* If then the enemy had fallen upon them, they had most shamefully foiled them, *Gallas.* As the Canaanites overcame the Israelites, when they set upon them wilfully, God being not among them, *Tostat. qu.* 34. So also *Calvin: Significat rejectos esse à Deo*, Hee signifieth they were rejected of God, under whose protection they were. To the same purpose, *Osiander, Borrhaius, Lippoman, Simlerus.*

QUEST. LXVII. Why Moses stood in the gate, and what gate it was.

Vers. 26. *MOses stood in the gate of the camp.* 1. *Cajetan* thinketh that the camp had gates to enter in by, *Quia castra munita eran*•*tanquam civitas*, because the camp was fenced about like a citie: and *Simlerus* thinketh that the camp was compassed about with a ditch, and by the same there were certaine passages and entrances into the camp. But that is not like that they alwayes entrenched them|selves, seeing they were to remove at all times, as the cloud before them removed, which was sometime the same day, sometime within two dayes, *Numb.* 9.22. so that they could have no time to make any such ditch or trench, *Tostat. qu.* 34. 2. Who therefore thinketh right, that these gates were onely the places of entrance into the great streets which went thorow the camp; for the host lay in such or|der, as that they had wayes and streets betweene their tents, as wee see now in cities and townes:

as *Iosephus* also describeth the situation and disposing of the camp. 3. Now *Moses* stood in the gate or entrance, not because the use was to give sentence and judgement in the gates, *Lyran. Borrh.* Or because *Moses* would have the Levites to give the onset in the beginning of a street, and so to go thorow, as *Tostat. ibid.* But this was the reason: *Moses* tabernacle or tent was without the camp, and so upon that occasion *Moses* stood in the entrance of the camp, going now to his owne tent, *Iun.*

QUEST. LXVIII. Whether all the Levites were free from consenting unto this idolatrie.

Vers. 26. *ANd all the sonnes of Levi.* R. *Salom.* to whom consenteth *Tostatus*, thinketh, *Quod nullus de Levitis aliquid peccaverit*, That none of the Levites sinned in this great transgression; because it is said, *All the sonnes of Levi gathered themselves unto him*: and if the Levites had sinned, •s other tribes, there had beene no more cause to advance them to the Priesthood, than other tribes.

Contra. 1. If that generall particle, *all*, bee pressed, then it would follow, that the children and all came, which could not be; for they were not able to use swords: the meaning then is not that all the Le|vites came, but all which came were Levites, *Iun. Sa.* Or, *all*, is taken for many, as this speech is

usually restrained in Scripture; as all nations are said to have come, and bought corne in Egypt, *Gen.* 41. 2. The Levites were more of Gods favour and grace, than of their desert, separated and selected for the Priesthood: yet it is evident, that this tribe was freer from consenting to this idolatrie, than other tribes: and for this their courage and readinesse in Gods service, they received a blessing.

2. Some thinke that even these Levites, which armed themselves against their brethren, were not all together, *immunes à reatu*, free from this sinne, but while they did it for feare, *levius peccarunt*, their sin was the lesse: and so the mercie of the Lord appeared so much the more, not only in pardoning their sin, *sed gloriam suam eorum manu asserere dignatus est*, but he vouchsafed by their hand to maintaine his glory, *Calvin, Simler*.

But it is not like that God would use their ministerie in the punishing of others, which were guiltie of the same punishment themselves, and their owne conscience accusing them, they would have had no such courage to revenge the Lords cause upon their brethren: it had beene also verie offensive to the guiltie parties, to be punished by them, which had beene alike guiltie. And *Moses* proclaiming, *who per/taineth to the Lord, let him come to me*, did meane, that they only should come, who had beene faithfull unto God, and had not consented to that sinne.

3. Some Hebrewes doe help the matter thus, that because they cannot avoid it, but that some of the kindred of the Levites were guiltie of this transgression, because they did not spare their owne sonnes, *vers.* 29. that because it was lawfull for any of the other tribes, to take unto them the wives of Levites, their husbands being dead, those children which they had by them might be said to be the sons of *Levi*▪ that is, grand children on their mothers side. But this shift is taken away, because *Deut.* 33.9. it is said that the Levites knew not their owne father, or mother, or children: therefore they must needs bee understood to be Levites, not by marriage, or in some removed degree of kindred unto them, but the immediate fathers, and sonnes of Levites.

4. Therefore the best opinion is, that all of the tribe of *Levi* were not free from this sin of idolatrie: many of them kept themselves, as it is like, at home, and consented not: but that a great sort even of *Levi* offended, it may thus appeare: 1. Because both *Aaron* himselfe was a ring-leader, who can by no meanes be excused from this sin, *Lyranus*. 2. It could not be avoided, but that many of the Levites were drawne away by *Aarons* example, *Iun.* 3. But yet it is more evident, because they consecrated their hands upon their owne sonnes and brethren; yea their fathers and mothers, that divers of the tribe of *Levi* fell away with the rest, *Lyran. Iun.*

Tostatus here answereth, that the name of brethren is taken largely, *Pro fratribus, qui sunt de filiis Is/rael*; For their brethren which were of the children of Israel. *qu.* 35. *Contra.* 1. If it be allowed that the name of brethren is sometime so taken, what saith he to the other names of *father, mother, sonne*? These must be taken for the names of kindred; or else we shall never have any certaintie in Scripture, when we should by these names understand naturall fathers, mothers and children. 2. The other words, companion and neighbour, shew that the first is a name of kindred: the first word *ach* signifieth here a brother in affinitie; the second, *roh*, a companion and friend: the third, *karob*, *Vicinia ratione conjunctum*, him, that was a neighbour in dwelling, and vicinitie or neernesse of place, *Simlerus*.

5. It is evident then that some of the Levites were accessarie to this great impietie, because they were punished among the rest. So that R. *Salomon* is herein greatly deceived, who thinketh that the Levites, though they were blame-worthy in not resisting the idolaters, yet were not idolaters themselves: neither *consensu mentis, nec facto exteriori*, in consent of minde, nor in any outward fact, &c. for the Levites had beene unjustly punished, if they had beene innocent. Nay, R. *Moses Egyptius* goeth further, saying, that although the Israelites often are found to have committed idolatrie: yet *Levita nunquam idolatra/verunt*, the Levites never committed idolatrie. But the contrarie is evident by *Aarons* fall: for hee ap/parantly was an idolater in his externall act, in

building an altar unto the golden Calfe, and offering sacrifice before it. *Paulus Burgensis* in his reply proceedeth yet further, that when our blessed Saviour was put to death, the Levites, as they are distinguished from the Priests, were not *principe in crimine illo pssimo*, principall agents in that wicked crime: whereas it is evident that the Priests were the chiefe enemies that Christ had: the Levites indeed are not named: but seeing the high Priest with the other Priests, which were of the tribe of *Levi* were the contrivers of Christs death: then cannot that whole tribe be exempted from this villanous act, which is the intendment of *Burgensis*, a great favourer of that nation.

QUEST. LXIX. Of the authoritie which the Levites had, to doe execution upon the idolaters, and the rules prescribed them.

Vers. 27. *THus saith the Lord, &c.* 1. *Tostatus* thinketh that it is not necessarie here to understand, that *Moses* had any speciall commandement from God, but because he had received a Law from God, that idolaters should bee put to death, in executing that Law hee might justly say, that God commanded it, quest. 35. But seeing *Moses* was faithfull in all Gods house, we must not thinke that hee would pretend the name of God, without Gods speciall warrant: yet whether *Moses* received this com|mandement from God by revelation, or by manifest vision, is not expressed, *Pelarg*. The latter is more like, as God used to speake to *Moses* at other times face to face. 2. And *Moses* maketh mention of Gods commandement, both to deliver himselfe from all suspition, that he did not give this charge of hatred to|ward the people, and in rage, *Simler*. As likewise the Levites were encouraged hereby to enterprise this worke, which otherwise they would have beene hardly drawne unto, *Tostatus*.

3. Certaine rules are given them to observe: 1. They must goe to and fro, *non solum transire jussi sunt*, they are not only bid to passe thorow, but to returne, to goe everie way, *ut in omnes populi partes animad|verterent*, that they should in everie place take punishment of the people, *Gallas*. 2. They must go from gate to gate, that is, thorow the streets and common wayes; *Non committitur istis ut ingrediantur tento|ria*; It is not permitted them to enter into their tents and houses, *Cajetan*. 3. And everie man is comman|ded to slay his brother, &c. not that everie one had a brother or kinsman to slay, *sed ut occidat indifferen|ter*, but he must indifferently kill both one and other whom he met, that was to be killed, not respecting kindred, affinitie, or acquaintance, *Tostat. qu.* 35.

QUEST. LXX. Whether the Levites did not make some difference among the people, as they went and killed.

Vers. 27. *SLay everie man his brother, &c.* 1. Some thinke there was an outward marke of difference made among the people, by the which the Levites discerned who were to be killed, and who to be spared. And here are divers opinions. 1. *Ab. Ezra*, with some other Hebrewes, thinke that by drin|king of the water, their faces or bellies did swell, that were the chiefe actors in this sinne. But then many more should have been killed than 3000. See this conceit overthrowne before, quest. 59. 2. *Gallasius* thin|keth that by the drinking of the water *Moses* perceived, *quibus idolum displiceret*, who they were which were displeased with this idoll, and repented of their sin: and who were obstinate by their refusall. But it is not like that any of the people trembling now, and being afraid at *Moses* presence, durst so publicly and openly shew their contempt. 3. *Simlerus* inclineth to thinke, that there were some seditious persons in the camp, that went about to make a commotion among the people, and that the Levites did slay these <...>. But it is evident, vers. 35. that they were not slaine <...>, but for the golden Calfe, *Gallas*.

2. Some thinke there was no other signe of difference, but in the notice and <...> of the Le|vites: it is probable, *Minime Levitas latuisse quinam primi esse*•• <...> Levites were not ignorant, who were the chiefe Captaines of this perverse counsell, <...> beene hard for the Levites, who as it is like kept themselves at home, and were not present with the people, of themselves to know, in so

great a multitude, and in so short a time, who were the ring-leaders. *Cajetan* resolveth, that the Levites were so directed by God, who commanded this to bee done, *Et qui cunct• recte disponit*, and who rightly disposeth all things; so that no innocent man was put to the sword. But this needed not to be feared, seeing all the people in generall consented in this sinne, and few or none of them were innocent.

3. Wherefore their opinion is most probable, who thinke that seeing all the people were guiltie only of this sinne, a few only excepted, that the Levites could not doe amisse, whomsoever they killed as they met, without making any difference: that whereas all had sinned, it was not unjust, if a few were singled out from the rest, to pacifie the wrath of God, and to terrifie the rest. 1. *Ambrose* giveth this reason, *Quia melius est pancorum supplicio universos eximi, quàm in omnes vindicari*; It was better by the punish|ment of a few, for all to escape, than all to be punished. 2. *Gregorie Nyssenus* saith, *Omnes sine dispositione punito•*, that all were punished without any difference, *quia una omnes admalum conspirantes, quasi unus effecti sunt*, because all of them conspiring together in evill were now but as one, &c. Like as when one is chastised for his fault, *Non hoc aut illud affligit membrū*, he that beateth him doth not make choice of one part rather than another, knowing that wheresoever he is whipped, *ad totum corpus sensum doloris transi|turum*, that the sense of the grieve will reach to the whole body: so was it here. 3. *Lippoman* addeth, because all the people were culpable, *Vt & totus populus aliquando punitus videatur*; That the whole people might seeme to be punished: it was more to Gods glorie, and the honour of the tribe of *Levi*, *Si praceptum ◇ generaliter factum intelligamus*; If we understand this precept of *Moses* generally with|out any difference to have beene executed. 4. *Oleaster* further so thinketh, *Omnes occurrentes sine dele|ctu*, &c. That the Levites killed all they met without any choice, *quem•dmodum in aliis punitionibus ac|cidi•*, as it happened in other generall punishments, when some were plagued for all. 5. *Calvin* and *Siml|lerus* make mention how the like thing was in use among the Romans, that if a whole band or compa|ny of Souldiers had run away, or committed any grievous offence, the Emperour would tithe them out, and put everie tenth man, as he was drawne out by lot, to death. And thus the Thebean Legion, which consisted all of Christians, was twice tithed out by that cruell Emperour *Maximinus*.

4. Now the contrarie reasons, why some thinke that there was some difference made, are these. 1. *Deus caco & turbulento impotu*, &c. God would not have revenge taken in his cause upon a blin•e

and disordered heat, *Simler*. 2. By this meanes it came to passe, *ut placid• totus populus quiesceret*, that all the people was well pacified, when they saw only certaine pestilent men to be taken out of the way, *Calvin*. 3. Otherwise, if there had beene no such difference made, there would have no respect beene had of those, which shewed themselves penitent for their sinne, *Gallas*.

Contra. 1. Here need no disorder or confusion to bee feared, seeing all the people were guilty, the sword could not light upon any unjustly; and in that three thousand onely of six hundred thousand were slaine, it sheweth that the Levites executed *Moses* sentence with great discretion and moderation. 2. The people might as well be pacified, when they saw a few for examples sake, to be punished among such a great multitude. 3. They which were penitent, it is like kept them within, sorrowing for their sinne: the busie-bodies, and carelesse people went up and downe in the streets, whom the Levites, as they met, killed.

QUEST. LXXI. Why non• came unto Moses, but only of the tribe of Levi.

Vers. 28. *SO the children of Levi did, &c.* 1. Some thinke, that others, which feared God in the campe, might joyne themselves also unto the Levites, who might be spared, *Gallasius*. But the text saith, *vers. 26.* that they were all Levites that came unto *Moses*: there were none then but of *Levi*, to whom *Moses* gave this thing in charge. 2. *Calvin* saith, *Credibile est Levitas nominatim fuisse vocatos*; It is credible that the Levites were called by name, which is the cause that none of any other tribe came. But *Moses* proclamation was generall: *Who so pertaineth to the Lord, let him come unto mee.* 3. There|fore this rather may be the cause, why none of any other Tribe came, though it is not to bee doubted, that some among them feared God, and were not polluted with this sinne of idolatry: yet because they were not many of a Tribe, it is like being ashamed of their paucity and small number, they did for|beare to shew themselves: likewise this was done, *singulari Dei consilio & tractu*, by the singular coun|sell and instinct of God, who drew the Levites unto him, and put it in their minde to come, that because the Lord had already appointed them for the Priesthood, *voluit Deus aliquo singulari facto eos reddere sa|cerdotio dignos*; God would by some singular fact make them worthy of the Priesthood: and that by their zeale *Aarons* fall might be somewhat covered, *Simler*. And by this meanes, *eluitur infamia, ipsi Levi & po|steris inusta.* &c. that blot and infamy is done away, which did cleave unto *Levi* and his posterity for the slaughter of the Sichemites: for the which he received a curse of *Iacob* in stead of a blessing: which curse is now taken away, and they are rewarded and honoured of God for this their zeale: for the which *Mo|ses* pronounceth a blessing upon them, *Deut. 33.8. Gallas.*

QUEST. LXXII. Of the number of them which were slaine, whether they were three thousand, or twenty three thousand, as the vulgar Latine readeth.

Vers. 28. *ABout three thousand men.* 1. The vulgar Latine text readeth after some copies, which *Ly|ranus* and *Tostatus* follow, 23. thousand: after other, *triginta tria millia*, 33. thousand, as *Vatablus* and *Osiander* set downe the Latine text: which oversight of the Latine Translator is diversly defended: 1. Some thinke that the Hebrew text making mention but of three thousand, meaneth the principall only which were slaine: the Latine in the number of 23. thousand comprehendeth the num|ber of the whole. 2. Rab. *Salomon* thinketh, that there were divers slaughters of the people, some died of drinking the bitter water: others were slaine by the Levites, and some were smitten and plagued of God: and that all these are summed together in the number of 23. thousand: those which the Levites only killed were three thousand. So also *Ferus*. But if all this should be granted, yet cannot the Latine Translator be excused, in setting downe 23. thousand, whereas three thousand only are named in the ori|ginall. 3. *Tostatus* alleageth, that whereas the word in the originall is 〈 in non-Latin alphabet 〉 *cishlosheth*, as three thou|sand, the first letter caph, which is used for a note of similitude, may here stand for number of twenty. But he himselfe misliketh this answer; because neither is it the use of the Hebrewes to set downe their num|bers by letters, the Greekes and Latines doe: and beside, the Latine text doth expresse here a note of similitude, *quasi*, as it were, or about 23. thousand. 4. Wherefore *Tostatus* resolute answer is, that in this place the Hebrew text is corrupt, and that the Latine is the truer: as the *Talmudists* themselves confesse, that in fiftene places the Hebrew text is corrupt, *per errorem scriptorum*, by the error of the Writers. But this is a very absurd shift; rather than they will acknowledge any error or oversight in the Latine, to lay the fault upon the originall: 1. Both the Septuagint and Chalde doe reade in this place three thou|sand, which translations are more ancient than the Latine: therefore in the originall the error is not. 2. There may be some scapes in the originall by the ignorance or negligence of the Writers, as in the mis|taking of a letter, or such like: but to put in one word for another, both of unlike signification and sound, cannot be the Writers error, as 〈 in non-Latin alphabet 〉 *shelosheth* signifieth three, 〈 in non-Latin alphabet 〉 *geserim*, twenty: there is no affinity betweene these words. 3. The Latine translation hath many such like scapes, as *Gen. 8.4.* whereas the Hebrew hath, the seventeenth day of the moneth; the Latine readeth, the seven and twentieth: and many such places may be noted in the Latine, which cannot be justified: as is elsewhere shewed at large.* As therefore it erreth in one place, so it may be subject to error in another. 4. And how should the La|tine text come to be privileged from error? the writings of the

Prophets only, which were directed by the Spirit of God, have that privilege: but the Latine Translater had not a Propheticall spirit. 5. The Hebrew is more ancient than the Latine: and the Latine is translated out of the Hebrew fountaine: and the Jewes have beene most carefull to preserve the originall copies pure: therefore in all likelihood the Latine is more subject to corruption than the Hebrew.

2. Wherefore the ingenuous modesty rather of those Popish Writers is here to be commended, which confesse the Latine text here to be corrupted: as *Montanus*, who hath herein amended the Latine, and

Cajetanus, Vatablus, Lippom. Whereof this is an evident argument; because the Latine copies disagree, some have *triginta tria millia*, 33. thousand; some, *viginti tria*, 3. thousand, as is before shewed: some *tria millia*, three thousand, as that which *Montanus* followeth in the great *Philips* Bible.

QUEST. LXXIII. How the Levites are said to consecrate their hands.

Vers. 29. *CONsecrate your hands unto the Lord, &c.* 1. The Latine Translater readeth, *Consecrastis manus*; Ye have consecrated: but it being put in the imperative moode, *consecrate yee*, sheweth that these words were spoken not after the slaughter was made, but either before to encourage the Levites, *Vatablus, Calvine, Cajetane*: or while they were in the act doing, *Moses* by these words animated them, *Iunius*.

2. By consecrating their hands: 1. *Tostatus* understandeth, that as in their consecration, their right thumbes and toes were anointed with bloud, so now by shedding of bloud they should be consecrate, and as it were initiate in the Priesthood. 2. But the meaning is nothing but this: that this their service should be *instar sacrificii*, acceptable to God, as if they had offered a sacrifice, they did consecrate their ministry and service herein to God, as *Iunius* readeth, because they were employed in the Lords businesse, and were carried away with a zeale of his glory. 3. Beside, by this their fact, *consecrati sunt ministri*, they were consecrate to the ministry and service of God: as *Deut.* 10.8. it is said, *The Lord the same time separated Levi*: where reference is made unto this fact of the Levites: and this is the blessing, which here is bestowed upon them. 4. Some understand it thus: *Vnusquisque in filio & in fratre suo erit per hanc actionem consecratus*; Every one by this action shall be consecrate in his sonne and in his brother, *Cajetane*. So also *Gallas*. that is, they and their posterity should hereby be consecrated unto God. But seeing the word is in the imperative, *consecrate ye*: the meaning is rather, that they should consecrate every one his hand, *intersiciendo filium, &c.* in killing his sonne, or brother, *Vatab. Calvin.* And so is it expounded, *Deut.* 33.9. where it is said, that the Levites knew not their owne sonnes or children: but mention is not made of slaying their sonnes before.

QUEST. LXXIV. Of the time when Moses came downe from the mount, and when he returned againe.

Vers. 30. *AND when the morning came.* 1. This was the next day after the idolaters were slaine, which was the very day of *Moses* comming downe from the Mount, which was the fortieth day of his being in the Mount with God: for that day was the publike solemnity celebrated by the Israelites to the honour of their new golden god: as it appeareth by their melody and dancing, as *Moses* came downe from the Mount; the same day when *Moses* returned to the campe, which might bee about the sixt houre of the day, he cast the golden calfe into the fire, and armed the Levites against their brethren: the next morning he had this communication with the people, *Tostat. quast.* 37. 2. Now, whereas *Moses* saith, upon this next day, that hee would goe up to the Lord to intreat for them; some thinke it must be understood of his going up againe into the Mount, as it is written,

Deut. 9. Cajetane, Borrh. So that this his going up, was when he stayed other forty dayes and nights, as he had done before, to make suppli|cation for the people, *Simler*. And then this followed not immediately after hee had thus said, but cer|taine dayes after, other things comming betweene, *Tostat. qu. 38. 3.* But it seemeth that this was another going up unto God, than when hee stayed there forty dayes the second time: for this going up was the next day after, *Iun.* But many things came betweene before his second solemne going up, which are re|hearsed in the next chapter.

QUEST. LXXV. Why Moses urgeth the greatnesse of their sinne.

Vers. 30. *YE have committed a grievous sinne, &c.* 1. There were two dangers to be feared in the people; on the one side security and extenuating of their sinne, and on the other, desperation: therefore to prevent the one, he telleth them of the greatnesse and grievousnesse of their sinne: and to helpe the other he promiseth, that he will goe up and pray for them, *Simler*. 2. And here, lest they might thinke that they only had sinned which were punished, he telleth them, that even they which remained, were guilty also of a great sinne, *Tostatus*. As our blessed Saviour telleth the Jewes, that they were not the greatest sinners, whom *Pilate* had put to the sword, but that others should repent, lest they likewise peri|shed, *Luk. 13. Ferus*. 3. And *Moses* still urgeth the greatnesse of their sinne, *ut ipsi quo{que} supplices confugiant •d Dei misericordiam*, that they also themselves should by their supplications flee unto the mercie of God, *Calvin*. 4. And this *Moses* doth, to take from them a false opinion, lest they should thinke to be ex|cused in this sinne by their good intention, that they made the golden Calfe to the honour of God, *Ferus*. 5. And that which *Moses* doth here, in telling the people of their sinne, the Law of *Moses* practiseth still, In bringing men to a knowledge of their sinnes, *Ferus*.

QUEST. LXXVI. Why Moses speaketh as it were doubtfull•, If I may pacifie him, &c.

Vers. 30. *IF I may pacifie him for your sinne.* 1. This word 〈 in non-Latin alphabet 〉 *ulai*, is not taken here as a signe of doub|ting: for *Moses* being a faithfull man and full of confidence, did not doubt in his prayers: for he that doubteth, either maketh question of Gods power, that he is not able to grant that which hee asketh: or he is not perswaded of his mercie and goodnesse: he that doubteth hee shall not receive that which he asketh, *bonitati Dei injuriam facit*, doth offer wrong unto the goodnesse of God, which he dis|trusteth. And such an one as asketh not in faith, shall receive nothing of the Lord, as *S. Iamessaith, Iam. 1.* If *Moses* then had prayed doubtfully, he had not obtained that which he prayed for, *Tostat. qu. 40.*

2. But *Moses* speaketh thus, either in respect of the temporall punishment, which hee was not sure, whether it should wholly be remitted, for in temporall things wee have no assurance: *De fide & salute certi esse debemus in precibus*; Wee must be sure in our prayers of faith, and such things as concerne our

salvation, *Simler*. Or rather he useth this doubtfull speech, *Ne secure de petenda venia cogitent*; That they should not be secure in asking of pardon, *Calvin. Difficultatem veniae significa•*; He signifieth hereby how hard it was to obtaine pardon for them, *Gallas*. that hee might more effectually move them to repen|tance, *Ferus*. As in the like sense this phrase is used in other places of Scripture: as *Ioel 2.14. If perhaps he will returne, and repent him of the evill. Iosh. 14.12. It may be the Lord will be with mee. 1 Samuel 14.6. It may be the Lord will give deliverance by us. So 2 Tim. 2.25. If so be the Lord give them repentance to know the truth, Pelarg.*

QUEST. LXXVII. Why Moses againe intreateth the Lord, seeing he was pacified before, vers. 14.

BUt what needed *Moses* to have intreated the Lord, seeing it is said, that he had repented him before of the evill which he had threatned? *vers.* 14. 1. *Ferusthinketh* it was an infirmitie in *Moses*, that halving heard before, that the Lord was pacified, *iterum, quasi nihil tale audier*••, *s•llici*••••*rat*; yet prayeth againe, as though he had heard no such thing. So also *Calvin*: *Quod dubitanter inchoent prec*••*s*; That the faithfull begin their prayers doubtfully till faith prevaile. But this prayer of *Moses* proceeded of faith, for otherwise the Lord would not have heard him, as he did, *Deut.* 9.20. it shewed not then his infirmity. 2. Some thinke that *Moses* obtained nothing at his first prayer, but was kept in suspence. But this is before confuted, *quest.* 40. 3. Some are of opinion, that *Moses* prayer before, and this were but one, *Simler*. But the contrary appeareth, *Deut.* 9.20. 4. Therefore, these may be the causes why *Moses* prayeth againe: 1. The Lord granted before, that he would not destroy all the people at once, *sed* (◊) *ex in•ervallo, vel per partes*; but whether he would doe it in continuance of time, and as it wore by peecemeale, hee knew not: which he prayeth for here, *Lippom.* 2. And there might be other sinnes as well as this, for the which the Lord should be angry with them: as *Deut.* 9.18. he saith, he prayed and fasted, *because of all their sins. Tostat.* 3. And now he prayeth not only for the turning away or judgements: but that the Lord would be againe fully reconciled unto his people, and restore them to their former state and condition of favour, *Simler.* 4. And he prayeth not only for the pardoning of their temporall punishment, but against everla|sting death, which sinne deserveth, *Osiander.*

QUEST. LXXVIII. What booke it was, out of the which *Moses* wisheth to be raced.

Vers. 32. *If thou wilt not race me out of the booke which thou hast written.* 1. By this booke *R. Salomon* un|derstandeth the booke of the Law, as *Deut.* 33.4. *Moses commanded us a Law*: hee desireth, if the Lord were purposed to destroy the people, that his name should not be mentioned in the Law, nor he taken to be the Law-giver: for to what purpose should he be spoken of, as a Law-giver unto that people, which was not?

Contra. But this is not the meaning. 1. Because the bookes of the Law were not yet written: *Moses* therefore would not desire to be raced out of a booke, which was not. 2. Neither would *Moses* aske that of God, which was in his owne power to doe: now *Moses* did write the booke of the Law, and he might have left out his owne name, if he would. 3. Againe, *Moses* setteth against this great benefit, the safety of the people, the greatest losse which he could have: but this had beene no such great losse unto *Moses*, not to have his name remembred in any such written booke. 4. *Moses* here useth a disjunctive speech, *Do• this, or else race mee, &c.* but if he meant the racing of his name out of the booke of the Law, there had beene no disjunction at all; for one had followed upon the other: for if Israel: had beene destroyed, nei|ther should *Moses* have written the booke of the Law, which was only given unto Israel: for it had beene in vaine to give Lawes unto a people, that were not. 5. *Moses* also speaketh of a booke which God had written: now *Moses* writ the booke of the Law, the ten Commandements only were written with Gods hand, *Tostat. quaest.* 41.

2. *R. Abraham Francus*, who writeth upon *Aben Ezra*, understandeth the racing out of this booke, of the death of the body; and he addeth further, that there is, *quaedam rota coelest*••, a certaine celestia|ll wheele, wherein are many starres, which worke by their influence upon those i••eriour bodies: and by the moving of this wheele, death or life is caused: so that thus he would interpret *Moses* speech, *Cause me by the motion of this wheele to dye.*

But seeing the motion of this wheele, which he imagineth, is the naturall cause, as he supposeth, of life and death: *Moses* could not dye naturally, before his time came: and if now he should have died, it had beene not a naturall death, but supernaturally caused by God; therefore not by the motion of any such wheele, *Tostat. ibid.*

3. *Hierom* also differeth not much from this former opinion in substance,* understanding *Moses* desire of death in this life: he wisheth, *Perire in praesentiam, non in perpetuum*; To perish for the present, not for ever. But whereas the Lord afterward answereth *Moses*, *Whosoever hath sinned will*

I put out of my booke, vers. 33. it followeth, that they which sinne not, that is, without repentance, are not put out of that booke: but all, as well the righteous, as unrighteous, the just, and the sinners, are subject to this temporall death: therefore *Moses* speaketh not of that.

4. *Hierom* hath beside another opinion, for upon that place, *Psalm. 69.28. Let them bee put out of the booke of life, neither let them bee written with the righteous*; he inferreth, that God hath two bookes, *viuentium, & justorum*, of the living, and of the righteous: that was the booke of the living, *In quo ante aduentum Dei Prophetæ & Patriarchæ scripti sunt*; Wherein the Prophets, and Patriarkes were written before the comming of God (in the flesh;) the other, wherein the faithfull are written: whereof our bles|sed Saviour speaketh, *Rejoyce because your names are written in the booke of life*: and of the first *Moses* (saith he) speaketh in this place. So some doe understand this booke (in the same sense with *Hierom*) of the booke of Gods Covenant, which hee made with Israel, out of the which the Gentiles were excluded, of

which mention is made, *Ezech. 13.9.* where the Lord saith that the false Prophets, *shall not be written in the writing of the house of Israel*. So *Moses* desireth here, not to be counted of the family of Israel, wherein all the Prophets and Patriarkes were written. But if Israel had now perished, the booke of Gods Cove|nant with Israel likewise, should have beene no more remembred: therefore it had beene superfluous for *Moses* to desire to be rased out of that booke. And againe, the booke of the living, mentioned in the Psalme, is the same with the booke of life, spoken of, *Apocal. 3.5. I will not put his name out of the booke of life*. In which booke of life, not only the Prophets and Patriarkes before Christ, but all the faithfull before and since are written.

5. *Cajetane* understandeth it, *De libro principatu in hoc mundo*, Of the booke of principality and pre|eminence in the world: for it is decreed with God, as in a booke, *Quod isto vel illi principentur in hac vita*; That such, or such shall beare rule in this life. And so *Moses* desireth to lose his principality and govern|ment, which the Lord promised him, that hee would make of him a great nation, &c. But whereas they which sinned, only are taken out of this booke of life, and yet many wicked and evill men are governours in the world, it cannot be meant of any such booke or decree of principalitie or government.

6. *Oleaster* by this booke thinketh to be understood, the booke of the acts and doings of the righteous, which is mentioned, *Iosh. 10.13.* and *2 Sam. 1.18*. But there are many righteous men, whose names and acts were not written in that booke: which is now thought also to be lost: therefore it had beene no great matter for *Moses* to wish to be put out of that booke.

7. *Burgensis* maketh foure bookes of God. 1. One is the booke of life, wherein only are written the names of the Elect, that are ordained unto life: as when souldiers are written in the muster booke, which are pressed, and appointed for warre. 2. That also may be called the booke of life, wherein those things are written, which lead and direct us unto life eternall: as that may be called a booke of warfare, where|in the precepts of the act military are contained. So the Scriptures are called the booke of life, wherein the truth is contained, *Eccles. 24.26*. 3. The booke of God is that divine power, wherein every mans doings shall bee brought to his remembrance, as it is said, *Dan. 7.10. Iudgement was set, and the bookes opened*. 4. There is also a booke of the righteous, which containeth the acts of the Saints, for the memory of times to come. In this place he thinketh the booke of God here may be taken, either the first or second way, *Burgens. addit. 8*. But *Moses* here speaketh of a booke only written by God, but those bookes of the Scriptures, and of the righteous, were written by men.

8. *Tostatus* maketh three bookes: one a great booke, wherein are all things registred in the world, and all men foreseene good or bad; which booke hee saith is divided into two other bookes, the one which only containeth the names of those which are ordained unto life, which is called *liber praedestinationis*, the booke of predestination: the other, wherein they only are written, whom the Lord foreseeth shall come to everlasting destruction: and this is called *liber praescientia*, the booke of Gods prescience. And in this place, *Moses* by Gods booke, understandeth the booke of predestination, *Tostat. qu. 41*.

But as *Tostatus* resolveth well, that the booke of life, and of Gods predestination is here understood: so yet that assertion of his, that there is a booke of prescience wherein their names are written, which shall be damned, hath no warrant in Scripture: for although it be most true, that as the number is certaine with God of those which shall be saved, so the Lord knoweth who are left unto destruction; yet the Scripture only giveth the name of a booke unto the first, and they which are rejected, are not said to bee written in any booke, but only not to be written in the booke of life, *Psal. 69.28. Apocal. 27.8*.

9. Therefore, thus better are the Lords bookes distinguished: 1. There are two generall and common bookes, as they may be so called; the one is the booke of Gods prescience, and providence, wherein the Lord seeth and directeth all things, which hee himselfe doth in the world: of this booke speaketh the Prophet *David*, *Psal. 139.26. In thy booke were all things written, Simler*. 2. The second generall booke is the booke of remembrance before the Lord, wherein all the acts of men, good and evill, are as registred before the Lord, as *Malach. 3.16*. it is said, *A booke of remembrance was written before him, for them that feared the Lord*: so *Apocal. 20.12*. other bookes beside the booke of life were opened: the booke of every ones conscience, *Borrh*. 3. Then the third booke is the particular summe of all the elect appointed to sal|vation, and this is the booke of life, which *Moses* meaneth here, *Simler*.

QUEST. LXXIX. How the Lord is said to have a booke.

TAke me out of the booke, &c. 1. This is a metaphoricall speech, *sicut nos ea literis consignamus*, as we use to signe with letters, those things the memory whereof we would have kept: so God is said to have a booke, not that he needeth any booke of remembrance, but because all things are present before him, as if they were written in a booke, *Simler. Iunius*.

2. So also *Thomas: Liber vitae in Deo dicitur metaphoricè*; The booke of life is said to be with God by a metaphor, * according to the use and custome of men: for they which are chosen to any speciall place or service, *conscribuntur in libro*, are written in a booke, as souldiers, and Counsellors, as among the Romans the Senators were called *patres conscripti*, the fathers whose names were written or registred.

3. So also *Burgens. Sicut liber militiae vocatur, in quo scribuntur electi ad militiam*; As the muster booke, or of warfare is so called, wherein their names are written, which are chosen for warre: so the Lord is said to have a booke of life, wherein all they are comprehended, which are ordained to salvation, *Burgens. addit. 8*.

QUEST. LXXX. Whether any can indeed be raced out of the booke of life.

TAke me out of the booke of life. 1. Some thinke that the elect indeed may be raced out of the booke of life: for they which are elected, *Si secure vivunt abs{que} penitentia à numer• electorum Dei exclu/duntur*,

If they live securely without repentance, are excluded out of the ranke, and number of the elect, *Marbach*. To the same purpose also *Osiander: Deletur rursus de libro vitae, &c.* He is blotted againe out of the booke of life, which by his sinnes loseth the celestially inheritance. 2. *Contra*. But this is an unsound opinion: 1. For thus either they must make God ignorant of things to come, that he certainly forseeth not the end of the elect and reprobate, and so is deceived in his decree, in ordaining some to be saved, which shall not be saved; or else they must be driven to confesse, that Gods decree is mutable, that hee changeth his sentence in excluding those upon their sinnes, which were before elected. But neither of those are to be admitted, for neither is God subject to change, *James 1.17.* neither can his prescience or foreknowledge be deceived: as the Apostle saith, *The foundation of God remaineth sure, &c. the Lord knoweth who are his, 2 Tim. 2.19.* But this were no sure foundation, if they, which God in the decree of his election, knew to be his, should afterward fall out not to be his.

2. Indeed, they which live and dye without repentance, cannot be elected. But it is impossible that they which are elected, should finally fall away, or be void of repentance: but as God hath decreed the end of such to be everlasting salvation, so he hath also ordained the way and meanes, which they should walke in: as the Apostle saith, *Ephes. 1.4. As he hath chosen us in him, before the foundation of the world, that wee should be holy, and without blame before him in love.* Therefore *Tostatus*, with other of that side, are here in more sound, than the moderne Lutherans: *Qui intus scripti sunt in libro vitae secundum firmam Dei prae/destinationem, impossibile est deleri, &c.* It is impossible for those to be blotted out, which are written in the booke of life, according to Gods firme and certaine predestination, *Tostat. qu. 43.* So also *Lyranus, Im/possibilis est deletio, &c.* It is impossible to be blotted out, if we take it simple to be written in the booke of life. So also *Burgens.*

QUEST. LXXXI. Of the two wayes whereby we are said to be written in the booke of life.

BUT one may be said two wayes to bee written in the booke of life. 1. *Lyranus* hath this distinction; one way they are said simply to be written, *In quantum praedestinati sunt in noticia Divina*, as they are ordained to salvation in the knowledge and prescience of God; and they that are thus written can never bee blotted out: another way, they are *scripti secundum quid*, written after a sort, not according to the divine prescience or predestination: *Sed secundum dispositionem in eis actu existentem, & secundum praesentem justitiam*; But according to their disposition, which is in act in them, and according to their present justice: and thus are they said to be blotted out, not in respect of Gods know|ledge, as though any thing can fall out against his prescience, but in respect of their change, from grace into sinne.

2. *Thomas* also to the same purpose: some are said to bee blotted out, *Non secundum rei verita/tem, sed secundum hominum opinionem*; Not according to the truth of the thing, * but in the opinion of men: for it is usuall in Scripture, *ut aliquid dicatur fieri, quando innotescit*, that a thing should be said to be done, when it appeareth. So some are said to be written in the booke of life, *quia homines ibi opi/nantur scriptos propter presentem justitiam*, because men thinke they are there written, in respect of their present justice. Then some are there written, *ex prae/destinatione*, by predestination, which can never bee blotted out. Some, *ex gratia*, in respect of their present grace, which they may fall from, and so be blot|ted out. And againe in another place, he expresseth the same thing in other termes. Some are predesti|nate of God, *Ins• ut simpliciter habituri vitam aeternam*, Simply to have life eternall in themselves: and these are so written in the booke of life, as they can never be blotted out. And some are so written, *Vt habeant vitam aeternam non in se, sed in sua causa*; To have life eternall not in themselves, but in respect of their cause and present state of Justice, which when they fall from, they are said to be blotted out.

3. So before them both, *Augustine, We must not so take it brethren, Quod quenquam Deus scribat in li/br• vitae, & deleat illum*; That God writeth any in the booke of life, and blotteth him out for if a

mor|tall man said, that I have written, I have written, shall we thinke that God writeth and blotteth out: *Praescius est Deus, & praedestinavit omnes ante constitutionem mundi regnatos cum filio*; God foreseeth all things, and he did predestinate all before the making of the world, that should reigne with his sonne, &c. Therefore this is said, *Secundum spem ipsorum qui ibi se scriptos putabant*; That some are written, which are said to be blotted out in their owne opinion, because they thought they were there written: so that where it is said, let them be blotted out of the booke of life, the meaning is, *ut ipsos constet non illos ibi esse*, that it may appeare unto them, that they are not there. To this purpose *Augustine*,* as he is alleaged both by *Simlerus*, and *Borrhaius*.

4. *Tostatus* followeth the same distinction: that some are written in the booke of life, *secundum fir[m]am praedestinationem*, according to Gods sure predestination: some only *secundum praesentem justitiam*, in respect of their present justice: these may bee blotted out, and not the other: but he addeth further; that so likewise in the booke of Gods prescience, wherein onely they are written, whose end is damnation: some are written there, *secundum fir[m]am Dei praescientiam*, according to Gods firme prescience: others, *secundum praesentem injustitiam*, according to their present injustice: These may be blotted out, and not the other. And this writing of them in one booke, according to their present justice; in the other, according to their present injustice, he calleth the writing, *foris*, without the booke: the other writing according to Gods predestination and prescience, he saith, is *intus*, within the booke.

Then out of these positions, he inferreth certaine conclusions: 1. That it is possible for one to be writ|ten in both these bookes, the booke of life, and the booke of death together: in the one, according to Gods predestination or prescience; in the other, according to their present justice or injustice. As he which is predestinate unto life, may according to his present state of injustice be written in the booke of death,

Page 630

foris without, as *Paul*, while he was yet a persecutor: and one may be in Gods prescience written in the booke of death, and yet according to his present state of grace, he may be written in the booke of life, as *Iudas*, while yet he continued in Christs obedience and preached the Gospell.

2. Yet it is possible for one to be written twice in the same booke, both in regard of Gods prescience, and his owne state and condition: as *Moses* was thus written in the booke of life, and *Iudas* when he bel|trayed Christ in the booke of death.

3. They which are written in the booke of life according to predestination, may be blotted out thence, according to their present state and condition, as *David*, when he sinned: and so in the other booke like|wise, as *Saul*, while he was yet a vertuous King, he was written in the booke of rejection in Gods presci|ence, but blotted out, in regard of his present justice.

4. But he that is written in the booke of life according unto predestination, cannot be written in the booke of death according to Gods prescience, and so on the other side: because one and the same cannot be foreseene of God, both to salvation, and condemnation.

5. And they which are written according to their present justice in the booke of life, cannot at the same time be written in the booke of death, according to their present injustice: because one cannot at the same time be counted righteous, and wicked before God, *Tostat. qu. 43*.

But these exceptions may worthily be taken unto *Tostatus* conclusions: 1. Because he maketh a booke of death, and speaketh of putting in, and blotting out of that booke: whereas the Scripture acknowl|dgeth only a booke of life, not any of death: for not to be written in the booke of life,

though they bee not written in any other blacke booke, is sufficient unto everlasting perdition. 2. He calleth the booke of death the booke of Gods prescience only, as though God were not a Judge also in condemning the vessels of wrath into hell, and ordaining them justly thereunto, as he is in the electing the vessels of honour to salvation. 3. It is an errour, that God writeth any in either of those bookes on the backside in respect of their present state or condition of justice or injustice: for Gods writing there is unchangeable: they are there said to be written, in regard of their present state, *secundum spem ipsorum*, in their owne hope, as *Augustine*, or *secundum opinionem hominum*, according to the opinion of men, that thinke them to be there written: as *Thomas* before alleaged.

QUEST. LXXXII. Whether Moses did well in wishing to be raced out of the booke of life, and in what sense he so prayeth.

NOW then seeing the elect, which are once written in the booke of life, can never be blotted out, and *Moses* was not ignorant thereof, how could he pray so directly against the will of God?

1. Some thinke that he might so pray, to be raced out, not as he was there eternally written according to Gods prescience, but in respect of his present state of grace: as *Lippoman* saith, that when *Moses* sinned at the waters of strife, *delevit eum de libro secundum praesentem justitiam*; God blotted him out of his booke in respect of his present justice, but afterward put him in againe, &c. But it cannot be so here: for seeing none are so blotted out, but by their sinne: for *Moses* to desire to be so raced out, had beene, *petere peccare mortaliter*, to crave to sinne mortally: and againe, God doth not thus race out any, in respect of their unrighteousnesse, but they race out themselves.

2. Some thinke that *Moses* thus prayed, *quia turbatus erat*, because he was troubled and perplexed, and did not consider at that instant, whether that were impossible, which he desired: and they thinke he thus spake, *ex impetu passionis*, in the heat of his passion, *Ex Lyranus*. And *Calvin* saith not much unlike: *Mosem tanta vehementia fuisse abreptum, ut loquatur quasi ecstaticus*; That *Moses* was carried away with such vehemencie, that he spake as a man beside himselfe. But *Lyranus* reason confuteth this answer: because, *tranquillitas mentis*, tranquillity of minde is required in him that commeth unto God.

3. *Augustine* giveth this exposition: *Ego sum certus, quod non delebis me de libro vitae, &c.* I am sure that thou wilt not blot me out of the booke of life, and so Lord let me be as sure, that thou wilt not destroy this people, *Ex Lyranus. Tostat*. But in that to this part of *Moses* request, the Lord answereth negatively, that he will not blot out him, but whosoever sinneth; *Moses* spake not so in that sense of his owne confidence and assurance, for then the Lord would not therein have contradicted him, but rather have given consent unto his speech, as approving his confidence; or else it would seeme to be an impertinent answer, neither of which is to be admitted.

4. *Rupertus*, whom *Ferus* followeth, thinketh that *Moses* speaketh affirmatively in this sense; that if so the Lord in mercie would not pardon the peoples sinne, but deale rigorously, *consequitur, ut me de libro tuo deleas*, it must also follow, that I be blotted out of the booke of life.

But this should have shewed *Moses* to be wavering and doubtfull of his owne salvation; whereof the faithfull have such confidence and assurance, that though thousands should perish, they would make no question of their owne salvation.

5. *Lyranus* giveth this interpretation, that *Moses* thus spake, *Secundum dispositionem partis inferioris anima*; According to the disposition of the inferiour part of his minde, that is, in his affection and desire: though it were not so, *in voluntate rationem superiorem sequente*, in his will following his judgement, the superiour part of his soule; as Christ in his desire wished the cup to passe from him, yet *simpliciter vellet pati*, simply would suffer: and so *Moses* here, *simpliciter voluit non deleri*, simply would not be blotted out.

But this example is nothing like. 1. For first divers of the ancient Writers prove out of this place the two wils of Christ,* as *Athanasius*, *Humana voluntas propter infirmitatem carnis refugiebat passionem*; His humane will, by reason of the infirmity of the flesh refused to suffer: *sed divina prompta erat*, but his divine

will was ready, &c. So also *Hierom*: then in this sense, this example fitteth not *Moses* at all, who had not two such wils as Christ had. 2. But allowing Christ here to pray as man, which is rather to be received: for as God he prayeth not, but is prayed unto. We may further admit that distinction of *Peter Lombard*, that there is *Duplex affectus, mentis, & sensus*; A double affection of the minde, and of the sense: Christ in the affection of his minde and judgement, was willing to suffer, but *sensualitatis affectu*, in the affection of his sense, he desired the cup to passe: but this was a naturall desire in Christ to escape death; now in *Moses* to wish not temporall, but eternall death, was a supernaturall desire, and therefore proceeded not from the sensuall part of his minde, but rather out of his most inward feeling▪ and meditation.

6. *Tostatus* thinketh it to be a parabolicall speech, *Ad signandum intentionem defideri*•; To shew the intention of his desire: like unto that of *Rachels* unto *Iacob*, *Give me children, or else I dye*, *Gen.* 30. and yet *Rachel* would rather have chosen to live, and have no children, than to have children, and then presently die: like as if a man should say, *Doe this thing for mee, or else kill me*: and yet he had rather that thing should be left undone, than himselfe to be killed: and after the same manner doth *Moses* pray here. But this were for *Moses* to speake one thing, and meane another. And, as *Hierom* well compareth them together, *Moses* spake here with the like affection, that *S. Paul* prayeth to be an *anathema*, and accursed for his brethren sake; which the holy Apostle spake with his whole desire, calling Christ to witnesse that he lied not. As *S. Paul* is not to be taken there to speake parabolically, or figuratively, but even from his heart, so doth *Moses* here.

7. *Borrhaius* saith, that *Moses* thus prayeth with a condition, *Si non vis*, if thou wilt not pardon Israel, *then race me out*, *I am vero Moses non velle Deum Israelem in totum perdere, fide agnovit*; Now *Moses* was sure by faith, that God would not wholly destroy Israel.

But *Borrhaius* maketh that the conclusion here: God will not destroy Israel, therefore I cannot bee blotted out, &c. which *Moses* useth as an argument to perswade the other, *Race mee out, if thou wilt not*, &c. And beside, *Moses* here prayeth not, that the Lord would not wholly destroy the people, for that God had granted him before, *vers.* 14. but that the Lord would forgive them their sinne, and be fully reconciled.

8. *Iunius* understandeth this desire of *Moses*, also to be conditionall, but in another sense, as this condition he would have supplied, *Si Deo placebit, si videbitur*; If it shall please God, if it shall seeme good unto him: which condition the Apostle would have generally understood, *Iam.* 4. So also *Marbachius* would have the like condition expressed, *Si possibile fit*, If it be possible, as our Saviour putteth in that condition, *If it be possible*.

But these instances are not alike in temporall things, because Gods will is not revealed unto us, we must limit our desires with a subordination of our wils unto Gods will: as our blessed Saviour there prayeth out of the naturall will and desire of man, not looking unto Gods secret counsell. But in spirituall things, where Gods will is evidently knowne, as *Moses* knew, that it was impossible for Gods decree in the election of his Saints to bee changed: it had beene an idle and superfluous condition, inwardly to have so conceived, or outwardly to have professed, *if it were possible*: himselfe knowing the contrary, that it was impossible.

9. And to say, that *Moses* preferred the safety of the people before his owne soule: as *Calvin* seemeth to affirme, *Nihil aliud venit in mentem, quam ut salvus fit populus*; Nothing else came into his minde, than that the people should be safe; may be thought to be against the rule of charity: for though another mans soule ought to be dearer unto mee, than mine owne bodily life, yet my soule ought to be dearer unto me; than all mens soules in the world. And *Tostatus* further addeth, that if all the soules of the Saints, yea of the Virgin *Maries* should perish, unlesse my soule perish, *Citius deberem eligere omnes illas perire, quam animam meam*; I ought rather to wish all their soules to perish, than mine owne.

10. Wherefore this only remaineth to be the meaning and sense of *Moses* fervent desire here, that, because the salvation of Israel was joynt with Gods glory, both in respect of the promises made to Fathers, which it was not for Gods honour to frustrate; and to prevent the blasphemies, which the Egyptians and other, would be ready upon the ruine, and destruction of the Lords people, to cast out against him: *Moses* therefore, *Non tantum populi salutem, sed ante omnia gloriam Dei spectavit*; Did not only looke unto the salvation of the people, but unto the glory of God, so that in respect thereof is carelesse of his owne salvation, *Simler. Pretiosa est nobis animarum salus, sed multo pretiosior nobis esse debet gloria Dei*; The salvation of our soules is precious unto us, but Gods glory ought to be more precious unto us, *Gallas*. So *Moses* in this place, prayeth not as a man beside himselfe, not considering what he said: as neither was *Paul* forgetfull of himselfe, when he wished to be accursed, so Israel might be saved; for *Paul* so writeth, *Post longam meditationem; After long meditation and advisement*.

QUEST. LXXXIII. In what sense the Lord saith, I will put out of my booke, &c.

Vers. 33. *Whosoever hath sinned against me, him will I put out of my booke, &c.* 1. Some doe gather hence, *Inconsideratè precatum Mosè*; That *Moses* prayed inconsiderately: *quia castigat Deus praepostorum aius votum*, because God correcteth his preposterous desire, *Calvin*. But *Ferus* collecteth better, as if the Lord should say thus; *Delector quidem tanto charitatis tuae ardore, &c.* I am delighted with such great heat of charity, but justice must be kept, which condemneth not the innocent, &c. 1. *Hugo de S. Victor*. understandeth the Lord here to speake of blotting out, not *secundum praescientiam Dei*, according to Gods prescience, but *secundum praesentem statum*, in respect of their present state. So also *Tostat. quaest. 44*. But the Lord answereth to *Moses* petition in his sense, which was to be *raced out of his booke*, (rather than the people should perish) not in respect of his present state, for that had beene

to desire to sinne, and by sinne to be raced out but eternally: therefore in that sense the Lord also maketh answer.

3. Some hold indeed, that God may race out the very elect upon their sinne, *Marbach*. But that were to make God mutable, and changeable. See this assertion confuted before, *quest. 80*.

4. *Iunius* maketh it a conditionall speech: *si aliqui delendi essent*, if any were to be blotted out, then they which sinne shall be so raced out: But the Lord speaking here of notorious sinners, pronounceth certainly what shall be their end: they shall have no part in God.

5. Some interpret it only of the manifestation of the rejection of the wicked: *De tandem patefacturum reprobos, &c.* That God will at the length make manifest the reprobate, which for a while seemed to be counted in the number of the elect, *Calvin*. But the Lord answering to *Moses* petition, keepeth the same sense: now *Moses*, by *racing out*, meaneth not any such manifestation,

for he was no reprobate, but indeed an actual blotting or putting out: therefore that must be also the Lords meaning here.

6. *Borrai*•s giveth this sense, of these words, *Whosoever hath sinned, &c.* that it must not be understood of every sinne, but of such as sinne, and are not restored by repentance. So also *Ferus*: *Qui peccaverit mihi*; He that sinneth against me: *quò in•itur finalis imp•nit•ntia*; by the which is signified finall impenitencie. This exposition is sound: but yet it taketh not away the doubt and scruple which lieth in the other words, *him will I put out, &c.* and not in these.

7. Wherefore I rest in *Gallasius* interpretation: *Delere hic dici improprie, atque accipi pra rejici, reprobatri*; That to blot out is spoken improperly, and it is spoken to be rejected, and become a reprobate: the Lord will blot them out, that is, they shall not be numbred among the elect. And this exposition is warranted by that place, *Psal. 69.28. Let them be put out of the booke of life, neither let them be written with the righteous*: to be put out then of the booke of life, is as not at all to be written there.

QUEST. LXXXIV. What day of visitation the Lord meaneth here.

Vers. 34. *IN the day of visitation, &c.* 1. Some of the Hebrewes say, *Primum diem anni*, That the first day of every yeere, is this day of visitation. But God did not use to plague them upon every such day. 2. Some understand it of the captivity of Babylon, but beside, that other causes are shewed by the Prophets of that captivity, so the sinnes of the ages then present: God would not visit the sinnes of the fathers upon so many generations; he saith he will visit the iniquities of the fathers, but to the third and fourth generation. 3. The *Interlinearie Glosse* referreth it to the Roman• captivity. But our Saviour in the Gospell sheweth there was another cause thereof, for that they did not know the time of their visitation, *Luk. 19.44*. Christs blood, which the Jewes wished to be upon them and their seed, calleth for vengeance against them. 4. *Liranus* taketh this day of visitation, for the day of finall judgement. So also *Osiander*: But that judgement shall be generall: the Lord here speaketh of a particular day of visitation for the Israelites onely. 5. Some thinke that God sent a speciall plague not long after, for this idolatry, which is mentioned in the last verse of this chapter, *Tostat. quaest. 46*. So also *Iunius Analys*. But we reade not of any such plague mentioned in the Scripture, and therefore, it being a conjecture without ground, is with more reason rejected, than received.

6. Rab. *Salomon* thinketh, that every day, wherein the Hebrewes were punished, was this day of visitation: and R. *Moses Gerundens*. saith, that there is no revenge to this day in Israel: *Wherein there is not an ounce of the iniquity of the calfe, Ex Oleaster*. But the Lord meaneth some speciall day of visitation here, *Tostat. quaest. 46*. And this is the Jewes blindness, to thinke still that they are punished for their fathers sinnes, because they see not their owne.

7. *Simlerus* and *Borrai*us, *Pelargus*, doe thinke this day of visitation, to be understood of all those plagues and calamities, which they suffered in the desert; where all their carcasses fell, which were above twenty yeere old, when they went out of Egypt, onely *Caleb* and *Ioshua* excepted. And though this befell them for their murmuring, as is declared, *Numb. 14*. yet other former sinnes might concurre withall.

8. But it is not necessary to set downe any certaine time of punishment, which should be this day of visitation, *Cum varie tum in pa•res tum in filios, Deus animadvertit*, Seeing God did divers wayes punish both the fathers, and the children, *Gallas*. And it is no new thing with God, *Plura simul peccata uno vindictae genere vocare in iudicium*, In one kinde of punishment to judge many sinnes, *Calvin*. Therefore, seeing God often times deferreth the punishment of the fathers, to the third and fourth generation: the Lord afterward when he saw his time, and other sinnes gave occasion, did also remember this.

9. But together this must be understood, that God would in the meane time expect their repentance: and if they did not repent, then when time served, he would remember them accordingly, *Marbach*. Yet the Lord doth also herein a manner foretell, that the people would give *novas subindies occasiones*, new occasions still of punishment, such was their hardnesse of heart, *Calvin*.

QUEST. LXXXV. When the Lord plagued the people for the calfe.

Vers. 35. *SO the Lord plagued the people*. 1. R. *Salomon* thinketh, that this was some plague sent into the host by the Lord at this time, beside the slaughter of three thousand by the Levites. So also *Tostatus*. But there being here no expresse mention made thereof, this opinion wanteth a foundation to be built upon.

2. *Lyranus* addeth further, that thus the Latine text may be helped, which readeth 23. thousand, for three thousand: these 20. thousand might be those which died of the plague. But *Tostatus* taketh away this answer; for still, if the originall only make mention of three thousand, and the Latine of 23. thousand, it must needs be in error departing from the Hebrew fountaine, *quaest.* 46. Yet *Tostatus* falleth

Page 633

into a worse inconvenience, in justifying here the Latine text before the Hebrew, as is shewed before; *quest.* 72.

3. Therefore these words, *And the Lord plagued the people*, have relation to the slaughter of three thousand, made by the Levites, *vers.* 28. and it is said the Lord plagued them, that they might know, that this punishment, *Non à Mosis arbitrio, sed iudicio Dei profectum est*, Proceeded not from *Moses* minde, but from the judgement of God, *Gallasius*. So also *Simler*. *Calvin*. *Oleat*. *Osiand*. *Marbach*. *Pelarg*.

4. *Iunius* thinketh that this plague was *alio tempore*, at another time, when the Lord punished them for other sinnes. But the former exposition is to be preferred, because wee read not of any such plague inflicted for this sinne. So *Hugo de S. Victor*. interpreteth: so God plagued the people, *scilicet et supradicta interfectione*, &c. that is, by the former slaughter which the Levites made: whence it appeareth, *Hic in instinctu Dei factum, non malevolentia Mosis*, That this was done by instinct of God, not through the malice of *Moses*.

QUEST. LXXXVI. Of the difference betweene the act of sinne, the fault, staine, and guilt.

Vers. 35. *BEcause they made or procured the calfe which Aaron made*. The Latine Translater readeth, the Lord plagued them, *pro reatu vituli*, for the guilt of the calfe, that is, the sinne committed about the calfe. *Tostatus* hereupon taketh occasion to shew the difference betweene *peccado*, & *reatus*, the sinne and the guilt thereof, which *Hierom* thus translating seemeth to confound; and because some use may be made of his tractate here, I will compendiously, and summarily abridge it.

In every sinfull act then there are five things to be considered, *Actus peccati, culpa, macula, reatus, poena*; The very act of the sinne, the fault, the blot, the guilt, the punishment.

1. The act of sinne, as it is an act, is not alwayes evill: for *idem est actus in peccato, & in honesto*, there is the same act in substance in sinne, and in that which is honest: as in adultery there is the like externall act, as in lawfull matrimony; the fault, which is in respect of the circumstances, which are not observed, maketh the difference.

2. The second thing to be considered, is *culpa*, the faultinesse of the action, which is committed by the not due observing of circumstances, which are these: 1. *Quid*, what it is, that he doth, whether it be lawfull or unlawfull, honest or dishonest. 2. *Quantum*, the quantitie must be considered, as one may steale much or little, and raile sparingly, or with a full mouth. 3. *Quoties*, how often, for hee that com|mitteth the same sinne often, is more blameable, than he which doth it but seldome. 4. *Qualiter*, in what manner, whether willingly or unwillingly, whether hee be quicke or slow in doing it. 5. *Cum quo*, with what instrument: as he that smiteth with a stone, is not equall to him that striketh with a sword. 6. *Ad quem*, with whom the sinne is committed, as fornication betweene them that are married, is more heil|nous, than betweene single parties. 7. *Vbi*, where, in what place: as to steale any thing out of the Church is worse, than out of an house. 8. *Quando*, when, for it is more to sinne upon the Lords holy day, than upon another. 9. *Ad quid*, to what end: for the end maketh a thing of it selfe lawfull, unlawfull: to make an action good, all these things must concur: but it is enough to make it evill, if it faile in any of them: Now this faultinesse of the action passeth with the action it selfe, which is the subject thereof, and remaineth not.

3. But there is left behind *macula*, a certaine staine, or blot in the soule, whereby the image of God is deformed.

4. And beside this staine, there is a guiltinesse of punishment.

5. And then the last thing is the punishment it selfe in this world, or the next,

QUEST. LXXXVII. How God may justly punish twice for one sinne.

BUT seeing it is here said, that God plagued the people, how can it stand with Gods justice to punish them againe for the same sinne, as he threatneth he will visit their sinne in the day of visitation.* The like doubt may be moved, how God in justice inflicteth eternall punishment after temporall: as the dis|obedient in *Noahs* floud then perished with water, and now their spirits are in prison of hell. So Sodom and Gomorrha were burnt with fire, and now suffer beside the vengeance of eternall fire, whereas the Lord saith by his Prophet, *Non consurget duplex tribulatio; Tribulation shall not rise up the second time:** but to this divers answers are made.

This rule being admitted, that God punisheth not twice for one fault, though it is not well concluded out of that place of the Prophet, for there the meaning is, that God will make a finall destruction at the first, he shall not need to afflict them againe: as *Abishai* said to *David* in that sense,* *Let mee smite with a speare to the ground, and I will not smite him againe.* But this principle being granted, thus it may further be answered.

1. That the same sinne is not twice to be punished, if the punishment be equivalent to the sinne: other|wise we see divers punishments may be inflicted justly even among men, according to the quality of the offence, as traitors are hanged drawne and quartered. So because no temporall punishment is equall to the sinne committed, the everlasting is justly also added.

2. If the wicked were but guilty of one sinne, one punishment might satisfie▪ but seeing they commit many, it is not unjust for them to taste of divers punishments.

3. Everlasting punishment is to be considered two wayes, *Extensive*, in respect of the continuance of it, and *intensive*, in the increasing and inlarging of it, though the wicked are temporally punished here, yet God may afterward use some mitigation of punishment in hell, for that which they indured here. And this solution *Tostatus* insisteth upon, as the best, *quast.* 47.

But none of these answers doe fully satisfie: not the first, for everlasting punishment is equivalent to

the greatest sinne, though no temporall judgement should goe before: nor the second, for though they are guiltie of many sinnes, yet when God punisheth them for all together, it is counted but as one punishment, and therefore should not be iterated according to that rule: nor the third, for though everlasting punishment should be mitigated, yet it is a second, and iterated punishment.

4. Wherefore the best solution is this, that temporall judgement is not properly a punishment: but it is *tanquam aliquid hortativum*, as meanes to perswade them to repentance. And if they be intractable, and will not repent: yet is their example profitable for the admonition of others, as S. Peter saith, *That Sodom and Gomorrah were made an example to them, that afterward should live ungodly*. And unto the obstinate themselves, their finall destruction is not so much here a temporall punishment, as *principium pnae aeterna*, a beginning of their everlasting punishment.

4. Places of Doctrine.

1. Doct. The Jewes found to be Idolaters as well as the Gentiles.

Vers. 1. *VP, make us gods*. Rupertus and Ferus following him, note hereupon, that the Jewes sinned as well as the Gentiles: lest they might have insulted over them as the onely Idolaters: *Vt tam Iudaeis, quam Graecis os omne obstruatur*; That as well the Jewes mouth as the Grecians might be stopped: as the Apostle saith, *Rom. 11.32. God hath shut up all in unbeleefe, that hee might have merci upon all*.

2. Doct. God seeth all things both good and evill.

Vers. 7. *The people have corrupted their wayes*. The Lord did behold the vanity of the Israelites, how they had made them a golden Calfe, and sacrificed unto it, and danced about it: according to that saying of the Wise-man, *Prov. 15.3. The eyes of the Lord in every place behold the evill and the good*: and *Iob 11.11. He knoweth vaine men and seeth iniquity, and him that understandeth nothing*.

3. Doct. All anger not unlawfull.

*Vers. 19. *SO Moses wrath waxed hot*. Basil upon this example of Moses, who afterward commanded the Levites to put their brethren to the sword, which was not done without an holy anger, inferreth, that *ira quando oportet, & ut oportet ex ratione dispensata, &c.* anger shewed when and as it ought, and governed by reason, *est actionum bonarum ministra*, is the instrument of good actions: as hee sheweth further by the example of Phinches against the adulterer and adulteresse, and of Helias against Baals Priests. And hereby Calvin confuteth that paradox of the Stoikes: *Omnes animi motus esse vitiosos*; That all the motions of the minde are vitious: for this anger of Moses being in zeale towards Gods glorie, and so proceeding from the instinct of Gods Spirit, was a commendable vertue.

4. Doct. All monuments of idolatrie must be removed.

Vers. 20. *After he tooke the Calfe*. Moses here taketh away the occasion of idolatrie, & it a tollit, ut nihil inde relinquatur; and so he taketh it away, that nothing remaineth thereof: So likewise did Ezekiah, that brake downe the brasen Serpent, and Iosias, that demolished all the monuments of idolatrie, Ferus.

5. Doct. Peace not to be had with the wicked.

*Vers. 27. *Slay every one his brother, &c.* Gregorie hereupon well observeth, that although peace be much to be desired, yet men must take heed, *ne consentiendo perversis, ab authoris suae pace*

disjun/gat, lest by consenting unto the wicked, they doe disjoyne themselves from the peace of their Creator, &c. as here the Levites would have no peace with the Idolaters, but put them to the sword. So the Prophet *David* saith, *Psal.* 139.21. *Did I not hate them O Lord, that hate thee, &c. yea I hate them with a perfect hatred.*

6. Doct. To punish, and doe execution upon wicked offenders, no disgrace.

Vers. 29. *CONsecrate your hands unto the Lord.* They had shed the blood of their brethren, which had committed idolatry, yet therein did an acceptable service unto God: for they were armed thereunto by the lawfull authority of the Magistrate. *Atque hic unus casus est, quo licet privato uti gladio*; And this is the only case wherein it is lawfull for a private man to use the sword, when it is given him by the lawfull Magistrate, *Ferus*. Therefore, *Si judex vel tortor es malorum, ne judices te proph•num*; If thou art a Judge or tormentor of the wicked, doe not thinke thy selfe thereby prophaned: for it is as accepta|ble unto God to punish the offenders, as to extoll the righteous, *Oleaster*. *Gedeon* commanded his eldest sonne *Iether* to fall upon the Kings of Midian, and afterward at their request, he did execution with his owne hands, *Iudg.* 8. So *Phinchas* ran thorow with his sword the adulterer and adulteresse: *Samuel* with his owne hands hewed *Agag* the King of the Amalekites in peeces. It was not then a shamefull or opprobrious thing to be an executioner, as now adayes it is: whereof these two reasons may be given, because such commonly as are used in that service, are lewd persons themselves, and so odious: and men that are evill bent, would not have any punishment inflicted upon sinne, and therefore they hate the very minister of justice. But seeing that God useth as well good Angels as evill in the execution of his judgments; and the place and calling of a Judge is honourable, that giveth sentence upon the wicked, and seeing it is as pleasing to God to punish a wicked person, as to set free the righteous, it cannot be an odious thing in it selfe to be a minister of justice, *Simler*.

7. Doct. The number of the elect certaine with God.

Vers. 32. *Take me out of the booke.* God then hath as it were a booke written, wherein all the names of the elect are contained: whence it may be concluded and inferred, that the number of the

elect is certaine with God, and none of them can possibly perish, *Piscator*: as the Apostle saith, *The foundation of God is sure, and hath this seale, the Lord knoweth who are hi•*, 2 Tim. 2.19.

5. Places of Confutation.

1. Controv. That it is not lawfull to make images to represent God by.

Vers. 5. *TOmorrow shall be the holy day of Iehovah.* It is evident then, that neither *Aaron*, nor yet *Israel* did thinke this Idoll to be their God; but they thought this tended to Gods honour: and they used this only as a visible representation of God: the Romanists therefore use but a slender shift when they alleage, that they are unlike the former Idolaters, *Quod stat•• & simulachra ne{que} vocent, ne{que} exist•ment deos*; Because they doe neither call, nor thinke their images to be gods: for no more did the Gentiles thinke, that the very idols which they worshipped, were their gods: they called them all by a filgurative speech, because they were made to represent their gods: likewise, those are but vaine preten|ces, which are commonly used by the popish Idolaters: *Nolum•s à Deo recedere, ipsum quaerimus, &c. his adjumentis imbecillitas nostra sublevatur, &c.* Wee purpose not to depart from Gods service, wee seeke and serve him, but by these meanes our infirmity is helped, &c. for all this here the Israelites pretended, *Gallas*. See more hereof, *quest.* 18. before, and *Synops. centur.* 2. error: 44.

2. Controv. The Papists proved to be Idolaters like unto the Israelites.

Vers. 6. *AND offered burnt offerings, &c.* Though the idolatrou Israelites intended here the service of God, yet in as much as they set up an Altar before the golden calfe, danced before it, and prai|sed it, they were very formall Idolaters, and idoll Worshippers. The Romanists therefore are not here wrongfully charged to worship idols, seeing they set them up in their Church before Altars, decke them with flowers, adorne them with apparell, and jewels, burne candles before them, and incense, kneele unto them, and knocke their breasts: yea they set their similitude of beasts before their images, as a dog they dedicate to *Rachus*, an hog to *Antonie*, a Dragon to *S. George*, an Hart to *Hubert*, *Gallas*.

3. Controv. Against the Iewes that boast they came not of Idolaters.

THE Jewes likewise are here refuted, who make their boast, *Quod ex iis, qui idololatria dediti fuerunt, non descenderunt*; That they are not descended of them, which were given to idolatry: whom *Cyril* thus confuteth: *Patres eorum in deserto vitulum conflatilem adoraveru*^{*}; Their fathers in the desert wor|shipped the golden Calfe, and in the time of the Judges they went after strange gods, and under the Kings, Judea as well as Israel played the harlot, *Ierem.* 3.8. and committed spirituall fornication.

4. Controv. That the Pope may erre.

Vers. 5. *WHen Aaron saw that, he made an Altar before it.* By this that *Aaron* was seduced, and not only made a calfe for the idolatrous people, but erected an Altar, and proclaimed an holy day: we see that even holy men of excellent gifts, and high calling, *erroribus & peccatis gravissimis obnoxios*, are subject to errours, and grievous sinnes, *Piscator*. Which sheweth the shamelesse pride of them, which being neither in calling nor gifts like *Aaron*, yet say they cannot erre, *B. Babing*. The Pope is farre inferiour to *Aaron*, who erred; at the least he would not challenge to be superiour to *Peter*, who erred in denying his master, and after was received, when he was reprov'd openly by *S. Paul*, *Galath.* 2. See more of this, *Synops Pap. Centur.* 1. error. 47.

5. Controv. Against the invocation of Saints.

Vers. 13. *REmember Abraham and Isaack. &c.* The Romanists doe urge this place to prove the invo|cation of Saints: who (they say) being in heaven doe pray for us here in earth. But herein they contradict themselves, holding that the Fathers under the old Testament, were in that dungeon of darknesse, which they call *Limbus Patrum*, and so were ignorant of such things, as were done in the world: but it is evident in this place, that *Moses* doth not make these Fathers Mediators or intercessors for Is|rael; but only presseth and urgeth the covenant which the Lord confirmed by oath unto them.

6. Controv. Against merits.

LYranus further upon this place noteth, *Allegat merita Patrum*, *Moses* alleageth the merit of the Fa|thers. But *Moses* insisteth only upon the promise, which the Lord made to *Abraham*, which was fou|ded upon the Mesiah: therefore, *Non propter patrum merita, sed respectus promissi Messia petit*, he maketh request, not for the merits, or worthinesse of the Fathers, but in respect of the Messias who was promised, *Simler*. For neither was *Abraham* himselfe justified by his workes of merits, but by faith, as *Saint Paul* sheweth, *Rom.* 4.3.

7. Controv. Against the Lutherans that tolerate images in their Churches.

Vers. 20. *AND he tooke the calfe.* *Moses* did not only restraine the people from worshipping this abo|minable idoll, but he defaceth it, and taketh it out of the way; which practice and example of *Moses* sheweth their errour, who although they condemne the adoration of images, yet thinke they

may be tolerated in their Churches. But *Moses* could not indure the sight of this Idoll. So the Apostle saith. *Babes keepe yourselves from Idols, Ioh. 5.21.* They must not only beware of worshipping them, but take heed of the offence that may come by the sight of them, *Gallas.*

8. Controv. Against the Popes insolencie that indureth not to be reprov'd.

Vers. 21. *ANd Moses said unto Aaron, &c.* Though *Aaron* were appointed of God to be the high Priest, yea he was *Moses* elder brother: yet *Moses* doth not forbear him, but doth openly reprove him: therefore the insolency of the Bishop of Rome is intolerable, who holdeth scorne to bee reprov'd: unto whom his clawbackes ascribe so much, *Vt simille* ◇◇ *ducat ad re•m n•m• ei*

Page 636

dicat, cur facis sic, &c. That although he should lead a thousand soules to hell, none should say unto him, why dost thou so? *Simler.* *Paul* rebuked *Peter* openly, who by silence confessed his error, and suffered himselfe to be reprehended.

9. Controv. Against satisfaction before God by temporall punishment.

Vers. 28. *SO the children of Levi did as Moses commanded, &c.* The Lord was well pleased with this punishment, which was inflicted by the Levites upon the idolaters: yet we must not thinke, that Gods wrath was hereby satisfied: for God was appeased before by *Moses* prayer, *vers. 14.* neither was it likely that the punishment of a few could satisfie for the sinne of the whole host; that the death of three thousand could make amends for the sinne of six hundred thousand, *Simler.* But, *ad exemplum profuit*, this punishment was profitable for the example of others: and by this meanes, *castra purgata fuerunt*, the campe was purged of the ringleaders of this sinne, *Calvin.*

10. Controv. Of the corrupt reading of the vulgar Latine text, setting downe 23. thousand, for three thousand.

ABout three thousand: The Latine Translater therefore here readeth corruptly, 23. thousand, as is before shewed at large, *quest. 72.*

11. Controv. All shedding of blood maketh not one irregular, and unmeet for the Ministry.

Vers. 29. *CONsecrate your hands.* The Romanists observation therefore of irregularity is superstitious, that allow none to be admitted to Orders, which have beene shedders of blood: *Lippoman* one of their owne Writers, giveth here a good note, *Non est ergo omnis effusio sanguinis irregularitatis nota*; All shedding of blood is not then to be held a note of irregularity; seeing the Levites thereby were consecrated, &c. Indeed manslayers, and bloody men are not easily to bee admitted to the Ecclesiasticall Ministry: but one which hath served in the warres, or had borne the office of a Judge, being otherwise meet for his gifts, is not for any such respect to bee debarred: As *Ambrose* in the better times of the Church, of a Judge was made a Bishop.

12. Controv. Against the Romanists that thinke no man can be certaine of his salvation, but by revelation.

Vers. 32. *RAce me out of thy booke.* *Procopius* here well collecteth, *Ecce Mosi per omnia exploratum fuit, &c.* Behold, *Moses* did certainly know, that his name was contained in the booke of life. But *Tostatus* thinketh, that this was extraordinary: and that now, *Aut rarissimi homines aut quast nullus certus est*; That few, or in a manner none are sure of their salvation. *Moses* he thinketh had this by revelation, and by his familiar conference with God: and so *S. Paul*, when he was taken up into the third heaven, *Tostat. quaest. 42.*

Contra. 1. *Moses* was assured of his election, even as other faithfull are: God answereth him, that hee which sinneth, that is, without repentance and recovery, shall be raced out: therefore he that sinneth not so, * but repenteth of his sinne, is sure he is there written: as the Apostle saith, *Hee that is borne of God, son/neth not*: sinne doth not reigne in him: and so againe it may be turned, he that sinneth not, is borne of God. And S. *Peter* saith, *Brethren give diligence to make your election and calling sure, for if yee doe these things, ye shall never fall*, 2 *Pet.* 2.10. By good workes then, as lively testimonies of our faith, our election may be made sure. 2. The ground also of S.

Pauls confidence and assurance, was not so much any speciall revelation, as the common operation of faith in Christ: he was perswaded nothing should *separate him from the love of God, which is in Christ Iesus our Lord*, *Rom.* 8.39. Faith therefore in Christ, *Pauls* Lord and ours, assureth us of Gods inseparable love. See more *Synops.* *Centur.* 4. *err.* 25.

13. Controv. That God doth not only foresee, but upon his foresight also decree the condemnation of the reprobate.

Vers. 33. *HIm that sinneth, will I put out of my booke.* *Tostatus* further here hath this observation: that the reprobate are not predestinate of God, as the elect are, but *praesciti tantum*, onely fore|seene: *Solum cognoscit Deus quod iste vel ille homo erit infoelix, non quod de eo aliquid statuerit*, &c. He only knoweth, that this or that man shall be damned, and be unhappy, not that God decreeth any thing of such, *quest.* 41.

Contra. 1. This opinion is contrary to the Scripture: *Iudas* is called the child of perdition, *Ioh.* 17.12. Saint *Paul* calleth the reprobate *vessels of wrath, prepared to destruction*, *Rom.* 9.22. and Saint *Inde*, *They were of old ordained to this condemnation*, vers. 4. These places doe evidently shew, that the reprobate are ordained, prepared, and appointed unto condemnation. 2. Otherwise, if it were not so, that God de|creeth the end and condemnation of the wicked, hee should be deprived of the one part of the office of the supreme Judge, which is as well to decree punishment to the wicked, as rewards to the righteous. 3. Indeed a difference there is betweene the decree and foreknowledge of the one, and of the other, but not that which *Tostatus* imagineth. As first, God ordained both for the elect, the end, which is salva|tion, and the way for them to walke in: but God foreseeeth only the evill wayes of the wicked, but their end he both foreseeeth, and decreeth: secondly, the decree of election is only of grace, without the fore|sight of the faith, or good workes of the Saints: but the decree of actuall condemnation in the wicked, is upon the foresight of their sinne, and misbeleefe, as is elsewhere shewed more at large. See more here|of, *Synops.* *pag.* 822.

14. Controv. The punishment of sinne remaineth not after forgiveness of sinne.

Vers. 34. *YEt in the day of visitation, I will visit them.* *Ferus* hereupon observeth, that God many times, *dimissa culpa p^onam sibi reservat*, &c. doth reserve the punishment, the fault being par|doned. As *Adam* and *Eve* had their sinnes forgiven upon the promise of the Messiah, yet they both

received punishment: so *Numb.* 14.20. God at *Moses* request forgave the sinne of the murmurers, yet all their carkasses fell in the wilderness.

Contra. 1. That which God forgiveth, he perfectly pardoneth: *Ierem.* 31.34. *I will forgive their sinnes, and remember their iniquities no more*: *Ezech.* 18.22. *His transgressions shall be mentioned no more unto them*. But if the punishment should bee reserved still, then after remission, their sinnes should bee re|membred. 2. Wherefore their chastisements which follow after the confession of sinne, as in the examples given in instance, were rather corrections for their owne emendation, or

the example of others, than punishments for sinne: as *Tostatus* reasoneth, that if sinne be directly punished, *nunquam daeretur ei temporalis poena, sed aeterna*, it should never have temporall, but eternall punishment: it is therefore, *non poena peccati, sed admonitio quaedam*, not the punishment of sinne, but a certaine admonition, *Tostat. qu. 47. See Synops. pag. 653.*

6. Morall observations.

1. *Observ.* The absence of the Pastor verie dangerous.

Vers. 1. *OF this Moses, we know not what is become. Vides hoc loco absentia rectoris, grandem fieri jacturam populi*; Wee see by this place, that the people are in great hazard by the long absence of the governour, *Lippom.* Let idle Pastors, and secure Non-residents remember this, how that the wolfe will spoile the flocke, when the Pastor is gone: therefore Saint *Paul* exhorteth the Elders of Ephesus to take heed of themselves and the flocke, because he knew, that after his departure grievous wolves would enter, not sparing the flocke, *Act. 20.29.*

2. *Observ.* Men are then unthankfull, when their good is intended and procured.

FURther, herein is noted their great ingratitude, that while *Moses* was occupied in receiving lawes for them for their good, they go about to make an idoll: so as *Chrysostom* noteth, The Jewes the same night sought to take Christ, when he instituted his last Supper for their comfort. The people here renounce *Moses*, even when he was most carefull for their good, *Oleaster.*

3. *Observ.* Excesse in eating and drinking, maketh men forget God.

Vers. 6. *They sate them downe to eat and drinke, and rose up to play.* Which sheweth that gluttonie and drunkennesse is the mother of play and wantonnesse: as *Gregorie* noteth, **Cum corpus in refectionis delectatione resolvitur, cor ad inane gaudium relaxatur*: While the bodie is too much delighted in outward refection, the heart is let loose to vaine rejoycing, *Pelarg.* So the Apostle saith, *Be not drunke with wine, wherein is excesse, but be filled with the Spirit*; the filling with wine maketh us emptie of Gods Spirit.

4. *Observ.* Against prodigall expenses, in superstition and vanitie.

Vers. 3. *They plucked from them their golden earrings.* Here appeareth the right guise of superstitions men, that are very sparing in setting forth the true service of God, but are most lavish in decking their idols, as many adulterers doe suffer their wives and children to want, being most prodigall in maintaining their harlots, *Simler.* They also are here noted, which upon their vanities can bestow whatsoever, as in playing at dice and cards, and such like, but are verie sparing in workes of charitie, as giving to the poore, *Oleaster.*

5. *Observ.* The force of the Saints praiers.

Vers. 10. *LEt me alone.* Wee see what force is in the prayers of the Saints, whereby the Lords hands are as it were tied and bound from smiting: *Dei potentiam servi praeces impediabant*: The servants prayers hindred the Lords power, *Hierom. Ligatum habent sancti Dominum, ut non puniat, *nisi permiserint ipsi*; The Saints have the Lord bound, that he cannot punish, unlesse they will, *Bernard.* So the Apostle saith, *The prayer of the righteous availeth much, if it be fervent, Iam. 5.16.*

6. *Observ.* Not to be rash in anger.

Oleaster further doth thus collect here, that as God without *Moses* consent, would not exeicise his fierce wrath upon the people, so men in their anger should consult with their friends, not as *Reho/boam*, who refused the aduice of his prudent counsellors.

7. *Observ.* Of the commendation of fasting.

Vers. 19. *HE brake them in peeces, &c. Ambrose* hereupon thus noteth, *Tabulas legis, quas accepit ab/stinencia, conteri fecit ebrietas*; The tables of the law, which abstinence and fasting received, drunkennesse caused to bee broken: that is, as soone as *Moses* saw the riot and excesse of the people, through anger he brake them: *Sterilitatem matris Sampson, vini abstinentia faecundavit: Annam non man/ducantum exandivit Deus*; Abstinence from wine made *Sampson*s mother fruitfull: and God heard *Anna*, abstaining from meat, &c. And our blessed Saviour saith, *This kind goeth not out, but by prayer and fasting.**

8. Observ. No respect of persons to be had in regard of Gods glorie.

Vers. 21. *ANd Moses said to Aaron. Calvine* here giveth this good note, that *Moses*, the question being of Gods worship, *non minus fratri suo germano parcere, &c.* doth no more spare his owne brother, then if he had been a very stranger: there must bee no respect had of friendship, kinred, acquaint|tance, when Gods glorie commeth in question: as the Levites afterwards sheathed their swords even in their owne sonnes and brethren. So the Apostle saith, *Have not the faith of our glorious Lord Iesus in respect of persons, Iam. 2.1.*

9. Observ. Not to put off the fault to another, whereof our selves are guiltie.

Vers. 22. *THou knowest this people. Aaron* putteth off the fault from himselfe, and laieth it upon the people: *Hic est perniciosus iam inde ab Adam in nobis inveteratus mos, &c.* This pernicious error even from *Adam* is growne into a custome, to transferre the fault upon another, *Lippoman.* for so did *Adam* turne it to *Eve*.

10. Observ. Mercie and justice to be tempred together.

Vers. 27. *SLay every man his brother. Videmus in Mose duo contraria, &c.* We see two contrarie things in *Moses*, mercie and judgement: mercie in his praying for the people, and justice in comman|ding the idolaters to be slaine, *Ferus*: which two being joyned together in Governours Civill and Ecclesi|asticall, doe make a pleasant and sweet harmonie: as the Prophet *David* saith, *Psal. 101. I will sing mercie and judgement, unto thee O Lord I will sing.*

11. Observ. We must go on in our calling, though we see others punished before us.

Vers. 24. *GOe now therefore, bring the people, &c.* Though the Lord did respite the peoples further punishment; yet he would not have *Moses* be negligent in that charge which was com|mitted unto him: *Etsi vult populum punire, tamen nobis pergendum est in nostromunere*: Although God intend to punish his people, we must goe on in our dutie, *Simler*. So when the plague was begun in the host, *Moses* bid *Aaron* take his censer, and so hee censured betweene the dead and the living, and the plague staied, *Numb. 16.*

CHAP. XXXIII.

I. The Method and Argument.

IN this Chapter is set forth the reconciliation of God with his people, wherein first the preparation to this reconciliation goeth before, to *vers. 12.* then the manner of the reconciliation followeth to the end of the Chapter.

1. In the preparation: 1. There is shewed on Gods behalfe, how first he telleth *Moses*, that although he would bring them into the land of Canaan, yet hee will not goe with them himselfe, *vers.* 1, 2, 3. and the effect that followed, the sorrow of the people, *vers.* 4. Secondly, the Lord chargeth them to lay aside their good raiment, *vers.* 5. and the people obeyed, *vers.* 6.

2. On *Moses* behalfe: he to shew that the Lord was departed from them, the more to humble them, pitched his tent without the host, *vers.* 7.

3. On the peoples part is described their humilitie in looking toward *Moses*, and worshipping toward the Tabernacle: with the cause that moved them, Gods presence there in the cloud, and his talking with *Moses*, to *vers.* 12.

2. The manner of the reconciliation followeth: 1. The reconciliation it selfe is set down: 1. With *Mo/ses* reasons, taken from Gods favour toward him, *vers.* 12. from his covenant with the people. *vers.* 13. from the contrarie inconvenience, *vers.* 14. from the effects, the glorie of God among the people, *vers.* 15. 2. And Gods gracious condescending, *vers.* 15, 17. 2. The signe of this reconciliation where we have *Mo/ses* request to see Gods glorie, *vers.* 18. And the Lords answer partly granting his petition, *vers.* 19. partly dening it, but with some limitation, *vers.* 20. to the end.

2. The divers readings.

*Vers. 6. Farre off *from the mount Choreb*, I. better than, *by the mount Horeb*, B.V. or, *from the mount Horeb*, A.P.C.L.S. See the question following upon this verse.

*Vers. 10. *Afterward, as he returned with Ioshuah his minister to the host, he departed not*, &c. that is God, I. better than to referre it to *Ioshuah*, that he departed not. See the 21. question following.

*Vers. 12. *Thou hast not shewed me whom thou wilt send*, A.P.B.G. &c. better than, *what thou wouldest send*. See 23. question.

Vers. 13. *Shew me thy way*, I. cum caeter. *the way of thy goodnesse*, C. *thy goodnesse*, is not in the text: better than, *shew me thy face*, L. or, *shew thee my selfe manifestly*, S. The word is, 〈 in non-Latin alphabet 〉 *deracheas*, the way.

Vers. 15. *If thy presence or face goe not*, I.V.B.G.A.P. *if thy majestie*, C. better than, *if thou goe not*, L.S. the word is 〈 in non-Latin alphabet 〉 *pancea*, thy face.

*Vers. 16. *I and thy people shall be separated*, I.V.C.A.P. better than, *shall be glorified*, L.S. or, *have preo/minence before all people*, B. G. the word is 〈 in non-Latin alphabet 〉 *phala*, to devide, *separate*: it shall appeare, that thou hast a speciall care of us beyond all people.

3. The questions discussed.

QUEST. I. At what time the Lord uttered this commination.

Vers. 1. *Afterward the Lord said unto Moses*, &c. 1. *Calvine* thinketh, that this commination here set downe was delivered unto *Moses*, before he did breake forth into that patheticall petition: to be raced out of the booke of life, if the Lord would not pardon the people: and that upon this threatning that the Lord would goe no more with him, then followed that vehement prayer of *Moses*. 2. But I

rather thinke with *Iunius*, that this was spoken after God had repented him of the evill, which he had intended utterly to have destroyed the people: and after *Moses* had in his great zeale and love toward his people wished to be raced out: for immediatly upon that prayer, *chap.* 32.34. he promiseth his Angell should goe with them: and so doth the Lord here: therefore the coherence of the argument sheweth, that this followed immediatly upon the other.

QUEST. II. Whether the narration of Moses Tabernacle in this chapter be transposed.

YEt though this commination be joyned in order of time to the Lords speech, set down in the end of the former chapter, a great part of this chapter, *Tostatus* thinketh of necessitie must be transposed: as that narration which is inserted of *Moses* Tabernacle, *vers.* 7. to *vers.* 12. which was done before *Moses* went up the second time into the mount. And this he goeth about to prove by these reasons:

1. When the Lord thus spake unto *Moses*, hee was in the mount with God: for thither hee went againe, *chap.* 30.31. but *Moses* Tabernacle was not in the mount: for out of the Tabernacle *Moses* went into the campe and returned: but when he went up the second time, he staid 40. daies there continually and came not downe: the people also saw *Moses* when he went into the Tabernacle, but they could not see him in the mount: and it is said *vers.* 11. that his servant *Ioshua* went not out of the Tabernacle, but hee did not goe up into the mount with *Moses*. 2. At such time as *Moses* removed his Tent without the campe, the Lord was not yet reconciled to the people: and therefore *Moses* pitched his Tent without the host, as a signe, that God was departed from them: but after that *Moses* came downe the second time, the people were reconciled, and fell to making of the Tabernacle. 3. And after the Tabernacle worke was taken in hand, *Moses* was then continually present to oversee the worke; it is not like then that *Moses* Tent at that time was removed without the campe: wherefore *Tostatus* seemeth to conclude upon these reasons, that this was done before *Moses* went up the second time into the mount, where he staid other fortie daies: and it was most like that then *Moses* sequestred himselfe out of the campe, when he said hee would goe againe up unto the Lord, *chap.* 31.30. *Tostat. qu.* 3.

But this being granted, that all this was done before *Moses* went up the second time unto God to fetch the second tables; yet it followeth not that the historie is transposed: but all this which is in this chapter contained, is likely to bee done in that order which is heere set downe: and that going up, mentioned *chap.* 32.30. was not that when *Moses* carried up the tables of stone, which the Lord bid him prepare, for that followeth after, *chap.* 34.1. but it was some other going up unto God, though not into the top of the mountaine, where the thicke cloud was: the reasons are these: 1. Because this going up of *Moses* was the next day after the slaughter by the Levites, which was the next day after he came down with the tables, *chap.* 32.30. But he went not up with the second tables so soone. 2. *Moses* at this conference with God, came and told the people what the Lord said, that hee would not goe with them; whereupon they sorrowed, *vers.* 4. But when hee went up with the second tables, he staid there fortie daies, and came not downe. 3. *Moses* was see in a cleft of the rocke which was in the mountaine, while the Lord passed by, *vers.* 22. before hee went up the second time with the tables, *chap.* 34.1. therefore this was another going up beside that. See more of this, *qu.* 74. *chap.* 32.

QUEST. III. How God saith he will send his Angell, and yet himselfe not go with them.

Vers. 1. *I Will send an Angell before thee.* 1. Some thinke, that this is but a repetition of that which the Lord promised before, that they should be brought into the land of Canaan, and that Gods Angell should go before them. But God promised these things upon a condition, and now upon their disobe|dience he reverseth all, and saith in effect unto them, *Pergite quo vultis, ego omnem vestri curam abjiciam*; Go whither you will, I will have no more care of you, *Ferus, Marbach*. But by the former promise, *chap.* 32.34. *Mine Angell shall go before you*: it is euident, that the Lord doth confirme here his former promise, and not reverse it. 2. *Cajetane* thus expoundeth, that God was content his cloud should goe before him, as it did, but he will not dwell among them in his

Tabernacle, as he had promised. So also *Burgens*. But the contrarie is evident, because God had already prescribed unto *Moses*, the forme and fashion of the Tabernacle, all which had been to no effect, if the Lord would not make it his habitation: for to what purpose then, should they make it?

3. *Calvine*, because a difference is here made, betweene the sending of an Angell before them, and Gods being among them, thinketh that this is understood of a created Angell, and not of that Angell of Gods presence, before promised, *chap. 23.* which was Iesus Christ himselfe. But the same Angell is understood both here, and there, because the same office was to be performed in both places, to bring the people into the land of Canaan. And so the *Interlinearie Gloss.* understandeth, *Angelum quem se missurum spondet Dominus Deus, Dominum Iesum Christum possumus intelligere*; The Angell, which the Lord God promiseth to send, we may understand to be our Lord Iesus Christ.

4. *Rupertus* giveth this sense, *I will send mine Angell before thee*, that thou maiest enter into the land of Canaan, *sed non ut intras in terram viventium*, but not to enter into the land of the living. But here the text doth not insinuate the spirituall Canaan, but the terrestriall only, as it is described to be a land, that floweth with milke and honie.

5. The author of the Scholasticall historie, here saith, that whereas God was the keeper of Israel him|selfe, before they committed idolatrie: he afterward appointed *Michael* the Arch-angell to be their keeper and guide; who is called their Prince. But the same Angell, which the Lord promiseth now to send before them, did go before them before, *Exod. 14.19. and 23.20. Behold I will send an Angell before thee*, which indeed was *Michael* the Arch-angell, or principall or chiefe Angell, who was no created Angell, but even Christ himselfe, for who else is the Prince of the Lords people?

6. Wherefore, whereas God saith he will send his Angell, and not go himselfe, the meaning is not,

Page 640

seeing God is everie where, that he would not be with them, *per potentiam*, by his power, but not as before; *per miraculorum operationem*, by the operation of miracles, *Lyran. Tostat. Negat se amplius familiariter illis praesentem fore*; Hee denieth that hee will in that familiar manner be present, as he was before, *Simler. Gallas. Aut inter eos visibiliter residere*, Or to be visiblie resident among them. *Iun.* But afterward, when upon *Moses* request God changed his purpose, that he would go with them himselfe: then hee was present, in working miracles for them, as before, as in sending them flesh, *Numb. 11.* and causing water to come out of the rock, *Numb. 20. Tostat. qu. 4.*

QUEST. IIII. Why the Lord saith, he will not goe with them himselfe, lest he should consume them.

Vers. 3. *LEst I consume thee in the way.* 1. *Rupertus* so understandeth this, as though the Lord would have the people no more to take him for their God: *Non tibi expedit, ut me Deum tuum nomines culturam meam profitearis*; It is not good for thee, that thou doe henceforth name mee for thy God, or professe my worship: for it were better not to know God at all, than knowing to provoke him, &c. But if the Lords meaning were utterly to renounce them, as being not his people, he would not have promised to send an Angell before them.

2. Neither is it to be thought, that the Angell should be, *Deo misericordior*; more mercifull than God, and readie to spare them: for even the Lord had told them before concerning the Angell, that he would not spare their misdeeds.

3. But if God should be present, as is said before, in working miracles for them, and multiplying his benefits, *tanto esset populi rebellio gravior*, the rebellion of the people and their unthankfulnesse, should be so much the greater, *Lyran.* And this is the reason, why the Lord punished his owne people more for their idolatrie, than he did the Gentiles, because the Lord had done more for them,

than any other people, *Tostat. qu. 5.* So *Hugo de S. Victor.* Lest I should destroy thee, *Iratus aliquando tua stultitia, si tecum essem assidue.* Being at the length angrie for thy foolishnesse, if I should be continually with thee. So also *Iunius, Ne si gravius in praesentiam ipsius peccaverint Israelitae, &c.* Lest the more the Israelites did sinne against the Lord being present, the more grivous punishment should be decreed against them.

QUEST. V. What ornaments they were, which the people laid aside.

Vers. 4. *ANd no man put on his best rayment, or his ornament.* 1. *Hugo de S. Victor.* by their ornament, heere understandeth the Tabernacle of *Moses*, where the Lord talked with him, which was an ornament and grace to the people: which now was removed away from them, and pitched without the campe. So also *Gloss. interlinear.* But the removing of *Moses* Tabernacle is afterward mentioned, *vers. 7.* it was then a divers thing from this: and this ornament here spoken of, was peculiar, and severall to everie one, which they laid aside, so was not this Tabernacle.

2. *R. Salom.* understandeth this ornament of certaine golden coronets, which were miraculously put upon every ones head by the Angels, at that time when the law was delivered, whereby they were espoused unto God: which now they put off, as having broken their faith toward God, to whom they were espoused.

But, neither is it likely, that everie one had such a golden coronet, for whence should they have such abundance of gold? *Tostat. qu. 7.* And if this ornament were miraculously given them, it was no more in their power to put them off, than it was at the first to assume them: and if it had been any such ornament of their espousals, they were then stripped of them, when they had first transgressed, when *Moses* saw that the people were naked, *chap. 33.25. Simler.*

3. *R. Salom.* beside this, hath another exposition: by their ornaments understanding their favour, and dignitie with God, which now they had lost. But it was not in their power, either to lay aside, or to take up this kind of spirituall ornament. The Lord could deprive them thereof, whether they would or no.

4. The Chalde paraphrast, by these ornaments, understandeth, *arma bellica*, their weapons of warre, their swords, and their bowes, and such like. But it seemeth that both men and women laid aside these ornaments: whereas the men only did weare armour.

5. Some thinke that these were the ornaments, which they did weare for the honor of the golden calfe, *Oleaster.* But it is not like, that if they had worne any such, that they did put them on still, seeing the Levites had put to the sword divers of them for their idolatrie: they would not have been so shamelesse as in despight of *Moses* to have carried in open view those markes of idolatrie.

6. Therefore these were none other ornaments, than their costly and precious apparell; which they used to weare in the time of publike joy: as the Septuagint translate them, *< in non-Latin alphabet >*, their glorious garments, such as they received of the Egyptians, with other jewels of gold and silver, when they came out of Egypt, *chap. 3.22. Tostat. quaest. 7.* So also *Burgens. Nullus ex more, indutus est cultu suo;* None of them was decked in apparell, as they used to be; *Depositis ornamentis, lugubri habitu incedebant;* Having laid aside their ornaments, they went in mourning weeds, *Iun. Pelarg.*

QUEST. VI. Why in publike repentance they used to change their habit.

Vers. 4. *THEy sorrowed.* That is, they put on sackcloth and mourning garments, not as though true repentance consisted in the change of the outward apparell: for the Lord saith by his Prophet, *Rent your hearts, and not your garments, Ioel2.* but the externall signes of repentance are profitable also, and not to be neglected for these causes. 1. That by these signes, *Conspicuum fiat eos vete peccatum suum agnoscere;* That by these outward arguments it may appeare, that they do truely confesse their

sinne, *Lip/pom*. God will have *fructus cum arbore*, the tree with the fruit: the tree is the penitent and contrite heart, the fruit outward confession, and humiliation, *Ferus*. 2. Because men by their sinne doe not onely pro|voke

God, but offend men, it is requisite, that as in their heart, they doe humble themselves before God, so they should by their outward behaviour give satisfaction unto men, *Ferus*. And so, *ignominia partem ultro subire inter homines*, &c. willingly undergoe some shame among men, in condemning themselves. 3. It is profitable also for the good example of others: *ut alias ad imitationem provocent*, to stirre up others to imitate the like, *Calvin*. 4. *I is infirmitas nostra sublevatur*; By these outward signes of repentance, our infirmitie is helped, *Gallas*. and our sorrow and repentance thereby increased. 5. *Reales sunt quadam preces*, The humble habit and gesture of the bodie, are certaine reall prayers whereby wee are stirred up more earnestly to intreat pardon at Gods hand, *Simler*.

QUEST. VII. VVhy the Lord thus spake unto Moses.

Vers. 5. *FOr the Lord had said*. 1. *Tostatus* opinion is, that this here is inserted by way of *anticipation*, because *Moses* delivered this unto the people, after his comming downe from the mount the second time, because at the same time, *Moses* moved his Tabernacle without the campe, which was after his second comming downe; for it is called heere the Tabernacle of the Covenant, vers. 7. because the tables of the Covenant were there kept, which *Moses* had not yet received; for the first tables were broken.

Contra. 1. At *Moses* second comming downe, the people were reconciled, for *Moses* brought the tables of the law, which was a signe of reconciliation betweene God and his people: therefore it is not like, that then so long after the people put off their rayment in signe of repentance. 2. Neither is it like, their sorrow and repentance was so long deferred. 3. And as unlike it is, that then *Moses* removed his Taber|nacle, which was a signe unto the people, that God would not dwell among them, when the Covenant was renued, and the tables new written. 4. Neither is it called the Tabernacle of the Covenant, as the Latine Interpreter readeth; but *ohel mogned*, the Tent of the Congregation.

2. Some thinke, that this is here rehearsed, concerning the peoples laying aside of their costly appa|rell, and the removing of *Moses* Tent, *per recapitulationem*, by recapitulating: supposing these things to have been done before *Moses* went up into the mount: their reasons see before *quest*. 2. where they are propounded by *Tostatus*, as though he inclined to that opinion: but *qu*. 8. upon this chapter, he seemeth rather to be of opinion, that here an *anticipation* of the storie is to be admitted, a narration of that before, which was done after, and not a *recapitulation*, a setting downe after, of that which was done before. But the historie is not prevented in this place, as is shewed before: so neither is it deferred, for all this here rehearsed could not be done in the space of one day; which must be admitted: if these things were done before *Moses* went up againe unto God, which was the verie next day after the slaughter of the people by the Levites *chap*. 32.30. 3. *Cajetanes* opinion is, that *Moses* was at this time with God in the mount; *Et quod rursus de monte descenderit*; And that he came downe againe from the mountaine, and told the people these things. But at *Moses* second going up to the mount, to receive the second tables, he conti|nued there fortie daies, and fortie nights, and eat nothing, *Deut*. 9.18. during that time he came not downe. 4. Wherefore this was some other going up of *Moses* unto God, though not into the thicke cloud, beside his second solemne going up, for the second tables: so that *Moses* went unto God, and re|turned to the people againe, before he was called up, and bid to bring other tables of stone with him like to the first,

chap. 34.1. And then this historie is not transposed, but things are set downe in that order, wherein they were done. See before *quest. 2.*

QUEST. VIII. In what sense the Lord saith, I will come upon thee, whereas he said before, I will not go up with thee.

Vers. 5. *I will come suddenly upon thee, and consume thee.* 1. Some thinke that this is spoken *comminato|riè*, by way of threatning: *promittet se manifestare eis in mala eorum*, hee promiseth to shew himselfe unto them, but to their hurt, *Hugo de S. Victor.* That as he denied before hee would go up with them, that is, to shew his comfortable presence among them: now he will come upon them with indignation, *Gallas.* Although I have spared thee, *semper tamen non parcam*, yet will I not alway spare thee, *Ferus.* But if indeed the Lord did here threaten certainly to be revenged of them, he would not pre|sently have called unto them for repentance, bidding them to put away their costly rayment.

2. Therefore *Lyranus* thinketh, that these words are uttered also *comminato|riè*, in threatning manner, but with condition of their repentance, that then he would not destroy them, as the destruction of Ni|niveh was so conditionally threatned. But this is no commination, but a repetition only of that, which the Lord had denounced before, *vers. 3.*

3. Some thinke that these words are uttered, *propheticè*, prophetically: *Rabanus* of the day of judge|ment, wherein they shall certainly be judged for their sinne. *Gloss. interlin.* Of the Babylonian, or Ro|mane captivitie. So also *Burgens. Semel ascendit Dei filius incarnatus*, &c. Once the Sonne of God incar|nate came among them, and utterly destroyed them. So also *Ferus.* But the Lord speaketh of the time pre|sent, of his comming unto them now, inbringing them to the land of Canaan, as appeareth, *vers. 1, 2.*

4. Therefore others thinke, that these words are delivered, not *comminato|riè*, by way of commina|tion, *sed cammonitorie*, by way of admonition, as *Chrysostom* observeth, *Hostes. qui volunt supplicium infligore*, &c. The enemies, which intend to punish, doe not onely say nothing of it, but go about it most se|cretly, lest they which are to be punished for it, knowing of it, should escape: but the Lord contrari|wise, *praedicat, differt, territ*, when hee intendeth to punish, doth give warning of it, defferreth it, terrifieth, &c. *ut quae minatur, non inferat*, that what he threatneth, be not brought upon them, and so the Lord doth heere, he threatneth to move them to repentance.

5. But these words are rather spoken, *enuntiativè & declarative*, by way of declaration, as *Cajetane, Declaratio est ejus, quod dixerat*; It is a declaration of that, which hee had said before *vers. 3. Lest I consume*

thee in the way. And the meaning is this, *si tecum ascenderem, contingere posset*, &c. if I should go up with thee, it might come to passe, that I should destroy thee. *Osiander.* So also *Iunius.* It is therefore a declaration, or repetition of the former reason, why the Lord would not go up with them, lest being provoked by their sinnes, hee might consume them.

6. And the Lord to this end so often telleth them, that he will not go with them, that they might more earnestly sue unto God, for his comfortable presence still: for the Lord purposed not to withdraw his presence from them: as afterward he saith unto *Moses.* My presence shall go with thee. Like unto this, ^{*}*Cyrellus* maketh that answer of our Saviour in the Gospell, who being asked of his brethren, if hee would go up to the feast, said first hee would not go up, and yet afterward went up: *Propter incredulitatem Iudaorum iturum se negavit, tamen propter paucos sanctos ascendit,*

&c. He denied to go up, because of the unbelief of the Jewes but he went up for their sakes which beleevd, &c. So here, though the Lord refused in respect of the idolatrous and rebellious people, to go up with them, yet for *Moses* sake he granteth his presence.

QUEST. IX. Whether the people put off their ornaments twice.

Vers. 5. *NOw put thy costly rayment from thee.* 1. *Lyranus* thinketh, that this was another putting off, than that before spoken of, that the people first of themselves put off their costly rayment, and then, when the Lord commanded them, they also put off their golden crownes. But, 1. It is a meere imagination, that they had any such crownes: 2. If they had any such, it is like when they put on their mourning apparell, that they would also have laid by their coronets, which were not seemely for mourners to weare, *Tostatus*, qu. 7.

2. *Cajetane* thinketh, that first, *ornatum personalem spontanei deposuerunt*, they did lay downe of their owne accord their personall ornaments: but afterward they are commanded to take away also the ornament of the place: *Locus superior, mons Dei, ornatus erat à filiis Israel*; The higher place, which was the mountaine of God, the Israelites had decked and adorned, because the Law there was given; which the Lord commandeth to be taken away, because of the sinne of the people there committed. But seeing they were straitly charged not to come neere the hill upon paine of death, chap. 19.13. it is not like they did decke and adorne the hill: and they are bid to put their ornaments from *them*, not from the place.

3. *Osiander* thus interpreteth; *Depone totum ornamentum tuum*; Lay aside all thy ornaments, and put on sackcloth: He thinketh they had put off some before, and now are bid to put off the rest: but the same word 〈 in non-Latin alphabet 〉 *gnathah*, used in both places, sheweth, that the text speaketh of the same ornaments.

4. The Interlinearie glosse, by their ornaments here understandeth, *manifestam Dei praesentiam* the manifest presence and apparition of God. But it was not in the peoples power to lay aside that ornament.

5. Some understand by this ornament, faith, *qua populum illum carnisse liquet*; which it is evident that people wanted: *Ex Lippom.* But God would not bid them lay aside any such ornament.

6. *Lippoman* expoundeth it thus: *Videri potest hoc quadam praecedentis depositionis approbatio*; This may seeme to bee a certaine approbation of their former laying aside of their garments. But it is a com|mandement, that they should doe it, therefore not an approbation of a thing done.

7. *Tostatus* thinketh that this laying aside of their garments was done all at once: but hee saith, that it was not now done, but after *Moses* second returne from the mountaine, which opinion is confuted before, qu. 7.

8. Therefore *Gallasius* better resolveth, in reading here in the preterpluperfect tense, (*for the Lord had said*) So also *Iun. Genevens.* And thinketh this to be given as a reason, why the people put off their ornaments, *quia jussu Dei factum*, because it was done at the Lords commandement: *Ne{que} enim illi excogitarunt hoc opus poenitentia*; For the people did not devise this worke of repentance of themselves, *Simler.* So also *Calvine* saith, it is an explication of the former, *Non fuisse ornatos, quia id vetuerat Deus*; That the people had not their ornaments, because God forbad them. The same also is the opinion of *Oleaster*; that God spake these words before, when he said, *I will not go up with thee*, vers. 3.

QUEST. X. In what sense the Lord saith, That I may know.

Vers. 5. *THat I may know what to doe unto thee.* 1. The *Interlinear. Gloss.* giveth this sense, *Vt sciam, id est, scire faciam*, &c. That I may know, that is, make thee know, what a great wickednesse

thou hast committed, whereby thou art deprived of my presence: *Nam ab illo die non ita manifeste apparuit illi populo*; For from that day he did not so manifestly appeare unto that people, &c. But beside, that the Lord still went before them after this, by his visible presence; he speaketh here, not as having deter|mined what to doe, but as yet one deliberating with himselfe.

2. *Rupertus* thus interpreteth, *That I may know*, &c. *Nullam enim habet materiam struendae misericordia*, &c. Because the Lord should have no matter for his mercie to worke upon, if there did not go before some shew of repentance, &c. But the Lord in this speech determineth nothing, he keepeth them in suspense.

3. *Tostatus* turneth it the other way, that seeing the objection, and humiliation, *Sciam, quid debeam poenae tibi infligere*, &c. I may know, what part of the punishment I should inflict, *qu. 7*. But, as it is said before, *suspensos relinquere videtur*, hee seemeth yet to leave them in suspense.

4. *Lyranus* therefore resolveth upon this sense: *Non quod Deus aliquid de novo cognoscat*: Not that God should know any thing more than he did, but that by the change of the people it might be made manifest, what it was fit for the Lord to doe unto that people. So also *Ferus*. That although the Lord knew all things in himselfe, yet *ut ex operibus ejus sciat*, &c. he might know by their workes, whether he should doe good or evill unto them, *Simlerus*. The Lord speaketh not then of his knowledge in respect of himselfe, *sed ut manifestum fieret*, but that it might be manifest unto men, *Tostat*. That a reason of Gods workes might be evident to all.

Page 643

5. So although God, *Non simpliciter ignoscit, gustum tamen misericordia dando*, &c. Doth not simplie pardon them, yet in giving them a taste of his mercie, he doth animate them, to sue more earnestly for pardon, *Calvin*.

QUEST. XI. Why it is said, they laid aside their good rayment, from the mount Horeb.

Vers. 6. *They laid aside their rayment, from mount Horeb*, &c. 1. Some give this sense, *after Moses came downe from the mount*, they put them off, *Genevens*. But it is shewed before, that this was done before *Moses* came downe from the mount the second time, *qu. 2*. and how many words are inserted: *after Moses came downe*, which libertie, if it were lawful to take, one might make any sense of the Scripture.

2. *Cajetane*, whose opinion is partly touched before, *qu. 9*. thinketh, that indeed they tooke off the ornaments from the verie mount, which they had decked, and adorned: but they are bidden, *vers. 5*. to put off their ornaments from them; they were then upon them, and not upon the place.

3. *Tostatus* understandeth it thus: *Ex eo loco non habuerunt ornatum*; From that place, they had no ornaments; and so maketh this the sense, as though not onely in that place, but afterwards going from that place, they left off those ornaments. And *Oleaster* coniectureth thus; *Fortē vsque ad ingressum terrae nullis festiuis vestibus usus est*; It may be, they used not their best apparell, till they came into the land of Canaan, &c. But if they had not worne their garments afterward, it had been no such miracle, that their rayment did not wax old upon them, during the space of fortie yeares, as it is observed, *Deut. 8.4*. And after they were reconciled unto God, the cause of their mourning being taken away, it is like the signe of their sorrow, their mourning weed was discontinued.

4. The most doe expound, *circa montem Horeb*, about the mountaine Horeb, *Ferus. Ad montem*, at the mountaine, *Vatab*. They mourne in the same place, where they had offended God with their sinne, *Marbach*. that the very place might put them in minde, what great benefits they had deprived

themselves of: there they had received the Law, and there the tables of the covenant were broken, *Gallas*. What place this Horeb or Choreb was, is shewed before *quest.2. chap. 3. Gallasius* and *Marbach* think, that *Si/nai* was the name of that part of the hill toward the East, and Choreb, of the other part toward the west.

5. But *Iunius* doth give the best sense of this place, they laid aside their ornaments *procul à monte Choreb*, a great way off from the mount Choreb; as taking themselves to be unworthie of Gods presence, who abode in Choreb. And so in the like manner *Moses* removed the Tabernacle, where the Lord shewed visible signes of his presence farre off from the campe, in the verse following, as a signe of Gods indignation and departure from among them.

QUEST. XII. What Tabernacle Moses removed out of the campe.

Vers. 7. *Then Moses tooke his Tabernacle, &c.* 1. *Calvine* taketh this for the Tabernacle, which God appointed *Moses* to make, which he supposeth to have been made already. So also *Rupertus*. But that cannot be, for the making of the Tabernacle followeth afterward, *chap. 35*. And if this bee admitted, the whole historie that remaineth in this booke should be transposed: neither had they any time to make it; for *Moses* was newly come downe from the mount, where hee had hitherto received but instructions, how the Tabernacle should be made: and if the Tabernacle of the Lord had been already made, it should not now begin to have been first called, *Ohel mogned*, the Tent of the congregation.

2. Some thinke that this is, *per prolepsin dictum*, spoken by a figure *Prolepsis*: the Tabernacle is mentioned as now made, which was not made till afterward, *Gloss. interlinear*. But that Tabernacle situated, and erected *in medio castrum*, in the midst of the campe, and never without the host: therefore this was not that great Tabernacle or Sanctuarie, *Gallas*.

3. *Cajetane* seemeth to understand this of the great *Tabernacle*, and thinketh, that *Deus revocat, quod alias promiserat, &c.* God doth here revoke that which hee had promised concerning the Tabernacle, that he would therein dwell among them, and that he purposed to substitute *Ioshua* to bee high Priest in *Aarons* stead, because hee went not from the Tabernacle, *vers. 11*. This God threatned, to move them to more effectually repentance, but hee performed it not; *Ex Simler*. But this cannot be that great Tabernacle afterward erected, for the reasons before alleaged: neither was that the reason of *Ioshuahs* staying in the Tabernacle, especially seeing no such thing is insinuated in the text, but because he was *Moses* minister, and gave daily attendance upon him.

4. Neither is this to be understood, *de suo ipsius tentorio*, of *Moses* owne Tabernacle or Tent: as *Gallas. Iun. Borrhaius*: for he dwelt still among the people, *Simler*. and hee went only to this Tabernacle out of the host when the people had any businesse with God. And if it had been *Moses* owne Tent there should have been his wife and children with them, that *Ioshuah* needed not to have been left behinde to keepe it, *vers. 11*. when *Moses* returned into the host, *Tostat, qu. 9*.

5. Wherefore, this was some peculiar Tabernacle, which *Moses* erected specially for the service of God, as it may appeare by the name of it, it hath the same name, which the other great Tabernacle was to be called by: there was the cloud the visible signe of Gods presence, and the people worshipped toward that place, *Simlerus, Osiander, Tostatus*.

Calvine useth here divers reasons, to prove that it was not *Moses* private Tabernacle. 1. Because *Moses* is said simply to have taken the Tabernacle, not his Tabernacle. 2. Because a sacred name is imposed upon it. 3. *Moses* changed not the place of his dwelling. 4. The Lord there shewed visible signes of his presence. 5. The people worshipped toward it: all this sheweth, that it was a sacred place, and not *Moses* Tent of habitation, &c. All this being granted, yet it followeth not, that it was the great Tabernacle, as *Calvine* and *Oleaster* thinke, both in respect of the time, it was not yet made, and of the place, that was planted in the midst of the campe, and not without, *Lippoman*.

QUEST. XIII. Why Moses pitched his Tabernacle without the host.

Vers. 7. *ANd pitched it without the host.* 1. *Tostatus* taketh the reason thereof to bee this, because when the people were willed to lay aside their ornaments, *Moses* also would remove the Tabernacle, *Quia in eo pars quaedam honoris populi consistebat*; Because therein a part of the peoples honour consisted, *qu.8.*

2. *Oleaster* giveth this reason, *Quia immunda erant castra*; Because the campe was defiled by their idolatrie, *Moses* removeth the Tabernacle.

3. But the verie cause hereof was this, that as God had said before, that hee would not go up with them, so *Moses* is commanded to remove the Tabernacle; *Vt hoc signo admonerentur Deum ab ipsis abalietatum*; That they might hereby be admonished, that God was alienated from them, *Simler.*

4. *Moses* also doth this, *ut promoveret ipsorum poenitentiam*; to set forward their repentance: *ut agnoscerent se indignos cohabitatione Dei*; that they should acknowledge themselves unworthie of Gods presence and cohabitation: as the Publican in the Gospell stood a farre off, and knocked upon his breast, *Ferus.*

5. But herein appeareth notwithstanding, the mercie and clemencie of God: that departeth not altogether, nor yet removeth the signes of his presence farre off: *quin interpellare possint*, but that they might have accesse thither to offer up their requests. *Marbach.*

6. *Rupertus* maketh this mysticall application of it: the pitching of the Tent without the campe signifieth, *Quod coelestia sacra, quorum Minister & Pontifex Christus*, &c. That the heavenly things, whereof Christ is the high Priest and Minister, are extended farre beyond the carnall rites, and ceremonies of the Jewes.

QUEST. XIV. How far from the campe this Tent was removed.

Vers. 7. *Farre off from the host.* 1. *R. Salom.* thinketh, that this Tent which *Moses* pitched without the host, was removed some twelve cubits from the campe. But this had been all one in a manner, as if the Tent should have been in the campe still: neither in so small a distance had it been a signe of Gods departure from them, which herein was specially intended, *Tostat. qu. 9.*

2. *Iunius* thinketh it was removed, *ad millesimum cubitum*, about a thousand cubits: by the analogie of the place, *Numb. 35.5.* where the Levites suburbs are described to be 2000. cubits from one side to another: of each side a thousand from the citie, which was in the midst. But there can be no proportion taken from the fixed situation, and compasse of their cities, and suburbs, for the measure and distance of their ambulatorie, and walking campe.

3. Rather the space of distance betweene the Tent and the campe, may be apportionated by the like, *Ioshua. 4.3.* where the space betweene the Arke, that went before them and the campe, is prescribed to be two thousand cubits which maketh a mile: but hereof there can be no certaintie, it being not expressed in Scripture.

QUEST. XV. Why it is called the Tent of the Congregation.

Vers. 7. *ANd he called it ohelmogned.* The Tent of the congregation. 1. *Tostatus* thinketh that it is so called, because here were kept the tables of the law, wherein was contained the covenant of God, before they were put into the Arke. So also *Sa.* But the first tables were broken, and *Moses* yet had not received the second.

2. *Rupertus* thinketh it is called the Tabernacle of the Covenant: *Quia non ante solvuntur inimicitia, quam tendatur Tabernaculum*; because the enmitie betweene God and the people was not dissolved, before the Tabernacle was pitched. But the erecting of this Tabernacle rather was a signe, that God was an|grie with the people, and vouchsafed not to be among them.

3. *Ferus* much what to the same sense saith, it was so called, *Quia datum fuit ad confirmationem foederis*; This Tabernacle was given, to confirme the Covenant: but it was set up rather as a signe of separation betweene God and them.

4. *Lyranus*: it is so called, *Quia •ibi fiebant faedera, id est, compositiones & concordiae*; Because cove|nants were there made, that is, the compounding and according of strife. But all those are deceived in the vulgar Latine text, which doth not here well translate the Hebrew word < in non-Latin alphabet > *moghed*.

5. This word than rather signifieth a congregation or meeting together, than a Covenant. *Oleaster* sheweth, that this word may have foure derivations: 1. It may come of *gnavad*, which signifieth to te|stifie, and so it may be taken for the Tabernacle of the Testimonie, which sense the Septuagint follow|eth: 2. Of *gnadhah*, to adorne, and so it may be called the Tabernacle of ornament: 3. Of *gnàdhadh*, to erect, & so it is named the Tabernacle of erection, because it was erected and set up, or taken downe: 4. It is derived of, *iagnadh*, which signifieth to congregate, to meet together at an appointed time. And this hee preferreth as the aptest derivation. So also *Iun. Paguin. Vatabl*. Because there the Lord did meet and speake with *Moses*▪ *Oleaster*. Or rather *Moses* proclaimed unto all, that would aske counsell of God, that they should come thither, whereupon it was called the Tent of the Congregation, or meeting to|gether, *Iun. annotat*.

QUEST. XVI. Why the people stood up unto Moses, and looked after him.

Vers. 1. *ALL the people stood up*. 1. *Calvine* thinketh, that this is not to be referred to any civill honour, which they shewed unto *Moses*, but that it must be understood *de spiritali cultu*, of the spirituall worship, which they yeelded unto God, when *Moses* went to the Tabernacle. But the spiri|tuall worship is spoken of afterward, *vers. 10*. They worshipped everie man in his Tent doore.

2. Wherefore by this behaviour of the people, is rather shewed the great reverence, which they shew|ed toward his person; and this was the first fruit of their repentance, *Quod honorant eum, quem prius*

contempserant, They honour him, whom they had despised before in his absence, calling him in dis|daine, *This Moses; Gallas*. 2. Another effect of their repentance was, they stand in their doore, but dare not follow after him, as thinking themselves unworthie to draw neere unto God. 3. They looke after him, untill he was gone in, signifying their desire unto him. 4. They worship toward the Taber|nacle, *Ferus*.

3. *Tostatus* supposing that this was done after *Moses* came downe from the mount, thinketh, that the people gave this great reverence to *Moses* now more than before, because of his shining countenance, which the children of Israel could not endure to behold. But it is shewed before, *qu. 7*. that *Tostatus* is herein deceived, concerning the time and order of this storie; for *Moses* was not gone up yet the second time, but was called up afterward, *chap. 34.1*. and therefore he had not yet such a shining countenance; which may further appeare by this, because heere they looke after

Moses, and upon him, but when his face glistred after his comming downe, they were afraid to come neere him, or looke upon him.

4. In that the Israelites looke upon *Moses* backe parts, *Rupertus* maketh this mysticall collection: that till all things are fulfilled which are promised in both the Testaments, *Iudai non videbunt*, the Jewes shall see but the back parts of *Moses*; *Strabus* applieth it thus: *Moses* face was hid to the Jewes, that is, *mera & vera legis cognitio*, the very true knowledge of the law: wherein the Jewes could see no spirituall or myl|sticall thing but all carnall.

QUEST. XVII. Whether there were two clouds or one, to cover, and conduct the host.

Vers. 9. *The cloudie pillar descended, &c.* 1. *Tostatus* here doth utter his opinion, that there were two cloudes, one which was spread over the host in the length and breadth thereof, which served only to shelter them; the other was a cloud like a pillar, not so thick as the other, but more lightsome, and this served to direct them: and this is the cloud spoken of here. These two clouds he would prove out of that place, *Numb.* 14.14. *Thy cloud standeth over them, and thou goest before them by day in a pillar of a cloud, and in a pillar of fire by night.* But here are not divers clouds described; only divers offices of one and the same cloud, are mentioned: which are there to cover them, direct them, and to give light unto them. Hee may as well gather out of this place, that there were three clouds as two.

2. Therefore it cannot otherwise be gathered, that there was any more but one cloud: as it is in the Psalme. 105.39. *He spread a cloud to be a covering, and fire to give light in the night.** The same cloud col|vered them, which gave them light, and that which gave them light guided them. Neither is it necessa|rie to imagine this cloud to overspread the whole host: hanging aloft in the aire, and being dispersed in the upper part all abroad, it might, being objected against the bodie of the Sunne, be a sufficient shelter, though wee doe not imagine it to be of such length and breadth.

QUEST. XVIII. Why the Lord spake to Moses in a cloud.

Vers. 9. *The cloudie pillar descended.* 1 *Tostatus* thinketh that the reason why the Angell of God spake unto *Moses* in a cloud, was this: because he tooke upon him an humane bodie, *quia hoc erat convenientius ad edendum voces*, which was most fit to frame a voice by: and to the end that the people should not see this humane shape, the Angell was hid in the cloud. But, the cloud being lightsome and cleere, which as a pillar of fire gave light unto the campe in the night; if there had been any such humane shape, it would have been scene in that bright bodie: beside, it was not an Angell, but God himselfe that talked with *Moses* face to face, *vers.* 11. who could frame a voice without any such assuming of an hu|mane bodie.

2. *Ab. Ezra* thinketh that the cloud is said here to descend, because the Lord did apply himselfe, and so descended as it were to *Moses* capacite: as a learned man, that readeth to the simple, doth frame his speech to their understanding. But although the Lord in himselfe, being an infinite spirit, cannot bee said properly to ascend, or descend, yet because this cloud was a materiall and sensible thing, it may be said properly to descend, *Tostatus, quaest.* 10.

3. *Rupertus* maketh this mysticall application of the cloud descending: *Nemo reconciliari potest, nisi per istam columnam nubis, per istam carnem, &c.* That no man can be reconciled unto God, but by this pillar of the cloud▪ that is, by that flesh wherein all fulnes of the Godhead dwelled bodily, *Lippoman* thus also applieth it, that, as *Moses* entred, the cloud covered the Tabernacle; so when Christ entred into that Tabernacle, not made with hands, *nube susceptus est*, he was taken up in a cloud, *Ferus* maketh this morall use: *Debemus in ostio tabernaculi, post eum aspicere*; Wee must in the doore of these tabernacles of our bodies look after him: that is, be readie as at the doore to follow him, and to lay aside these earth|ly tabernacles, when the Lord calleth.

4. This cloud descended, both for more reverence and maiestie, because they were not able to behold Gods glorie, *Gallas*. as Christ was taken up in a cloud, that his Disciples should not gaze after him into heaven: likewise, it was fittest both to shelter them and conduct them: and typically shewed, that they saw, but as in a cloud and darkly: the cleere light being reserved for the comming of Christ.

QUEST. XIX. How the Lord spake to Moses, face to face.

Vers. 11. *The Lord spake unto Moses face to face, &c.* And yet afterward vers.20. the Lord saith, *thou canst not see my face*. 1. *Augustine* doth thus reconcile these places: in the first he speaketh, *de oculis mentis*, of the eyes of the minde, whereby wee see God: in the other, hee sheweth, *corporeis oculis neminem videre Deum*, that no man can see God with bodily eyes. But Gods essence, as it is, no creature can see at all: *E•us substantiam, neque hominum, neque Angelorum, sicut est, quisquam videre potuit*; The substance of God as he is, neither any man or Angell can see: and therefore the Apostle calleth him, the King immortall, invisible, 1. *Timoth.* 1.17. *Gloss. ordinar.*

Page 646

2. Some thinke that God appeared here in an hamane shape; and therefore hee is said to have spoken with him face to face: but the face of God, his divine essence, hee could not see, *Osiander*. So also *Tosta/stus* saith, that the Angell here assumed a bodie, which was hid in the cloud, and so he spake face to face. But if *Moses* had at any time seene any such assumed face or countenance, it is most like he did in the mount, where he had the most glorious vision: but there was no image to be seene, *Deut.* 4.15.

3. *Cajetane* and *Oleaster* say, that God here, *non videbatur*, was not seene face to face, but *loquebatur facie ad faciem*, hee spake face to face, as one friend with another, *tanquam duobus in tenebris colloquen/tibus amicis*, as when two friends talke together in the darke, and see not one another: as the Chalde paraphrast readeth, that God talked with him, *verbo ad verbum*, word to word: and so it is to bee referred to the Lords familiar speech, not to his familiar sight, which is afterward denied. But *Iacob* saith, *Gen.* 32. that he had seene God face to face; therefore this phrase is referred as well to the sight, as to the hearing.

4. The Hebrewes give this solution: that *Moses* is denied, *totaliter*, to see wholly the face of God: but he did see him, *interposita quadam caligine*, some mist being put between. But one friend doth not put a vaile upon his face, when hee talketh with his friend: as the Lord is here said to talke with *Moses*: the di|vine essence *Moses* could not in that mortall state see at all.

5. *Thomas* thinketh that it is spoken, *secundum opinionem hominum*, according to the opinion of men; because *Moses* might thinke, that hee had spoken to him face to face. But if *Moses* had thought here, that he had seene God face to face, hee would not have desired to see his face afterward.

6. Wherefore, by this phrase is only meant, that cleere revelation, which the Lord shewed to *Moses* more than to any other; so that it is spoken comparatively: to other Prophets the Lord will speake by vision and dreame, but to *Moses*, *mouth to mouth*, *Num.* 1•.8. *Simler*. He spoke to him face to face, *valde familiariter*, very familiarly, his divine essence he could not see, as the Lord answereth him afterward, vers. 20. *Lyranus*. As a friend imparteth to a friend his secret• and counsell: so, *Deus non abscondebat ab illo consilium*, God did not hide from him his counsell, *Rupertus*. The face of God is the knowledge of God: *Cognoscitur Deus per speculum, cognoscitur per seipsum*; God is knowne as by a face in a glasse, he is seene by himselfe; in a glasse here, in himselfe in heaven, *Gregor*. *Moses* saw God here as in a glasse, but as he is in himselfe he could not see him.

But it will be objected, that *Iacob* also saw God face to face, therefore he saw as much as *Moses*: but the meaning onely is, that God appeared there to *Iacob* more manifestly than before: *sed pro ipsius gradu & mensura*; but according to his degree, and in measure, *Gallas. Marbach.*

Burgensis hath another answer: that he which spake with *Iacob* face to face, was an Angell: he is called *Elohim*, which name is given unto Angels, as well as unto God: but here, he that spake with *Moses* is called *Iehovah*, which name is proper and peculiar unto God. But, in as much as that Angels name was ineffable, for *Iacob* desired to know it, but it was not declared unto him, it is certaine that it was Christ himselfe, who in humane shape there wrestled with *Iacob*: and therefore I preferre the former answer.

QUEST. XX. Why Ioshua is here called a yong man.

Vers. 11. *His servant Ioshuah a yong man.* 1. *Ioshua* was not in respect of his yeeres a yong man, but was at the least at this time 43. yeeres old, as *Simlerus* collecteth, for he lived after this fortie yeeres during the sojourning of Israel in the desert, and afterward was Captaine and Governour of the people 27. yeeres: which all make together 100. and 10. which was the whole age of *Ioshuah*. But allowing unto *Ioshuah* 17. yeeres of government only, as *Iunius*, which is more probable; then *Ioshuah* was 53. yeeres old at this time. And it is evident, that *Ioshuah* was of good yeeres and experience, who was before made Captaine of the warres against *Amalek*, chap. 17.

2. And that *Ioshuahs* time of government was not 27. but only 17. yeeres, may bee thus gathered: from the going out of Israel out of Egypt unto the fourth yeere of *Salomons* raigne, are 480. yeeres, 1 King. 6.1. which are thus gathered, fortie yeeres in the wilderness, the Judges make. 299. yeeres; *Eli*, *Samuel* and *Saul* 80. *David* 40. of *Samomons* reigne there must be counted foure: there want only 17. yeeres to make up the former summe of 480. which time must be given unto *Ioshuahs* government, and no more.

3. He is therefore called a young man, 〈 in non-Latin alphabet 〉 *nagnar*; not so much with relation to his manners, because he was *integer*; an upright man and innocent, without guile or fraud, *Simler. Cajetane*: or in respect of his service or attendance: as sometime in that sense, *puer*; a lad, is taken for a minister, as *Iun. Oleaster; Tostatus*: for there is another word *meshartha*, which signifieth, his minister, *Lippoman*. But it either may be taken here *pro discipulo*, for a disciple, or scholar: as our blessed Saviour after his resurrection, said to h^s Disciples, *children*, or *lads*, *have ye any meat*, *Ioh. 21. Lippoman*: or else he is called *juvenis respectu Mosis*, a young man in respect of *Moses*; *Lyranus*.

QUEST. XXI. Whether Ioshuah is here understood not to have departed from the Tabernacle.

Vers. 11. *DEparted not out of the Tabernacle.* 1. The most doe understand this of *Ioshuah*, that he departed not out of the Tabernacle. But after the Lord was departed from *Moses*, and the cloud removed, *m^onebat ibi ad custodiam*▪ he remained there to keepe it, *Oleaster: ne cui pateret accessus homini aut bestiae*, that none should come neere it, man or beast, *Tostat. qu. 11.*

2. Upon this ground they further make *Ioshuah* a type of Christ, *qui semper in conspectu Dei intercedit pro nobis*, who is alwaies in the fight of God to make intercession for us, *Osiander. Rupertus* maketh *Ioshua* a figure of the Gospell, as *Moses* signifieth the Law: *Spiritus vivi^oicans à tabernaculo, cujus pontifex Christus non recedit*: The quickning spirit doth never depart from the Tabernacle, the high Priest whereof is Christ: which spirit the Law hath not. *Gloss. interlin.* applieth *Ioshuahs* continuall being in the Tal|bernacle, unto Christs promise, that he would be with his Disciples to the end of the world.

3. Some hereupon further note, that *Aaron quasi sacerdotio suo privatur*, *Aaronis* for the time deprived as it were of his priesthood, and the keeping of the Tabernacle committed to *Ioshua*; *Simler. Pelarg.*

4. But all these collections are grounded upon the false interpretation of the text: for this last clause must be referred unto the Lord, mentioned in the beginning of the verse, not unto *Ioshua*, for over the word 〈 in non-Latin alphabet 〉, *nagnar*, is the distinction *rebiah*, which doth distinguish, and divide it from the sentence following. So that thus the sentence must be read: *When Moses returned into the host, and his servant Ioshua*, a young man: *hee departed not from the midst of the Tabernacle*: that is, God, who was present in the visible signe of the cloud, *Iun*. The meaning then is, that the cloud departed not from the Tabernacle, which was without the campe; whereby the Lord signified that he would not go among them, as he had said, *vers.* 3. And seeing *Moses* could not enter into the Tabernacle, while the cloud was thereon, *chap.* 40. how is it like that *Ioshua* could abide there continually. And further, whereas only *Moses* and *Ioshua*, as *Cajetane* noteth, were admitted to come unto the Tabernacle, *quia soli immunes erant à peccato populi*, because they onely were free from the sinne of the people: it was fit that *Ioshua* should attend upon *Moses*, being his Minister, and that *Moses* should not go, and returne alone into the campe.

5. *Procopius* so understandeth it, as that *Ioshua intra castra se continet*, did keepe himselfe within the campe, because he was yet but a young man▪ and not perfect, and so not fit to be admitted to the colloquie or speech of God. But *Ioshua* neither stayed in the campe, when *Moses* went forth to the Tabernacle; neither yet is it to be supposed to have stayed behind in the Tabernacle when *Moses* returned, but he did accompanie him, and attend upon him, both to and from the Tabernacle.

6. The Tabernacle needed no keeper, God shewing there continually evident signes of his presence, the cloud by day resting upon the Tabernacle, and fire there appearing by night.

QUEST. XXII. When the Lord thus said to Moses.

Vers. 12. *Then Moses said unto the Lord.* 1. *Tostatus* admitteth, that all this which followeth to the end of the chapter, is set downe in the same order of time, as it was done, and that there is no anticipation of the historie, as there is before from these words in the fourth verse, *And when the people heard*, &c. unto these words, *vers.* 12. *Then Moses said to the Lord*: and he yeeldeth three reasons, why the historie is transposed in the former place, and not in this. 1. Because in the beginning of the next chapter there is a word of coherence, *deinceps*, afterward, which coupleth that historie, with that which goeth before. 2. The argument is continued from the 12. verse, to the end of the chapter, and so one thing hath dependance of another. 3. The historie must not be transposed without great necessitie, for then we shall have no certaintie in Scripture, in what order any thing was done.

Contra. As these reasons may well be admitted, for the consequence and coherence of the rest which followeth in this chapter, that the things here rehearsed were done before *Moses* was called up with the second tables, so they serve as well to prove, that the former narration, from *vers.* 4. to *vers.* 12. which *Tostatus* thinketh to have been done after *Moses* comming downe from the mount, is set in order according to the time of the doing, and went before *Moses* going up the second time into the mount: 1. There is the same word of coherence used in the beginning of the 12. verse, *vaio mer*, and *Moses* said, which beginneth the next chapter, *vaio mer*, and the Lord said. 2. There is also a coherence of the matter and argument: for *Moses* having shewed how the Tabernacle, where was Gods visible presence, was without the host, which was a signe of the Lords departure from the people: now *Moses* entreateth the Lord, that he would returne unto his people, and that his presence might go with them. 3. Neither is there any necessitie, why the former historie should be imagined to be transposed: and therefore according to *Tostatus* owne conclusion, *Semper est accipienda quaelibet litera*, &c. Every place of Scripture must be taken according to that order wherein it is set downe, without any anticipation, or recapitulation: *nisi ex litera ipsa, vel ali•de demonstr•tur*, &c.

unlesse by the letter it selfe, or otherwise it may be shewed, that it is otherwise to be taken, *Tostat, qu. 13.*

QUEST. XXIII. How Moses desireth to know, whom the Lord would send with them, seeing he had promised before to send his Angell.

Vers. 12. *THou hast not shewed, whom thou wilt send with me.* And yet the Lord had promised to send his Angell before them, *vers. 2.*

1. Some thinke, that *Moses causatur differri adventum Messia*, doth complaine that the comming of the Messiah was deferred, *Lippom.* And that he speaketh of one, which should lead them, not into that earthly countrie, *sed in terram viventium*, but into the land of the living, *Rupertus*. But it is evident, that *Moses* speaketh of the conducting of them into the promised land, therefore he saith, *vers. 15.* if thy presence go not with us, carrie us not hence: neither was *Moses* ignorant of the true Messias, who should conduct him, and all Gods people to the heavenly Canaan.

2. Some againe take it, as though *Moses* should desire some assistant, and associate: *videbat se solum, & omni auxilio destitutum*: he saw himselfe to be left alone; and void of all helpe: for *Aaron*, who was joyned with him before, had made himselfe unworthie of the government; and *Ioshua* was yet too young to take upon him the administration, *Gallas*. But it appeareth by the Lords answer, *vers. 14.* *My presence shall go with thee*: that *Moses* required no humane coadjutor to be given him, but the Divine assistance.

3. *Osiander* thinketh that *Moses* thus saith, because the Lord had retracted, and revoked his former grant, that his Angell should go before them: and therefore laboureth for the renewing of this promise. But it is evident, that twice together the Lord promised to send an Angell, *chap. 32.34.* and *33.2.* but it no where appeareth that the Lord retracted that promise.

Page 648

4. *Oleaster* thus reconcileth these places, *Quia non acceptaverat Angeli ducatum*, because *Moses* had not accepted of the guiding, and leading of an Angell, which was promised: therefore he further presseth God, to know who shall be sent with them. But seeing this Angell should cast out the Canaanites before them, *vers. 2.* it is not like that *Moses* would not accept of so gracious a promise.

5. *Calvine* thinketh, that the Angell before promised to be sent, was a created Angell, and ministring spirit: and that being a common benefit which is granted to other nations, over whom the Angels of God are set, therefore *de continua serie prioris gratiae certior fieri cupit*, he desireth to be sure of the continuall course of Gods former grace.

But *Moses* could not be ignorant, that the Angell which was promised to be sent before them, was God himselfe; of whom the Lord had said before, *chap. 23.21.* *my name is in him.*

6. Some understand it of the meanes, *ostende mihi media & auxilia*; shew mee the way and meanes, whereby I should evercome so many nations, *Ferus*. But this had been curiositie in *Moses*, to have enquired after the particular meanes, and it had shewed some weaknesse, and infirmitie in him.

7. *Cajetane* interpreteth thus, God had promised his Angell before, but he shewed not, *quem Angelum*, what Angell he would send, *quantae autoritatis, cujus praesidentiae*, of what authoritie, and presidencie, *Lippom.* But *Moses* looketh higher, than to the presidencie of Angels: for he saith, *vers. 15.* *If thy presence go not with us, carrie us not hence.*

8. *Burgensis* hath this observation, that *Moses intelligitur implicate petivisse, quod regimen populi esset sibi commissum, sine alicujus Angeli praesidentia, &c.* is heere understood secretly to have

made request, that the regiment of the people should have been committed to him, without the presidencie of any Angell. But *Moses* rather declined the government of the people, as being to heave a burthen for him to beare as *Numb. 11.14. I am not able to beare all this people alone:* therefore it is unlike that hee desired here the sole government. This opinion of *Burgensis* shall bee handled more at large in the next question following.

9. Therefore *Moses* meaning is nothing but this, that whereas onely he had a generall promise before, that an Angell should be sent, but the Lord himselfe would not go, that is, in those visible signes, and working wonders for them. *Moses* desireth here to be instructed in the manner, which he calleth the waies of God, *vers. 13.* whether the Lord would still go before them in the cloudie, and fierie pillar, and dwel among them in his Tabernacle, as he had promised. *Iunius*, who here translateth, *Thou hast not shewed, quae missurus, what things thou wilt send:* but this translation seemeth not to be so fit, sending in this sense, is properly of persons, not of things: yet the sense that *Iunius* giveth, is consonant unto the text. So also *Lyranus*, *Non sufficebat Mosi nisi ei assisteret modo praedicto;* It contented not *Moses*, unlesse the Lord would assist them, as he had done before: *Mosis petebat sibi assignari praecessorem, qui miracula opera/retur;* *Moses* desired heere one to be given to go before them, which should worke miracles, such as had been done before, *Tostat. qu. 13.*

QUEST. XXIV. Whether the sole government, and leading of the people, were here given to *Moses*, without the administration of Angels, as *Burgensis* thinketh.

NOW commeth *Burgensis* opinion before rehearsed, further to be discussed, and examined. His asser|tion is this, that *Moses* heere is desirous to know, whereas God had promised to send an Angell, whether *praecursorem*, & *praeceptorem*, a forerunner to drive out the nations before them, and an instructor also whom they should obey, as before was prescribed, *chap. 23.21.* are now but onely as a guide and fore|runner, no longer as a teacher and instructor: and so *Moses* doth secretly insinuate, that the sole govern|ment of the people should be committed unto him: wherein he saith the Lord condescended to *Moses* re|quest; for this his opinion, further he alleageth these reasons.

1. The great merit and worthinesse of *Moses*, is to bee considered, who now after his fortie daies fasting, had profited and increased both in contemplation, having had conference with God, and in active vertues, both in shewing his zeale toward God, in putting the idolaters to the sword, and his great charitie in preferring their safetie before his owne salvation. And therefore the Lord held him meet and worthie, to whom the sole government of his people should be committed.

2. It is said also, *Deut. 32.12. The Lord alone led them, and there was no other God with him:* God alone without the leading of any Angell guided and protected them.

3. *Michael* the Arch-angell appearing unto *Ioshua*, said, *As a captaine of the Lords host, am I now come, Iosh. 5.14.* as if he should have said: *Ego impeditus fui tempore Mosis magistri tui, sed nunc venio:* I was hindred in the time of thy master *Moses*, but I now come: whereupon *Burgensis* inferreth, that *subjectio populi Israelitici ad Angelum incepit à Ioshua*, &c. the subjection of the people to the Angell, began from *Ioshua*, not from *Moses*.

Contra. *Mathias Thoring* in his replies, confuteth this phantasie of *Burgensis*, as hee calleth it, and thus answereth his reasons.

1. Though *Moses* were an excellent man and in high favour with God, yet was he not to be com|pared with Christ: *Qui usus est ministeri Angelorum in multis*, Who in many things used the ministerie of Angels: and of whom specially the Psalme speaketh, *He shall give his Angels charge over thee*, &c. *Psalme. 91.* not that Christ needed their ministerie, but *propter Hierarchicam institutionem*, because of the order of the celestially Hierarchie: God hath appointed the Angels, and blessed Spirits, as the Ministers of his will.

2. And in that place in *Deuteronomie*, only strange gods are excluded, not the ministerie of Angels, which are subordinate unto God, for by the same reason, the ministerie of *Moses* should be excluded also.

3. Neither can it be affirmed, that the administration of the Angels was suspended untill *Ioshuahs* time: for seeing the law was given by the administration of Angels, as the Apostle sheweth, *Galath.* 3.

much more *moti • columnae*, the moving of the cloudie and fierie pillar, was by their ministerie: *Deo ta/men immutabiliter praesent • & prasidente*, God yet himselfe being unchangeably present and president. To this effect *Thoring*, who here with great reason opposeth himselfe to *Burgensis*.

QUEST. XXV. When and where God thus said to Moses.

Vers. 12. *THou hast said moreover, I know thee • by <◇>* . 1. *Burgensis* thinketh, that although it be not found in these verie words, where the Lord so said to *Moses*: yet *equivalenter dicta fuisse*, &c. words equivalent, and of like force were uttered, when the Lord said, *Let me alone*, &c. For thereby *Moses* might perceive, that hee was well knowne unto God, seeing by his prayers hee was able to turne aside Gods judgements. But by the rehearsall of these words in the same phrase afterward, vers. 17. *I know thee by name*, it is evident that God had so said to *Moses* before.

2. *Augustine* therefore resolveth, *Non omnia sc•ipta esse, qu • Deus cum illo locutus est*,* That all things are not written which God spake unto *Moses*.

3. *Oleaster* further giveth this conjecture: that it is like, *Deum hac in m•ntis col•oquio dixisse*, that God spake these things unto him in the mount; for that was the most familiar conference, which God had with *Moses*.

QUEST. XXVI. How the Lord is said to know Moses by name.

I Know thee by name. 1. This is spoken *humanitus*, according to the custome of men, who know many by their face, whom they know not by name; but Princes and great men doe know by name, and spelcially marke and regard those which doe attend upon them: and so the Lord saith thus much in effect, *Novi te tanqu •m Ministrum*, &c. I know thee as my Minister and servant, whom I often use, *Oleaster*. So the Lord also is said to know *Moses* by name, because he was in great reputation and favour with him, *Tostatus*. And that hee had chosen him out of many for his service, *Calvin*. And God is said to know them that please him, and not to know those which offend him: *Non quia ignorat, sed quia non approbat*; Not because he knoweth them not, but doth not approve them, *Augustine*.*

2. God therefore herein sheweth what singular regard he had of *Moses*, in respect of his knowledge, God knoweth all men, yea all things by their names, as the Prophet saith, *Esay* 40.26. *Who hath created these things, and calleth them by their names; Non pr •dissent ad esse, nisi ea Deus vocasset ad esse*; For no[thing] could have a being, unlesse God had called it to have a being, *Tostat. qu.* 13. But God in respect of his grace and favour, tooke speciall notice of *Moses*, whom he vouchsafed to speake with face to face.

3. God hath then a common knowledge of all his creatures, but a peculiar of his elect. Concerning his common knowledge: Some have thought that God hath not, *particularium cognitionem*, the know[ledge] of particular things, but as he knoweth his owne essence. Some, as *Avicenna*, that God

know|eth, *singularia universaliter*, particular things universally, in respect of their generall causes, not of the particular effects. As if a man were skilfull in the celestiall globe, he might foresee the particular eclipses in their causes, though he see them not in particular. But we are not so to thinke of God, for nothing is hid from his knowledge, be it never so particular, as our Saviour sheweth in the Gospell,* that the spar|row cannot light upon the earth without our heavenly Father, *Thomas*.

But beside this common and generall knowledge of the creatures, God taketh speciall notice of men, and among them of the elect; *He is the Saviour of all men, but especially of those that beleeve.** The Lord knoweth the wicked, but as a Judge to condemne them, *suas novit ut pater, ut servet*; hee knoweth his owne as a father to save them, *Borrh*.

4. Yea, and among all the Lords people, *Moses* was of speciall grace with God: that whereas the people of Israel were not knowne in their owne name, but in the names of *Abraham, Isaak* and *Jacob*: *Moses* was knowne of God in his owne name, *etiamsi non esset filius*, although hee had not beene the son of *Abraham, &c. Cajetan*. And as the proper name sheweth some speciall propertie, so God had given him, *specialem gratiam prae caeteris*, speciall grace beyond others, *Pelarg*.

5. *Procopius* addeth further, that God hath a double knowledge; one whereby hee knoweth everie thing, and this knowledge, *neque recipit magis, nec minus*, is neither more nor lesse; hee knoweth all things alike: there is another knowledge, whereby the Lord only knoweth them that know him, as the Apostle saith, *The Lord knoweth who are his*. And of this reciprocall knowledge, the Apostle speaketh in another place, *Seeing yee know God, or rather, are knowne of God, Galat. 4.9*. And this knowledge is divers, *varie cognoscit Deus*, God in divers degrees knoweth those which know him, as hee is diversly knowne of them.

6. *Rupertus* further here hath this note; it was no great a matter for *Moses* to be knowne of God, and called by his name *Moses*; for the Lord also called *Pharaoh* by his name; *Et nunquid in regno ejus hujusmodi vocabulis indigebemus?* And shall we need any such names in his kingdome? Therefore in that he saith, *I know thee by name*; it must be understood *in nomine Dei*, in the name of God, which is called up|on over thee; for by this name is everie one knowne, that is, written in the booke of life, as it is said, *Apocal. 3.12. I will write upon •im the name of my God, &c.*

QUEST. XXVII. What *Moses* meaneth saying, Shew me thy way.

Vers. 13. *SHew me now thy way*. 1. The Latine text, for *thy way*, readeth *thy •hee*: whereupon many of the ancient writers have taken occasion of long discourses, concerning the vision of God; *Super quae* (saith *Lippoman*) *tot clarissima virorum ingenia multa scitu dign*•, &c. Upon the which word such excellent wits have set forth many worthy things, &c. But the foundation being not found, that which they build hereupon is impertinent: concerning the vision of God, occasion shall bee offered to treat afterward.

2. *Tostatus*, by way, understandeth, *cognitionem creaturarum*, the knowledge of the creatures, which is the way to know God by: but *Moses* speaketh of such a familiar knowledge, whereby hee may finde grace in Gods sight, as it followeth in the next words, which the generall knowledge of the creatures cannot doe.

3. *Ferus* herein noteth *Moses* curiositie, that he was not content an Angell should goe before them, but *vult scire modum*, he would also know the manner; and therefore the Lord reproveth his curiositie in the words following, *My presence shall goe before thee*, as if the Lord should say, Let this suffice thee, why desirest thou more? But it is evident, *vers. 17.* that the Lord granted *Moses* request here, therefore the Lord reproveth him not, but approved it.

4. *Burgensis* giveth this sense, as *Moses* had insinuated in his prayer, that the sole regiment might bee committed unto him: so now hee prayeth, that the Lord would shew him his wayes, that is, his man|ner of government; *Vt possim te imitari in hujusmodi regimine*; That I may imitate thee in this go|vernment. But it is shewed before, that *Moses* had no such intendment, to desire the sole regiment, quest. 23, 24.

5. *Borrhaius* referreth it to the knowledge of the Messiah, who is the way, the life, the truth: but it is evident, *vers.* 15. that *Moses* specially meaneth the way which they should goe, and how they should be directed unto Canaan.

6. *Oleaster*, by the way, understandeth the will of God, that *Moses* might understand which way to please him: for he that is acquainted with ones manners, best knoweth how to satisfie and content him: in which sense *Dauid* saith, *Shew me thy wayes, and teach me thy paths*. So also the Chalde, *viam bonita|tis tuae*, shew mee the way of thy goodnesse. But these wayes the Lord had shewed unto *Moses* in the mount, how he would be served.

7. Some doe thus expound, *Shew me thy wayes, per quam scilicet ducam populum tuam*, by the which I should lead thy people, *Vatab.* *Ne in aliquem miserabilem errorem inciderent*, Lest they might erre in the wilderness, *Lippom.* So also *Osiander*. But that which *Moses* requested here, the Lord granted, yet the way in the wilderness hee shewed him not, otherwise than going before them in the cloud, as hee had done before; for thereto afterward he desired the company of *Hobab* to shew them their way, and the best camping places, *Numb.* 10.31.

8. *Gallasius* applieth it to the government, *Teach me thy way*, that is, *rationem, quam in hoc tam difficili negotio sequi debeam*; the manner, which I shall follow in this difficult businesse. But *Moses* expoun|deth it of Gods going with them, *vers.* 16. as he had done formerly.

9. The Hebrewes have here a fabulous narration, how *Moses* made this request, beside his first in|tendment,* (which was onely to desire a guide to be given them) upon this occasion: There came a tra|veller and sate downe by a well, and going away left a bag of money behinde him; there followed ano|ther, and carried it away; likewise came the third, whom the first returning for his money, finding there, demanded his bag of him, who denied it, and thereupon being provoked still by the other, he killed him: *Moses* seeing what had happened, desired of God the way how to finde out the truth, and to give right judgement: and then the Lord answered him, that there was no wrong done; for the first passenger stole the money from the seconds father, and the third had slaine before the first passengers father, and there|fore was justly killed by him.

But all this is a verie unlikely tale. 1. For *Moses* being in the mount, neither could see what was done below; for then he might have seene the golden Calfe, before he came at the camp, as well as have heard the noise. 2. And *Moses* still waiting upon the Lord, though he had seene, could not have attended any other thing. 3. Neither was it likely that any travellers of other nations would have come so neere the host of Israel, of whom they were afraid. 4. And the Israelites themselves did not use to stray farre out of the host, *Tostat. quaest.* 13.

10. *Moses* meaning then is this, *ostende te fore ducem nostrum*, &c. shew that thou wilt be our guide as before, notwithstanding that threatning, *vers.* 3. that I may know thee to be present, and finde favour to have accesse unto thee, as before, *Iun.* And *Calvin* collecteth well, that it appeareth by the Lords an|swer, *vers.* 14. *My presence shall goe with thee*, what *Moses* desired, and so *uno verbo affirmat se praitu|rum, ut solebat*, he affirmeth in one word, that he will goe before them, as he was wont.

QUEST. XXVIII. In what sense *Moses* saith, That I may finde grace, &c. which he was assured of.

Vers. 13. *THat I may know thee, and that I may finde grace in thy sight.* 1. *Tostatus* maketh this as a part of *Moses* petition: that although he had found grace already with God in many things, as in bringing the people out of Egypt, in dividing the red sea, in talking with God face to face; yet that in this also he might finde favour with God, to see his glorie. But *Lyranus* better collecteth, that *Moses* yet desired not a fight of the Divine Essence, *sed procedebat ordinatè*, but he proceeded orderly in his peltitions, and by degrees, as he found the Lord enclined in his gracious answers. And this to bee so, ap|peareth by the Lords answer, *My presence shall goe with thee*, that yet *Moses* desired not a sight of his glorie.

2. *Cajetan* understandeth it actively: after I have knowne thy way, that is, the disposition of thy minde: *Exhibebo me morigerum & gratiosum*; I will shew my selfe dutifull and pleasing, that is, I will apply and frame my selfe to please. But this phrase is taken in the same sense, as it is before, the Lord saith to *Moses*, *Thou hast found grace in my sight*; where it is understood passively of grace and favour, which *Moses* received of God.

3. Some take it to bee no part of *Moses* petition, but an argument thereof from the effect: by this

Page 651

meanes, if thou wilt goe with us, I shall certainly know that I have found grace in thy sight, *Osiander*, *Calvin*, *Simlerus*. But *Moses* could no way doubt of that, seeing the Lord had before certified him, that he had found grace; and upon that assurance *Moses* groundeth his prayer: *If I have found grace in thy sight*: this had beene to make the ground and foundation unstable, and then his prayer also had failed.

4. Wherefore with *Iunius*, I take it rather to be a part of *Moses* request: that as God had beene many wayes gracious before unto *Moses*, and he had diversly found favour in his sight; so that the Lord would vouchsafe in such manner to be present still, that *Moses* might have accesse unto his presence, and finde acceptance in his prayers as before. To the same purpose *Lyrani**, *Ostende te mihi familiarem, scut ante fabricationem vituli*; Shew thy selfe familiar unto me, as before the making of the calfe.

QUEST. XXIX. What is understood by Gods presence.

Vers. 14. *MY presence, or face shall goe with thee.* 1. *Augustine* by *face*,* here understandeth the know|ledge of God: *Facies Dei est cognitio Divinitatis*, &c. The face of God is the knowledge of his divine nature. 2. *Cyrillus* saith, *Facies Dei Spiritus sanctus*; The face of God is the Holy Ghost,* because he declareth the essence of God. 3. *Gregorie*, *Facies Dei respectus est gratia*, &c. The face of God is his favourable respect, which should bring them happily into the land of promise. 4. But here is a re|vocation of the former sentence, the Lord had said, hee *would not goe up with them*. *Cajetan*, *Penitentia enim commutat comminationes Dei in promissiones*; Repentance changeth Gods threatnings into promises, *Ferus*. And partly upon the peoples repentance, partly by *Moses* earnest intercession, the Lord is entreated to vouchsafe them his gracious presence: whereas hee had said, hee would not goe up with them, which the Lord did not pronounce absolutely, but upon condition of their repentance. 5. The Lord saith then, *My presence shall goe before*, that is, *ego ipse*, I my selfe, *Lyran*. *Sa. Aspectabilis praesentia mea*; My visible presence, as before, *Iun*. *Sic te pracedam, ut vere sentias me tibi adesse*, &c. I will in such man|ner goe before thee, as thou shalt verily perceive that I am present, as though thou diddest see my face in a glasse, *Calvin*. The Lord promised the like visible signes of his presence, which they enjoyed before. 6. And typically is here signified the blessed Messiah, who is called the face or presence of God: as the Prophet speaking of

*Iohn Baptist the fore-runner of Christ, I will send mine Angell, who shall prepare the way before my face, Borrh.**

QUEST. XXX. What rest the Lord promiseth to Moses.

Vers. 14. *AND I will give thee rest.* 1. *Cajetan* referreth to *Moses*: *Non erit sollicitus de eventibus*; Hee should not bee carefull of any event, seeing the Lord tooke upon him to guide them. 2. *Oleaster*: I will cause thee to rest, à *sollicitudine & precibus*, from taking any further care, or intreat|ing me, in granting thy request. So also *Marbach*: *Vt sis securo & tranquillo animo*: That thou mayest be secure and quiet. 3. *Lippoman* understandeth it of *Moses* death and departure, that God would bring him to rest before the people came into Canaan, yet the Lord would notwithstanding accomplish his promise. 4. *Gloss. interlin.* understandeth here, *requiem aeternam*, everlasting rest promised to *Moses*. But it appeareth by *Moses* reply, vers. 16. *shall it not be when thou goest with us*: that this promise was not pe|culiar to *Moses*, but generall to all the people, as *Calvin* well collecteth: *Quod totius populi comm•ne erat, Mosis personae ascribitur*; That is ascribed to *Moses* person, which was common to all the people. 5. Therefore by rest, *Hugo de Sancto Victor.* well understandeth, the leading of them into the land of promise. So also *Simlerus*: and their settling there after they came thither, signifying, *sub Dei patrocini|nio fore*, that they should be still under Gods patronage and protection there, *Calvin*: and by this ex|ternall rest is shadowed forth our rest in Christ: as our Saviour Christ saith, *Come unto me all that labour*, and yee shall finde rest unto your soule: which our spirituall rest shall be perfited in that glorious rest in the kingdome of God, *Borrh.*

QUEST. XXXI. Whether Moses here rested in Gods answer, or begged any thing further.

Vers. 15. *IF thy presence goe not with us.* 1. *Calvin* taketh this to be a confirmation of the Lords former grant: and that *Moses* embracing the Lords answer, saith thus much in effect; that if the Lord should not so doe, grant them his presence, it were better for them to perish there, than to goe any fur|ther: he therefore taketh them to bee deceived, who thinke, *diversum aliquid hic notari*, that some di|vers thing is here noted than before: for in the same sense the Lord is said to goe before them, and to goe with them in the midst of them.

But in that the Lord saith againe, vers. 17. *I will doe this thing also which thou hast said*: it is evident that *Moses* added somewhat to his former request, and begged somewhat which was not yet granted: though *Calvin* thinketh it is but the repetition of the same thing, *tollenda dubitationis causa*, to take from *Moses* all doubting: So also *Oleaster*. 2. Some doe thinke that *Moses* here asketh a divers thing from that which the Lord granted, where there are divers opinions. 1. *Lyranus* taketh it, that whereas God promised to goe before *Moses*, he further entreateth that hee would *totum populum praecedere*, goe before, not him only, but all the people, &c. But the Lords promise was generall, that his presence should goe before, not expressing whom: and *Moses* request, (which the Lord yeeldeth unto) wherein hee ma|keth mention of the people, vers. 13. sheweth that the Lord so meant, that hee would be a guide to all the people.

2. *Cajetan* saith, because the Lord had promised only in generall, *My face shall goe*, not expressing whether, *ant• eos, cum eis, post eos, before them, with them, or behinde them*: now he entreateth that hee would goe with him. But *Moses* repeating Gods words, doth put to no such limitation▪ only hee saith, *If thy presence goe not, carrie us not hence*: by which repeating of Gods words, *Moses* knew well enough that God promised to goe before them.

3. *Rupertus* therefore and *Tostatus* follow this sense, that because the Lord by his presence might un|derstand some Angell, he presseth God yet further, that he would goe himselfe with them. But

this answer is granted upon the oversight of the Latine translation, which readeth here, *If thou wilt not goe before*: whereas in the originall it is, being well translated, *If thy presence goe not*. So that Moses by Gods presence understandeth God himselfe, as hee expoundeth, *vers. 16. shall it not bee when thou goest with us?*

4. Wherefore in this reply *Moses* partly confirmeth the Lords answer, by shewing the inconvenience that would follow, that it were better for them to remaine there still, than without Gods presence to goe on, and offer themselves to infinite danger: partly hee intreateth that God would not onely goe before them, as he did before others of the Heathen, whom he used in his service, as he raised and stirred up *Cyrus*,^{*} whom he conducted: as the Lord saith by his Prophet, *Thus saith the Lord to Cyrus his anointed, whose right hand I have holden to subdue nations before him, &c. I will goe before thee, and make the crooked strait, &c.* But that the Lord would also dwell among them in his Tabernacle, as he purposed. And therefore the Lord herein condescending to *Moses*, saith afterward, *vers. 17. I will doe this also which thou hast said*, that is, *Non solum praibo, sed vobiscum ero*; I will not only go before you, but with you also, *Gallas*. So *Moses* also in saying, *that the people may have preheminance*, entreateth, *ut non cesset Deus falcere signa coram gentibus*, that the Lord would not cease still to doe signes and wonders for his people before the nations, that they may know that God is among them, *Ferus, Simlerus, Osiander*. For the faithfull are not satisfied, *nisi Deum totum habeant*, unlesse they have God wholly and all, *Ferus*.

QUEST. XXXII. Why Moses addeth, Carrie us not hence: seeing even in that place also they had need of Gods protection.

Vers. 15. *Carrie us not hence*, 1. *Calvin* so understandeth *Moses* here, as though hee should meane, that it were better, *perire in deserto*, to perish in the desert, than to goe forward without Gods presence. But *Moses* by no meanes would have wished the perishing of the people, for whose preservation he intreated so earnestly before, wishing himselfe rather to be raced out of Gods booke, than them to perish.

2. *Rupertus* draweth it to a mysticall sense: *Carrie us not hence, &c. Quid attinet nos vivere, &c.* To what end should we live and beget children, unlesse thou come, which onely canst regenerate unto life those which are borne to death, &c. He applyeth it to the coming of the Messiah: but the phrase here used, *Carrie us not hence*, sheweth that *Moses* here speaketh of going into the land of Canaan: for otherwise the Messiah might have beene given unto them as well in this place, as in Canaan.

3. His meaning therefore is, *melius esse iter non ingredi*, that it were better for them not to goe thence at all, unlesse God would be their guide, *Simler*. not to stirre one foot from thence.

4. Which *Moses* speaketh not, as though they needed not Gods protection and preservation there, but because they were subject to many more dangers in walking forward still: for they were to passe by the countries of divers nations, who would suspect them, as having a purpose to invade their land: whereas now remaining still, they should not be molested of any, *Tostat. qu. 16.*

QUEST. XXXIII. Why it is added, People upon the earth.

Vers. 16. *ALL the people that are upon the earth*. 1. This is not added by way of distinction, as though there were any people under the earth: they which are gone out of the world are called people,^{*} as *Abraham* is said to be gathered unto his people, but not properly, because they are spirits, and not men: in hell there can be no people, because there is no order, nor communitie: as where a people is, there is a mutuall communitie, and they are governed by Law: nor yet in heaven is there said to bee a people properly, their bodies being laid aside, their spirits only there living in bliffe.

2. Neither are those which are called *Antipodes*, which dwell on the other side of the earth, under, but upon the earth as we are.

3. *Sed positum est ex superabundantia*; This is added of abundance, for more plaine evidence and demonstration, *Tostat. qu. 16.*

QUEST. XXXIV. Whether Moses desired to see the verie divine nature and essence of God.

Vers. 18. I *Beseech thee shew me thy glorie*. 1. *Ferus* thinketh that *Moses* only asked of God, to shew him certaine signes and evidences of his glorie, *quibus omnes homines te agnoscant, credant*; where|by all men may acknowledge thee, and beleve in thee. But this had beene a lawfull request, and the Lord would not have denied it. 2. Some thinke that *Moses* desired, *ostendi sibi aspectabilem formam di/vinae majestatis*, that there might be shewed unto him some visible forme of the divine Majestie, not for his owne satisfaction, but to content the rude people, that he might make some description thereof un|to them, who desired to be instructed by some visible demonstration, which was the cause why they caused in *Moses* absence a Calfe to be made. But this had beene too much, to condescend to the weaknesse and infirmitie of the people, and beside it had been a superfluous request, seeing they had already visible signes of Gods presence, the cloudie and fierie pillar, *ex Simler*•.

3. Some are of opinion that *Moses* desired not to see Gods majestie with his bodily eyes, but that hee craved for his further confirmation in his calling, an inward knowledge of God, as hee was in himselfe, *Tostat. qu. 18.* So *Gregorie*: *Moses* desired, *ut supernae essentia mentis oculis adesset*, that the high essence (of God) might bee presented to the eyes of the minde, 18. *Moral. cap. 6.* But it is evident by the description following, that God did shew some visible sight of his glorie unto *Moses*, and therefore *Moses* desired not onely a spirituall, but a sensible demonstration of Gods glorie.

4. The most are of opinion, that *Moses* desired to see, *ipsam majestatem & essentiam Dei*, The verie

majestie and essence of God, *Osiander*: *Splendorem divinae amplitudinis videre voluit*; Hee would see the brightnesse of the divine excellencie, *Borrh.* So before them *Theodoret*; *Divinam naturam ut videret, •ravit*; He prayed that he might see the divine nature, &c. *Shew me thy glorie*, that is, *te ipsum, ut videris in gloria*, thy selfe, as thou art seene in thy glorie, *Lyran.* But it is not to bee thought that *Moses* so conceived, that God could be seene with corporall eyes, as *Procopius* noteth, he desireth to see Gods face, *non tanquam eum cernere posset*, not as though he could see him with his eyes.

5. Therefore I subscribe here to *Oleasters* opinion, that he desired not to see, *ipsam beatificam visionem*, the verie blessed vision of Gods majestie, but onely his glorie: yet it seemeth by the Lords answer, that he craved to see, *factalem visionem*, the vision of Gods face, his request is, that he might have a more full sight of Gods glorie, which hitherto was hid in the cloud; so that by glorie he understandeth the lightsome brightnesse, which was overshadowed by the cloud. As *S. Paul* calleth the shining brightnesse of *Moses* face, the *glorie of his countenance*. 2 *Cor. 3.7.* Therefore though the verie essence of God *Moses* could not request to see with the eyes of his flesh, yet *Deum sibi videntiori forma manifestari*, he desireth that God might in a more evident forme be manifested, than yet he had seene him in.

And their sense is not to be misliked, which thinke that *Moses* desired to see the Messiah in his glorie, whom he knew should appeare unto the world in humane shape: of which opinion this is a

probable argument, because Christ in the dayes of the flesh was transfigured in mount Tabor,* and was seene of *Moses* and *Elias* in shining glorie, far surpassing the Sunne, *Pellican*, *Lippoman*.

QUEST. XXXV. What emboldened Moses to make this request.

Vers. 18. I *Beseech thee shew me thy glorie*. 1. *Moses* is encouraged by the Lords gracious acceptance of his former petitions, to proceed yet further: first, hee intreated the Lord to pardon the peoples sinne, then that hee would vouchsafe them his gracious presence; and further, that hee would bee among them, and worke wonders still among the people, that all nations might know that Israel was gracious in Gods sight: now last of all, he desireth to see Gods essence and glorie, *Ferus*.

2. Like as among men, a servant seeing his master ready to grant him what he asketh, *accipit audaciam plus petendi*, taketh to himselfe courage and boldnesse to aske more; so doth *Moses* here, *Lyran*.

3. *Moses* here was set as it were upon Gods ladder, *cernens uno superato gradu superesse alium*, &c. hee seeing one degree or step to be behinde, after he had overcome one, giveth not over till hee came unto the top, *Procop*.

4. And *Moses* having spoken with God hitherto, as in a cloud, *jam fretus intima illa familiaritate*, now enjoying that great familiaritie; he desireth to see, and speake with God, *submot nube*, the cloud being taken aside, *Borrh*.

5. *Tostatus* thinketh, that *Moses* is the bolder to revive and renue this request, because he had moved it before, vers. 13. but intermitting that request a while, hee turneth unto another, that God would goe with his people. But in that place the Latine text readeth corruptly; for *Moses* saith, *shew me, derache/cha, thy way*, not, *thy face*.

QUEST. XXXVI. Whether Moses shewed any infirmitie in this request, to see Gods glorie.

1. *Ferus* affirmeth that *Moses* made this request; *Non ex praesumptione sed ex side & confidentia*; Not of presumption, but of faith and confidence. But if *Moses* had asked this in faith and confident assurance, and not rather of some curiositie, the Lord would not have denied him.

2. *Procopius* and *Gregorie Nyssenus* thinketh, that God granted *Moses* request here: *Divina vox per ea quae negat, concedit quod petitur*; The divine voice by that which is denied, granteth what was desired, but with some reservation, that *Moses* should have a desire to see God still: *Nec enim quisquam ita videre Deum potest, ut in eo desinat videndi desiderium*; For no man can so see God, that his desire shall cease to see him, &c. But it is evident by that which followeth, that God did not altogether condescend unto *Moses* desire; for he had asked to see that, which mans mortall nature cannot endure to behold.

3. Neither is *Moses* here to bee condemned of rashnesse, or presumption; for hee desired not this of vaine curiositie, but that it might be a signe of Gods grace and favour toward him and his people, because he was *praeco futuris reconciliationis*, to be a publisher and preacher of this reconciliation betweene God and his people, *Iunius Analys*. And herein *Moses* sheweth his great desire to increase still in the knowledge of God, which is commendable in all, *Gallas*. *Nihil aliud fuit Mosis propositum, quam ad fiduciam animari*, &c. And *Moses* propounded nothing else to himselfe, than to be animated and incouraged hereby, that he might more cheerefully goe on in his charge, *Calvin*.

4. *Moses* then in this his request, partly sheweth his infirmitie, and yet is more to bee excused: for *Moses* was not here led *inani curiositate*, with vaine curiositie, but desired this, to bee confirmed in the Lords gracious promise: yet it cannot be denied, *quin hic Propheta modum excesserit*, but that the Prophet here exceeded his bounds, *Gallas*. *Patet ex repulsa inconsiderate fuisse prolapsus*,

&c. It is evident by the repulse which *Moses* had, that he was inconsiderate in his asking; yet was not foolish curiositie that did draw from him this desire. hee propounded and set before him Gods glorie, and desired to bee confirmed in his calling: *Vitiosum tamen fuit desiderium*; It was notwithstanding a faultie desire; because he asked that which might have beene hurtfull unto him, for he could not have seene Gods glorie, and live, *Calvin*.

It was therefore commendable in *Moses*, that hee desired, *in cognitione Dei magis & magis ageri*, to increase more and more in the knowledge of God, *Marbach*. As *Bernard* speaketh of some: ** Qui pro fidei magnitudine inveniuntur, qui inducantur in omnem plenitudinem*; Which are found worthy for their great faith, to be brought to a fulnesse (of knowledge:) *talis erat Moses, qui andebat dicere*, &c. such an one

was *Moses*, that was bold to say, *shew thy selfe unto mee*: Such was *Philip*, that desired the Father to be shewed them, and *David*, that said, *Thy face will I seeke*: *Magna fides magna meretur*, &c. *magnus iuribus magnus accurrit sponsus*; A great faith is worthy of great things: to great spirits the Spouse offereth himselfe in stately manner. To this purpose *Bernard*.

Herein *Moses* desire then was to be commended, but he goeth somewhat beyond his bounds. Hereof *Ambrose* thus writeth excellently: ** Norat sanctus vates Domini, quod invisibilem Deum facie ad faciem videre non posset, sed devotio sancta mensuram super greditur, & putavit Deo etiam hoc esse possibile, ut corporeis oculis faceret, id quod est incorporeum comprehendere: non reprehensibilis hic error, sed etiam grata cupiditas & inextinguibilis*, &c. The holy Prophet of God knew well enough that he could not see the invisible God face to face, but his holy devotion exceedeth measure, and he thought this not to be impossible unto God, to make that to be comprehended with corporall eyes, which was incorporeall: this error is not much to be reprehended, but his insatiable desire was gratefull and accepted, &c.

* *Cyrill* more fully toucheth this point, comparing together *Moses* desire here, and *Philips*, *Ioh. 14*. that Christ should shew them the Father: *Studiosus quidem Philippus fuit, sed non adeo acutus, ut commode & apte, quae sit visio Dei, posset intelligere*; *Philip* was studious and desirous, but not sharp enough to understand what the vision of God is, &c. And in the same place hee sheweth, that *Philip* failed in these two things, first in his understanding, for it was impossible for a man, *oculi corporis Dei substantiam aspicere*, with the eyes of his body to see the substance of God, and in his discretion: *Non valde prudenter, cum imago & character patris verus adesset*; Neither did he aske this wisely, seeing the true image and character of God Christ Jesus was present: seeing then that the vision and knowledge of the Son, sufficed to understand the nature of the father: *supervacaneus iste Philippi sermo videtur*: this speech of *Philip* seemed to be superfluous: *Non tamen laude sua privandus Philippus*; yet *Philip* is not to be deprived of his due praise, &c. And in these two things *Cyrillus* setteth forth his commendation: first, in respect of that which he desired, *Visionem Patris caeteris omnibus rebus anteposuit*; He preferred the vision of the Father before all other things: Secondly, in regard of the end; that whereas the Jewes boasted of *Moses*, that God spake with him in the mount, and shewed him his glorie: hee thought that the Jewes mouths might be stopped: *Si Christus quoque credentibus in cum Patrem ostenderet*, &c. If Christ also would shew the Father to those which beleaved in him, &c.

In like manner *Moses* here is to be commended in these two things: first, *ut plurimum spiritualia petit*; *Moses* desireth all spirituall things, he desired nothing more than to see Gods glorie, which is all one with that petition, *Hallowed bee thy name, Ferus*. And *Moses* propounded unto him a good

end, that hee might see Gods glorie, *ut de eo populo tuo concionari queam*, that I may preach thereof to thy people, *Osiander*.

So also in two other things *Moses* faileth, because, *hac carne circumdatus*, being compassed about with this flesh, hee desired to see the greatnesse of Gods glorie: and that hee desired to see the brightnesse of Gods glorie, *qui ministerium non lucis, sed umbrae teneret*, who had the ministerie not of the light it selfe, but of the shadow, *Borrh*.

QUEST. XXXVII. What the Lord meaneth by All my good.

Vers. 19. I *Will make all my good goe before thee*. 1. Some by *all my good*, understand all Gods creatures, which he saw in the creating of them to be good, and those hee caused to come before *Moses*, that in them hee might behold the glorie of God, *ex Simlero*. But *Moses* which had writ the storie of the creation, therein had seene and considered Gods power before: and this is a common and ordinarie knowledge of God by his creatures: but here *Moses* craveth an extraordinarie demonstration of his glorie.

2. *Tostatus* by *all the Lords good*, understandeth the divers kindes of good things, *bonum spirituale*, both the spirituall good, which was the divine essence of God, & *bonum corporale*, a corporall good, which was a most glorious lightsome body, both which the Lord shewed unto *Moses*, quest. 18. But although it bee true, that *Moses* both inwardly in his minde, and outwardly with the eyes of his body, did see Gods glorie, yet the Divine Essence hee saw not; for no man can see God and live, as the Lord himselfe saith.

3. *Ferus* giveth this sense: thou needest not looke so high as unto my essence, *inspice opera mea, inspice bona, quae tibi feci & faciam*, looke unto my workes, looke unto those good things which I have done for thee, and meane yet to doe, &c. But this sight and experience *Moses* had of the Lord before: he desireth to see him now in an extraordinarie manner and measure.

4. *Lippoman* followeth the same sense: *Omne bonum meum, quote donabo & istum populum, oculis tui videbis*; All my good, which I will bestow upon thee and this people, thou shalt see with thine eyes. But the demonstration here made of Gods glorie, was presently done: it cannot therefore bee referred to the benefits which the Lord intended afterward to bestow.

5. Some doe understand it of the life to come; *Requiem aeternam dabo tibi, in qua est omne bonum in visione Dei*, &c. I will give thee everlasting rest, wherein there is all good in the sight of God, *Gloss. in Interlin. Hugo de S. Victor*.

* So also *Thomas Aquinas* sheweth at large, how in *illa foelicitate, quae provenit ex divina visione*, &c. in that felicitie and happinesse, which commeth of the vision of God, all humane desire shall bee satisfied, and so God will shew them all his good: 1. *Est quoddam humanum desiderium intellectuale*; There is a certaine intellectuall desire of man in the knowledge of the truth which shall then be satisfied. 2. *Est quoddam desiderium rationale*; A certaine desire grounded on reason, as in attaining unto morall vertues:

this shall also then be filled, when as reason shall be perfect without error. 3. There is in a civill life desired honour, and then shall they reigne with Christ. 4. And another thing is here desired, *fama celebrietas*, renowne and fame: and then the blessed Saints shall be famous in heaven. 5. Another thing here desired is riches: and that blessed estate, *est omnium bonorum sufficientia*, there is a sufficiencie of all good things. 6. There is also *delectatio perfectissima*, most perfect delight,

which is another thing sought for here. 7. There is also a common naturall desire in everie thing to desire it owne conservation, which then shall most abundantly be satisfied in everlasting perpetuitie, which is subject to no change. In this manner he sheweth how the Lord will shew all his good in the next life. But the Lords promise being here presently performed, that what *Moses* desired, the Lord in part promised, and what he promised, he at this time shewed and effected: it cannot conveniently be put off to the future time.

6. *Cajetan* understandeth *all this good*, to be all those good things, *qua continentur in ipso Deo*, which are contained in God, as his power, wisdom, goodnesse, justice, which the Lord proclaimed before *Moses*: as all those epithets are ascribed unto God in the next chapter, *vers. 6*. So also *Osiander*: *Revelabo tibi in verbo bonitatem*; I will reveale unto thee my goodnesse in word: that by his eares; rather than his eyes, hee should know God. But it is evident in that the Lord granted *Moses* to see his backe parts, *vers. 23*. though hee could not see his face: that hee saw as well a vision with his eyes, as heard a voice with his eares.

7. Therefore by Gods goodnesse here is understood his glorie, as *vers. 22*. while *my glorie passeth by*: so the Septuagint and Chaldee translate here: so expound R. *Salom. Procop. Lyranus, Iun. Borrh. Oleaster* giveth this interpretation, I will cause to passe by *all my good*, that is, *meipsum, in quo sunt omnia bona*, my selfe, in whom all good things are, which also shall be expressed by voice, &c. So that as *Calvin* well noteth: *Quamvis exhibita fuerit oculis visio, praecipuas tamen partes fuisse in voce*; Although there was a vision exhibited to the sight, yet the greatest matter was the voice, &c. Therefore God both to the sight and hearing of *Moses* made some demonstration of his goodnesse and glorie, *ut omnes ejus sensus percellantur*, that all his senses might bee moved, *Marbach. Cum oculis Mosis se signum objecturum promittit, tum additurum vocem*, &c. He promiseth both to object some visible signe to his eye, and beside to adde a voice, *Gallas*.

QUEST. XXXVIII. How the Lord is said to passe by, and why.

Vers. 19. I *Will cause all my good to passe before thy face*. 1. The Latine Translator readeth: *Ego ostendam, I will shew all my good*: but the Lord saith not so, for he did not shew unto *Moses* all his goodnesse; his face he did not shew, neither was *Moses* able to see it. The Lord only saith, *I will cause to passe by*, that is, I will shew, *vestigia tantum meorum bonorum*, onely certaine footsteps, and markes or signes of my goodnesse, *Vatab*.

2. In that he saith, *I will cause to passe by*, it sheweth that it was but a transitorie vision; *Transitus significat visionem exigui temporis*; The passing by signifieth, that it should bee but a vision of a short time, *Calvin. Non sic, ut in illud figi posset intuitus videntis*; not so, as if he that seeth could fasten his eyes upon it, but as one that hastily passeth by, *Cajetan*.

3. Who further noteth another circumstance, the preposition here used, *gnat* signifieth *above* thy face, rather than *before*: those things which are above us, we see onely on the one side, that which is next below: a full sight we cannot have of those things which are above.

4. The like transitorie sight and glimpse, as it were of the divine glorie, is set forth afterward by the like circumstances, as that God will put *Moses* in a cleft of a rocke, hee shall see but as thorow a crevie or small hole; then God will cover him with his hand, and he will speedily passe by, and in this manner hee will but see his back-parts: all this sheweth that *Moses* should not have a full and perfect sight of Gods glorie, but in part onely, and in some small measure.

5. *Procopius* straineth this sense, *I will cause my glorie to passe before thee: Tu post gloriam meam, quae ab aeterna est, creatus es*; Thou wast created after my glorie, which was from all eternitie: or I will goe before with my glorie, & *tu sequeris ut famulum decet*, &c. and thou shalt follow as it becommeth a servant. But the Lord speaketh not here of any such transition of his glorie from the

beginning, but his passing by at this time: neither did *Moses* follow when God passed by, but was still in the cleft of the rocke.

6. *Augustine* understandeth it mystically, of Christs passing out of this world to his Father: **Ipse ante omnes Sanctos transit ad Patrem*; He before all his Saints passed out of this world to his Father: although this may be typically so applyed, yet there is beside an historicall sense, how at this time the Lord passed by *Moses* in his glorie.

QUEST. XXXIX. How the Lord is said to proclaime his name.

Vers. 19. *I Will proclaime the name of Iehovah before thee.* 1. Here then appeareth the great error of the Latine translation, which, *chap. 34. vers. 5.* readeth, that *Moses* proclaimed the name of the Lord, whereas *Moses* is not there in the originall. 2. *Augustine* here taketh the active for the passive, *** and thus interpreteth it, that God would so bring it about, *ut vocetur Deus in omnibus gentibus*, that he should be called God among all nations. 3. The *Gloss. interlinear*: thus expoundeth: *Invocabor in nomine Filii per Praedicatores & Apostolos*; I will be called upon in the name of my Sonne by the Preachers and Apostles. 4. The author of the scholasticall historie thus: *Faciam me vocari Deum vostrum ex miraculis*: I will cause my selfe to be called your God by my miracles. But whereas the Lord speaketh here of the proclaiming of his name at this time, as it followeth afterward, *chap. 34.6.* these three last expositions being referred to the time to come, cannot stand in this place.

Page 656

5. *R. Salom.* hath here a fabulous conceit, that God had written on his back-parts thirteene of his names, which *Moses* did read as the Lord passed by: for the same word *kara* signifieth as well to read, as to crie out and proclaime. But beside that this conceit is frivolous, it is against the text; for the word *karathi* is in the first person, the Lord saith, *I will proclaime.*

6. *Lyranus* hath another curious collection, who understandeth it, *de vocatione electorum in divina natura existendum*; of calling the elect in the knowledge of God by their names. As though *Moses* in this cleare sight of Gods glorie, did see the names of Gods elect.

Burgensis confuteth this exposition, as being both against the text, for the Lord speaketh of proclaiming his owne name, not of the names of the elect: and beside, *Moses* asked no such thing; nor yet doth God reveale unto his servants the number of the elect.

Matthias Thoring taketh upon him in defence of *Lyranus*, to confute *Burgensis*, but his reply is verse unsufficient: the two first reasons of *Burgensis* are verie evident; to the third he answereth: that seeing *Moses* saw a representation of the Divine Essence, he saw also, *relucentia in ipsa*, those things which did appeare and shine in that brightnesse; and yet it followeth not that hee should see all: hee might see in that glorious representation, the election of some, though not of all: for this hee saith, was one of the errors condemned at Paris, *Quod omnis videns verbum & relucetia in verbo, videt omnia, quae verbum*; That he which seeth the Word, and all things shining in the Word, doth see all which the Word seeth.

Contra. 1. But if, as they imagine, *Moses* then saw in Gods glorie, and now the Saints in heaven see in Christ, as in a glasse, the names of the elect, then must they see all their names: as in a glasse one cannot but see whatsoever is represented therein. 2. And yet it followeth not, that he which so seeth should see all which the Word seeth, for the Word seeth more than is represented, as they imagine, in the reflexion of the brightnesse thereof.

6. The meaning then is this: *Deus promulgabit nomen suum*; God will publish his name. It was a great benefit that God yeeldeth himselfe in part to be seene; but it is a greater that he revealeth himselfe by his voice: *Multa enim visiones frigida sunt, si sermo non accesserit*; For many visions are but cold, if there be no word added thereunto, *Calvin. Per strepet in auribus nomen Domini, &c.* The name of God shall sound in his eares, *Borrh.* And God will manifest himselfe in that name, *in quo jam Mosi innotuit*, wherein he was made knowne to *Moses* already, namely, *Iehovah*; *Gallas.* And beside in the hearing of *Moses*, *recitabit omnia epitheta & cognomina*, he will rehearse all his epithetes and other names, as it followeth, *chap. 34.6. Ferus, Osiander.* And all this was both for *Moses* better understanding, that those things which were represented, *per gloriosam illam*, by that glorious resemblance, should more fully bee declared to *Moses*, *Burgens.* As also, *Vocabo coram te, ut videas manifeste, &c.* I will call before thee, that thou mayest see manifestly, that which yet thou seest but darkly, *Rupertus.* The Lord by calling stirred up *Moses* attention. And further, it was a watch-word to *Moses*, when he should see God: the Lord, when his glorie was passed by, should then crie, *transi, aut adest Dominus*, now the Lord passeth by, or is present, *Oleaster. Dominus est coram te*, the Lord is now before thee, *Vatab.* And then, and not before, *Moses* should looke out upon God, as he passed by.

QUEST. XL. Why these words are added, I will shew mercie, &c.

Vers. 19. *For I will shew mercie, &c.* 1. *Oleaster* giveth this reason of these words, that in this speech the Lord performeth that which he said before, that he would shew him all his good: *Quod maxime in misericordia consistit*; which chiefly consisteth in mercie. So also *Ferus.* But if all the Lord's good had consisted herein, in shewing mercie, then superfluous mention should have beene made afterward of his justice, *chap. 34.7. not holding the wicked innocent, &c.* 2. *Osiander* taketh it to be an exposition of the former words, *I will proclaime my name*, that is, declare what my will is toward men, in shewing mercie to those on whom I will have mercie. But this is not the whole will of God, for he doth visit the iniquitie of the fathers upon the children, to the third and fourth generation, as well as he reserveth mercie to thousands. 3. *Tostatus* thinketh, that hereby *Moses* is admonished not to thinke, that this grace was shewed him for his owne merits. But *Moses* ascribeth all to the favour and grace which hee found with God, *vers. 12.*

3. Therefore it is rather yeelded as a reason of the Lords grace and favour, extended here unto *Moses*, 1. Which some apply thus, that the Lord hereby gave *Moses* like privilege, as to the Fathers, *Abraham, Isaak* and *Iacob*, that as he shewed mercie to them, so likewise he would unto *Moses*, that he should not need to alleage the merits of the Fathers, as he had done before, *Lyranus.* But *Moses* urged not the merits of the Fathers before, he onely insisted upon Gods promise made unto them. 2. Some thinketh that the Lord here maketh a reservation and exception of the people: that though hee shewed this favour to *Moses*, yet he would doe with the rest as he thought good, *Gallas.* 3. But *Calvin* commeth neerer the sense, making this a reason, why the Lord shewed this glorious vision more unto *Moses*, than to any other, because it was his good pleasure. So also *Simler.* Likewise *Iunius, Non omnino & omnibus sed quibus, quando & quantum decretum est, &c.* God doth not thus reveale himselfe to all, and at all times, but to whom, when, and how much he hath decreed from all eternitie. 4. Out of this place brought in upon this particular occasion, the Apostle, *à singulari causa ad universalem accommodat*, doth of a singular matter make a generall doctrine, *Rom. 9.15. Iun.* That God cannot be thought to be unjust, *si aliis prateritis alios eligat*, if he chuse some, pretermittting others, *Calvin.* 5. And here *Moses* minde is elevated and lifted up to consider, who it is, in whom the Lord saith, *I will have mercie, in Messia meo*, in my Messiah, *Borrh.*

QUEST. XLI. Why the word is here doubled.

BUt why the same word is repeated, *I will shew mercie, on whom I will shew mercie.** 1. Augustine gi|veth this reason, *Deus suae misericordiae firmitatem, ista repetitione m•nstravit*; God would by this relpetition shew the stablenesse and surenesse of his mercie: as when *Amen, Amen* is doubled, and as *Pha|raoh* had two dreames of the same thing.

2. But here is more than a bare repetition: if the Lord had said, *I will have mercie, I will have mercie*, then there had beene nothing but a bare iteration: therefore *Calvin* better observeth, that this kinde of doubling and repeating the same words is used in all languages, *abi causa investigati•nem excladere vo|lumus*, when we will have no other cause sought out, as *Pilate* said, *What I have written, I have written*.

3. Though there is no great difference in the signification of these words, *I will shew mercie, &c. and have compassion, &c.* yet in the originall they are distinguished: for the first word is *cha•n*, which signifieth to give, to bestow, to shew grace; the other is *racham*, that betokeneth to be inwardly moved with pitie and compassion, *Oleaster*. The first then signifieth that favour which is seene in bestowing of gifts, the other in remitting of sinnes and delivering from evill.

QUEST. XLII. Of the divers kindes of mercie which the Lord sheweth.

I Will shew mercie. There is mercie of divers sorts. 1. First there is a generall mercie, which the Lord extendeth toward all, both good and bad, as in granting the Sunne and raine indifferently to all. 2. There is a peculiar mercie toward his owne children, which also is shewed in divers manner. 1. As in the remission of great sinnes, as *David* prayeth, as *Psal.* 51.1. *Have mercie upon mee according to thy lo|ving kindnesse, &c.* 2. There is mercie also seene in forgiving sinnes of ignorance, as *S. Paul* saith, *I was received to mercie, because I did it ignorantly*, 1 *Tim.* 1.13. 3. There is a mercie, which they taste of that are in Gods favour, and doe love him, which is seene not only in the remission of sinnes, but in the healping of blessings upon them: as the Lord sheweth mercie unto thousands, upon them that love him. 4. And mercie is also exercised toward them, which being unable to performe any thing of themselves, are thereunto assisted and aided by grace, as the Apostle saith, *It is not in him that willeth, nor in him that runneth, but in God that sheweth mercie*, *Rom.* 9.16. This mercie here mentioned is of that kinde which is peculiar to Gods chosen, *Procopius*.

QUEST. XLIII. Of the divers kindes of visions and sights of God.

Vers. 20. *THou canst not see my fate.* That wee may arise by degrees to come to the handling of *Moses* Sinai sight: first is to be premised, the consideration of the divers wayes and kindes of the vi|sion or sight of God. We are said to see either with the eyes of our bodies, or with the eyes of our minde; and each of these hath a threefold distinction or difference: for there is of each an ordinarie, or extra|ordinarie sight in this life, but the same imperfect, and in the next a perfect sight: so there are six kindes of visions in all, three of the body, and three of the minde.

First, concerning the ordinarie sight of the body. 1. It is that whereby wee see and behold sensible things, which are object to the eye, which discerneth nothing but that which is of a finite and circum|scriptible nature. 2. The extraordinarie, when God in vision sheweth him in some externall forme and shape, which is of two sorts, either in *corporali speci•*, in some corporall shew: *Quod voluntas elegit non quod natura formavit*; Which it pleased God to chuse not of natures forming, *Augustine*. The other is in *humani corporis veritate*, in the assumption of a true humane body: so Christ was seene in humane flesh. 3. Then in the next world, when our bodies shall be glorified, wee shall see more perfectly, as *Iob* saith,* *I shall see God in my flesh*.

Secondly, the sight of the soule also is divers. 1. There is an ordinarie sight, which is of two sorts, ei|ther common, which is the sight and knowledge of God that commeth by the creatures, *Rom.*

1.20. or peculiar to the children of God, which is the sight of him by faith, whereby the heart is purified, *Acts* 25.9. and the eyes of the minde cleared.

2. There is an extraordinarie sight and illumination by the minde, as when God did manifest him|selfe unto the Prophets, by inward visions and revelations. As when *Peter* fell into a trance, and saw that foure cornerd sheet, *Acts* 10.

3. And in the next life, our inward sight of God shall be perfected, as Saint *Paul* saith, **Now wee see thorow a glasse darkly, but then face to face: now wee know in part, but then shall wee know even as wee are knowne.* Now in order it shall be discussed, by which of these kindes of vision God may be seene and ap|prehended of man.

QUEST. XLIV. Whether God may be seene with the eyes of the body in this life.

First, it is not possible to see God in this life with the eyes of the body. 1. For it must needs follow, that God should be of a corporall and materiall substance, if he might be seene with carnall eyes; for nothing by the eyes of flesh can bee discerned, but that which is visible, finite, and circumscribable: but the Lord is infinite: *Anthropomorphites* and *Audi*•• Heretikes did hold indeed, that God himselfe had an humane and visible shape, and that man according to his body is the image of God; which heresie is contrarie to the Scripture, which saith, that *God is a Spirit*: therefore of no bodily shape.

2. And God being of a spirituall nature, cannot be seene by the eyes of the body; for that which is of a spirituall nature, *non cadit sub sensus corporis*, doth not come under the sense of the body, *Simler*.

3. It is said that God is love, which sheweth his substance, no• a qualitie, as our love is: then as faith, hope, and love in us cannot be seene, much lesse can God.

4. The image of God in man, which is the inward renovation of the minde, cannot bee seene, much lesse God himselfe, whose image we beare.

Page 658

5. The minde also of man is invisible, *mul•o magis simplicissima illa & infinita mens*, much more that most pure and infinite minde, *Simler*.

*6. *Chrysostome* giveth this reason, *Deus simplex omni concoctione abjunctu•, nulla forma aut figura effi|giatus*; God is of a simple nature without any composition, he hath no forme or figure, &c. But nothing is perceived of the sense, but that which is of a mixt and compound nature that hath forme and fashion.

7. *Gregorio Nyssene*: *Est interminabilis divina natura, & interminabile comprehendere non potest*; The divine nature is infinite, and not to be confined or limited, and that which is not to be limited cannot be comprehended, &c. And that God cannot be confined or determined, he thus sheweth: *Quod continet majus est contento*; That which containeth is greater than that which is contained: and it is also *hetero|gene• natura*, of another nature: as the fish is confined in the water, and the bird in the aire. But no|thing is greater than God, and he being perfectly good, that which should confine him, being of a divers kinde, must be perfectly evill. So it would follow, *Deum vinci à malo*, that God should bee overcome of evill.

*8. *Cyrrill* useth this argument: *God is said to have beene seene of divers of the Saints, but none of them did thinke that they saw the verie nature of God: Aliter alius vidit, aliter Esaias, aliter Ezechiel, &c.* Therefore everie one saw God after a divers sort, otherwise *Esaias*, after another

manner *Ezechiel* saw him, &c. If they had seene the verie substance of God, then God must be of a divers nature and substance, for he was diversly seene.

*9. And that it is impossible: *Oculis corporis substantiam Dei aspicere*; with the eyes of the body to see the substance of God, it is evident by our blessed Saviours answer unto *Philip*, who desired Christ to shew them the Father: **He that hath seene me, hath seene the Father*: insinuating thereby, that God can|not otherwise be seene of us, than in Christ his Son, who *is the verie engraved forme of his person*. And if Christ would not grant any such carnall vision of God unto his Disciples, * who were conversant with him in the flesh, who can in this life expect it?

10. Whereas then the Prophet *Isaiah* saith, *I saw the Lord sitting upon an high throne*, and he is said to have beene seene of other of the Saints: * wee must not thinke that they saw Gods substance with their carnall eyes, *sed juxta possibilitatem humanam, non ut est, sed ut voluit se videre*, but as mans nature could see him, * not as hee is, but as it pleased him. *Hierom*, who in the same place reproveth the Jewes, who affirme that *Isaias* was slaine of their fathers, because he writeth he saw God with his eyes, whereas *Moses* saw only Gods back-parts: for seeing *Moses* also writeth, that God talked with him face to face, *interficite & Mosen cum Esaia*, yee might as well have killed *Moses* as *Isaias*.

QUEST. XLV. Whether we shall see the divine nature with the eyes of our bodies in the next life.

BUt it is a greater question, whether the Saints shall not in the next life see the Divine Essence with their bodily eyes, which some doe affirme upon these reasons. 1. *Iob* saith he shall *see God in his flesh*, *Iob* 19. that is, in the resurrection. 2. S. *Paul* also saith, that then we shall see face to face, 1 *Cor.* 13.13. 3. We shall then be like unto the Angels, which doe behold the face of God. 4. Our bodies shall then be spirituall, and therefore wee shall even with our bodily eyes, see and discern Spirits. 5. Otherwise, if our eyes should not behold God, what use should there be of our sight?

Contr. 1. The Hebrew Interpreters expound that place of *Iob*, of his sight of God in this life: but taking it rather to be spoken of his state and condition in the resurrection, as most of our writers doe interpret: we deny not but then the Redeemer, who is cloathed with our flesh, shall be seene of us even with these our eyes, as *Iob* there saith. But it is one thing to see the person of the Mediatour, another to see the divine essence and nature.

2. Saint *Paul* speaketh not of the sight of the bodily eyes, but of the sight of the minde, as hee expoundeth himselfe: *Now I know in part, but then shall I know, even as I am knowne*.

3. The likenesse & similitude which we shall have with the Angels, holdeth not in everie thing, as that we shall have the like nature or knowledge, but in that wherein the resemblance is made, as that we shall neither marrie, nor be married, nor need meat and drinke, but in that respect shall be as the Angels: and yet neither doe the Angels fully comprehend the divine nature, as afterward shall be shewed.

4. Our bodies are said to be spirituall, not as opposite to the nature of our bodies now, which shall remaine, but as set against the corruptible and earthly qualities thereof: our bodies shall be bodies still, but not earthly naturall corruptible bodies, as they are now, therefore the argument followeth not.

5. And this shall be the use of our heavenly sight: wee shall see God in his workes, but after a more cleere manner than now: we shall see the elect, we shall behold Christ himselfe.

Upon these reasons *Simlerus* concludeth: *In futura vita nos oculis corporis corpora tantum visur*•s; In the next life we with our bodily eyes shall see onely bodies, and not the essence of God.

**Thomas Aquine* also thus interpreteth *Iobs* words: *I shall see God in my flesh: I, consisting of body and soule*; shewing, *Quod su•modo visionis illius erit particeps corpus*; That the body also after a sort shall be partaker of that vision; not that the eyes of the body shall see the Divine Essence: *Sed quia oculi corporis videbunt Deum hominem factum*; But because the eyes of the body shall see God which was made man: *Videbunt etiam gloriam D•i in creatura refulg••tem*; They shall also see the glorie of God shining in the creatures.

But this further must bee added, that though the divine essence of God shall not bee seene of our bodily eyes then, because God is of an infinite and incomprehensible nature: yet the blessed Spirits, the Angels and Ministers of God shall bee seene of the elect: *Angelorum & beatorum omnium consortio, conspectu, & colloquio fruemur*: We shall enjoy the fellowship, fight, and conference of the Angels, and

of all the blessed, *Bu•an*. For if the eyes of the young man were so opened at the prayer of the Prophet, * that he saw the Lords heavenly host, which appeared in the likenesse of fierie horse and charriots: much more shall our eyes then be so cleared, as that we shall see the Angels themselves, though not in their very spirituall nature, yet in such sensible manner, as that we shall both converse, & have conference with them.

QUEST. XLVI. Whether the Divine Essence can be seene and comprehended by the minde of man in this life.

NOW it followeth to be considered, seeing Gods essence cannot be seene by our bodily eyes, either in this life or the next; whether that in our minde and understanding here in this life, wee may attaine to the fight and knowledge of God: where that position of *Thomas Aquine* is to be held: *Impossibile est animae hominis secundum hanc vitam viventis essentiam Dei videre*: It is impossible for the soule of man in this life, to see the essence of God: the reasons whereof are these.

1. Because the soule being in the body naturally, knoweth not any thing, *nisi qu•habent form••in materia*, but such things as have their forme in some matter, or may be knowne by such things: but the essence of God, *per naturas rerum materialium*, &c. by the nature of materiall things cannot be knowne, **Thomas*.

2. Almost all our knowledge, *initium habet à sensibus*, taketh the beginning from the sense: but God cannot be perceived by sense, *Simler*.

3. *Ambrose* likewise saith, * *Anima carnis hujus maculis & co•••vionibus obumbratae faciem Dei sincere videre non possunt*; The soules being shadowed and obscured with the spots and blemishes of the flesh, cannot cleerely here see the face of God, &c. And he further giveth this reason: *Qui faciem Dei videt, esse •ine peccato*; He that seeth the face of God, must be without sin: as our Saviour saith, * *Blessed are the pure in heart, for they shall see God*. But none are here without sin, therefore none here can see God.

4. *Gregorie Nyss•n*; *Propri•m suum est ut omnem cognitionem excedat*; It is proper and peculiar unto God, to exceed and goe beyond all knowledge: *Qui ver•est is cognitione non comprehenditur*; He tha•truly is, and the cause of the being of all things, cannot be comprehended by any knowledge, &c. The minde of man being of a finite nature, cannot comprehend that which is infinite and incomprehensible.

5. Further, *Bernard* to this purpose urgeth that place, 1 *Ioh.* 3.2. *We know that when he shall appeare,* we shall be like him, for we shall see him as he is*; whereupon he inferreth thus: *Videre illum jam in hoc mundo illuminatus potest, tanquam jam in aliquo similis, sicuti est, non omnino potest, quia nondum perfecte similis*; He that is illuminate may see him in this world, as in some thing like unto him; but as he is, hee cannot see him, because he is not perfectly like him, &c. If then we shall only see him as he is, when wee shall be like him, then now in this life we cannot see God, because we are not like him.

6. *Irenaeus* enforceth this argument: *Si neque Moses vidit Deum, nec Helias, &c.** If neither *Moses* saw God, nor *Elias*, nor *Ezechiel*, but those things which they saw were *similitudines claritatis Domini*, only similitudes of divine brightnesse, and prophecies of things to come, it is manifest, *quoniam Pater invisibilis*, that the father is invisible; of whom the Scripture saith, *Never any man saw God, &c.* For if any had seene God, it is most like those great Prophets should have had a sight of him, but they saw him not otherwise than by certaine similitudes.

7. *Cyrillus* affirmeth the same out of that place, *Ioh.* 1.18. *No man hath seene God at any time: the only begotten Son of God, &c. hath declared him: Soli consubstantiali filio Pater visibilis est, & nulli praeter eum alii*; Only the Father is visible to his Son, of the same substance with him, and beside him unto none.

8. Whereas then the Prophet *Isaiah* saith, that he *saw the Lord, chap. 5.1.* and the Scripture testifieth that God spake with *Moses* face to face: and that the *pure in heart* shall see God, *Matth.* 5.8. These places are either understood of the vision and sight of God by faith, as *Ioh.* 14.9. *He that seeth mee, seeth my Father*: or else of the symbolically sight of God, by certaine similitudes and representations: as *Cyrillus* calleth it, *symbolica similitudo divinae gloriae*, a symbolically similitude of the divine glorie: * as *Ezechiel* also saith, it was *visio similitudinis gloriae Domini*, a vision or appearance of the similitude of the glorie of the Lord. And so *Bernard* well concludeth, *Itaque de ipso vides, sed non ipsum*; * Therefore in this life thou seest somewhat of God, but not God himselfe.

QUEST. XLVII. Whether the Angels now, or the soules of men, shall fully see the Divine Substance in the next life.

THat the Saints in the next world shall see God, the Apostle is an evident witness: that *when hee appeareth we shall be like him, for we shall see him as he is*: we shall see him after a more cleare manner, than either *Moses* saw him in the mount, or our parents before their fall. But even then we shall not be able fully to comprehend the divine substance of God: we shall see him, *qualis est, sed non quantum est*, as he is, but not all that he is, *Bucanus*.

1. *Deus vere incomprehensibilis dicitur*; God is said truly to be incomprehensible; therefore hee can not of the creature be comprehended: *Nec etiam Angelicae naturae comprehensibilis est*; * No hee cannot be comprehended of the Angelically nature, for then he were not simply incomprehensible, *Alcuinus*.

2. *Chrysostome* concludeth as much: *Ne supernas virtutes Deum posse videre*; * That the high powers (of the Angels) cannot see God, out of that place, *Isai.* 6.2. where it is said, that the Seraphim with two of their wings covered their face: *Cum de Seraphim audis oculos avertisse, pinnae visui obduxisse, &c.* when thou hearest that the Seraphim turned away their eyes, and drew their wings over their sight, &c. *Nihil aliud docet, nisi ejus cognitionem integram non potuisse recipere, &c.* It teacheth nothing else, but that they were not capable of the full knowledge of God, neither durst behold his most perfect substance, &c. If then the Angels cannot comprehend the Divine Essence, much lesse the spirits of men. As *Aleni*us

inferreth: *Quamvis usque ad aequalitatem Angelicam humana post resurrectionem natura perficiat, videra tamen essentiam ejus plene non valet*; Although our humane nature should attaine after the resurrection, to the equalitie of Angels, yet it should not be able fully to see Gods essence. So also Calvin; *Licet An/geli excellentiore modo*, &c. Although the Angels are said to see Gods face after a more excellent manner than men, yet they are not capable of his infinite greatnesse which would swallow them up, *quast. ex novo Testamento*.

*3. Augustine also urgeth that place, *Ioh. 1.8. No man hath seene God at any time, the onely begotten Sonne, which is in the bosome of his Father, hath declared him: Sinus Patris, quid est, nisi affectus in ch•i/ati veri Patris per naturae unionem in filium*: What is the bosome of the Father, but the affection of true charitie of the Father, by the union of nature toward the Sonne, &c. Whereupon it followeth, that the Sonne only, who is of the same substance and nature with the Father, hath seene him. But the soules and spirits of the Saints are not in the bosome of God, nor of the same substance, therefore they cannot see God in his divine nature.

*4. Further Bernard thus inferreth upon that place, *1 Ioh. 3.2. We shall see him as he is, for wee shall bee like him: Non aliud est videre sicuti est, quam esse sicuti est*: It is no other thing to see him as he is, than to be as he is, &c. But we shall not bee altogether like unto God, only in some sort, therefore wee shall not see God in his nature perfectly or altogether.

5. Therefore, whereas the same Bernard saith, *Talis visio non est vita praesentis*, &c. Such a vision (to see God in his nature) is not in this life present, but is reserved for the time to come, &c. And Augustine; *Promittitur sanctis in alia vita*:* That fight is promised to the Saints in the next life, &c. they must bee understood to speake by way of comparison, that in the next life wee shall see God in his owne nature, that is, more fully and clearely than we can see him here: not that indeed the divine nature shall then be comprehended of us. There is great difference betweene the fight of God here now, and that which we shall have of God then: now our light is in us, *per modum passionis transiuntis*, as an impression or passion passing,* as the light is in the aire: then it shall be in us, *per modum forma permanentis*, as a forme remaining, as the light is in the body of the Sunne, Thomas. who seemeth sometime to thinke, that the Saints shall see the divine essence in the next world. But he and the rest that so write, must bee interpreted and understood with a distinction: for as there is a two-fold sight or knowledge, *una simplex, qua res aliqu• tota videtur, prout est*; a simple and absolute knowledge, whereby a thing is seene wholly as it is, that nothing thereof be hid. And thus God is not seene in his divine essence, no not of the Angels: there is another vision or sight called of the Schoole-men, *comprehensiva*, a comprehensive, or rather ap|prehensive vision, whereby God is attained unto and apprehended: *Non qualis quantusque est, sed quatenus à natura creat• cognosci vult, & potest*; Not such as he is in his greatnesse, but as hee is willing and can be knowne of the creature, *Simler. Pelarg.*

If then the divine essence cannot be seene as it is, fully and wholly, neither of Saints nor Angels in the next life; then let it be considered how rash and inconsiderate these positions are: to call it a paradox, to say God is *invisible, incomprehensible*: that *we shall participate with the Godhead, bee capable of the di/vine substance*: that there is *not any thing of God, which his Saints shall not see*: which bold assertions have beene vented of late by a new Dogmatist;* against the which I will oppose the judgement of a reve•end writer and father of our Church: *In the life to come we shall in farre more excellent manner see God, yet not simply, neither as he is, because he is infinite, nor still finite, though changed from our corruption: So no way can God bee seene (as hee is) of any creature, either with his bodily sense, or with his minde in this life, or that to come: yea, such a measure shall bee afforded to us, as no heart can comprehend now the comfort of it*, B. Babington.

QUEST. XLVIII. Whether Moses here had a sight of the divine essence.

Vers. 20. *THou canst not see my face.* 1. Some are of opinion that *Moses* saw the divine essence of God in the mount. *Thomas Aquinas* seemeth to incline to this opinion, upon the authoritie of *Augustine: Deus supernaturaliter & super communem ordinem, mentes aliquorum in hac carne viventium, usque ad visionem essentiae suae elevavit, &c.* God supernaturally and above the common order, hath lifted the mindes of some in the flesh to the vision of his divine essence, as *Augustine* saith of *Moses*, and *Paul*, lib. 12. *super Genes. and libr. de videndo Deo, * Thomas.*

Tostatus also affirmeth the same, that *Moses* saw the divine essence, though not at this instant; for other|wise God had not satisfied *Moses* request, neither had shewed him all his good, which he said hee would cause to passe by him.

Contra. 1. But *Augustine* affirmeth otherwise, that *Moses* here had not his full desire; *Non videbat Deum in tanta familiaritate, ut desiderabat videre;* He saw not God in this great familiaritie, as he desired to see him: *nec desideranti fuit hoc concessum,* neither was this granted unto his desire, to see the essence of God. 2. God caused all his good to passe by him, that is, as *Vatablus* expoundeth it, *vestigia omnium bonorum,* certaine footsteps of all his goodnesse: or as *Oleaster*, God himselfe passed by, *in quo sunt omnia bona,* in whom are all good things. The Lord both shewed unto *Moses* a spirituall vision, in the proclaiming of his epithetes and names, and a sensuall, in exhibiting a glorious representation; yet it followeth not that he saw his divine essence.

1. Wherefore it is the sounder opinion, that *Moses* did not here see the divine essence it selfe, but onely some demonstration of his glorie, as his humane capacitie was able to receive.

* 1. *Irenaus* giveth instance of *Moses*, *Helias*, *Ezechiel*, *Daniel*, that none of them saw God in his di|vine nature and essence: concerning *Moses* he sheweth it out of this place, where *Moses* desired, manifest••

videre Deum, to see God manifestly: but the Lord answered him in effect, that, *impossibile est homini videre Deum*, it is impossible for man to see God. And *Helias*, after the mightie winde, earthquake, and fire, heard a soft and still voice, which signified the comming of Christ in the flesh, which should be, *post illam legem, qua data est per Mosem mitis & tranquillus, &c.* which should be mild and peaceable after that (rough) law, which was given by *Moses*, wherein hee should not breake a brused reed, nor quench the smoking flax: these were but *similitudines claritatis Domini, & prophetiae futurorum*, similitudes of the brightnesse of the Lord, and prophecies of things to come. So *Ezechiel*, in that heavenly vision, saw onely the similitude of a throne, and the similitude of the Son of man upon it: and he saith, *Hac visio similitudo gloria Domini;* This is the vision of the similitude of the glorie of the Lord, *Ezech. 1.28.* So in the fierie oven wherein *Shadrach*, *Mesach*, and *Abed••go* were put, the fourth that was seene to walke with them, is said to be *similis filio Dei*, like to the Son of God, *Dan. 4.24.* And *Dan. 7.23.* it is said, *As I beheld in visions by night, behold one like the Son of man came in the clouds of heaven;* Out of these places *Irenaus* inferreth, that none of all these did see the divine nature and essence of God.

2. So also *Chrysostom*, *Nec principatus, nec potestates in coelestibus noverunt Dei substantiam; non item Paulus, aut Ezechiel, atque Esaias;* Neither the principalities, * nor the powers in heaven have knowne the substance of God; no not *Paul*, *Ezechiel*, or *Esaias*, &c. and this he groundeth upon these words in the Gospell; *No man hath seene God at any time:* he addeth further, *Tum ex his, quae Mosi denegat, &c. liquidum hoc habetur;* and this further is evident by that which was denied unto *Moses*: *Cum ille sensu oculorum Deum videre concupisceret, &c.* when he desired to see God with the sense of his eyes.

3. *Cyrrillus* doth gather as much upon the Lords answer to *Moses*; *Ille ad Mosem clare dixit, quia nemo videbit faciem, &c.* He said evidently to *Moses*, because no man shall see my face, and live.

4. *Ambrose* also saith: *Irritus quidem erat postulationis affectus, sed affectus probabilis servi*; His affectionate desire was frustrate, but yet it was a reasonable desire.

5. *Hierom.* also is in the same minde: *Faciem Dei juxta naturae sua proprietatem nulla videt creatura*; No creature can see the face of God in the propertie of his owne nature.

6. But whereas *Iacob* saith, I have seene God face to face, *Gen. 32.30.* which is here denied unto *Moses*; *Thomas Aquinas* well interpreteth that place, that whereas it is said, that *Iacob* saw God face to face, *Referendum est, non ad ipsam essentiam, sed ad figuram, in quo representabatur Deus*; It must be referred not unto the essence of God, but unto that figure, wherein God was represented, &c. Otherwise it is not to be doubted, but that *Moses* saw more than *Iacob* did: and there is no question, but that this was the most cleere sensible vision of Gods glorie that is to be found in all the old Testament: for none of the Fathers saw the Lords back-parts, but only *Moses*; *Oleat.* yet neither *Iacob* there, nor *Moses* here saw the divine essence: *Nunc majus aliquid & prastantius obtinet, non tamen ut Deum perfecte videat, &c.* *Moses* obtained a more excellent thing than *Iacob*, yet not to see God perfectly, as he is in himselfe, but as the capacitie of humane nature was able to beare, *Calvin.*

7. *Alcuinus* giveth this reason, why *Moses*, when it is said the Lord spake with *Moses* face to face, saw not the divine essence: for then hee would not have said afterward, *Ostende mihi teipsum*; Shew me thy selfe, or thy glorie: *Apparuit ergo ei Deus in ea specie qua voluerat, non ipse autem apparuit illi natura propria*; God therefore appeared unto him in that manner, hee would not in his owne nature, &c.

8. *Simlerus* addeth further: hee saw onely the back-parts of God, *Non vidit igitur naturam & substantiam*; Therefore he saw not his nature and substance. And whereas notwithstanding the Lord is said to have talked with *Moses* face to face, that is only to shew a difference betweene that cleere vision which *Moses* had, and other visions shewed to other Prophets, not so cleere, *Simler.*

9. *Lyranus* then here is deceived, who affirmeth, that though the vision or sight of the divine essence was not now granted to *Moses*; *Tamen alias fuit concessa in vita praesenti*; Yet it was granted at another time in this life present. But the reason here used by the Lord, *that no man can see God and live*, is generall excluding all men, while they live here, from the vision of Gods nature and essence. And as *Tostatus* reasoneth, *Non videtur esse aliud tempus inconvenientius, &c.* There seemeth no time to be more convenient for *Moses* to see Gods essence in, than this, when *Moses* made that request unto God, *qu. 17.* yet *Tostatus* likewise is deceived, who thinketh, that *Moses* at this time did see the divine essence.

QUEST. XLIX. Of the meaning of these words, No man shall see me and live.

Vers. 20. *There shall no man see me and live.* 1. *Gregorie Nyssenus* giveth this sense of this place, not that the sight of that glorious face should be the cause of death: *Nam quomodo vitae facies, causa mortis esse poterit?* For how should the face of life be the cause of death to those that approach or come neere unto it? But to shew, because the divine nature exceedeth all knowledge, that he which thinketh God to be any of those things, which are seene and knowne, *vitam non habet*, hath no life: *Non est ergo vita quod cognoscitur*; That then is not life, which is seene or knowne, and so cannot give life, &c. Hee maketh then in effect, this to be the meaning of these words, *No man shall see me and live*: thinke not that, which thou seest of one, to be God able to give life. But the Lord speaketh here, not of any inward opinion, but of the present sight and contemplation of God, which *Moses* decreed: and by *face*, he meaneth not any thing beside

himselfe, that is seene of him, but his essence and nature, that which himselfe is: no man can see that, and live.

2. *Procopius* seemeth to approve this sense, that they which live here according to the flesh, can|not see God: but they may see him, *Non secundum carnem ambulantes*; Which walke not according to the flesh.

Page 662

But *Procopius* may answer himselfe by a distinction, that there is, *prima Dei facies*, the first face of God, which is his divine essence, which is indeed invisible, & *ne•ini mortalium visa*, and never seene of any mortall creature: there is, *secunda Dei facies*, as second face of God, which is his grace and favour, which is seene by faith: of this sight of God our blessed Saviour speaketh, *Blessed are the pure in heart, for they shall see God, &c.* But the Lord speaketh here of the sight of his first face, which is invisible, for *Moses* lived not according to the flesh, and yet he is denied this sight; and afterward he is granted to see the back-parts, which he could not have seene, if he had beene carnall, not spirituall.

3. *Rupertus* thinketh, that as before the Lord spake unto *Moses* in the person of the people, *Pro parte electorum; In respect of the elect among them; I will cause all my good to goe before thee*: so he speaketh this, *pro parte reproborum*, in regard of the reprobate and wicked among them, that they should not see Gods glorie, and live: because they were appointed to die.

So *Rupertus* maketh the force of this speech, to consist in the word *Then, thou canst not see my face*, that is, the wicked and unbelievers among the people. But this exposition cannot stand. 1. Because the reason is generall, *No man shall see me, and live*: no man whatsoever. 2. The *emphasis* lyeth in the word *face*, for his back-parts it is granted *Moses* to see. 3. And the Lord meaneth here *Moses* person, not in him the person of the people; as the whole narration following sheweth, how the Lord would put *Moses* in a cleft of a rocke, and cover him with his hand, while he passed by, &c.

4. Another exposition is this: *Qui ex opposito Deum aspicit, non vivet*; He which doth see Gods face, as opposite, and comming against him, shall not live: *Discat homo Deum sequi*; Let a man seeke to follow God, &c. not as it were to meet God in the face, or to oppose himselfe against him: for vice is opposite to vertue. So also *Gregor. Nyssen*.

* 5. *Augustine* thus interpreteth: *No man can see God and live: Nemo potest eum in hac vita videre vivens sicuti est*; No man can see him while he liveth in this life, as he is,. So also *Lyranus, Vatab. Iun. annot.* But th•n this should onely be a repetition of the same thing: *Thou canst not see my face, for no man living can see my face*. It better containeth a reason of the Lords former answer, why *Moses* could not see Gods face and glorie, *Quia non expediebat*; because it was not expedient, *Iun. in Analys. quia exitiale foret*; because it would be to his destruction, *Calvin*.

6. Wherefore, as *Gallasius* well noteth: *Rationem subjungit, &c.* God adjoyneth a reason, why *Moses* would not see Gods face, because such is the imbecillitie of mans nature, *Vt praeliam ejus splendorem sustinere neque•t*, that it is not able to sustaine or indure his excellent brightnessse, &c. This then is set downe, as an effect or consequent of the seeing of Gods face, that it would so oppresse them, and astonish them, that they could not live after. And that this is the meaning, it appeareth both by *Iacobs* speech, that coun|ted it as a singular benefit,* that he had seene God face to face, *and yet his life was preserved*: yet indeed *Iacob* had not seene the very divine essence at that time. So *Manoah Sampsons* father said to his wife, *We shall surely die,* because we have seene God*; they thought they had seene God, whereas it was an Angell onely which they saw. But yet by

these examples it appeareth, how they did understand this saying, *No man can see God, and live: Neminem posse citra mortem Deum facie ad faciem videre*; That no man with|out perill of death, can see God face to face, *Oleaster*.

Irenaeus also confirmeth this sense out of the new Testament, as *Iohn* saith, when he saw that vision, *Apoc. 1. vers. 17. * I fell at his feet as dead, ut fieret, quod scriptum est*; that it might be fulfilled, as it is writ|ten, *No man can see God and live*.

Ambrose well giveth the reason hereof: *Si Solis radios oculi nostri ferre non possunt, &c.* If our eyes cannot indure the sight of the Sun beames, * if one creature cannot behold another, *sine offensione sui*, with|out hurt of it selfe, how can any, *fine periculo sui*, without great danger unto himselfe, behold the glistening countenance of his Creator? *Fulgor ille tantae Majestatis nos in nihilum redigeret*; The brightnesse of so great a Majestie would bring us to nothing, *Calvin. Simler*.

7. *Tostatus* alloweth this sense: *Immediate ut viderit, morietur*; Whosoever should see Gods face, should immediately die after it. But he restraineth it onely to the sight of the bodie, because the eye could not indure to behold such an excellent object: but he saith, it cannot be understood of the seeing of the divine essence in the soule: for that, *Non causat aliquam passionem in corpore*: for the inward and intellectuall sight, doth not cause such a passion in the bodie, as wherewith the harmonie thereof should be dissolved, *qu. 18.*

Contra. 1. As though the soule of man may not be as well oppressed, and astonished with an excellent intellectuall object, such as is the essence of God, as the bodily sight may be with a sensible object? 2. And the astonishment of the soule, may also worke upon the bodie; as we see, when the soule is with griefe and care oppressed, the bodie also is therewith affected. 3. *Cajetan* hereof thus noteth: *Quamvis excellens intelligibile non corrumpat intellectum, sed confortet illum, est tamen illi improporcionatum, & excedit capacitatem illius, & hoc est opprimere illum*: Though an excellent intellectuall object, doe not corrupt or destroy the understanding, but comforteth it, yet it is unproportionable to it, and exceedeth the capacitie thereof, and so doth in a manner oppresse it, &c.

QUEST. L. What place this was in the rocke, which the Lord here speaketh of.

Vers. 21. *BEhold there is a place by me, &c. Thou shalt stand upon a rocke, &c.* 1. *Cajetan* understandeth this place in the rocke, in a spirituall sense: *Moses erecta & fixa mente elevatus*, that *Moses* as it were lifted up with a setled and upright minde, &c. should addresse himselfe to this vision.

2. *Procopius* thus understandeth, *Petra est Christus, & hac petra est locus apud Deum*; The rocke is Christ, and this rock is that place with God, as our blessed Saviour saith, *He that seeth me, seeth my father*.

3. *Augustine* will not have it understood of any materiall place: *Qui enim locus non penes Deum est?** For what place is there not with God? who is every where present: *Ecclesiam ergo significat*; He there|fore hereby signifieth his Church.

4. But it is evident by this whole description, that the Lord meaneth the very rocke in Horeb, where *Moses* should be set, *In rupe qua sole apparere*; in the rocke where I used to appeare unto thee, *Vatab. In monte Sinai, ubi consuevi tibi loqui*; In mount Sinai, where I use to speake unto thee,

Lyran. Tostat. So also *Chrysostom, Vedit & Moses, sed extra per cavernam & in petra; Moses* also saw God,* but outwardly in a rocke thorow a cleft.

5. *Fuit hac petra corporea*; This was indeed a materiall rocke, in a cleft whereof *Moses* was put, but it signifieth the true rocke Christ, by whom we attaine to the true knowledge of God.

QUEST. LI. How the Lord is said to cover Moses with his hand.

Vers. 22. *I Will cover thee with my hand, &c.* 1. *Gregorius Nyssenus* thus expoundeth these words: *Qui ad Christum pervenit manu Dei tectus est, manus autem Dei creatrix omnium rerum virtus*; He that is come unto Christ is covered, as with Gods hand: and Gods hand is the power, wherewith all things are created: but this sense cannot stand; for the Lord doth not remove his hand or protection from them, which are placed in the true rocke Christ, as the Lord is said here to remove his hand from *Moses*.

2. *Pelargus* understandeth the removing of the hand, *De collapsione politiae Mosaicae post adventum Christi*, of the removing and falling of the politike state of *Moses* common-wealth, after the coming of Christ. But the text describeth a thing now presently done.

3. *Simlerus* thinketh it is but a phrase of speech, as we use to put our hand before our eyes, when we looke upon the Sun: *Sic oculi Mosis teguntur*; so *Moses* eyes are hid, that they should not be dazled with Gods glorie. So *Iunius* taketh it to be, *humanitus dictum*, to be spoken according to the use of men, *I will hide thine eyes*.

4. *Tostatus* thinketh it was, *quaedam nubes densa*, a certaine thicke cloud, which covered the hole of the rocke, till the Lord passed by, *quod*. 19. So also *Calvin; Dei manus pro caligine accipitur, &c.* The hand of God is taken for a mist, and darknesse put before *Moses* eyes, that they might not be intent curiously to looke further than was meet.

5. But there is nothing to the contrarie, why this may not be added further, that this cloud put before *Moses* eyes, might not also have as it were the fashion of an hand: *Ponam quasi figuram manus meae super te*; I will put as it were the figure of my hand upon thee and hide thine eyes, *Lippom.* not that the hand of that glorious bodie, the back-parts whereof *Moses* saw, did cover *Moses* eyes: for it being also light|some like unto the rest of that heavenly bodie, could not hide his eyes: and *Moses* should first have seene the face and countenance of that bodie, before the hand had beene laid upon his eyes. But it was some cloud or thicknesse of the eyes, which might be spread upon *Moses* face as an hand.

QUEST. LII. Why the Lord covered Moses with his hand.

AND though *Moses* was put into the cleft of the rocke, yet it was necessary that his eyes should be hid by such meanes, from seeing the glorious face of the bodie appearing: 1. For neither could the cleft of the rocke so hinder *Moses* sight, but that as the Lord passed by in that place where the hole was, his face also should have beene seene. 2. And if *Moses* had shadowed his eyes with his owne hand, it had not been so safe: for he might have removed it as soone as he heard the voice. 3. Neither was the hearing of the voice a sufficient direction, when *Moses* should looke out: for either he might have beheld this glorious sight too soone, before the Lord was passed by, or staid too long: therefore it was requisite that some such covering should be put before his eyes, that by the removing thereof hee might know when it was lawfull for him to looke, *Tostat. quod*. 20.

QUEST. LIII. Why the Lord put Moses in the cleft of the rocke.

BY the cleft of the rocke, wherein *Moses* was put: 1. *Theodoret* understandeth, *fidei oculum*; &c. the eye of faith, whereby we understand those things which cannot be seene with corporall eyes. 2. *Ru/pertus* thus interpreteth, *Ponam te in foramine petra, id est, omnem verum Israelitum in fide*

passionis mea; I will put thee in the hole of the rocke, that is, every faithfull Israelite in the faith of my passion.

3. *Hierom* thus applieth it, *Petra refugium leporibus est, &c.* The rocke is a refuge to *Gonies*,* and *Hares*: *Timidum animal in petrae cavernas se recipit*; A fearfull beast doth betake it selfe to the holes of the rocke. So *Moses* fleeing out of Egypt, *Lepusculus Domini erat*; was as the Lords Hare.

4. But that other application of *Hierom* is more fit: *Vnaquaeque anima per foramen, & quosdam tenebras cavernat aspicit veritatem*; Every soule by certaine holes and darke cranies seeth the truth.*

5. *Lippoman* maketh this collection: I will reveale my selfe before thee in great majestie: *Ac ne prae ea concidas, ponam te in foramine petrae, ut firmus constes*; And lest thou shouldest be cast downe by it, I will put thee in an hole of the rocke, that thou mayst stand strongly. And to the same purpose *Gallasius*: *Deus apponit manum, ut infirmitatem sublevet*; God putteth to his hand, to helpe his infirmitie. *Simlerus* addeeth further, that he was put in the hole of the rocke, *ne absorbeatur ab immensa Dei luce*; lest he should be swallowed up of the exceeding great glorie of God, as he passed by.

6. But the proper historicall meaning thereof was, because God would not have *Moses* to see the forepart of that glorious bodie, which should passe by: if he had beene abroad he might have chanced to see his glorious countenance; but being set in the rocke, *Solum poterat videre ad unam differentiam positionis*; he could but see one way, toward the cleft or hole of the rocke, *Tost. q. 18.* which sense is touched by *Chrysostom* before. *qu. 50.* And hereby mystically also is insinuated: *Quod Dei cognitio continget exigua tantum ex parte, &c.* that the knowledge of God is but in a very small part attained unto, while we live here, *Siml.*

QUEST. LIII. What is understood here by the Lords back-parts.

*Vers. 23. *Thou shalt see my back-parts.* 1. *Augustine* giveth this sense: *Hoc postea factum est in eis, quo significabat persona Mosis, &c.* This came to passe in them, who are signified here in the person of *Moses*, that is, the Israelites, who, as the Acts of the Apostles shew, afterward beleevd, when Christs glorie was passed out of the world to heaven, &c. So also *Rupertus*, and *Gloss. interlin.* But here was somewhat presently and actually performed unto *Moses*, as is evident by the whole description, both of the place and manner.

2. *Gregor. Nyssen.* thus expoundeth: *Docetur Moses, &c. Moses* desiring to see God, is taught how God may be seene: *Sequi enim Deum corde & anima semper quocunque ducat, idipsum est totum videre*; For to follow God in heart and minde alwayes, whether soever he leadeth, that is, to see God, &c. *Qui item sequitur, non faciem, sed tergum aspicit*; But he which followeth seeth the backe, and not the face, &c. But this sense cannot bee received, because it taketh away all visible demonstration of Gods glorie here, which was the thing that *Moses* desired.

3. *Procopius* by the back-parts understandeth, the knowledge of God by the creatures: *Invisibilia Dei ex creatione*; The invisible things of God are seene by the creatures. So also *Borrhaius*. But this know|ledge of God was ordinarie, and granted unto *Moses* at other times: here he hath an extraordinarie de|monstration of Gods glorie according to his desire.

4. *Tertullian* referreth these backer or latter parts to the latter times of the Messiah: *Gloria mea, quam videre desideras, posterioribus temporibus revelabitur*; My glorie, which thou desirest to see,

shall be re|vealed in the latter times. But the Lord speaketh here of some thing presently done.

5. Some by *posteriora*, these backer parts doe understand, *Effecta & opera*, the works of God, whereby he is knowne, *tanquam ex posterioribus*, as by the backer parts; as the Lord proclaimeth himselfe in the next Chapter by his epithetes and properties, *Gallas. Lippom. Ferus*. But this interpretation also taketh away all visible revelation of Gods glorie, which is intended by the letter of the text.

6. *Cajetan* thinketh, that *hac scripta & dicta in metaphora*, these things were said and written in me|taphores: and by the face he would have understood onely *majus lumen*, a greater light, and by the backer parts, and the removing of the hand, *minus lumen infusum*, a lesse infused light, &c. So he taketh all this to have beene onely a present illumination of *Moses* minde. But if *Moses* minde onely had beene illumi|nated, he needed not to have beene set in the cleft of the rocke, which was in that place: this placing and disposing of *Mose*sto see, sheweth that there was an actuall visible demonstration of Gods glorie.

7. *Borrhaius* by these backe parts would have understood the shadowes of the Law, *Qua corpus, quod est Christi tanquam posteriora sequuntur*, &c. which follow the bodie which is Christs, as the back-parts. But *Moses* not onely now, but before this did in the shadowes of the Law behold the mysteries of Christ: therefore this was an extraordinarie revelation of Gods glorie beside that.

8. *Nazianzene* by the backe or back-parts understandeth any thing whereby the Lord is shewed and made knowne unto us, *Vt tamen naturam illius non contingat*; so that it concerne not his very nature; like as they which cannot behold the Sun it selfe, may see the beames thereof shining in the water. So the *Genevense* have this annotation: *My back-parts, that is, so much my glorie, as in this mortall life thou art able to see*. So *Iunius* also seemeth to interpret it, *Aliquam gloriae meae imperfectam imaginem*; Some imper|fect image of my glorie. But this had been no extraordinary thing: for *Moses* before this had seene Gods glorie and power divers wayes in that manner revealed unto him, as in his great works and miracles.

9. *Lyranus* taketh it onely for a generall and confused knowledge of God: as by the back-parts, one may be discerned that he is a man, but not that he is *Socrates*, or *Plato*, this or that man. But such know|ledge of God *Moses* was never without, that he needed not to have made any speciall request for the same at this time.

10. It is resolved then, that there was a visible representation of Gods glorie at this time shewed unto *Moses*: as *Calvin* saith, *Exhibita fuit oculis visio*; A vision was shewed unto his eyes. But what kinde of sensible vision it was, there is likewise some question.

QUEST. LIV. What manner of visible demonstration this was here shewed unto Moses.

1. *RAb. Cahadiagon* thinketh, that this, which *Moses* saw, was onely an exceeding bright cloud, which on the forepart was of that shining brightnesse, that no mortall man could endure to behold it: but on the backer part it was not so bright. But the very description of face, hands, backer parts sheweth, that, that which *Moses* saw had some similitude and likenesse.

2. *Irenaeus* taketh it to be the vision of a glorious bodie, but now onely promised, and performed, *In novissimis temporibus, &c. quando Moses cum (Christo) confabulatus est in altitudine montis*; In the latter times, when *Mose*stalked with Christ in the top of the mount, and together with *Helias* saw him there transfigured. But it is evident by the text, the Lord describing the present place, where *Moses* should be set to see this vision, that it was presently shewed him.

3. *Tostatus* agreeth, that there was shewed forthwith unto *Moses*, *quoddam luminasum corpus*, a cer|taine bright bodie, the countenance whereof was so glorious, that *Moses* could not indure to

behold it: which exceeding lightsome and glorious bodie he thinketh well to have beene only formed and prepared of God, not by any Angelicall power: for such glorious brightnesse exceeded the worke of any creature: neither was the other naturally capable thereof. But herein he is greatly deceived, in thinking that this bodie was assumed, not by God himselfe, but by some Angell: which he would prove both by the motion thereof, and by the speech which was uttered, both which were done *successivè*, successively in time, whereas the Lord worketh in an instant, *quest.23.*

Page 665

Contra. 1. It is evident in the text, that this glorious bodie and humane shape was assumed by God him|selfe even the Lord Christ: both because the Lord saith, *I will passe by*, and he saith, thou canst not see my face: but if an Angell had stirred this bodie, it had beene an Angels face, not Gods, and an Angell had passed by, not God himselfe. 2. Seeing the Seraphims covered their face with their wings, as not being able to behold the glorie of the Lord, whom the Prophet saw sitting as upon a throne, *Isai.* 6.1, 2. how i• it like the Angels should stirre and move that bodie, the glorie whereof they could not behold? 3. And seeing all things are possible unto God, hee maketh the feet to goe, and the tongue to speake, can he not much more give motion and speech at his pleasure, either with or without the ministerie of Angels?

4. Wherefore it is the most probable opinion, *Deum humana effigie pertransisse*; that God passed by *Moses* in an humane shape, *Oleast. Transiit in assumpta forma*; he passed by in an assumed shape or forme, *Osiander.* And it is not unlike, but that the Lord Christ appeared now unto *Moses* in that glorious man|ner, wherein hee was transfigured in the mount, in the dayes of his flesh, when his face did shine as the Sunne: saving that *Moses* being not yet glorified, as hee was then, could not now endure to see his glo|rious countenance, as he did then: he saw now onely his backe parts, not naked, but clothed in glorious manner: both because the Lord had given a law to cover their naked parts, that they should not appeare, *Exod.* 20.26. And that the figure might answer unto the bodie; because in mount Tabar, when *Moses* and *Elias* talked with God, not onely Christs countenance did shine as the Sunne, * but his raiment also was as white as the light.

The reasons which lead me to condescend to this opinion, that such a glorious humane shape now ap|peared to *Moses* are these: 1. Because this demonstration best agreeth to the letter of the text, which must not be drawne from the plaine and historicall sense, but where there is necessitie, and some inconv|nience is like to ensue of the contrarie: so that this sensible vision of God is most answerable to *Moses* rel|quest, and to the Lords grant and concession here made unto him.

2. The historie of *Moses* transfiguration in the mount in the sight of this *Moses*, and *Helias*, doth helpe also to interpret this place.

3. The end and scope of *Moses* desire was to receive some visible signe and seale of the Lords reconcil|liation with his people, which was best performed this way.

QUEST. LV. Where the Lord promised, that *Moses* should se• his back parts.

Vers. 29. *THou shalt see my backe parts, &c.* 1. *Tostatus* thinketh, that *Moses* was at this time with God in mount Sinai, where the Lord promised him to see his backe parts: which he would ga|ther out of these words of the Lord: *Behold there is place by me*: that is, here in this rocke wherein I now speake with thee, *qu.* 18. But this cannot be so: for *Moses* was not yet called up into mount Sinai, which followeth afterward, *chap.* 34.2. and after he went up thither to the Lord, he continued there for|tie dayes, and fortie nights with the Lord, and all that while came not downe: but *Moses* went downe from this place to give notice to the people not to come neere the mount, *chap.* 34.3.

2. *Osiander* taketh it, that all this communication was betweene the Lord and *Moses* in the Taber|nacle, where it is said that the Lord spake with *Moses* face to face, *vers.* 11. But this is not like neither: for *vers.* 21. the Lord saith, there is a place by me: that is, not farre off in the mount, where I use to com|mune with thee: it seemeth then that the Lord was in some part of the mount by the description of the place in the rocke.

3. Therefore it is like, that this communication was had betweene the Lord and *Moses*, not in the top of mount Sinai: for then the Lord at this time would have shewed this sight, which was not done till afterward, when the Lord proclaimed his name *Iehovah* before *Moses*, which followeth in the next Chapter, *chap.* 34.7. *Gallas.* But *Moses* went up to some part of the mountaine, the next day after the slaughter of the people, *chap.* 32.30. where he had all this conference with God, which is declared in this Chapter, saving that it is somewhat interrupted by the inserting of that narration of the peoples laying aside of their best garments, and *Moses* removing of the Tabernacle out of the host, *vers.* 7. to *vers.* 12.

4. Places of Doctrine.

1. Doct. That the contemplative life should not hinder the active.

Vers. 23. *AFter he returned to the host.* *Moses* did not dwell in the Tabernacle, which he pitched with|out the host, but returned againe to the campe, after he had talked with God, to attend the businesse of the people, which sheweth that men should not be so much given to the contemplative life, as to neglect their callings, and to withdraw themselves from doing good unto others. As some in time past, for love of solitarie life, being fit for their gifts to bee employed in the Church, did utterly refuse all kinde of calling therein. But this is not the fault of this age: *Nimius ambitus jam damnandus*; too much ambition in seeking of preferment in Church and Common-wealth, is now rather to be condem|ned, *Simler.* But our blessed Saviour sheweth by his example, what a good temper should be made of the active and contemplative life, who in the day time taught in the Temple, and in the night went out, and abode in the mount of Olives, there giving himselfe to prayer, *Luk.* 21.37.

2. Doct. Grace with God, is of mercie, not by works.

Vers. 12. *THou hast found grace in my sight.* *Oleaster* hereupon noteth, that man is said to find grace: *Quia eam quasi thesaurum casu invenit, non su-industria aut labore*; Because he findeth it unlooked for, as a treasure, not by his owne labour or industrie, as the Apostle saith, **It is not in him that willeth, or runneth, but in God that sheweth mercie.*

3. Doct. The Lord knoweth all his Elect by name.

Vers. 12. *I Know thee by name.* This sheweth that God hath a peculiar and particular knowledge of the elect; as here *Moses* is knowne unto God by name. And lest any should thinke, that this was a specia|l privilege unto *Moses*, that he was more knowne unto God, than another; *Procopius* addeth, *I thinke it were better, ut universaliter ille locus accipiatur de omni, qui eadem, qua Mosis pollut sanctitate*; That generally this place be understood of every one, that is endued with *Moses* holinesse, &c. So the Apostle maketh a generall doctrine of it; **The foundation of God remaineth sure, and hath this seale, the Lord knoweth who are his.*

4. Doct. That there is mention made in *Moses* of everlasting life.

Vers. 20. *NO man shall see me, and live.* *Cajetan* well urgeth this place against those, which thinke there is no mention made in *Moses* of everlasting felicitie. For if no man should see God after this

life, it had been sufficient to say no man shall see me at all: therefore in adding, *and live*, hee insinuateth, *Quod adempta hominis vita poterit homo videre ipsum*; That when this life is taken away, a man may see him, &c. As the Apostle saith: *When he appeareth we shall be like him, for we shall see him as he is*, &c. 1. Ioh. 3.3.

5. Doct. A difference betweene the decree of election and reprobation.

Vers. 19. *I Will shew mercie to whom I will shew mercie*. Marbachius here observeth the difference betwene election and reprobation; *Electio citra respectum operum nostrorum est*; Election is without the respect of our works: but, *Damnatio & reprobatio non est sine operum hominis respectu*; Damnation and reprobation is not without respect of mens works: for if it were otherwise, it would follow, that the absolute will of God is the cause of their damnation, which were contrarie to the Prophet, *I will not the death of a sinner*.*

The Apostle indeed calleth the vessels of wrath, *prepared to destruction*, as it is said, *He hath prepared the vessels of mercie unto glorie*.^{*} But yet with this difference, it is said actively, that God hath prepared *the one to glorie*, his will and decree is the onely cause of their election, without any foresight of their works: it is of his mercie, as here the Lord saith to *Moses*, but the other are said passively to be prepared, because first the Lord doth, *Eos in sordibus suis relinquere*; leave them in their filthinesse, and upon the foresight of their sinne, decree them unto everlasting damnation. God doth, *sponte praeterire*, of his owne will, as he electeth some, so pretermitt others: but the decree of actuall condemnation, is upon the foresight of their sinne. See more *Synops. pag. 822*.

5 Places of Controversie.

1. Controv. Of the corrupt reading of the Latine text.

Vers. 15. WHEREAS the Hebrew text here readeth to this effect; *If thy face goe not with us*; The Latine text changeth it thus, *If thou goe not*: which *Tostatus* justifieth thus, that *Hierom Cautissime mutavit*; did most warilie change it, because there should otherwise seeme to be no difference betweene the Lords answer, and *Moses* replie, as now there is, for *by my face*, the Lord might understand his Angell. But *Moses* is not contented, that Gods Angell goe with them, but requireth that the Lord himselfe would be their guide.

Contra. 1. If the Latine translator were cautelous in altering of the originall, reading for, *If thy presence goe not*, (*If thou goe not*) then it would follow, that it is an oversight in the originall: and what is this else, but for man to take upon him to correct the ending of the Spirit? 2. By Gods face and presence, *Moses* understood, not any Angell, but God himselfe, as vers. 20. the Lord by face understandeth himselfe: *Thou canst not see my face, for there shall no man see me and live*. 3. Neither doth the difference betwene the Lords speech, and *Moses* replie consist in that distinction, as is shewed before, *quest. 31*. the like error is committed before, vers. 13. where the Latine Interpreter readeth, *Shew me thy face*, for *shew me thy way*.

2. Controv. That our calling is altogether of grace.

Vers. 19. *I Will shew mercie to whom I will shew mercie*. Ambrose hereupon inferreth well: *Quod Dei gratiam nemo praeveniat merito suo*, &c.^{*} That no man preventeth Gods grace by his merit: as hee further proveth by that place of the Apostle, 1 Ioh. 4.10. *Herein is love, not that we loved him, but that hee loved us*. And that of S. Paul, Tit. 5. *Not by the works of righteousness, which we had done, but by his mercie he saved us*: then away with the works of preparation, or merits of congruities, that any man by his owne endeavour could make a way for his calling.

3. Controv. Against free will.

FURther, by this text may be convinced that erronious collection of *Chrysostom*, who seemeth to thinke that this is but a phrase, to ascribe all to Gods mercie: *Quia cuius est amplius, totum esse dixit*; Be|cause all is said to be his, whose the most is: *Nostrum est eligere tantum & velle, &c.* For it is our part onely to chuse and will, it belongeth unto God to effect, and bring unto perfection, &c. And so he con|cludeth: *Ne{que} Deus totum suum esse voluit, ne sine causa videatur nos coronare, ne{que} iterum nostrum, ne in superbiam incidamus*: For God would neither have all to be his, lest he should seeme to crowne us with|out cause, nor yet all to be ours, lest we might be proud.

But *Bernard* better applieth that saying of the Apostle, *It is not in him that willeth, &c. Is qui vult & currit,* non in se, sed in eo, à quo accipit & velle & currere debet gloriari*: He that willeth and runneth, must rejoyce not in himselfe, but in him, from whom he receiveth to will and runne, &c. So comparing free

will and grace together, he saith: *Totum qui lem hoc, & o•um illa, sed ut totum in illo, s•e totum ex illa*; This doth all, and the other doth all, but as all is wrought in the one, that is free will, so all is wrought by the other, that is grace.

Hugo de S. Victor: to this purpose, answering to this question, why God doth conferre his grace upon one more than upon another; hath this excellent resolution 1. Some thinke (saith he) that God cannot doe otherwise than he doth: But this were to lay a necessitie upon God, who is most free. 2. Some afl|irme, that there is in some more than other, *Quoddam s•mi•arium virtutis*: A certaine seed of vertue, which maketh him more apt to receive grace than another: but this is also false, seeing we are all alike by nature. 3. Some doe resemble it thus, that grace is offered unto all, like as a man should be bidden to go up and take his meat, which is shewed him in the top of a tower, but he cannot go up without a ladder, and so still he must have one grace after another. But he misliketh this also, because all is ascribed unto grace, nothing to mans endeavour, as though he should sit downe, and doe nothing. 4. Some make this demon|stration, that grace is offered to a man, as when a rope is let downe into a pit, to draw one up, who put|teth to his hand, and layeth hold of the rope, and so hee commeth up: but this he refuseth also, because somewhat here is given unto man without grace. 5. Some make grace as the shining of the Sunne, which cannot give one light if he shut his eyes: so all have not grace, *Quia ille, cui gratiae radius inf•nditur, •lau|dit oculos*; Because he to whom grace is infused, shutteth his eyes: *Vnde merito illi gratia subtrahitur, quia ipse se subtrahit*; Whereupon grace is withdrawne from him, because hee withdraweth himselfe. 6. As he doth not reject this answer, so yet he addeth thus much further: that as in this case, like as when a child, that cannot goe alone, yet being held by another, findeth his legs, which he could not doe, if hee had not of himselfe a naturall power of going, and yet all is ascribed to him that leadeth the child: so he concludeth thus, *Vt anima promercatur duo exiguntur gratia & naturalis potentia, &c.* Two things are required, that the soule should merit (that is, doe any thing well) grace, and a naturall faultie, yet all the power of meriting, that is, of doing well, is of grace, because the naturall facultie, *nihil ponit sine gratia,** can doe nothing without grace: thus *Hugo*. So that this is his resolution, that mans free-will in a good act onely concurrereth, as a naturall facultie, but all the goodnesse of the action is of grace: man by his na|ture willeth, but to will that which is good, he cannot but by grace.

4. *Confut.* Against the making of images of God.

Vers. 23. *THou shalt see my back parts.* *Bellarmino* would prove from hence,* that an image may be made of God, because sometime, *corporea specie visus est Deus*; God was seene in corporall shape.

Contra. 1. It followeth not, because God by his authoritie could make a visible representation of himselfe, that man therefore of his authoritie can doe it, without Gods warrant. 2. Another difference is: this vision was shewed to *Moses* alone, and in a secret place: their images are set up in the view of all, and in publike place. 3. This was an image passing, and not continuing, theirs are permanent. 4. This was of the back-parts, they picture the very glorious countenance of God.

6. Morall Observations.

1. *Observ.* Why God doth more severely punish his owne people than others.

Vers. 3. *BE*cause thou art a stiffe-necked people, lest I consume thee. Hence *Gallasius* inferreth, *Deum sape majora judicia exercere in medio Ecclesiae*; That God doth oftentimes exercise greater judgments in the midst of his Church, than in the world, because their contempt is greater, having received more benefits: like as a master of a familie will be more offended with his owne domesticall servants, if they be disobedient, than with strangers.

2. *Observ.* In time of mourning it is not fit to put on sumptuous apparell.

Vers. 5. *PV*t thy costly rayment from thee. The humilitie of the bodie, is an argument of the lowlinesse of the minde: it is not pleasing unto God, that in the time of publike mourning, sumptuous apparell should be used: as *Oleaster* complaineth of a great abuse in the Romane Church, that when women should come to confesse their sinnes, *Armant se melioribus indumentis*, &c. they use to put on their better rayment, as if they went to a marriage feast. I would the like complaint might not be taken up among us, that nice and proud women, when they should present themselves in humilitie before God, doe decke and adorne themselves, comming rather to be seene of men, than of God.

3. *Observ.* Of the efficacie of faithfull prayer.

Vers. 15. *TH*en he said unto him, &c. *Moses* giveth not over, but continueth still in prayer with a delvout importunitie, untill the Lord had condescended unto him, wherein we see the force of faithfull prayer, B. *Babing*. Teaching us, that we should hold out in our prayers, and applie the Lord with our earnest requests, till he give eare unto us: for *the prayer of the righteous availeth much, if it be fervent, Iam. 5.16.*

4. *Observ.* Spirituall things first to be begged in our prayers.

Vers. 18. *SH*ew me thy glorie. *Ferus* here giveth this note: *Moses ut plurimum spiritualia petit*; *Moses* doth for the most part aske spirituall things, Which teacheth us, that in all our requests, wee should principally beg those things at the hands of God, which concerne our soules, as our blessed Sa|viour saith, *First seeke the Kingdome of God, and his righteousness, and all these things shall bee ministred unto you.*

5. *Observ.* Against the feare of death.

Vers. 20. *NO* man shall see me, and live. Then after death, and this life ended wee shall see God: *Borrhais* hereupon well noteth, *Quam preciosa res sit mors animalis hominis*, &c. What a precious thing the death of the bodie is, which bringeth us to see God: as S. *Paul* saith, *I desire to be dissolved, and to be with Christ, Philip. 1.23.* Death then of a faithfull man is not to be feared.

I. The Method and Argument.

IN this Chapter is set forth, the reconciliation it selfe of the Lord with his people, consisting of three parts. 1. The signes of this reconciliation going before, to *vers.* 8. 2. The substance of the reconciliation it selfe, to *vers.* 29. 3. The signes which followed after *Moses* was come downe.

1. There are two signes of this reconciliation. The first is externall and vi|sible, the preparing of the two tables of stone. 1. Commanded to be made by the Lord, *vers.* 1. 2. With the manner of *Moses* comming up, and the reverent behaviour of the people in the meane time, *vers.* 3. 3. And *Moses* obedience, *vers.* 4. The second is spirituall, in the proclayming of the Lords name, either shewing his substance, *Iehovah*, or his properties, mercie toward the righteous, or vengeance toward the wicked, to *vers.* 7. with the effect, *Moses* humbling of himselfe, *vers.* 8.

2. The reconciliation consisteth of *Moses* humble suite to the Lord, *vers.* 9. and the Lords gracious answer; wherein the Lord sheweth what he will doe for his people, v. 10, 11. then what he requireth of them: where are propounded: first, morall lawes concerning the avoiding of idolatrie, which are <◇> in number, to *vers.* 17. then ceremoniall, which are three. 1. Of their anniversarie and weekly feasts, namelly, the Sabbath, *vers.* 18, 21, 22, 23. 2. Of their first fruits of their cattell, *vers.* 19, 20. and of their increase, *vers.* 29. 3. Of the manner of their sacrifices, not to be offered with leaven, *vers.* 26.

3. The signes following are two: first, the bringing of the second tables, with their writing by the Lord, and *Moses* preparation thereunto, by his fortie dayes fast, *vers.* 28, 29. The second is the shining of *Moses* face, where is described. 1. The manner thereof, *vers.* 29. 2. The effects, the astonishment of the people, *vers.* 30. 3. The remedie which *Moses* used, which was double, the inviting and calling of the people to come unto him, *vers.* 31, 32. and the covering of his face, *vers.* 33. when he put it off, when he went in to speake with God, *vers.* 34. and when hee put it on, when he came out unto the people, *vers.* 35.

2. The divers readings.

*Vers. 6. *Iehovah, Iehovah, strong, I. Iehovah, Iehovah, God, B.G. cum caeter.* It seemeth rather to be an appellative, than a proper name of the Lord here, because of the distinction, *Rebia*, over *Iehovah*, which separateth it from the sentence following.

*Vers. 7. *Not making the wicked innocent, B.G.V.I.S. better than, leaving one innocent, B. or with whom none is by himselfe innocent, L.* See the reason hereof, *quest.* 11.

*Vers. 10. *Behold I will make a covenant: before all the people I will doe mervailles, I. better than, I will make a covenant before all the people, and I will worke, B.G. cum cater.* for there is a distinction at covenant: and it is in the Hebrew, *I will worke*, not, *and I will worke*.

*Vers. 30. *His face shined, B.G.A.P. or, streamed, V. was glorious, S. the brightnesse thereof was multiplied, C. not, cornuta erat, was hornie, L.* See afterward the question upon this verse.

*Vers. 33. *When Moses had made an end of comming, &c. hee put a covering, I. or, So Moses made an end, &c. and had put a covering, &c. G. better than, when he had made an end, &c. he put a covering, V.L.S.C.* it is better translated in the preterpluperfectense: for then *Moses* had most need in re|spect of the peoples infirmitie, to put a vaile upon his face, when he spake unto them. See the 51. *qu.* following.

3. The questions discussed.

QUEST. I. Wherefore the second tables were given.

Vers. 1. *HEw thee two tables of stone.* 1. The Lord commandeth two tables of stone to bee prepared, that it might bee a signe of his perfect reconciliation with the people, in these respects: 1. Because by this appeared, that the Lord purposed not to destroy them, for then he would not have gi|ven them a law: and this was a signe, that God would goe before them, and be their guide still, because he was their spirituall guide in giving them direction by his law, *Tostat. qu.* 1. 2. And seeing the Arke was appointed to receive and keepe the tables of stone, it shewed that the Lord purposed, that whatsoever he had before prescribed, concerning the making of the Tabernacle should stand, *Cajetan.* 3. And that he willeth the like tables in all respects to be made, he thereby signifieth, that he would have all things to re|turne to their former state, *Simler.*

Page 669


2. But though God returned in grace unto them, yet in that he prepareth not these tables, as he did the first, but willeth *Moses* to provide them: he would have, *aliquod p•na vestigium restare*, therein some marks of their punishment to remaine: *Ac si sanato vulnere maner•t •catrix*; as though the scar re|maine after the healing of the wound, *Calvin.*

3. But the people are not sprinkled againe with blood, as they were at the first, as neither now, they which fall after Baptisme, are baptised againe, but it sufficed onely those things to be restored by repen|tance, which were decayed by their transgression, *Ferus.*

QUEST. II. Why the Lord saith to Moses, Hew thee.

HEw thee. 1. R. *Salomon* doth gather hereupon, because *Moses* is bid to hew unto himselfe, &c. that the Lord shewed a quarrie of Saphir stone, whereout *Moses* hewed the tables, and so he is willed to hew unto himselfe two tables of stone, that is, to his commoditie: for *Moses*, he saith, became very rich by the fragments that were left in hewing of the tables. But seeing no such thing is mentioned in Scrip|ture, nor yet by *Iosephus*, who was more ancient than R. *Salomon*, it is rather to be thought to be one of his fables, *Lyrans.* and beside, they lay an unjust and untrue imputation upon *Moses*, as though he inten|ded, and respected his owne profit, whereas all his courses shew the contrarie, that hee sought still the good of the people, and not his owne.

2. *Cajetan* also hath the like note, *Dola tibi, non mihi, ego enim non indigeo tua dolatione*; Hew to thy selfe, not for me, for I need none of thy hewing, nor yet any of these tables.

3. But it is rather a phrase of speech in the Hebrew tongue: as, *Vado tibi, ibo mihi*; Goe thee, or, *I will goe me*: wherein the English phrase is answerable unto the Hebrew manner of speech. And this kinde of speech is often used, when no profit is intended, as *Numb.* 13.3. the Lord saith to *Moses*, *shelach* , *Mitte tibi*; Send thee men, to search the land: which was not to *Moses* benefit, *Oleat.* So here, *lecut• thee*, is added, *ex superabundanti*, of abundance, more than needeth, *Tostat. qu.* 2. 4. *Lyrans* noteth fur|ther, that because *Moses* had broken the first tables, it was just and right that he should make new.

QUEST. III. Whether the Lord or Moses wrote in these tables, and why.

I Will write. 1. God himselfe did write the same words in these tables, the ten Commandements, which was in the former, though *Moses* prepared them: and whereas it is said afterward, *vers.* 28. *He wrote in the tables*, it must be referred unto God, not unto *Moses*: some make this answer, that God did write them, because it was done by his authoritie, but *Moses ministerialiter*; *Moses* ministerially. But that is not like: for whence should *Moses* have these instruments, wherewith he should grave these letters, seeing he carried none into the mount? *Lyrans.* But to this reason *Tostatus*, who doth often without cause oppose himselfe to *Lyrans*, taketh this exception: that as *Moses* had instruments wherewith to hew out of the rocke the tables, so he might have other

to grave with. *Contra*. But *Moses* hewed out the tables after he was gone downe from the Lord, before he came up againe, and brought them readie hewen and made: *Moses* then had no reason to carry any instruments with him.

2. The writing mentioned, *vers. 27.* where the Lord saith to *Moses*, *Write thou these words*, is under|stood of *Moses* writing, not the ten Commandements, but the other lawes given in this place, in an au|thenticall booke, not in the tables of stone, *Tostat. Iunius*: as further is declared in the questions upon the 31. *chap. vers. 18.*

3. In that *Moses* himselfe hewed these tables, *Procopius* would have Christ the true Lawgiver shadow|ed forth; *Qui ipse carnis suae lapicida*; Who was the preparer and hewer out as it were of his owne flesh. But more properly herein *Moses* resembled Christ, that as the first tables being broken, the second were prepared by *Moses*: so the law of nature being decaied in man, it is repaired in us by Christ, and the image of God renued in us, *Simler, Ferus*.

4. R. *Cahadiagon* sheweth divers frivolous reasons, why these second tables, *fuert digniores primis*, were more worthie than the first: but he is convinced by this; that the first were both of Gods making and writing: but the latter were onely written by the Lord, and prepared by *Moses*.

QUEST. IV. Whether Moses was to be readie the next morning, and why.

Vers. 2. *BE readie in the morning, &c.* 1. *Cajetan* thinketh, that this was not the next morning, because the tables could not be hewed and finished in one day: but he thinketh onely the time of the day to be noted, that he should come up in the morning. But beside that the phrase, *Be readie in the mor/ning*, or on the morrow, alwayes includeth a signification of the next morning following: *Moses* should have beene left in great doubt and suspense when to come up, if the Lord had not assigned the time: as for the finishing of the worke, there is no question, but that *Moses* being thereunto appointed, and so enabled of God, might dispatch it in a day.

2. Therefore *Iunius* opinion is rather to be received, who giveth this sense, as though the Lord should thus say to *Moses*; *Hodie illas expedi*, Make them readie to day, that you may come up in the morning: so also *Tostatus* who thinketh, that when the Lord had thus said to *Moses*, he descended and made readie the tables against the next day.

3. By this then it is evident, that when the Lord had all that communication with *Moses*, as is set downe *chap. 33.* that *Moses* was not gone up to the Lord to the mount the second solemne time, as thin|keth *Tostatus*, where he continued fortie dayes more, for all that while he came not downe. See before *chap. 33. qu. 55.*

4. The morning is prescribed, as *Lyranus* thinketh, *Quia talis hora est convenientier, &c.* because that houre is more convenient to talke with God: as also, *Quia Deus amat hilarem & obedientem servum*; The Lord loveth cheerfull obedience, *Ferus*: and he is bid to come up betimes, as *Tostatus* thinketh, that

the people should not see what he carried, *quest. 4.* But seeing that *Moses* spent most of the day in hewing the tables, it is not like that the people were ignorant what he did: and *Simlerus* thinketh rather, that the people saw *Moses* bearing the tables.

QUEST. V. Why none are suffered to come up now with Moses.

Vers. 3. *LEt no man come up with thee.* 1. At the first time, when *Moses* went up to receive the Law, *Aaron*, *Nadab*, and *Abihu* went up with him, and 70. of the Elders, and *Ioshua* accompanied him still, after he had left the other: but now none is permitted to come up with him, because the Lord intended to shew unto *Moses* a more glorious sight, which he would have none else made partakers of but *Moses*. 2. This was not onely done for more reverence sake, because the Lord shewed himselfe there in some visible signe, as *Lyranus*: for the Lord at other times, as when he gave the Law the first time, did shew himselfe by visible signes, when yet no such prohibition was given: therefore *Burgensis* noteth, that this apparition was, *majori • solemnitate*, of greater solemnitie, than the former: and that the Lord did now shew his secrets to *Moses*, which it was not lawfull for any other to see: whereupon *Moses* face shined at his comming downe now, and not before: therefore, *curiositatis cohibenda causa*, to stay their curiositie, none are permitted to come up with *Moses*, *Simler*.

3. Here is no mention made of thunder or lightning, as in the giving of the Law: *Hic omnia laet • sunt*; All things here are cheerfull, because this was a signe of the giving of the Gospell, *Ferus*.

4. Another reason hereof that none ascended with *Moses*, was to get him more authoritie with the people, when they see that he onely hath accesse unto Gods presence, *Simler*.

5. And if *Moses* had taken some witnesses with him, as hee did when hee smote the rocke, it had not beene so much an act of faith, as an evidence of their sight to acknowledge, thus he received the law of God. It pleased God therefore, *dare aliquem locum fidei*, to give some place unto faith, and yet take away all occasion of doubting: God would not have them eye witnesses of all, but to beleieve some thing. And yet there was no doubt to be made, that *Moses* received the law of God: for they saw *Moses* to carrie up the tables bare without any writing, and in the mount there was no graving instrument: beside, *Moses* face shined at his comming downe, which shewed, that hee had talked with God, *Calvin*. And the cloud in the mountaine testified that God was present, and the Lord by his owne voice before had published the law, *Simler*.

QUEST. VI. Why their cattell are forbidden to come neere the mount.

Vers. 3. *NEither let the sheepe or cattell feed, &c.* 1. *Rabanus*, whom *Pelargus* followeth, by sheepe and cattell, here understandeth, *Simplices & terrenis operibus incubantes*; The simple and earthly minded, which are not fit for celestiaall contemplation: but it is evident, that the text meaneth not men here (but cattell) for they were excluded before: *Let not any man bee seene throughout all the mount*.

2. Some thinke, that the cattell are restrained, lest by the sight of them, *Moses* might have beene interrupted in his contemplation: but if this had beene the reason, they should as well have beene kept off the first fortie dayes, when *Moses* received all those ordinances of God: and when *Moses* saw this glorious sight, hee was set in the cleft of the rocke, that no such object could withdraw his sight, *Tostat. quaest. 4*.

3. Therefore this was inquired for more reverence sake: that the very place, where the Lord appeared in this glorious manner, should be revered: though God be every where present, yet hee at all times, and in all places, doth not require such reverence; for then it were impossible for men to attend their necessary worldly affaires; but onely there where it pleaseth him to manifest himselfe, as now in mount Sinai.

4. And though the cloud never departed all this time from mount Sinai, yet the Lord at sometimes shewed more conspicuous signes of his presence, as in the giving of the law: so that not at all times, they and their cattell were forbidden to come neere the mountaine. And now they are forbidden rather than before, when *Moses* was the first fortie dayes with God, because now the Lord shewed himselfe in more glorious manner, than at any time before, *Tostat. qu. 4*.

5. Beside, by occasion of the sheepe and cattell, the shepherds and heard-men might come neere also unto the mountaine, and therefore this restraint is made to stay their curiositie, *Oleaster*.

6. And by this, the men were admonished to be more carefull, seeing the beasts should not be spared, if they transgressed, *Marbach*.

7. *Cajetan* thinketh, that the cattell were onely kept off on one part of the mountaine, where the going up was; but rather on every side the mountaine was to be cleared, so farre as any fight might be had of that place, where the Lord appeared unto *Moses*, *Tostat. qu.* 4. For the whole mountaine was holy, because of Gods presence.

QUEST. VII. Who is said here to descend, and how.

Vers. 5. *ANd Iehovah descended.* 1. *Tostatus* thinketh, that an Angell of God, which he thinketh assumed that glorious bodie, which was shewed unto *Moses*, thus proclaimed the name *Ie/hovah*, *quast.* 5. But seeing this name is not communicable to any creature, as *Burgensis* calleth it, *nomen proprium divinum*, the proper name of God: and this that here speaketh, is said to be *Iehovah*, could not be an Angell.


2. Therefore their opinion is sounder, which thinke this to bee the Lord Christ himselfe, the Son of God, who appeared to the Fathers, *Simler. Qui & Dominus est, & Angelus Testamenti promissus*; Who is both the Lord himselfe, and the great Angell of the Testament, which was promised, *Lippomen*.

Page 671

Pellican. For the Apostle sheweth, that this Angell whom they tempted, and provoked in the wilderness, was Christ, 1 *Cor.* 10.9.

3. He is said to descend, not that God doth either ascend, or descend, or goe from place to place, but *Symbolice*, Symbolically, that is, in respect of the signes of his presence: as here God descended in a cloud: likewise, God is said to descend, *ratione nostri intellectus*, in respect of our understanding, when he descen|deth to our capacitie, *Simlerus*. And these are correspondent one to the other, *Moses* ascendeth, God descendeth: *Moses fecit, quod praceptum erat, Deu• implevit, quod promiserat*; *Moses* doth as he is bid|den, the Lord fulfilleth what he promised, *Per••*.

QUEST. VIII. Who proclaimed the name Iehovah, God or Moses.

Vers. 6. *IEhovah passed before his face, and cried, Iehovah, Iehovah, &c.* 1. The vulgar Latine readeth this in the Vocative case, (so also the Chalde paraphrast) and inferreth in the former verse, the name of *Moses*, which is not in the Hebrew: *Moses*  *nomen Domini*; And *Moses* invoked the name of God, and putteth the verbs in the second person, *vers.* 7. *Which keepest mercie unto thousands*. So also *Ferus*, and *Mathias Thoring* defending *Lyranus* against *Burgensis*, and *Simlerus*: because they say it is not so fit, that the Lord should be said to invoke his owne name, as for *Moses* to doe it.

But the Latine translation, upon the which this opinion is grounded, doth evidently crosse the or|iginall, where *vers.* 5. the name *Moses* is not found; neither is it put in the second person in the Hebrew, but onely in the participle, *notzer*, reserving, *pokedh*, visiting, and so in the rest: the word *karah*, also signi|fieth not alwayes to invoke, but to crie, call or proclaime: as *Oleaster* translateth, *elamavit*, he cried out.

2. Some thinke that God first said these words, and proclaimed his titles, and names, and then, *Moses statim sermonem assumpsit*, did presently take up the the same forme of speech, *Lippom*. And thus he would reconcile the Hebrew text, and the Latine translation. The like he alleageth out of the new Testament: that whereas one Evangelist, after the parable rehearsed of the husbandmen, that killed the heire, and Christ demanded the question, what will the Lord of the vineyard doe to those husbandmen? one hath, *They said unto him, he will come and destroy those husbandmen*: as though these words should be uttered by the standers by, *Matth.* 21.41. yet both *Mark. chap.* 12.9. and *Luk.* 20.16. these words are rehearsed as uttered by Christ himselfe. *Lippoman* giveth this solution: that after the Jewes had made answer in that manner to our Saviours demand, *Dominus mox sermonem reassumpsit*; the Lord presently reassumeth that speech; and so he thinketh it is here, that first the Lord spake these words, and then *Moses*.

But this instance is nothing like. 1. For the text may beare it in the Evangelists, that those words were uttered first by the Jewes, and afterward by our Saviour: but here the text will not beare it, that *Moses* uttered these words: for it is said *vers.* 6. *The Lord passed by and cried*; He then that passed by *Moses*, the same thus cried. 2. Neither yet doe the two Evangelists directly say, that those words were spoken by Christ, but onely set downe the question with the answer in generall: so that it must be supplied out of the other Evangelist, by whom that answer was made.

3. The Hebrewes doe thinke, that these names were proclaimed by the Lord, giving unto *Moses* a forme of prayer and invocation, how to call upon him in the day of their affliction; which use they re|taine to this day, to invoke God in this manner. As our Saviour taught his disciples to pray, *Our father which art, &c.*

4. But as it cannot be denied, that the Saints in their prayers gave unto God these names of mercie, as *Moses* did, *Numb.* 14.18. yet the Lords speciall intendment is to performe here unto *Moses*, that which he had promised, that his glorie should passe by him, and that he would before him proclaime the name of the Lord, both which are fulfilled in this place, *Oleaster*. And this reason *Burgensis* urgeth against *Lyranus*: that the Lord himselfe, and not *Moses*, must be understood to have proclaimed these names; that it may appeare how mindfull the Lord was of his promise unto *Moses*. So also *Tostatus*.

5. And it is not to be doubted, but that the Lord did shew unto *Moses* his back-parts, and brought to effect all the rest before mentioned, *chap.* 33. But that the Scripture for brevitie sake omitteth many things: yet by these things here mentioned, we are to understand, that God, who is most true and just in his promises, did accomplish all the rest, *Tostat. quast.* 5.

QUEST. IX. Why the name Iehovah is doubled.

Vers. 6. *IEhovah, Iehovah, strong.* 1. *Ferus* by these three words, *Iehovah, Iehovah, •el, strong*, under|standeth the blessed Trinitie. So also before him, *Cyril* observeth, because it is said, *Iehovah* proclaimed by name *Iehovah*, that the Father appeared in the Son, * and hence proveth the divers persons of the Father and the Son. So also *Pelargus, Osiander, Marbach*.

2. *Tostatus* thus argueth against these collections. 1. That these names are not peculiar unto God, as *el elohim*, which are ascribed sometimes to Angels, and sometime to men; and therefore the Trinitie cannot well be concluded out of such names, as are not peculiar unto God. 2. If the thrice repeating of the same name should betoken the Trinitie, than when it is but twice used, it would as well prove a dua|litie: and if it be foure times iterated, there might also by the like reason be inferred a quaternitie.

3. Therefore, although such collections are not much to bee misliked, yet the Trinitie would out of more pregnant places be proved: this doubling of the name *Iehovah*, was rather, *solenius testificatio infinita bonitatis, &c.* a most solemne testification of the goodnesse of God, *Gallas*. And it served

to move *Moses* more earnestly to reverence and attention, *Iunius, Oleast*. It may also signifie that God will be no longer unknowne unto men, *Pelargus*.

QUEST. X. Of the twelve names, and epithetes here given unto God.

Vers. 6. *Iehovah, &c.* The Lord giveth himselfe here twelve names and epithetes, if we count *Iehovah*, being doubled for two, * otherwise there are but eleven: all which doe expresse his divine pro|perties, which must be considered in their order.

1. *Iehovah, Iehovah*: 1. *Tostatus* understandeth hereby a double dominion in God, both *habitually*, as having dominion over all things, and *actually*, in exercising the same dominion. 2. *Lyranus* saith he is called, *Dominator*, Ruler or Dominator, *in populi gubernatione*, in the government of the people, and *Lord*, in the giving of the law, and directing of the people. So the Latine translator readeth, *Dominator, Domine*, whereas *Iehovah* is twice repeated in the Hebrew. 3. But the name *Iehovah*, is the name of Gods essence, and it is a generall appellation, to the which the rest of the epithetes are referred, *Marbach*. It is the proper name of God, and it signifieth, as *Damascene* saith, *Pelagum infinitae substantiae*; The sea if the infinite substance: in which infinitenesse, *catera attributa fundantur*, the rest of the attributes fol|lowing are grounded, *Burgens*. *Significat Deum à seipso existentem*; It signifieth God, who hath his exi|stence of himselfe, both bringing forth, and preserving all things, *Simler. Borrhaius*.

2. God is called *eel*. 1. Which some interpret *Deus*, God: which *Tostatus* expoundeth, because he is *secundum naturam Deus*, * God by nature. *Lyranus*, *in veri cultus institutione*, in the institution of the true worship. *Burgensis* referreth it to his divine providence. *Ferus* to the creation.

But it is better translated appellatively, *fortis*, strong, *Oleaster*. This name then signifieth his power, as *Iehovah* setteth forth his goodnesse, *Borrh*. His power in revenging himselfe of his enemies, and pre|serving his children, which commend themselves unto him, *Gallas*. And in performing whatsoever it plea|seth him, *Marbach*. As *Iehovah* sheweth his eternitie, so this name his infinite power, *Calvin*. It seemeth by the Hebrew distinction over *Iehovah*, that this word is suspended from the rest which follow, so that *eel* is one of the epithetes rather, and titles which are here given unto the Lord, than a proper name of God, as *Simlerus* thinketh that these, *Iehovah, eel*, are *duo propria nomina*, two proper names of God.

Mercifull, racham. *Tostatus* saith, God is said to be mercifull in remitting the punishment of sinne. *Burgensis* understandeth it of Gods mercie toward the creatures, * in that he made them, and gave them their being. But it rather betokeneth Gods inward affection of pitie, in having compassion on his children, he is mercifull, *miseriis hominum compatiendo*, in having a compassion of their miseries, *Lyran*. *Ferus*. *Paternum erga homines affectum gerit*; He beareth a fatherly affection toward men, *Marbach*. *Pelarg*. And it properly signifieth the yerning of the bowels, and inward commotion, as *Ierem*. 31. 20. *My bowels are moved for him, I will surely have compassion on him*: where the same word *racham*, is used, *Oleaster*.

Gracious, channu. *Burgensis* referreth this to the graces which God bestoweth, *supra naturam*, above nature upon the creatures. * *Tostatus*, *Clémentia pertinet ad culpam*; Clemencie is seene in the remitting of the sinne, as mercie in forgiving the punishment. *Lyranus*, He is clement, *offensas remittendo*, in forgi|ving offences. So also *Ferus*. Some distinguish them thus: that Gods mercie is in *preserving* us from fall|ling, *clemencie*, in restoring, and raying up them that are fallen, *ex Simler*. But it seemeth not so much to be restrained, it betokeneth rather generally the effect of Gods mercie and pitie, *Oleaster*. In not dea|lling with sinners as they deserve, *Marbach*. In receiving them to

grace and favour, *Pelarg*. In heaping his graces and mercies upon them, *Simler*. And whereas many seeme to have pitie, yet either cannot, or will not helpe them that are in miserie; the Lord is not onely inwardly moved, but actually extendeth grace, *Borrhaius*. And thus in divers words, Gods mercie and goodnesse is commended: *Quia nihil ei magis proprium quam bonitas*; Nothing is more proper unto him, than goodnesse and mercie, *Calvin*. *Et quia multi effectus*; And because there are many effects of the divine mercie, *Ferus*.

Slow to anger, erech aphaim: 〈 in non-Latin alphabet 〉, long suffering: God straightway punisheth not men, when they sinne,* but spareth them, *emendationem expectando*, in expecting their amendment, *Lyran*. *Peccata eorum dissimulando*, as it were dissembling and winking at their sins to bring them to repentance, as hee did forbear the old world 120. yeares, *Burgens*. *Poenam differendo*, in deferring the punishment, *Ferus*. God doth not presently punish, as though he either knew not, or neglected our sinnes, but that we should come to amendment of life, *Marbach*. As Saint *Peter* sheweth, 2 *Pet*.3.9. *Pelarg*. This is a singular effect of Gods mercie, *Oleaster*.

Abundant in kindnesse: rabh chesedh; God is so rich in mercie, that he hath more compassion of us, than we have of ourselves,* *Tostat*. He diversly sheweth the effects of his pietie and pitie, *Lyran*. He is *propensus ad beneficentiam*, prone and readie unto mercie, *Borrh*. He extendeth his mercie unto all, *Oleaster*. And he is, *multa pietatis*, of great pitie towards all men, *Pelargus*. *Multifarie impendit misericordiam*, he many wayes bestoweth his mercie. 1. Sometimes when he seeth men in miserie, he hath compassion on them, as upon the Israelites in Egypt. 2. Sometime, *ex gratuita voluntate*, of his owne gracious will, though they be in no trouble, as Christ in mercie looked upon *Paul*, when he converted him. 3. Sometime hee spareth the wicked, for the righteous among them, as hee promised *Abraham* not to have destroyed Sodome, if ten righteous persons could have beene found among them. 4. God also spareth his people, lest the enemies should have occasion to blaspheme, as *Moses* intreateth God, *chap*. 32.12. 5. God oftentimes sheweth mercie to a multitude, for the zeale of one righteous man, as *Phinches* by his zeale appeased Gods wrath toward the people. 6. Sometime the Lord considereth the frailtie and weaknesse of man, and so forbeareth them, as *Psal*. 78.38. *He oft times called backe his anger, &c.* for he remembered *that they were flesh*, *Burgens*.

Page 673

And in truth, veemeth. As God is mercifull in promising, so he is most true, stable,* and constant in performing his promises. *Lyranus* and *Burgensis* understandeth this of Gods justice, *verax*, *dest*, *justin*, true, that is, just. As God is said to be just of his word and promise, it may be so interpreted: but not as Gods justice and severity is compared with his mercie: for that property of God is described in the next verse: here Gods truth hath relation to his mercie and promises: he is *verax promissa servando*, true in keeping his promises, *Ferus*. God is faithfull, he deceiveth none, he cannot lye. And if Gods promise be not performed, it is because the condition is not kept; and so the failing is not on Gods behalfe, but on mans: such was that promise made to *David*, *Psal*. 131.12. *If thy sonnes keepe my covenant, &c. their sonnes shall sit upon thy throne for ever*, *Tostat. qu*. 7. This mercie and truth of God, *non aliter comprehendi potest, quam ex verbi testimonie*, cannot be otherwise comprehended, than by the testimony of his word, *Calvin*. And the Lord specially maketh mention here of his truth, *ad consolandum Mosem*, to comfort *Moses*, that hee should not doubt, but that God would make good all his promises to Israel, *Borrh*.

Vers. 7. *Reserving mercie for thousands*. 1. Here a definit number is put for an indefinit,* he meaneth all the posterity of the faithfull, *Pelarg*. Hee sheweth mercy not only to those, with whom he covenan|teth, *sed etiam descenditibus ex eis*, but to those which descend of them, *Lyran*. *Oleaster*. As the Israelites now found by experience, that God respected them for their fathers, *Borrh*. And long after even in the latter times, *qua sunt valde distantia à temporibus patrum*, which were farre distant from the times of the Fathers, God remembreth his mercy, as *Levit*. 26.41. *I will*

remember my covenant with Iacob, &c. yea this promise comprehendeth all the time, both of the old and new Testament: for God remembring his promise to the Fathers, sent his Sonne into the world; but this must bee understood of such generations as doe not, *obicem ponere*, which are not a barre unto themselves by their sinne, and disobedience, *Burgens*. Here Gods mercy reacheth unto a thousand generations, his justice but unto the third or fourth, *Simlerus*.

Forgiving iniquitie, transgression, and sinne. * 1. *Lyranus* by these three understandeth sinnes commit|ted against our neighbour, against God, or against our selves. 2. *Burgensis* by the first would have signi|fied, sinnes of infirmity; by the second, sinnes of malice; by the third, sinnes of ignorance. 3. But thus are they better distinguished: the first word *ghav•n*, or as *Oleaster* pronounceth it, *aon*, commeth of that root which signifieth to be crooked, it betokeneth crooked offences, which proceed of malice, or *ex pro|posito*, of purpose; the second *peshagh*, is of *p•shagh*, which is to deale unfaithfully, signifieth such sinnes as are treacherously committed against God: as was the sinne of idolatry committed against the Israe|lites, *Tostat. Pelarg*. Such sinnes, which proceed, *ex superbia*, of pride, *Oleaster. Ex contemptu*, of con|tempt, *Cajetan*. The third *chataah*, generally signifieth sinne, but is more specially here taken for the sinnes of ignorance, and infirmity, *Tostat. quaest. 7. Oleaster, Cajetane, Pelarg*. 4. Wherein appeareth Gods singular mercy, not only to the righteous, but to the unrighteous, *Ferus*. 5. *Et non levibus tantum d•lictis, sed gravissimis sceleribus dat veniam*; Who only doth not pardon small offences, but most grievous sinnes, *Calvin*.

QUEST. XI. How the Lord is said not to make innocent.

BY no meanes making the wicked innocent. 1. The words in the originall are thus, *In making innocent,* he will not make innocent*: which *Ferus* following the Chalde paraphrast, divideth into two sentences: *He maketh innocent, or dismisseth unpunished them which doe repent, yet justifieth not those which are impe|nitent*: but the grammaticall construction will not beare this sense: *In absolving, he will not absolve*: but ate referred to the same object.

2. *Osiander* understandeth it of such as make themselves innocent before God, whom the Lord not|withstanding will not hold to bee innocent: but *nakeh*, here is not a noun, but a verbe, *In making in|nocent, &c.*

3. The Latine readeth thus, *Nullus apud te per se innocens*; None is with thee of himselfe held to be in|nocent: that is, none of himselfe, or of his owne power, can be innocent before thee. So *Tostat. qu. 8*. But these words, *with thee*, and, *of himselfe*▪ are not in the originall.

4. *Lyranus* thus interpreteth, that none are innocent before God, as having either actuall or originall sinne: but the word *nakeh*, is here a verbe, *naki*, signifieth the *innocent*, the other to make innocent: it cannot therefore be thus construed, *the innocent he maketh not innocent*: but in making *innocent*, *he will not make innocent*.

5. *Burgensis* thus understandeth it, that the Lord holdeth not the *innocent* in the remission of their sinne, *to be innocent*, in respect of some punishmet, which may remaine. But daily experience sheweth the contrary, that God, *multa peccata impunita prae•erit*, doth leave many sinnes unpunished at all: neither doth the punishment remaine, the sinne being once pardoned, *Calvin*.

6. *Oleaster* giveth this sense: *Vere innocentem ita percutiet, &c.* Sometime hee will smite or correct the innocent, as though he were not innocent, as he sheweth by the example of *Iob*, lest God might seeme to be unjust in afflicting the righteous. But if God should be said in the same action, and at the same time to absolve, and not to absolve it would include a contradiction.

7. Wherefore the best interpretation is that which the Septuagint follow, 〈 in non-Latin alphabet 〉, the guilty he will not purifie: so that here two Hebraismes must be observed: first, the word is

iterated and repeated, *In absolving, I will not absolve*, to shew the certainty of the thing, that is, *nullo modo absolvam, I will by no meanes absolve*, *Iun.* Secondly, *I will not absolve*, that is, *punio*, I doe or will punish, *Vatabl.* And further, here must be supplied the word *sontem*, *the guiltie*, I will not absolve, *Iun. Calvin. Gallas. Pelarg.* As the

like place is found, *Ierem. 46.28. venakeh lo enakeh; in setting thee free, I will not set thee free*: that is, will not hold thee altogether innocent; but will punish thee. So also *Ierem. 25.19. In being innocent should yee be innocent*: where the same word is doubled, the meaning is, they should not be altogether innocent, *Calvin*,

8. *Calvin* also propoundeth another sense, because *nikkah*, sometime signifieth to cut off, it may be thus interpreted, *succidendo non succidam*, in cutting off, I will not cut off: and so it may be a reason of the former sentence, that God will forgive sinnes, and not cut off the sinners altogether. But he preferreth rather the former interpretation; for the other sentence ending with a perfect distinction, sheweth that the sentence following hath no dependance of it.

QUEST. XII. What the Lord visiteth for in the posteritie of the wicked.

Vers. 7. *Visiting the iniquity, &c.* 1. Lest God having hitherto proclaimed his mercie might be thought not to regard the sinnes of men: * the Lord now addeth, that he is also a visiter, and punisher of sinne upon the wicked, and their posterity, *Ferus.* 2. And by sinne here is understood, neither the act of sinne, which cannot be transmitted over unto other, but being a transitory thing resteth in the doer; nor the fault, which only goeth with the act; nor the blot, which is only in the soule of the sinner, and offender; nor yet the guilt: for if the children were guilty of their fathers sinnes, then they should for the same be everlastingly punished: therefore by sinne is meant the punishment of sinne, which is extended to their posterity, *Tostat. qu. 8.* 3. And God usually punisheth the fathers but unto the fourth generation: as the Amorites, and Amalekites were punished after 400. yeeres, which expired in the fourth generation, *Gen. 15. vers. 13, 16. Oleaster.*

QUEST. XIII. How the children are punished for their fathers sinnes.

Vers. 7. *The iniquity of the fathers upon the children, &c.* In deciding of this question, how the sonnes are punished for their fathers sinnes, it must be considered, whether the punishment bee inflicted by man, or by God. 1. If by man the punishment bee imposed, it is either in the losse onely of temporall things, or in death: the children may justly be deprived of temporall things, as of possessions, privileges, honours, for the transgression of their parents. As by humane Lawes, treason against the Prince or Common-wealth, is punished with death in the offenders, and losse of honours and goods in their posterity. But the punishment of death cannot be inflicted upon the children for their fathers offences: as a rule is given in *Deut. 24.16. The fathers shall not be put to death for the children, nor the children for the fathers.*

2. If the punishment be inflicted by the Lord, it is either eternall or temporall: first, eternall punish|ment is laid upon none, but upon the party that sinneth: *The same soule that sinneth shall dye, Ezech. 18.4.* If it be temporall, it consisteth either in the losse of some temporall benefit, or of life: if the first, not onely little ones and infants, as the Hebrewes thinke shall suffer for their fathers sinnes, but even they which are of yeeres, as the Israelites did beare the iniquity of their fathers forty yeeres in the desert: and the Jewes great and small were afflicted in the Babylonian captivity: but where the punishment of tem|porall death is decreed by the Lord, there onely the infants are punished for their fathers sinnes: as the children of the rebellious, *Cora, Dathan, and Abiram*, were swallowed up with their fathers: the grea|ter sort also perished in that destruction, but then they

were such as consented thereunto, *Tostat. qu^ost.9*. So also *Achan* was stoned with his sonnes and daughters, for the sacrilege by him committed: where *Tostatus* thinketh that they were little ones: because the greater sort were not privy to his sinne, seeing he had hid the stollen things in the ground. But it is more like that they were such, as might give consent unto the sinne, and conceale it, and that the things were not hid without their privy, *Iun*. Or for the greater detestation of that fact, and the example of others, this exemplary punishment might be inflicted upon them, *Osiander*.

But here two exceptions may be taken unto *Tostatus* conclusions: 1. That he maketh infants liable to those sinnes of the fathers, which the Lord saith he will here visit, to the third and fourth generation: whereas onely those children which continue like haters of God, as their fathers were, and imitate their impiety, are included in this commination, as appeareth by that clause inserted in the second Commandement, *of them that hate me*. Againe, when infants are cut off by death, their owne originall sinne is sufficient cause thereof, which bringeth death upon them, and so infants are taken away, not onely to the fourth generation, but in other succeeding ages further off.

2. He restraineth this generall speech, *visiting the iniquity of the fathers*, onely unto temporall punishments beside death, whereas the Lords judgements are not to be limited to this or that kinde, but sometime by corporall death, sometime by other temporall punishments, hee doth visit the iniquity of the wicked fathers, in their evill posteritie.

QUEST. XIV. Why the posteritie of the wicked are punished for their fathers sinnes.

VNto the third and fourth generation. There are foure answers usually made, to shew the equity of this, that the posterity of the wicked should be punished for their fathers sinnes. 1. Because God that gave life, may againe without any injustice require it againe: *Nulli facit injuriam occidendo quem/cun{que}*; He doth no wrong by slaying of any, *Cajetan*. 2. *Non tam lunut peccata parentum, quam natura debitum*; They doe not so much rue the sinnes of their parents, as yeeld natures debt, which God may exact, when, and of whom, and how he please, *Iun. annot. Iosh. 7. vers. 25*. 3. It must be understood of temporall punishments, which may be inflicted for the fathers sinnes, *Tostat. qu. 9*. 4. But the best solution is, that God sheweth mercie unto a thousand generations, *of them that love him*, and visiteth the iniquity

of the fathers to the third and fourth generation of them *that hate him*: which words although they be not inserted here, are added to the second Commandement, *Exod. 20*.

5. But *Tostatus* thus objecteth to this last answer. 1. That the wicked children of good parents are found to be respected for their fathers, as the Lord suffered the wicked Kings of Judah to sit upon the throne, for their father *Dauids* sake.

2. If this should be understood of shewing mercie, to the vertuous seed, and vengeance to the wicked race: they should be respected for their owne piety or sinne, not for their fathers.

3. If the children are punished, which are found in their owne sinnes: how can the third or fourth generation be counted from themselves: therefore they are punished for their sinnes, from whom the account of the generations beginneth.

4. In this sense there should be no difference, betweene the continuance of mercie to a thousand generations, and of punishment to the fourth generation: for the wicked for their owne sinnes, are

not punished only to the fourth generation, but to a thousand also, *Tostat. qu. 10.*

Contra. 1. It is not denied, but that God may bestow temporall blessings upon the children of the righteous, though they be wicked: but that is not generall, nor perpetuall: God sometimes is so mercifull, as he was to *Dauids* posterity, for some reasons best knowne to himselfe. But this promise is generall, and certainly holdeth not, but where the children imitate the fathers piety.

2. The condition of *them that love me*, and of *them that hate me*, is not understood of the particular, but the exemplary vertues or sinnes of the children, wherein they imitate their parents: and so they are both their parents, *origine & exemplo*, in respect of the originall and example, and theirs in imitation.

3. The generations are counted from him, whose evill example they corruptly imitate: for otherwise a mans private and particular sinnes concerne but himselfe only. So the wicked posterity of the wicked, are both punished unto the third and fourth generation, for the exemplary sinnes of their fathers, which they imitate, and for their owne sinnes they are punished without any limitation.

4. The same answer may serve to the fourth objection: for the difference is in this, that mercie is extended unto the righteous seed of the righteous, in a double respect, both of the exemplary vertues of their fathers, whom they imitate, and of their owne righteousness: and this without limitation, even to a thousand generations, not that there shall be so many generations in the world, but to shew, that *Dei misericordia nunquam exauritur*; Gods mercie is never drawne drie, *Vatabl.* So the wicked race of the ungodly also is punished in a double manner, for imitating their fathers sinnes, which punishment extendeth not beyond the fourth generation, and for their owne sinnes, which every one shall be judged for in his generation, and that for ever.

QUEST. XIV. How Moses and Ezechiel may be reconciled.

Wherefore *Rupertus* resolution here is very sound: *Non portat filius iniquitatem patris, quandocunque non imitatur*; The sonne doth not beare the fathers iniquity, when he doth not imitate his sinne: and so he reconcileth *Moses* and the Prophet *Ezechiel*, who saith, *The sonne shall not beare the iniquitie of the father*, chap. 18.20. And yet the Lord here saith to *Moses*, that he will visit the iniquity of the fathers upon the children, &c. The Prophet speaketh of such children as decline their fathers evill wayes: the Lord here of such as imitate their fathers impiety.

2. *Cajetane* giveth another solution: *Hic est sermo de poena corporis, ibi de poena animae*; Here the Lord speaketh of the punishment of the body, there of the punishment of the soule. But it is evident that the Prophet speaketh also of temporall punishment; as that proverbe used among the Israelites must be understood, *Our fathers have eaten sower grapes, and our teeth are set on edge*: they doe not meane that their soules were punished for their fathers sinnes, but their bodies.

3. *Tostatus*, as is shewed before, *quest. 13.* thinketh that the Prophet speaketh only of punishment by death; and so the children are not punished for their fathers sinnes, only infants excepted: but this place he would have understood of other temporall punishments, which the children may suffer for their parents sinnes, *Tostat. qu. 9.*

Contra. But this observation doth not hold: for *Eli* his posterity were even cut off by death, for the sinne of *Eli's* house: it is told him by the Prophet, that there should not bee an old man of his house, 1 *Sam.* 2.32. which came to passe when 85. of his posterity were slaine by *Saul* in one day, 1 *Sam.* 22. Therefore the former solution of *Rupertus* is the best. See more hereof, *chap. 20. quest. 7.* and 8. upon the second Commandement.

QUEST. XV. How a thousand generations are to be counted.

Vers. 7. *REserving mercie for thousands.* 1. It must not be taken strictly and precisely, for a thousand generations; for so many there shall not be from the beginning of the world, to the end thereof, as may be thus shewed. 1. From *Adam* to Christ were not much above 4000. yeeres: *Tostatus* counteth them above 5000. but he is therein greatly deceived: yet according to Saint *Lukes* computation, there are but 70. generations from Christ to *Adam*, and in *Matthewes* genealogie but 62. twenty from *Adam* to *Abraham*, and from thence to Jesus 42. generations: if in foure thousand yeeres and odde, there were but 70. generations, a thousand generations according to that proportion, would require above forty thousand. 2. Againe, if a generation be taken for an hundred yeeres, the longest time of a mans life, the summe would amount to an hundred thousand yeeres: if it be restrained to that age, when a man is apt for generation, which is twenty, or twenty five yeeres, a thousand generations will make up twenty, or twenty five thousand yeeres.

2. Wherefore, a thousand generations are here taken indefinitely, for many generations, *Tostatus*.

For *universa familia*, the whole family of the righteous, *Ferus*. Signifying that Gods mercie shall never be exhaust toward the righteous, and their seed.

QUEST. XVI. The fathers merits are not extended to their children, only Christs merits are extended to infinite generations.

BUT if God doe shew mercie unto the posterity of the righteous, for their fathers sake, it seemeth to be of merit, for the worthinesse of their fathers; how then is it a mercie? Hereunto it may be thus answered.

1. There is no mans righteousnesse, which is sufficient for himselfe, much lesse is it of such force, as to extend to so many generations, that God for the fathers righteousnesse, should forgive all the sinnes of their posterity: they were not *Abrahams* merits, but Gods gracious promise made to *Abraham*, which procured such favour and mercie to his posterity.

2. Only the merits of Christ are of such infinite vertue, partly in regard of the perfection of his obedience, wherein was no defect, and partly for the worthinesse of his person, being both God and man, that the force thereof indureth to all generations. But in Christs death there is both merit and mercie to bee considered: in that Christs death satisfieth fully for the sinnes of the world, it is a worke of merit, not of mercy, in respect of the Redeemer: for the death of Christ being given for our sinnes, is, *aliquid aequivalens*, of like value, fully answerable to Gods justice; therefore forgiveness of our sinnes is merited by Christ, not purchased of favour. But in respect of us, it is of mercie, both in that God gave his Sonne to dye for us, it shewed his mercy and love toward us, 1 *Ioh.* 4.9. And in that Christ would vouchsafe to dye for us being sinners, was his great mercie and love, *Rom.* 5.8. And thirdly, that he applieth the merit of his death to us, and maketh his righteousnesse ours: for where no workes are, but faith, the wages is not counted by debt, but of favour, as the Apostle sheweth by the contrary: *That to him that worketh, the wages is not counted of favour, but by debt, Rom.* 4.4. *Tostat. qu.* 7.

QUEST. XVII. After what manner God sheweth mercie to thousands, and visiteth iniquitie to the third and fourth generation.

Vpon occasion of these words, *vers.* 7. of Gods reserving mercie unto thousands, and visiting iniquitie to the third and fourth generation: *Tostatus* inferreth certaine propositions and conclusions, which may serve further for the explanation of this verse.

1. The promise of shewing mercie to a thousand generations, is most certaine, and alwayes performed: but the other visitation to punish, God alwayes executeth not, because he is more

inclined to mercie than justice.

2. The children, which suffer for their fathers sinnes, may beare the iniquity of many of their predeces|sors at once: as *Tostatus* reckoneth fifteene persons in foure generations, for whose sinnes the childe may suffer: as on his fathers side, there are his father, his grandfather, grandmother, great grandfather, and great grandmother, and his belser, and beldame; these make seven, and there are as many on his mothers side: all these make 14. persons of his predecessors and ancestors within foure generations, and himselfe maketh the fifteenth: so likewise the childe may fare well for many of his good predecessours sake, but they are not limited to the generations, as the other, and so cannot be numbred.

3. According to the greatnesse of the righteousness, or iniquity of the fathers, so is mercie or judge|ment extended more or lesse unto their seed: mercy may be shewed to a thousand, that is, many genera|tions, and sometime it may be restrained to fewer, as the Lord promiseth *Iehu*, that his seed shall sit upon the throne of Israel but unto the fourth generation, *2 King.* 10.30. And so the punishment never excee|deth the fourth generation, but it may fall out that it doth not reach so farre; according to the quantity of the sinnes of the fathers, which the children imitate.

4. It is often seene, that the children may both be afflicted for the sinnes of their fathers in one respect, and in another receive mercie: as *Rehoboam* for *Davidssake* held the Kingdome of Judah, but for the sinne of *Salomon* and his owne, he lost the Kingdome of Israel.

5. The more vertuous predecessors one hath, the greater mercie shall he receive: as the blessing of *A/braham*, *Isaack*, and *Iacob*, were more availeable, than if there had beene but one of them: and therefore *Iacob* saith to *Ioseph*, *The blessings of thy father shall be stronger, than the blessings of mine Elders*, *Gen.* 49.26. for he had his fathers blessing, and all the rest concurring therewith.

6. The more evill predecessors one hath, the greater punishment he receiveth, his owne sinne also being added to theirs: as *Salomon* for his owne sinne deserved to be deprived of the Kingdome, but for his fa|thers sake he injoyed it still, yet he had trouble in his old age. But *Rehoboam* because of *Salomonssinne*, and his owne, had a greater punishment, the losse of the Kingdome of Israel, *Tostat. qua st.* 10.

QUEST. XVIII. Why Moses made haste.

Vers. 8. *Then Moses made haste.* 1. Some Hebrewes thinke, that *Moses* made this haste, when he heard the Lord pronouncing, that he would visit the iniquity of the fathers, to the third and fourth generation, lest the Lord should have proceeded to more generations, to the fifth or sixth. But it is not like that *Moses* would interrupt the Lords speech, or that he would presume to alter the Lords purpose, *Tostat. Simler.*

2. *Cajetane* thinketh, that *Moses*, *à principio visionis prostraverit se*, from the beginning of the vision did prostrate himselfe. But how could he have then seene this goodly vision of the Lords back-parts, if he had beene prostrate upon the ground?

3. But these were the reasons why *Moses* made haste: being stricken with admiration at the presence of God, which both by this glorious apparition, and by the Lords voice was manifested, hee humbleth

himselfe, *Marbach*. Being thereto invited also, *suavissima concione*, by the most sweet and

comfortable speech of the Lord, *Osiander*. And he maketh haste, *ne omit•eret opportunitatem*, lest he should omit the opportunity offered: for the Lord passed by as in haste, *Ferus*. Like as subjects use to offer their petitions to the Prince, at his first comming into any City: *quia suam praesen iam omnibus jucundam esse volunt*, because they will have their presence comfortable to all, *Simler*.

QUEST. XIX. Of Moses prayer, the manner thereof, and of Moses perswasions vsed in his prayer.

Vers. 9. *I Pray thee, &c. that the Lord would now goe with us*. 1. *Moses* had obtained this before, but he still renueth the same petition: *Timebat enim ne superveniret impedimentum propter p•ccitum populi*; He was afraid, lest through the peoples sinne some impediment might fall out to hinder the Lords purpose, *Lyran*. *Tostat*. And he doth renew his prayer, as our blessed Saviour prayed thrice in the garden, *quia non sufficit semel orasse*, because it is not sufficient to pray once, *Lippom*. *De novo orat*, &c. Hee prayeth also anew, because he desired new promise•, *Ferus*.

2. *Moses* useth three perswasions in this his prayer: one is from the condition of the people, because they were of a stiffe necke, and had so much the more need of Gods presence to mollifie them, •*un*. And so *Moses* returneth that upon God, as a reason of his presence, which the Lord had alleaged before as a cause of his departure, *chap. 33.3*. Then he intreateth the Lord by his owne mercifull nature, which was ready to give pardon. And thirdly, he putteth God in minde of his covenant, which he had made with his people to be his inheritance, *Iun*.

3. And *Moses* confesseth and saith, *our sinnes*, including also himselfe, because there are none perfect in Gods sight, *Simler*. As *Daniel* also prayeth, *Dan. 9.5. We have sinned, and committed iniquitie*. *Cajetane* thinketh he hath relation to *Aarons* sinne, for the which he intreateth: but the other sense is better.

4. *Moses* maketh mention only of iniquity and sinne, omitting the third, that is, *transgressions*, which proceed of pride, and contempt against God. *Tostatus* and *Cajetane* give this reason, because the people were not guilty of that kinde of sinne, to offend against God, *excontemptu*, of contempt. But by these two all other sinnes rather are understood, *Simler*. For *Moses* would make a full and ample confession of their sinnes, that he might move the Lord to compassion.

5. *Moses* also wisely frameth his prayer, and groundeth it upon the Lords owne words: for as the Lord had professed himselfe, ready to forgive sinnes and iniquity; so *Moses* saith, *pardon our iniquitie*, and the Lord had said, *that he reserved mercy to thousands*, so *Moses* intreateth, that he would take them for his inheritance for ever, *Ferus*.

QUEST. XX. What covenant the Lord here renueth with Moses.

Vers. 10. *BEhold I will make a covenant before all the people*. 1. *Cajetan* seemeth to thinke, that this was the speciall covenant made with *Aaron* and *Moses*, the one to be the governour of the people, the other to be the high Priest. But *Moses* made no suit or request for himselfe, but only in the peoples name: and therefore the Lord meaneth that generall covenant, which he would now •*enue* with his people: as it is evident by the ordinances which are here propounded, which concerned the people in generall, *Simler*.

2. *Ferus* seemeth to understand this covenant of that solemne league, which *Moses* made with the people, *Deut. 29*. in the land of Moab. But that was only a renewing of the covenant here made, because the people which had seene the Lords great wonders in Egypt, were all then dead: this covenant then was at this time revived, when the Lord writ the second time the Commandements in the tables of stone, which were signes of the covenant, and sent downe *Moses* with them unto the people, *Simler*.

3. There were two speciall parts of this covenant, one was absolute, that the blessed Messiah should be borne of that nation: the other was conditionall, for the inheriting of the land of Canaan, which

afterward through their disobedience they were deprived of, when they went into captivity, *Simler*:

QUEST. XXI. Of the divers kindes of marvels.

Vers. 10, I *Will doe marvels*. There are three kinde of wonders or marvels in the world. 1. Some are such as are strange and unusuall, yet not beside the order and course of nature, but are wrought by the skill and device of men: such were those, which were called the wonders of the world: as the temple of *Di•na* at Ephesus; *Maus•lus* tombe; the image of the Sunne at Rhodes; and *Iuppiters* image at Olym|pus, made by *Phidias*; the wals of Babylon, which *Semiramis* made; and the *Pyramides* in Egypt.

2. Some are done beside the ordinary course of nature, by the operation of Spirits, but they differ from true miracles and wonders; for either they be counterfeit workes, done by the deceit and collusion of Satan: such were the Magicians serpents, that contended with *Moses*, and the wonders which Antichrist shall worke by the power of Satan, 2 *Thessal.* 2. or they are done to a false end, to confirme superstition, and false religion, such as have beene practised by superstitious Monkes in pilgrimages, and at the reliques of Saints, to hold the people in errour, *Simler*.

3. But the true miracles are indeed such as are wrought by the power of God, above and beyond the ordinary course of nature: and these are of three sorts, either such which only worke terrour and adm|ration, such as were the sound of the trumpet, and thunder, and the appearance of fire in mount Sinai, when the Law was delivered: or such as were for some necessary use, and present benefit, as the raining of Manna, the bringing forth of water out of the rocke; and such were all our blessed Saviours miracles, which alwayes tended to some profitable end: or they were such, as were sent for the destruction and pulnishment of the wicked; as was the opening of the earth to swallow up *Cora*, *Dathan*, and *Abiram*: and the sudden death of *Ananias* and *Sapphira* in the new Testament, *Act. 5. Simler*.

QUEST. XXII. What marvels these are, which the Lord here saith he will doe.

Vers. 10. *MARvels, such as have not beene done in all the world.* 1. Some understand these marvels to be those wonderfull signes, which should be shewed in the day of judgement: for other|wise these signes were never given unto the Jewes, *ad literam.* according to the letter, *Gloss. interlinear.* But it is evident that the Lord speaketh of such signes, as *Moses* and the people, among whom hee was, should see: they were presently then to be performed, and such strange and wonderfull workes the Lord shewed indeed unto his people in the wilderness.

2. *Rupertus* understandeth them of the incarnation, passion, resurrection of Christ: so *Ferus* of the mi|racles which Christ wrought in the dayes of his flesh: for otherwise, saith *Rupertus*, *Majora signa visae sunt, &c.* greater signes were seene in Egypt, than any done among that people, before Christ came. But the Lord here speaketh of such workes as he would doe by the ministry of *Moses*: *It is a terrible thing that I will doe with thee*, that is, *by the ministerie, Iun.*

3. *Oleaster* referreth it to that familiarity which *Moses* had with God, like as never any had before him, or after. But that was no terrible thing, but rather gracious and favourable.

4. *Tostatus* understandeth these marvellous things, of the shining of *Moses* face, because that served spelcially as a signe to confirme the covenant and league made here with the people: the other wonders, which were done after in the wilderness, being so long after, did not so properly belong to the confirma|tion of this covenant, *qu. 11.*

Contra. 1. The wonders here spoken of are such, as should be terrible: but the shining of *Moses* countenance was not terrible, but glorious, which they were notwithstanding afraid to behold for the great glory. 2. And that was but one wonderfull worke: but these are many here spoken of. 3. And all the signes and wonders, which the Lord wrought for his people in the desart, were confirmations of his love, and evident signes of his presence.

5. *Cajetane* especially referreth these marvels to those terrible signes, which were specially shewed, to confirme *Moses* and *Aaron* in their office and calling, as the swallowing up of *Cora*, *Dathan* and *Abi/ram* by the earth, and the burning of the rest of the seditious with fire, *Numb.* 16.

But as well this, as all other wonders, which the Lord did for his people, must be here comprehended, seeing the covenant was made with them all.

6. Wherefore, here are understood better all those wonders, which God wrought for the people in the desart by *Moses*, and afterward in Canaan under *Ioshua*; *Iun. Marbach.* As the destruction of the fore|said rebellious company, the dividing of the waters of Jordan, the standing still of the Sunne, *Lyrans.* The overthrow and subversion of the Canaanites, and the victorious conquest over them, *Calvin.* *Balaams* asse spake, and God miraculously turned his cursing into blessing, *Simler.* To know then what these marvels were, we must learne out of the rest of the bookes following, what great things the Lord did for his people, *Gallas. Osiander.*

QUEST. XXIII. Why the Girgashites are here omitted.

Vers. 11. *I Will cast out before thee the Amorites, &c.* Here are only six nations of the Canaanites rehear|sed, the *Girgashites* are omitted. 1. *Lippoman* thinketh this to be the reason thereof, because be|fore the entrance of the Israelites into the land of Canaan, *forte de terra illa recesserat*, it may be that they were departed out of the country. But it is like that they would rather have made a league with *Ioshua*, as the Gibeonites did, than have forsaken their country for feare of the Israelites.

2. Some thinke they are not named, because they did not fight against *Ioshua*, *Ex Tostat. quaest.* 79. in *Exod.* 23. But the contrary appeareth, *Iosh.* 4.10. where the *Girgashites* are rehearsed among those nati|ons, whom the Lord would cast out before them. And none of the Canaanites, saving onely the Gibeo|nites, are said to have made peace with *Ioshuah*, *Iosh.* 11.19.

3. The Septuagint, whose manner is to supply out of one place, that which is wanting in another; doe here also insert the *Girgashite*. But this is too great boldnesse to adde any thing to the authentically original.

4. Wherefore, the *Girgashites* either being a small people, might be comprehended under the rest, *To/stat.* Or by a Synecdoche, when part is taken for the whole, under these nations here named, the other also are signified: which is the reason, that sometime two or three of these nations are set downe often for all the rest, *Calvin.*

QUEST. XXIV. How it stood with Gods justice, to destroy all the inhabitants of Canaan.

I Will cast out. It may seeme both a cruell edict, decreed of God for the utter extirpation of these inha|bitants of Canaan, and as cruelly to have beene executed by the Israelites. 1. The equity of God in de|creeing this to be done, may thus appeare: 1. If God might rightfully assigne that country unto his people, as the earth is the Lords, and the fulnesse thereof, he may dispose of it at his pleasure, then by the same right, it was lawfull for the Lord to expell and root out the former inhabitants.

2. Yet there is another reason beside of Gods equity: the Lord had now spared them a long time, even 400. yeeres, expecting their repentance, and they waxed worse. The Lord said in *Abrahams* time, and to *Abraham*, the sinnes of the Amorites were not yet full, *Genes.* 15.16. Now then after so

long patience in forbearing these wicked nations, *non fuit crudelitas poenae gravitate moram pensare*, it was no cruelty with greatnesse of punishment to recompense the long stay thereof, *Calvin*.

3. The earth is said to have spued out this people for their great impiety: *Si mortuo elemento intolera/bilis est impietas*, &c. If their impiety were intolerable to the very dead element; how much more might the Lord exercise his judgement with rigour? *Calvin*.

Page 679

4. Againe, the Lord having decreed to plant his people in Canaan, was to expell the idolatrous inhabitants, lest they might have bene a ruine, and occasion of falling to his people, *Marbach*.

2. And as the Lord decree was just againe these wicked inhabitants, so the execution thereof by the Israelites in destroying them all, was also just. 1. Because *non est homini revocare p^oam*, &c. It is not in mans power to revoke the punishment decreed by the Lord, for then they should have incurred the same penalty themselves: as the Lord by his Prophet said to *Ahab*, who had let *Benhadad* goe, ** Because thou hast let goe out of thine hand, a man whom I appointed to dye, thy life shall goe for his*▪ *Marbach*.

2. Seeing the victory and conquest of those nations, was only of the Lord, it was just and right, *ipsum leges victoriae statuere*, that he should set the lawes of the victory, who were to be spared, who not: there|fore the Israelites could not alter any part of Gods will on that behalfe, *Gallas*.

3. And if the Israelites had spared them, *privassent se legitima haereditate*, &c. they had deprived them|selves of the lawfull inheritance, which was ordained them of God, *Calvin*.

QUEST. XXV. Why they were to make no compact with the Canaanites.

Vers. 12. *THou shalt make no compact with them*. 1. The Israelites are specially warned to take heed of the Canaanites, to make no league with them, because they were most in danger to be cor|rupted by them, seeing they were not all destroyed at once, but many remained and dwelt among them, not only in Cities by themselves, as the Canaanites had their Cities in the midst of Ephraim and Ma|nasses, *Iosh. 16.10. and 17.16.* but they dwelt among them in the same City, as the Jebusites did in Jeru|salem, *Iosh. 15.63.* there was not so much danger to be feared by the nations which were further off, and therefore when they tooke any of their Cities, they might save their persons alive: but if it were a City of the Canaanites, they were to save none alive, *Deut. 20.15, 16. Tostat. quaest. 12.*

2. Another cause of this prohibition, was the great impiety and wickednesse of the Canaanites, among whom was practised all ungodlinesse: for the which cause their land spued them out, *Levit. 18.28.* And this reason is touched here, *Lest they bee the cause of thy ruine*: this amity and league betweene them, might be a meanes to draw them to idolatry, *Marbach*.

3. Further the Lord had appointed the Canaanites to destruction, and therefore, with such as were Gods enemies no league was to be made, *Simler*.

4. By this meanes also, *legitima sua haereditate privarent*, they should deprive themselves of their lawfull inheritance, which the Lord had promised to *Abraham, Isaack, and Iacob*, and to their seed, *Simler*.

5. *Duos pessimos fructus illiciti foederis numerat*; He reckoneth up two very bad fruits of this unlawfull league: the land should be defiled with their altars, and superstitious monuments, which

they would erect under the colour of this league: and beside, *humanitatis praetextu populum corruptent*, they will corrupt the people under pretense of humanity, in calling them to their idolatrous feasts, *Calvin*.

6. But all kinde of league and entercourse is not forbidden, with nations of stranger religion: there be *foedera commerciorum causa*, leagues for traffike sake, and other common necessary things, which belong unto the life; which kinde of league may be made with such, but not *foedera auxiliorum*, leagues of mutuall helpe, *Simler. Calvin*. See more hereof, *chap. 23. qu. 50*.

QUEST. XXVI. Why their images were to be broken downe.

Vers. 13. *And breake their images in peeces*. 1. This they were commanded to doe, *ut non remaneat memoria*, &c. that there should no memory remaine of idolatry, *Lyran*. For looke what was left of those superstitious monuments, *tantundem fomenti remaneret*, so much leaven remained to corrupt pure religion, *Gallas*. 2. So that it is evident that these things were not to be transferred to Gods service; as though it were lawfull to worship the true God after that manner, wherein they worshipped their false gods; for this is added as a reason: *Thou shalt not bow downe to any other god*: therefore, *si Iehovam in statu colore vis, Deum alienum colis*; if thou wilt worship God by images, thou dost worship a strange god, *Simler*. For the true God will be worshipped after that manner, which he hath prescribed, *Marbach*. Here then is the error of the Romanists, that doe worship God after the superstitious rites of the Heathen. 3. Beside, if images must be broken downe, then it is not lawfull to retaine them still, though they be not professedly adored: for the very occasion of offence and stumbling must be taken out of the way. as *Hezekiah* brake downe the brassen serpent, which the people had superstitiously abused: this then maketh strongly against them, that tolerate images in their Churches, though they adore them not.

QUEST. XXVII. To what use images being pulled downe may be converted.

4. The gold and silver, which came of these images, it was not lawfull for them to convert to their owne private use, *Deut. 7.26*. they are forbidden to bring any such abominable thing into their house, *Tostat. qu. 12*. Yet to publike uses, either for the service of God, or for the Commonwealth, they might be converted: as the gold and silver, and the spoile of Jericho, was put to the Lords treasury, *Iosh. 6.19*. though it were sinne in *Achan* to take that which he purloined to his owne private use, *Simler*.

5. It is not safe that such monuments of superstition should still be kept, though the use be discontinued: as it hath fallen out in some places in our times, that images having beene laid aside, and not defaced, were set up againe, when idolatrie was revived: the saying is, that, He that will not have a Storke returne to his house, must pull downe her nest, *Simler*.

And here in England, if those superstitious cels of Monkes had not beene pulled downe, it is to be feared, that those uncleane birds would have settled themselves in their nests againe. The things then consecrated to idolatrie, being so defaced, as that they cannot returne to their former use, may be converted to some other publike service.

QUEST. XXIX. To whom it belongeth to pull downe images.

Vers. 13. *Breake their images in peeces*. 1. It is not sufficient then for idolatry by the preaching of the Word, to be pulled out of mens hearts; as some affirme, but the Magistrate is commanded by his authority, to remove all such stumbling blockes: as the good Kings of Judah, *Ezechiah* and *Iosiah* did, and the good Christian Emperours, *Constantinus*, and *Theodosius*. 2 And this belongeth not to

any private man to doe, but to leave it to the Magistrate, to whom the Lord hath committed this authority, to reforme publike abuses: yet in their private families men may reforme their households: as *Iacob* caused all in his house to remove from them their strange gods, *Gen.* 35.2.

3. And further, as it is not lawfull for private men, by their private authority, to take upon them the publike reformation in abolishing reliques of superstition: as it was decreed in the Eliberine Councell, that if any man breaking downe an image, were slaine in the very act doing, he should not be counted a Martyr: and *Theodore* writeth of one *A•das* a Bishop, who overthrew *Pe•sarum pyraema*, the temple of the Persians, wherein they worshipped fire: which fact he commendeth not, but approveth his constancie, in that he chose rather to suffer punishment, than to restore idolatrie: yet notwithstanding they fall not under this censure, who being private men, *instinctu Spiritus excitantur*; are stirred up by the instinct of Gods Spirit, and moved with an heroically spirit, to doe any such publike act: as *Ambrose Epist.* 29. defendeth a certaine Bishop, which had set on fire a Synagogue of the Jewes, and another, which under *Iulian* the Emperour, was put to death for pulling downe an Altar. So some among us, and in other places have beene moved by the like spirit, to shew their detestation against idolatry publicly, in defacing of images, and disgracing the Masse, who are not rashly to be condemned, *Simler*.

QUEST. XXX. How the Lord is said to be a jealous God.

Vers. 14. *Whose name is Jealous, a jealous God.* 1. *Thomas Aquin.* defineth *jealousie* to be *Intensus amor non patiens consortium in amato*; A fervent love, not suffering any fellowship in that which is loved: and it is of two sorts, either in that which is good, as to be jealous of Gods honour, and in this sense the Apostle saith, ** It is good to love earnestly alwayes in a good thing, Gal.* 4.18. and this is a good zeale or jealousy, and thus the Lord is said to be jealous, as a man is over the chastity of his wife: that his people should not commit spirituall fornication. There is a jealousy in other outward things, as in the honours of this life, as *Saul* was jealous over *David* for the Kingdome, and this is an evill jealousy.

2. Sometime one is jealous for himselfe, as the husband is over his wife, that shee might be chaste unto him, sometime for another: as a good servant is jealous in his masters absence, that his wife may keepe her selfe entire unto his master: as *Paul* was jealous over the Corinthians with a godly jealousy, to keepe them as a pure virgin for Christ, *2 Corin.* 11.2. The Lord is jealous both these wayes, in respect of himselfe, *quia non potest habere parem, &c.* the Divine nature can indure no equall, *Cajetan*. And he is said to be jealous: *Si quosdam ex suis viderit in sere perditos*; If he see any of his to fall away from his worship, *** and so be lost, *Cyril*.

3. But God is jealous, not as man is jealous: *Non humana perturbationis vitio facit Deus*; God is not jealous with any perturbation of minde, *** as man is, being unchangeable in himselfe, *Augustin. caret affectionibus Deus, &c.* God is without affections: but he is said to be jealous, because he would not have any that hath knowne him, to be carried away into any evill courses, *Cyril. ibid.* It is therefore by a metaphor ascribed unto God, by a similitude taken from the husband, who cannot indure that the love, which his wife oweth unto him, should be imparted to another, *Gallas*.

4. Beside, he is called *El zelo•es*, a jealous God, or strong and jealous: signifying, *Non impune plebem suam per alienos Deos fornicaturam*; That his people shall not without punishment commit fornication with other gods, *Augustin. ibid. Fortis est ad propulsandam injuriam*; Hee is strong to defend▪ his owne wrong, &c. and to punish the offenders, *Cajetan. Vindex est Deus fidei rupiae*: God is an avenger of violated faith, *Simler*. And as the Wise-man saith, *Jealousie is the rage of man, and he will not spare in the day of vengeance, Prov.* 6.34. Much more will the Lord be avenged of those which seeke his dishonour.

QUEST. XXXI. Why they are commanded to cut downe the groves.

Vers. 13. *AND cut downe their groves.* 1. The Gentiles used to plant woods and groves by their idolatrous altars: which superstitious use the Lord would not have his people to imitate; the reasons whereof were these: 1. *Tostatus* thinketh, that they made certaine images and figures in the barks of trees, which they used to consult with, *quaest.* 13. But to this end rather, as *Oleaster* noteth out of *R. Salom.* they planted woods, that they might under the shadow of them, eat and drinke, and give themselves to all carnall pleasures. So also *Lyranus.* As also, they placed a certaine religion in the shadow of trees, and in the top of hills, as the Prophet *Ieremie* noteth, *chap.* 2.20. *Calvin.* Therefore the Lord would not have such groves either to be planted by his people, or being planted before to stand: *Iosiah* is commended for his zeale, in breaking downe of the altars, and cutting downe of groves, *2 Chron.* 33.8.

2. If *Abrahams* example be objected, who planted a grove in Beersheba, and there called upon the name of the Lord, *Gen.* 21. the answer in generall is, that *Abraham* did not plant that wood for any religious use, the word there used is *eshel*, which signifieth any kinde of fruitfull tree: but the word here is *ashera*, which signifieth trees which are consecrated to the worship of some God, *Paguin.* But in particular it may be further answered with *Calvin*, that the planting of this wood was *tranquilla fixa{que} habitacionis signum*, a signe of a quiet and settled habitation: that *Abraham* rested in this place, and for his more commodious dwelling planted a grove: or with *Pellican*, out of *Targ. Hierasolym.* that *Abraham* planted fruitfull trees for hospitalitie, to entertaine strangers, that they eating of the fruit thereof, might be

stirred up to praise God. *Borrhaim* addeth further, that *Abraham* here built an Altar, and so called upon God: the wood was not made to that end. And yet if *Abraham* had intended any religious use, in making this grove as a Temple to serve God in, neither was there any Law then to the contrary; nor yet doe we reade of any such superstition taken up in those times, as afterward.

QUEST. XXXII. Why idolatry is called fornication.

Vers. 15. *AND when they goe a whoring after their gods.* 1. As there is a bodily fornication, which is an unlawfull copulation of the body with those, whom men ought not to come neere: so there is a spirituall fornication: *Cum mens contra debitum divini ordinis conjungatur quibuslibet aliis rebus, &c.* When the minde is beside the divine order joyned to any other thing, than unto God: so there is also a spirituall chastity: *Si mens hominis delectetur in spirituali conjunctione ad id, cui debet conjungi, scilicet ad Deum, &c.* If the minde be delighted in spirituall conjunction to that, to the which it ought to be joyned unto, that is unto God, and doe abstaine from all other, *Thomas.**

2. And in three things is idolatry compared to fornication. 1. In that, *fides Deo data violatur*, faith made to God is violated: as in bodily fornication and adulterie, the faith which each gave to other, is falsified. 2. As they which are given to carnall wantonnesse, thinke no cost too much that is bestowed that way, but doe doat upon their pleasures: so *idololatrae sunt prodigi in idola, &c.* idolaters are prodigall upon their idols. 3. Because, *fornicatio cum idololatria plerumque conjuncta est*, fornication is for the most part joyned with idolatrie. As among the Gentiles, neere unto their idolatrous temples, they had their brothelhouses: and in many of their sacrifices, and idoll services, as of *Bacchus, Flora, Priapus*, they used much obscenity, and filthinesse. So the Israelites when they coupled themselves with *Baal P•or*; committed both spirituall and bodily fornication, *Numb.* 25. And how these two still are joyned together, where Popish idolatry is practised, the histories of former times, and the experience of those dayes doth evidently testifie, *Simler.*

QUEST. XXXIII. How farre it is lawfull and unlawfull to eat of things consecrated to idols.

Vers. 15. *AND they call thee, and thou eat of their sacrifice, &c.* 1. Concerning things offered unto idols of themselves, the meat is not polluted, or defiled thereby: for an idoll, as Saint *Paul* saith, is nothing in the world, *nihil habet deitatis*, it hath no deity in it: it is of no power, and therefore, *non potest ab eo derivari virtus*, &c. there can no vertue be derived from it, being but made of wood, stone, or mettall, or such like, into that, which is consecrated to it: and so the creature is good still, though it be superstitiously abused. And therefore such meats of themselves may as well be used, after they are so offered to idols, as before.

2. But there are certaine lets and scandals which may arise of eating such things, which maketh it unlawfull. 1. The first let is in a man himselfe, if he be not well perswaded and resolved that it is lawfull to eat such things, for then he sinneth against his owne conscience: as the Apostle saith, *He that doubteth is condemned, if he eat, Rom. 14.23.* 2. Then offence may be given unto the weake brethren, who against their conscience seeing another to eat, may bee encouraged to doe the like, and so their conscience is wounded: in which respect Saint *Paul* saith, *Hee will not eat flesh as long as the world standeth*, to offend his brother, 1 *Corin.* 8.13. 3. An offence may be given unto the Infidels, who by our eating of their sacrifices will judge us to favour their idols, and so have an evill opinion of us as dissemblers, and condemne our liberty. Yet here a divers case is to be considered: for if the Infidels did not tell us, or suppose wee know not, that the meat was offered to idols, then it may be eaten without any offence giving: but if any man say, *This is sacrificed to idols, eat it not*, saith the Apostle, because of his conscience that shewed it thee, 1 *Corinth.* 10.28.

3. And as offence might grow, by eating of things sacrificed to idols: see likewise concerning other meats forbidden by *Moses* Law, great question did arise betweene the converted Jewes, and the beleiving Gentiles: for the deciding of which controversie, Saint *Paul* giveth two rules: first, *That they should not judge one another, Rom. 14.13.* that he that did eat should not condemne him that would not eat: secondly, that they should not grieve or offend one another with their eating, *ibid, vers. 15.* that they should abstaine from eating such things, at the least in their brothers presence. And after this the Church came together, and decreed, that for a time in regard of the weake, they should abstaine from strangled and blood, *Act. 15. Tostat. qu. 13.*

4. But this further must be considered, that Christians now have a greater liberty, than the Israelites had: for they are simply forbidden to goe unto the Gentiles feasts, or to have any fellowship with them, lest by little and little, they might be drawne to partake with them in their idolatry. But S. *Paul* allowed Christians to goe unto the feasts of the Gentiles, and to eat of their sacrifices, so it might be done without offence, 1 *Cor.* 10.27. *Gallas.*

5. And the reason hereof, why the Israelites are forbidden to communicate with the Gentiles, and to eat and drinke with them, may thus further be declared. For the communion of some is forbidden to the faithfull two wayes, either *in poenam illius, cui communio fidelium subtrahitur*, for a punishment to him, from whom the company of the faithfull is withdrawne: as the incestuous young man was excommunicate among the Corinthians: or *ad cautelam eorum quibus interdicitur* for their warning and heed-taking, which are so forbidden others company. And if so the faithfull be strong in faith, and are more like to win the Infidels, than to be corrupted by them, they are not forbidden their company: but if they be weaker and such as easily may be drawne away, the company of Infidels to such is dangerous, *Thomas.* * And of this sort were the Hebrewes, who were weake and prone to idolatry, and therefore the Lord forbiddeth them all entercourse and communion with the Gentiles.

Vers. 16. *LEst thou take of their daughters to thy sonnes.* 1. The Israelites were forbidden to take wives unto their sonnes, from the idolatrous Heathen, lest they might draw them also unto idolatry: men must not deceive themselves in such marriages, and thinke that they may draw their wives, or the wives the husbands rather unto the true religion, which they professe, then to be corrupted by them: For how knowest thou a man, *te uxorem lucrifacturum*, that thou shalt gaine thy wife to thy religion, or thou woman, that thou shalt perswade thy husband? *Gallasius*. Shall a man thinke himselfe more wise than *Salomon*, whose heart was perverted by his wives: and to please them, he fell to most grosse idolatry? *Simlerus*.

2. Yet it was lawfull for the Israelites to take to wives such of the Gentiles, as were converted to their religion: as is evident, *Deut.* 21.13. as *Boaz* married *Ruth*, who had then imbraced the true religion and worship of the God of Israel: as she said unto *Naomi*, *Thy people shall be my people, and thy God my God*, *Ruth.* 1.16.

3. But the example of *Mahlan* and *Chilian* will be objected, the sonnes of *Elimelech*, who tooke unto them wives of the Moabites, *Orpah* and *Ruth*, who were not then converted to the faith of Israel: for then *Naomi* would not have bid them returne into their country, as shee did, *Ruth.* 1.12. for that had beene to give them occasion to commit idolatry. Therefore this marriage is excused by the necessity of that place, where *Mahlan* and *Chilian* sojourned, namely, in *Moab* for the space of ten yeeres, where were no women of their religion, and so they were faine to take them wives from the Moabites.

4. Now further as it was unlawfull to take wives to their sonnes from the Gentiles, so was it also forbidden that they should give their daughters to their sonnes, *Deut.* 7.3. which of the two was the more dangerous: 1. For the man is the head of the woman, and so the Israelitish wife should come in subjection to a Pagan, and by this meanes dishonour her nation. 2. The man being of greater power, might use more violent meanes to force the wife to Gentilisme, than the wife could to draw the husband. 3. The children also were more likely to be corrupted, which are brought up according to the fathers minde, *Tostat. quaest.* 14. An example whereof we have in that blasphemer that was stoned to death, who was the sonne of an Egyptian, and of an Israelitish woman, *Levit.* 24.

QUEST. XXXV. Why the images are called molten gods.

Vers. 17. *THou shalt make thee no molten gods.* 1. The Gentiles so called their idols, *communi & popullari errore*, by a common and popular error, as now among the Romanists, the common people call their images their Saints. But the wiser sort among the Heathen did not take the idols to be their gods, but only representations of them: yet that excused not their idolatry, no more than the like pretense now among the Papists, that they use images only to put them in minde of God, *Simler*.

2. But an idoll is farre from being God, or having any divine thing in it, that as the Apostle saith, *It is nothing in the world*: not in respect of the matter, but of the signification: for it neither representeth the true God, who is a Spirit, and hath no bodily shape, nor yet the false gods, which are nothing at all in the world, *Marbach*.

3. By one kinde of molten images all the rest are forbidden, whether they be graven, carved, painted: *locutio est à parte totum significans*, it is a manner of speech, taking a part for the whole, *Augustin. In Iulnius*. But he giveth instance of molten images, because of the molten calfe, which they had lately made, *Lyranus*.

4. If it were unlawfull for them to suffer the Gentiles idols to stand, but they were to breake them downe: much more were they not to make them new, *Simler*. And so often is this Law repeated, because of their pronenesse to idolatry, *Tostat*.

QUEST. XXXVI. Why the principall feasts of the Israelites are here rehearsed.

Vers. 18. *The feast of unleavened bread.* 1. The Lord renewing now his covenant with his people, which was interrupted by their apostasie and falling away, doth also againe prescribe unto them these festivall solemnities, which they should observe unto him: therefore, *renovato foedere repetuntur*; the covenant being renewed, they are also repeated, *Borrhaius*.

2. Another reason of this repetition is, *ne otiosus populus ceremonias Gentium aemuletur*; lest the idle people should have followed the ceremonies, and superstitious festivals of the Gentiles; the Lord prescribeth them certaine feasts, wherein they should be occupied in setting forth of his praise, *Lippom*.

3. *Rupertus* giveth this note: *Haec iterati praeceptorum Iudaeis carnalibus de justitia sua gloriantibus aterna exprobratio est*; This iteration of these precepts, is an eternall exprobration to the carnall Jewes, which doe glory in their righteousness, &c. Seeing *Moses* still insisteth in the first principles and rudiments, and carnall observations; wherein *Moses* is unlike unto the Apostle thus writing: Therefore leaving the doctrine of the *beginning of Christ*, let us goe forward unto perfection, *Hebr.* 6.1.

4. Again, another principall cause of the institution first, and now the renovation of those festivals was, *ut futura mysteria saltem sub umbra veneretur*; that the people as under the shadow, might in these festivals reverence the mysteries which should be revealed in time to come, *Lippoman*.

QUEST. XXXVII. Why some feasts, and not all are here rehearsed.

AND it pleased God to appoint these festivals unto the Israelites: 1. That although all our life time should be consecrate to Gods praise: yet, *quia non valet humana infirmitas*, because humane infirmity is not able so to doe, this continuall praising of God being reserved for the next life, it pleased him to content himselfe with certaine times appointed to that end, *Tostat. qu.* 14. And this God doth also, that

mans dulnesse might by such solemnities be whetted, and stirred up to a thankfull commemoration of his benefits, *Marbach*.

2. Here are the three principall morall feasts only mentioned: the Passeover, the feast of weekes, and the feast of gathering fruits: though they had more feasts, as they are rehearsed: because in these three only, the people were bound to assemble together before the Lord, *Tostat*.

3. And the Lord beginneth with the Passeover, which was the first instituted, and brought to their remembrance the greatest benefit of their deliverance out of Egypt. And hereby was mystically signified, that *fine fide passioni Christi*, &c. that without faith in the passion and resurrection of Christ, which was shadowed forth in the passeover, none could be saved, *Lippoman*.

QUEST. XXXVIII. Of the passeover, the rites, end, and use thereof.

Vers. 18. *SEven dayes shalt thou observe.* In the feast of the Passeover there are foure things to be observed: the rite and ceremonie, the end, the morall use, the type and figure.

1. There are three things here prescribed concerning the rite, and manner. First, they must eat unleavened bread, because at that time when they came out of Egypt, the Egyptians urged them to come out in haste, so that they could not leaven their bread: therefore in remembrance of their affliction in Egypt, and their deliverance therefrom, they must keepe this feast with unleavened

bread, and that for seven dayes from the 14. day at even, untill the 21. day at even, as is prescribed, *Exodus* 12.18. the moneth also is prescribed wherein they should observe this feast, in the moneth *Abib*, which the Latine, Septuagint, Chaldee interpret, 〈 in non-Latin alphabet 〉, in the moneth of new fruits, *quando spica è culmis prodibant*, when the eares began to shoot out of the hose, *Vatabl*. Not because the corne began then first to grow, but then first began to be ripe, and the ickle to be put unto it, *Tostat*. This moneth fell out sometime in the moneth of March, as if the new moone were before the 25. of March, about which time the equinoctiall was then, (when the dayes and nights are alike) sometime in Aprill, when the *equinoctium* fell out afterward: for the Hebrewes began their moneths with the new moone. And this moneth *Abib* was the first in the yeere, from the which they counted the rest: as the Romans did begin their moneths at March, and so they called July and August, *Quintilis*, and *Sextilis*, the fift and sixt moneths: this moneth *Abib*, was also called *Nisa*, that is, *Nisi*, the moneth of wonders, because many wondrous things were done in this moneth, *Simler*. The other rites belonging to this feast are set forth at large, *Exod.* 12. thorowout the chapter.

2. The end of this feast, was to call to minde the benefit of their deliverance out of Egypt, and the preservation of their first borne, when all the first borne in Egypt were slaine.

3. The morall signification is this: by leaven is understood false doctrine, as our blessed Saviour giveth his Disciples warning, to take heed of the leaven of the Scribes and Pharisees, that is, their corrupt doctrine: likewise, it signifieth the leaven of maliciousnesse, as the Apostle sheweth, *1 Cor.* 5. both which by the unleavened bread, they were admonished to take heed of.

4. This Passeover was a type of our Saviour. 1. He suffered about the same time of the yeere, wherein they used to kill the Passeover. 2. The paschall Lambe was without blemish, and Christ was without sinne. 3. It was rosted with fire, to signifie the burning love of Christ. 4. The blood of that Lambe was a signe of their corporall deliverance out of Egypt: and by the blood of Christ we obtaine spirituall deliverance, *Simler*. See more of the spirituall application of the passeover, *qu.* 39. *chap.* 12.

QUEST. XXXIX. Why the first borne males were only due unto the Lord.

Vers. 19. *EVERY male that first openeth the wombe*. 1. These words, *male* and *first*, are not here in the text, but must be inserted to explaine the text, as may be gathered, *Exod.* 13.12. The males only of the first borne were the Lords.

2. And the reason hereof was: 1. Because the males in their kinde were the perfittest: and therefore they were only to be offered in such sacrifices as were of necessity, as in their burnt offerings and vowes: in their free offerings, they might bring their female. 2. The first borne which were slaine in Egypt, both of men and beasts were males, in liew whereof the Lord required the first borne. And that the first borne males were only slaine in Egypt, it may thus appeare: 1. Because the punishment was answerable to their sinne: that as they commanded all the males of the Hebrewes to be killed, so the males only of the Egyptians should be destroyed. 2. Though in many houses in Egypt, the first borne of the house were not males, yet the first borne of the maid servants must also be counted, as is evident, *chap.* 11.5. and if neither they, nor the masters of the house, had any first borne that were males, then either the master himselfe, or the servant of the house, if he were the first borne was taken: and so it was true, that there was not an house in Egypt where there was not one dead, *Exod.* 12.30. And as the first borne of men onely were slaine so it is like the same proportion was observed in their cattell, *Tostat.* *qu.* 15, 16.

3. The first borne were of two sorts of men, and they were to be redeemed, because their service unto God was performed when they were living, not by their death: the beasts were either cleane, and they were to be offered; their best service unto God was by their death, in being sacrificed: or uncleane, which might either be redeemed by exchange, as an asse by giving a lambe, *Exod.* 13.18.

or by that price which the Priest should value it at, *Levit.* 27.12. or else were to be killed: the reason whereof was this, that the first borne not redeemed, should be killed, because they were holy unto God, and it was not lawfull to convert them unto any private use, *Simler*.

QUEST. XL. Why mention is made only of asses of the unclean beasts.

Vers. 20. *The first of an asse, thou shalt buy out with a lambe.* 1. *Tostatus* thinketh, that concerning other unclean beasts, as horses, camels, that the first borne were not required, because the Hebrewes

had none of them in Egypt, and such things of theirs only, which were preserved at their coming out of Egypt, from the destruction of the first borne, they were to pay the first of them unto God: dogs and cats they had, but they came not forth with them; and yet they were saved alive; as he would prove by that place, *chap.* 11.7. that among the Israelites a dog should not so much as move his tongue; which sheweth that they perished not. *Tostatus* hath another answer beside, concerning those base creatures, which shall be remembred afterward, *quast.* 18. *Contra.* 1. It is not like that the Hebrewes had no horse or camels, but only asses for carriage; seeing Egypt so much abounded with horse, being a plaine country and full of grasse, it cannot be thought, but they had of those kinde for their necessary use. 2. And for the other, it is very like, that no living thing among the Israelites miscarried, though that place prove it not: for the meaning is, that a dog-shall not move his tongue, *lecol*, against any of the children of Israel, not among them, *Iun.* But it cannot be imagined, that the dogs, unlesse their masters killed them of purpose, which is not to be thought, would leave them, when they went out of Egypt.

2. Some Hebrewes are of opinion, that the word *behemah*, beast, the firstlings whereof they were to give unto God, doth signifie, *bestias comestibiles*, beasts which may be eaten, and are not wilde, as *chajoth* signifieth beasts as well not to be eaten, as those that are wilde: and therefore they thinke that under that word *behemah*, only three kindes are signified, bullocks, sheepe, and goats. But if this were so, then asses should be excluded out of the Law of the first borne, which were not to be eaten, though not wilde: and *Tostatus* also giveth an instance of swine, that they also should be included, which might be eaten, and yet they were not offered, nor any thing for them, because the Hebrewes brought none such out of Egypt. But he faileth in this last instance: for swine were neither beasts allowed to be eaten among the Hebrewes: and though they were unclean, yet the first borne of them were to be redeemed, as other unclean beasts were. Wherefore the word *behemah*, rather signifieth all domesticall beasts, whether cleane or unclean, the firstlings whereof were due unto God: which is expressed here by another word, *miknah*, which signifieth a possession: whatsoever beasts then were in ones possession, he was to pay the first borne of them; wild beasts then were excepted, as not being in a mans possession. And *Calvin* inferreth as much upon these words, all the first borne among the children of Israel, *chap.* 13.2. to make a difference betweene domesticall beasts, which were among them, and wild beasts.

3. *Simlerus* thinketh, that the firstlings of dogs were due unto the Lord, but they were to be killed, not to be redeemed at all, because it is forbidden, *Deut.* 23.18. that they should not bring the price of a dog into the house of God. But it rather seemeth that God would not have such a vile creature to be counted as due unto him at all: for then it had beene lawfull to redeeme it: as they were to redeeme all unclean beasts by the Law, *Numb.* 18.15. Therefore, seeing it was not lawfull to redeeme the firstling of a dog, it followeth that the Lord challenged no right in such.

4. Wherefore, concerning all unclean beasts, which were profitable, as horse, camels, I agree with *Iunius* against *Tostatus*, that the first borne of them were all due unto God, and that by the asse, all

other like unclean beasts must be understood, which *Oleaster* also concludeth out of those generall words *Numb.* 18.15. *The first borne of unclean beasts shalt thou redeeme.* And concerning dogs and cats, and other vile beasts, I judge rather with *Tostatus* against *Simlerus*, that they were not due at all, because they were vile and of no account; which is his other answer: for whereas they were to exchange the foale of an asse with a lambe: *Non erat aliquod animal immolabile tam parvi valoris, &c.* There was not any beast for sacrifice of so small value, to be exchanged with any of those vile and contemptible creatures.

5. *Oleaster* yeeldeth two reasons why the asse was to be redeemed: either because it was a vile creature, or for that it was not apt for food, because the sacrifices were, *cibationes Domini*, as the Lords meat or food. *Pellican* understandeth it mystically, *Quia Deus stoliditatem asininam abominatur*; God abhorreth asmine foolishnesse and blockishnesse. So *Isidore*, and the *Interlinearie Gloss.* give this sense, that to change an asse with a sheepe, *Est immunda vitae primordia, ad innocentia simplicitatem convertere*; Is to convert the beginnings of an unclean life, into innocent simplicity. But the reason indeed is, because such beasts were counted unclean, and so more vile, whereas the Lord would have of the best: and being unclean, and unapt for food, they were consequently unfit for sacrifice, because some part thereof, unlesse only in burnt offerings, was for the Priests food, and in some sacrifices, the owner and offerer also had part.

QUEST. XLI. Whether the Israelites were absolutely bound to keepe the rest of the Sabbath, in eareing time and harvest.

Vers. 21. *Both in eareing and harvest time thou shalt rest, &c.* 1. Like as before, *chap.* 31. when mention was made of making the Tabernacle, the observation of the Sabbath is urged, lest they might thinke, that the rest thereof upon that necessary occasion of working in the Tabernacle, might be dispensed with, *Oleaster*: So here in this place it being required that the people should goe up thrice in the yeere to the three solemne feasts, they might have thought it lawfull to travell upon the Sabbath, when they went up to the Tabernacle, and therefore is that precept of the Sabbath also mentioned here, to take away all such scruple, *Tostat. quast.* 17.

2. Mention is made of resting in seed time and harvest, as the most necessary workes: not as giving them liberty at other times to breake the rest of the Sabbath: but *exclusis his, videantur omnia alia exclusa*, that even these necessary times being excluded, all other might seeme also to be excluded. So also *Augustin*. By this it is signified, *Omni tempore Sabbato debere cessari*; That they ought to rest at all times upon the Sabbath.*

3. *Calvin* affirmeth, that this is so straitly commanded: *Vt dies septimus servetur etiam sub periculo communis jacturae*; That the seventh day should be observed, even with the hazard and danger of the common losse. But *Gallasius* better concludeth out of Christs words, *The Sabbath was made for man*:* that the Jewes were not tied to such necessity, in keeping the Sabbath in harvest and seed time, but that in any common and apparent danger, they might *periculo occurrere*▪ prevent it,

4. Some of the Hebrewes therefore understand this precept, of the carnall act of generation, which they would have here insinuated by the sowing of seed. But beside that, if the Scripture here had any such meaning, it would have expressed it in plaine words: for of such things the Scripture useth to speake exactly and plainly: this were to make matrimony and the use thereof unholy, *Tostat*. Though it must be confessed, that greater moderation in such carnall delights is to be used, when solemne and publike prayer is offered unto God, according to *S. Pauls* counsell, *1 Cor.* 7.5.

5. Therefore the better opinion is, that even the rest of the Sabbath was dispensed withall to the Israelites, in the times of seed time and harvest upon urgent necessity, to prevent some common

and imminent danger: as if suddenly any inundation were feared, which breaking in, would destroy the seed or corne; or any enemies should attempt to destroy the corne, or it should chance to be set on fire, it was lawfull even upon the Sabbath, *laborando succurrere*, to helpe to save it by labour: for if it were lawfull to lead their cattell to water, and helpe them out of the ditch upon the Sabbath, as our blessed Saviour sheweth, *Luk.* 13, and 14. which concerned but the state of private men; much more for the common good was it permitted, *Tostat. qu.* 18. *Gallas. R. Salom.* thinketh it was lawfull upon the Sabbath, to gather a sheafe of corne for the first fruits. But he hath no warrant for that out of *Moses*.

QUEST. XLII. Whether now Christians are necessarily tyed to keepe the Lords day in seed time and harvest.

1. The Jewes to this day thinke that these workes, to sow and reap are by no meanes upon any occasion never so necessary, now to be dispensed with; and some Christians are as strict now in the keeping of the rest upon the Lords day. But this were to Judaize, and to enthrall our Christian liberty: and to bring us in bondage unto the service of dayes, which were appointed for mans benefit: as our blessed Saviour saith, that *the Sabbath was made for man and not man for the Sabbath*, *Mark.* 2.21.

2. Some on the other side give too great liberty upon the Lords day. As *Calvin* hath these words, writting upon Exodus, *chap.* 31.1.▪ *Sabbatum, quamvis hodie non sit in usu ejus externa observatio, aeternum manet ipso effectu sicut circumcisio*; The Sabbath, although the externall observation thereof be not now in use, yet it remaineth in the effect, as circumcision doth, &c. This permanent effect of the Sabbath, is our cessation and rest from sinne. This seemeth to give too great liberty, to say that all externall observation of the Sabbath, that is, of the day of rest, should now be out of use: and that the Sabbath all rest how no more remaineth, than circumcision: for this were to make it arbitrary and indifferent, whether Christians now should observe a day of holy rest unto the Lord at all, or not.

3. *Oleaster* goeth not so farre, but he thinketh, that though it were not lawfull for the Jewes to intermit the Sabbath then, in earing time and harvest, yet it is lawfull for Christians now. *Gallasius* giveth this reason, *Quia ceremoniali observatione liberati sumus*; Because we are freed from the ceremoniall observation of the Sabbath; and therefore he taketh it to be a needlesse question, to dispute whether Christians are now bound to keepe the day of rest in seed time, and harvest. But this is no ceremoniall thing, but morall, to abstaine from all such workes upon the Lords day, which may hinder the service of God.

4. *Osiander* thinketh, that by this instance of *earing time, and harvest*, all kinde of works were not forbidden the Jewes upon the Sabbath: but onely *quotidiana illa & profana*, those daily prophane works, which might hinder them from the service of God; and the same reason may seeme to hold now. But there are certaine bodily works, which are a greater prophanation of the Lords day, than the ordinary works of the calling: as to dance, to play at football, and such like, are worse than to dig or delve, as *Augustine* saith of the Jewes: *Melius toto die ararent, quàm toto die saltarent*; It were better for them to plow all day, than to dance all day.

5. I therefore rather condescend to *Simlerus*, that thinketh these things given in instance to be lawfull now upon the Lords day, *necessitate id postulante*, necessity so requiring: *longe arctior fuit observatio Sabbati in lege, &c.* the observation of the Sabbath was more strict in the Law, than now under the Gospell, &c. But men must take heed in earing time, and harvest, that they make not a necessity without a necessity: it ought to be an urgent and extreme necessity indeed, which should cause the service of God either wholly to be intermitted, or in part hindred.

QUEST. XLIII. Why the people were charged to goe up thrice in a yeere to the feasts.

Vers. 23. *THrice in a yeere shall all your men children appeare, &c.* 1. There is a spirituall worship of God, which the Israelites were to exhibite unto God at all times, and in all places, but the externall service, which consisted in sacrifices, and other solemnities, was only to be performed in the Tabernacle, whither the people were commanded to resort thrice in a yeere, that whereas in their Synagogues at home, they had nothing but *Moses* read unto them, lest that they might by discontinuance grow into oblivion of the sacrifices, and other solemnities prescribed for the Lords service: they were commanded to that end to goe up to revive the memory of them. 2. They went up alwayes with some gift, as they were not to appeare before the Lord empty, *ut populus Deo praestaret obsequium*, that the people might shew their duty unto God. 3. And because there was a collection yeerely in the feast of Tabernacles, gathered of the people, toward the maintenance of the Tabernacle, and the services there|of: the people were to goe up to contribute to that end, *Tostat. quæst. 20.* 4. *Necessarium erat ad mutuum*

consensum in religione fovendum; It was necessary also to maintaine a mutuall consent in religion, *Gallas*. Whereas, if they should have had their severall places of meeting, they might have devised new rites. 5. And by this meanes the Lords feasts were *celebriora*, more solempne, and kept with greater majesty. 6. Hereby also Christ and his Church was prefigured: that in him there should be but one shepheard, and one sheepfold: he should be the only Priest and Mediatour, and he should prescribe, one Faith, one Bap|tisme, *Simler*. See more hereof, *quest. 36. chap. 23.*

QUEST. XLIV. Who were bound to goe up to the feasts.

NOW whereas the males only were to appeare before the Lord: 1. The women are excepted, because they were unfit, both in respect of their domesticall businesse, which was to be cared for in the ab|sence of their husbands: as also for that they might be often letted by giving sucke, or being with child: and they were not in regard of the tendernesse of their sex, to take so long a journey. And yet devout wol|men, specially when they dwelt not farre off from the place of the Sanctuary, did use to goe up, as *Anna* the mother of *Samuel*, and the Virgin *Marie*, *Tostat. quæst. 22.*

2. As for their servants, the men were bound to goe up, as well as their masters; there was one Law for both: the maids also sometime went up with their masters, but they were not bound, as *Deut. 12.18.* and *chap. 16.14.* both they, their sonne, daughter, servant, maid, were to rejoyce before the Lord in their solempne feasts.

3. Neither were all the males bound to go up, as the children which were not able to goe, nor yet were of discretion to understand what they there heard, or saw done, *Tostatus ibid.*

4. Neither were the male children bound to goe up, as soone as they began to be of discretion: as *To|status* giveth instance of our blessed Saviour, who at twelve yeeres old went up with his mother, for both that example was extraordinary; no childe at those yeeres was to be compared unto Christ: and beside, when such children went up with their parents it was voluntary, not exacted by Law.

5. Wherefore, such males must be understood, *qui sub censum transibant*, which passed under the summe, or account, who were under twenty, *Calvin*: and exceeded not fifty, as the Hebrewes thinke, *Simlerus*.

QUEST. XLV. Whether all the males were bound every yeere to goe up thrice to the Sanctuarie.

Vers. 24. *I Will cast out the nations before thee.* 1. Here the Lord preven•th an objection: the people being required thrice in a yeere to goe up to the Sanctuary, might have doubted, that their enemies

might have taken advantage of their absence, and so have invaded them: the Lord therefore bid|deth them to be secure for that matter, for he would cast out their enemies before them, and so worke that they should not desire their land: and therefore they should not be afraid to goe up to appeare before the Lord, *Gallasius*.

2. Some thinke, that this Law of appearing thrice in a yeere before the Lord, did not binde, but untill such time as their borders were enlarged, *quando secuta universa regio futura erat*, when the whole land should be quiet, *Cajetane*. Which *Calvin* thinketh was not, till God having subdued all his ene|emies, *Sanctuarium suum locavit in Sion*, had placed his Sanctuary in Sion, &c. But this is not like, that the people kept not this Law till *David* and *Salomons* time: for they were commanded to observe all the Lawes and ordinances, when they were come into the land of rest, *Deut.* 12.9. So that by inlarging of their coasts, is not meant the making of them larger, but the planting of them in the land of Canaan, *Tostat. qu.* 22.

3. Some thinke, that this never happened unto the Jewes according to the letter, that all their ene|emies were subdued unto them: and therefore, *in futura vitae complebitur*; it shall be fulfilled in the next life, *Gloss. interlin.* But if this had never beene performed, how should the people have beene encouraged by this promise to goe up thrice in a yeere. True it is, that there were some Canaanites still dwelling among them: yet were the nations of them destroyed, though not every particular one of the nation.

4. Some are of opinion, that this promise was made with a condition, if they did then endeavour to keepe their bounds, and set watchmen and garrisons in their borders, that then the Lord would protect them, that the rest of the males might safely goe up, *Ex Lippom.* But when should those males which kept the garrisons have gone up? they could not then observe this Law to goe up thrice in a yeere.

5. Some thinke, that every third yeere only, they which dwelt farthest off came up to the Sanctuary, and two yeeres they were free, because mention is made of tithes to be laid up in the end of three yeeres, *Deut.* 14.29, But that must be understood of another tenth part, beside that which was to be paid yeere|ly, *vers.* 22. which they were yeerely to eat before the Lord, *vers.* 23. and therefore that cannot stand, that every third yeere only they were bound to goe up.

6. *Tostatus* his opinion is, because it was both chargeable for them to goe thrice, and come thrice, that is, six times in all in a yeere; and they in that time lost their labour at home: and beside, in the space of six moneths, betweene the sixth and seventh moneths, wherein all these three principall feasts were ob|served, these six journeyes fell out, and within one moneth after their returne from the Passeover, they were to come up againe to the feast of the Pentecost. He thinketh therefore, that they only which dwelt neere hand came up thrice in the yeere; they which were further off, only went up once in the feast of the Passeover, and in the seventh yeere of remission twice, in the said feast, and at the feast of Tabernacles, when they were to heare the Law read unto them, *Deut.* 31.12. *quast.* 21. *Contra.* 1. The words of the precept are generall, *Three times in a yeere, shall all the males appeare before the Lord*, *Deut.* 16.16. there are none excepted. 2. Yea speciall order is taken for them which dwelt farre off, that they might turne

their offering into money, *Deut.* 14.25. and every yeere they were to give the tithe of their increase, and eat it before the Lord.

7. Wherefore the truer opinion is, that all the males which were appointed to come up, ascended thrice every yeere: whereupon it is evident, *non tam longam vel latam fuisse promissionis terram, &c.* that the land of Promise was not so long and large, that in the space of foure moneths, or at the most six, they could come and go thrice to Jerusalem, *Lippom.* For, as *Hierom* writeth, the land of Canaan was not above an hundred and sixty miles long, and sixty miles broad: allow then the furthest part of the land to be an hundred and twenty miles from the Sanctuary. For wee must not imagine, that it was placed in the ut|most coasts: it would aske them but a seven nights journey to the Tabernacle, and as much homeward, that is, six weekes in the yeere, somewhat above the tenth part, which was no great matter for them to doe. *Oleaster* giveth this reason, why the Lord would see all the males thrice in the yeere, *quia pater cupit filios videre, &c.* because a father desireth to see his children often, which are nursed in another place. Like as now then in England, foure times in a yeere many come up two hundred miles to the Termes: two whereof fall out neerer together, the Summer Termes, than the Jewes two feasts of the Pasch and Pentecost: So they might with more ease come up thrice, not much above halfe that way.

8. But yet the ascending of the males thrice every yeere, must be understood with some limitations, and conditions. 1. *Cessante infirmitate*, if they were not letted and hindred by sicknesse; for they were not to be carried up, they must goe up of themselves, *Oleast.* 2. *Non obligabat tempore suspecti belli*; It did not binde, when there was any suspicion of warre, *Cajetan.* If there were no danger at their setting forward; they were to feare no danger till they returned upon Gods promise: but if the enemies were at their gates, they were to intermit the feast, yea if it were the Sabbath, for their owne safegard. And these pro|misses must be understood with a condition, if they did keepe the Law of God, their enemies should have no power or desire to invade them, *Simler.*

Vers. 25. *Thou shalt not offer the bloud, &c.* These two verses the 25, 26. are the same with vers. 18, 19. *chap.* 23. therefore to that place I referre the Reader, where the 41, 42, 43. questions doe fully explaine the sense and meaning of these verses, that it is not needfull to make rehearsall of the same things here.

QUEST. XLVI. Whether Moses were twice or thrice forty dayes in the mount with God.

Vers. 28. *HE was there with the Lord forty dayes, &c.* 1. Some thinke, that *Moses* was thrice forty dayes with the Lord, because there is thrice mention made of *Moses* being with the Lord forty dayes in the mount, *Deut.* 9. vers. 9, 18, 25. And thus they cast the time, that *Moses* went up the third day of the third moneth, which answereth to our May, and that he came downe the 17. of June, and on the 18. day was the golden calfe burnt, on the 19. day he went up the second time, and in the beginning of August, he was called up the third time, for to receive the second tables: and so he came downe about the tenth day of September, which was the day of reconciliation, *Borrh.*

Contra. 1. There is indeed mention made, *Deut.* 9. thrice of *Moses* being with the Lord forty dayes, and forty nights: but vers. 29. there is a repetition only of his second being with the Lord, which *Moses* spake of before, vers. 18. for otherwise, if as often as this is mentioned, so many forty dayes *Moses* should have beene with the Lord: he must have beene with him, not only thrice, but foure times forty dayes: because *Deut.* 10.10. the next chapter following, *Moses* againe saith, *I tarried in the mount as at the first time forty dayes, and forty nights, Tostat. cap.* 33. qu. 3. 2. It is not like that *Moses* at his first comming downe stayed but one day with the people; for in so short a time *Moses* could not remove the Tabernacle with|out the campe, and cause the people to put off their best rayment, which things were done before his se|cond going up unto God, *chap.* 33.5. to vers. 12. 3. And it is not like, the Lord being already reconciled to his people, whereof the writing of the tables the second time was a signe, that *Moses* came downe against the day of reconciliation: to that end to reconcile the people unto God.

2. Wherefore *Moses* was not thrice forty dayes with the Lord in the mount, but onely twice, which make 80. not 120. dayes. *Gregoris* giveth this reason, *Moses, ut legem percipere mereretur, * bis*

quadraginta dies jejunavit; Moses, that he might be thought worthy to receive the Law, fasted twice forty dayes, &c. The cause of *Moses* fasting, was to be prepared to receive the Law: *Hoc jejunium eodem quò prius pertinere simus, ad confirmationem legis & foederis*; This fasting of *Moses* we know was to the same end, to confirme the Law and the covenant, *Gallas* Seeing then *Moses* received the Law but twice, and he was called up to that end to receive the tables of the Law: it must needs follow, that he was but twice forty dayes with God in the mount So *Helias* likewise fasted forty dayes, *qui legis instaurandae Minister fuit*, which was the Minister of restoring the Law, and our blessed Saviour fasted forty dayes to deliver the new Law of the Gospell: therefore, as *Cajetane* also noteth, *Hoc fuit secundum jejunium, &c.* this was the second (not the third) fast of *Moses*, when he went up to receive the second tables.

QUEST. XLVII. Of the shining of Moses face.

Vers. 29. *MOses wist not that the skin of his face shone bright, &c.* 1. The Latine Interpreter readeth, *Moses* knew not, *quod cornuta esset facies*, that his face was horny: whereupon grew the common error, that *Moses* is usually pictured with hornes. And the Jewes deride the Christians, because they picture *Moses* with hornes, more like a Devill, than a man: this error ariseth by mistaking of the word *keren*, which signifieth a horne, but *karan* to shine, which is the word here used.

2. Some take upon them to justify the Latine translation: *Quod emitteret radios tanquam cornua*; Because *Moses* face streamed forth beames like as hornes, *Tostat. quaest. 24. Lyrar. Sicut & radii à Solo derivati, cornu speciem prae ferunt*; Like as the beames of the Sunne doe cast abroad like unto hornes, *Lippoman*. But I rather approve here *Cajetanes* judgement: *Nihil cornutum ad literam significatur*; According

to the letter, there is nothing that hath the signification of an horne, but rather that *Moses* face did shine bright. So also *Thomas, quod & melius dicitur*, it is better said, that his face was shining, than hornie.*

3. *Tostatus* maketh mention of a certaine ignorant Rabbin, that saith, *Moses* countenance is said to be horny, because it was so dried up with this forty dayes fast, that nothing but the skin was left upon the bones, which did sticke out, *ut acuta velut cornua viderentur*, that they seemed to be sharpe as hornes. But this is affirmed without any wit or reason: for *Moses* neither eating or drinking the space of forty dayes, and forty nights, was preserved miraculously by God (for naturally a man cannot live without meat and drinke above fiftene dayes) then the Lord by the same power was able to keepe *Moses* body, without any decay or diminution at all.

4. Wherefore the meaning of this place is, that *Moses* face shined, as the Chaldee paraphrast, The brightnesse of his face was multiplied: the Septuagint interpret *< in non-Latin alphabet >*, his face was glorious: as *S. Paul* also calleth it the glory of *Moses* countenance, *2 Cor. 3.7*. So also read the best Interpreters, *Vatab. Montan. Paguin. Oleast. Iunius*.

QUEST. XLVIII. Why it pleased God to give such great glorie unto Moses countenance.

NOW it pleased God, to print such a majesty and shining glory in *Moses* countenance, for these reasons: 1. God did bestow this gift upon *Moses* as a speciall signe of his favour and love toward him. 2. By this the people might be assured, that the Lord had heard *Moses* prayers, and that he would renew his league with them, and take them into his protection. 3. And by this meanes *Moses* should be had in greater reverence and reputation with the people, *Tostat. quaest. 25. Simler*. 4. This

was done also, *ut lex illa valde honorata crederetur*, &c. that the Law it selfe should be held to be glorious and honourable, the Minister whereof was so glorious, *Tostat.* 5. Thereby was signified also the inward illumination which *Moses* had, whereby he was able to shine unto them in purenesse of doctrine. 6. It also shewed, what the righteousness of the Law is, onely a shining of the face, that is, of the externall works before men: it cannot afford the inward and spirituall justice in the sight of God, *Simler.* 7. *Rupertus* by these second tables, which *Moses* brought downe with such great glory, understandeth the glory of the Gospell. But because the Apostle setteth the glory of the Gospell against the glory of the Law, and sheweth that in respect of the exceeding great glory of the Gospell, the Law was not glorious at all, *2 Cor.* 3.10. I rather preferre *Origens* elegant collection, **Nihil in lege gloriosum habet Moses praeter solam faciem*; That *Moses* had nothing glorious in the Law beside his face: his hands were leprous by putting them into his bosome, his feet also had no glory, he being bid to put off his shooes: and so by that ceremony he was to deliver over the spouse unto another. But in the Gospell he appeared in the mount with Christ, *totus glorificatus*, all glorified, &c. Thus *Origene* elegantly sheweth the preeminence of the Gospell before the Law.

8. *Ambrose* sometime thus applieth it: *Vultus patris filius*; The countenance of the father is the sonne: and so maketh *Moses* a type of Christ, *** who is the glory of the Father. But that application is more proper: *Vultus Moses fulgor est legis, fulgor autem legis non in litera; sed in intellectu spirituali*; The countenance of *Moses* is the brightnesse of the Law: the brightnesse of the Law is not in the letter, but in the spirituall understanding, which was hid from the Jewes.

QUEST. XLIX. Why *Moses* face shined more now at *Moses* second being in the mount than before.

1. Some give this reason, why *Moses* face did shine now at his second being with God, rather than at the first time, because then *Moses* had not *tam claram cognitionem*, such cleere understanding and knowledge of God, as now, which is signified by the shining of his face, *Lyrans*.

2. Rab. *Salomon* saith, that by the laying of Gods hand upon *Moses* face, it became bright and shining: but *Moses* sight was hindred by that meanes from seeing Gods great glory: and it was not the hand of that glorious body, which appeared to *Moses*, but some mist or cloud that was cast before *Moses*, as is shewed before, *chap.* 33. *quest.* 51.

5. *Gallasius* saith, it was *illustre testimonium familiaris illius communicationis*, &c. a most cleere testimonie of that familiar communication which *Moses* had with God. But *Moses* had familiar conference with the Lord before, for he spake unto him face to face, *chap.* 33.11.

4. *Lippoman*: *Ex longa collocutione & conversatione cum Deo assecutus est*, &c. *Moses* obtained this by his long conference and conversing with God. But *Moses* had stayed as long before with God forty dayes, and forty nights.

5. Therefore the reasons rather are these: 1. This glory was given him, *ad honorem legis*, for the honour of the Law: but the first tables were broken, and therefore it was not to be given then, but now for the honour of these tables, which should remaine. 2. *Moses* had desired that the Lord would give them preeminence before all other people: which notably appeareth in this dignity conferred upon *Moses* their Governour, which never any had before. 3. But the speciall efficient cause of this glory was, *ex visu Domini*, by the sight of the Lord: *Moses* had now a more cleere sight of Gods glory, than before, *Tostat. qu.* 25. as things, which the beames of the Sunne beat directly upon, seeme also to shine, *Simler. Oriente die rubet terra iraceo colore perfusa*; When the day ariseth, the earth seemeth to shine red, as with saffron colour: and precious stones give a bright hue to those things which are next them, *Ambrose*: So that glorious body, which *Moses* saw, lightened also his face. And the holy Apostle alluding hereunto saith, *We all behold as in a mirror the glory of the Lord with open face, and are changed into the same image*, *2 Cor.* 3.18. So *Moses* face was changed into the image of that great glory which he saw in the mount.

QUEST. L. Why the people were afraid to come neere Moses.

Vers. 30. *They were afraid to come neere him.* 1. The cause of this feare of the people was partly neces|sary in respect of their weaknesse and infirmity, because they were not able to behold *Moses* face for the glory thereof, as the Apostle noteth, *2 Corinth. 3.6.* 2. It was partly voluntary, they would not come neere him for reverence sake, taking that light and brightnesse for some divine thing, *Tostat. qu. 26.* 3. *Moses* shining countenance was the rather a terrour to the people, *peccati nuper commissi sibi conscio*, being guilty in themselves of that sinne, which they had lately committed, *Simlerus.* 4. The people also were hereby admonished, *ut quiddam altius lege requirerent*, that they should seeke for somewhat higher than the Law, *Gallas.* 5. And this further may be considered, *hanc illis dedecoris notam fuisse inustam, &c.* that this was a marke of ignominie set upon them, that by their sinne they had so farre separated them|selves from the glorious presence of God, that they were not able to indure the countenance of his ser|vant, *Calvin.* 6. And herein appeareth a manifest difference betweene *Moses* and Christ, the Law and the Gospell: *Contrarius splendor faciei Christi, in qua amabilis gratia refulget;* The brightnesse of Christs face is contrary, wherein amiable grace shineth, *Borrhaius.*

QUEST. LI. Whether Moses covered his face before he spake to the people or after.

Vers. 33. *SO Moses had made an end of communing with them, and had put a vaile upon his face.* 1. *Calvin* thinketh, that first *Moses* talked with the people: but he was constrained *sermonem abrumpe|re, populi discessu vel fuga*, to breake off his speech, because of the peoples departure and fleeing from him, and that after he had spoken unto them, and inquired the cause of their fleeing from him, then he col|vered his face. But it is like that the people at the very first sight of *Moses* were afraid to come neere him: and that therby *Moses* perceiving the reason covered his face. And that he had cast the vaile on his face before he began to speake, and that the people had fled from him before, it is evident, because *Moses* had called them unto him, as afraid to come neere.

2. *Tostatus* thinketh, that as *Moses* spake unto the people, he sometime uncovered his face, that they might see his glory, and the more reverence his ministry, and sometime he covered it, because they were not able continually to behold that brightnesse. But it is manifest, *vers. 35.* that *Moses* alwayes kept his face covered, till he went in to speake with God.

3. *Simlerus* thinketh, that *primum aperta facie populum allocutus est*, at the first time *Moses* spake un|to the people with open face, that they might be the more moved and affected with the sight of that glory: but after that he used to cover his face. But the Apostle sheweth, that *the people could not behold Moses face for the glory of his countenance, &c.* They did not then behold it first or last, while his face shined.

4. Some Hebrewes (as *Lippoman* writes) doe thinke that *Moses* spake to God and to the people with uncovered face, and at all other times he covered his face: but it may be gathered out of the 35. verse, that at all times, untill *Moses* went in unto God, his face was covered. And the difference was in this, that *Moses* uncovered his face before God, (for there was none to be dazled with that sight) but when hee shewed himselfe and spake to the people▪ his face was covered.

5. Therefore the truth is this, that as soone as *Moses* perceived by the peoples feare in not comming neere, that his face shined, he then covered his face, and so spake unto the people: yet need wee not with *Oleaster* to transpose the words: *Hee put a vaile upon his face, and so finished to speake unto the people:* but either wee may reade with *Iunius;* *While he had finished to speake unto the people, he put a vaile:* or rather to reade it in the preterpluperfect tense, and hee had put a covering upon his face, *Genevens.* for as *Oleaster* reasoneth, hee had most need then to put a vaile before his face,

when he spake unto the people. So also *Cajetane*; in speaking unto God his face was uncovered: *Homines autem alloquebatur facie velata*; But he spake unto men with veiled face, lest that those shining beames might have hindered their sight.

QUEST. LII. What the vailing of Moses face signifieth.

6. The mysticall meaning of this vaile before *Moses*, the Apostle sheweth, 1 *Corinth.* 3.13. *That the children of Israel should not looke unto the end of that, which should be abolished*: which *Augustine* understandeth thus, *Christ is the end of the Law, &c.* *Rom.* 10.4. *Signum erat, quia in lege Christum intellegendi non erant*; It was a signe, that they should not understand Christ in the Law. 2. And the Apostle also maketh this a propheticall type, of the blindness of the Jewes unto this day, over whose hearts a vaile is still spread in the reading of the Law, that they do not perceive the spirituall sense thereof. 3. *Origene* more generally applieth it: that when *Moses*, that is, the Scriptures are read, *velamen super cor eorum*, there is a vaile over their heart that readeth, but understandeth not. 4. It signifieth also the vaile of ignorance, which is spread upon our hearts by nature, which untill it be removed by Christ, we cannot understand the truth of God, *Simler*.

QUEST. LIII. How long the shining of Moses face continued.

Vers. 35. *Therefore Moses put the covering upon his face, &c.* 1. Some thinke, that the glorie of *Moses* countenance continued no longer, than untill he had delivered his message unto the people, and declared the Lords commandments unto them. But the contrary is convinced out of the text in this place, which sheweth, that *Moses* used when he went in to God, to uncover his face, and when he went out to cover it: it seemeth then, that more than once or twice *Moses* did thus. And that the shining of his countenance did continue some while after.

2. *Ambrose* saith, *Quamdiu vixit Moses, & alloquebatur populum, velamen habuit in facie, &c.* As long as *Moses* lived, and spake unto the people, he had a covering on his face. But *Ioshuah* after *Moses* death

spake unto them with open face: which signified, *quod venturus esset verus Iesus*, that the true Jesus should come,* who should take away the vaile of their hearts, that turned unto him. So *Ambrose*. *Tostatus* would confirme the same by these two reasons: 1. Seeing God had given *Moses* this gift, not setting downe any time, how long it should continue, he would not take it away from him, but upon some evill demerite of *Moses*: but he continued in Gods favour so long as he lived. 2. Seeing this glory was an honour unto *Moses*, if the Lord had taken it from him, it would have beene as great a disgrace and dishonour, as it was before an honour.

Contra. 1. Christ also was transfigured in the mount, his face did shine as the Sunne, he continued still the beloved Sonne of God, yet that glory remained not still in his countenance, therefore that argument doth not follow. 2. And the ceasing of his glory in *Moses*, was no more disgrace unto him, than it was to Christ, to have his face shine before his three Apostles in the mount, and not afterward, when he came downe to the rest of his Disciples. 3. That typicall allusion betweene *Moses* and *Ioshuah*, being not grounded upon the Scripture, doth serve only for illustration, it proveth not.

3. That *Moses* face then had not his shining brightness while he lived, it is the more probable opinion, upon these reasons: 1. Signes were no longer to continue, but untill the things signified were confirmed: this shining of *Moses* countenance was a signe of Gods favour and reconciliation

with the people; this being confirmed, and the people thereof perswaded, the signe might cease. 2. As long as *Moses* face shined, the people were afraid to come neere. But afterward they presumed not only to come neere him, but *Cora*, *Dathan*, and *Abiram* resisted him to his face, *Numb.* 16.3. It seemeth that then his face shined not. 3. The Apostle calleth it, 〈 in non-Latin alphabet 〉, glory, which was to be abolished, 2 *Cor.* 3.7. It was therefore a transient and passing, not a permanent glorie. 4. Christs glory and shining brightnesse in the mount, continued not all his life, who was greater than *Moses*.

QUEST. LIV. Whether Moses face continually shined, or only at certaine times.

BUt it cannot certainly be determined, how long *Moses* held this brightnesse: it is like so long, till the Tabernacle which he had pitched without the host, was brought into the campe, and so the Lord was knowne perfectly to be reconciled: but of this there can be no certainty.

1. Some thinke, that *Moses* had not this shining in his face continually while it lasted with him, but that while hee was conversant among the people, his face did not shine; but when hee went in unto God, the brightnesse was renewed, and then he came forth, and covered his face when he spake unto the people.

2. But it is evident out of the text, that *Moses* face continually shined, while this brightnesse remained with him: for when he went in unto the Lord, he removed the covering from his face: his face then shined before hee went in unto the Lord, for otherwise he needed not to have covered it: his brightnesse then was not renewed alwayes when he went in, but he had it before. Yet it may be granted, that when he went in unto God, *aliqua liter suscipiebat augmentum*, it might receive some increase and augmentation, *Tostat. quaest.* 28.

4. Places of Doctrine.

1. Doct. God only writeth in the heart.

Vers. 1. *HEw thee two tables of stone, and I will write.* As *Moses* hewed the stone, and prepared the tables, but God did write in them: So man may move, exhort, prepare, and stirre up. But God only, *docet intus*, teacheth inwardly, writing in mens hearts by the finger of his Spirit, *Ferus.* As *Paul* may plant, *Apollon* water, but God giveth the increase, 1 *Cor.* 3.6.

2. Doct. Sinne is no substance.

Vers. 7. *FORgiving or taking away iniquitie.* If God take away iniquity and sinne, and yet spareth sinners: then there is great difference betweene sinne and the sinner: it followeth then, that sinne is not a *substance*, but an *accident*, *Marbach.* The Apostle defineth *sinne to bee a transgression of the Law*, 〈 in non-Latin alphabet 〉, 1 *Ioh.* 3.4. as then justice and righteousness, which is obedience to the Law, is no substance, but grace infused: so sinne, which is the transgression of the Law, is an evill quality or habite, no substantiall thing.

3. Doct. Gods generall promises must be specially applied by faith.

Vers. 9. *PARDON our iniquity and sinne.* God had proclaimed himselfe before to be mercifull, forgiving sinne. But *Moses* is not contented with a generall apprehension of Gods mercy, but laboureth for a particular assurance thereof: so it sufficeth not generally to know the attributes of God, *nisi speciali fide applicemus*, unlesse we make speciall application of them by faith, *Pelarg.* As *S. Paul* saith of Christ, *Who loved me, and gave himselfe for me*, *Galath.* 2.20.

4. Doct. Of the right manner of praying.

Vers. 8. *MOses made haste, and bowed himselfe, &c.* *Moses* here teacheth us a right forme of prayer. 1. First, though he had prayed before, yet he prayeth againe, teaching us to pray often. 2. He

humbleth himselfe, bowing to the ground. 3. He prayeth in secret in the mount, lifting up his minde unto God. 4. He is not long in prayer, but compendious. 5. He prayeth not for himselfe only, but for the people. 6. He ascribeth all to Gods mercy, confessing his and the peoples sinnes. If wee follow this paterne, and president in our prayers, we cannot pray amisse, *Simler*:

5. Places of Controversie.

1. *Controv.* That reconciliation is not denied unto any upon their repentance.

Vers. 1. *HEw thee two tables.* In this chapter is set downe the reconciliation betweene the Lord and his people: who although they had committed a great sinne, yet the Lord upon their repen|tance receiveth them to mercie. Which confuteth the error of the Novatians, who denied pardon or re|conciliation to them, which had sinned against their conscience, *Marbach*. Whereas both *David* after those two great sinnes of adultery, and murder, and *Peter* after his deniall of Christ, were upon their repen|tance restored to Gods favour.

2. *Controv.* That man cannot prepare his owne heart.

PRocopius giveth this note, that whereas the Lord did both prepare the first tables, and writ in them, it signified, that God first, *suo spiritu paravit cordis tabulas, & suo spiritu impressit*, by his Spirit prepared the tables of the heart, and by his Spirit printed them: but these second tables of the heart, *quilibet per poenitentiam praparet*, every one prepareth by repentance. But it is not in mans power to prepare his owne heart, who of himselfe cannot thinke▪ a good thought, 2 *Cor.* 3.5. God only must open our heart, as he did the heart of *Lydia*, *Act.* 16.14.

3. *Controv.* All sinne against the holy Ghost irremissible.

Vers. 7. *FOrgiving iniquitie, transgression, and sinne.* *Cajetane* noteth hereupon: that, *Quodlibet peccati genus veniam apud Deum invenit, &c.* there is no kinde of sinne which doth not finde forgive|nesse with God. And whereas it is said in the Gospell, that sin against the holy Ghost shall never be forgi|ven: it is not contrary to this: *hîc est sermo de venia peccatorum ex parte Dei*; for here is speech of for|givenesse of sinne on Gods behalfe, there *ex parte peccantis indispositi*, on the behalfe of the sinner which is not disposed to repentance: and so he concludeth, that, *regulariter*, ordinarily, such shall not obtaine par|don, &c. So herein he seemeth to concurre with *Bellarmino*, that sinne against the holy Ghost is not simply irremissible, *sed non ordinarie, & ut plurimum*, but not ordinarily and for the most part.

Contra, 1. Wee grant indeed, that in respect of Gods omnipotencie, and al-sufficient and abounding mercie, there is no sinne that is unpardonable: yet in respect of the invincible hardnesse of heart in such impenitent sinners, which cannot repent, it is irremissible. 2. The Apostle saith, *It is impossible that such should be renued by repentance*: such namely as sinne against the holy Ghost. If then it be impossible for any sinne to be forgiven without repentance; and it be impossible for such to repent, then it is impossible for such to be forgiven. See more hereof, *Synops. Centur.* 4. *error.* 73.

4. *Controv.* The Virgin Marie not privileged from sinne.

Vers. 7. *ANd not making innocent.* But the Latine text readeth thus, *Nullus apud te per se innocens est*; None of himselfe is innocent before thee: which text, as they reade it, doth include, that none are innocent before God, and so consequently that the Virgin Marie was not free from actuall sinne, much lesse originall: which question, though it be not yet defined in the Romane Church, yet *To/stat. quaest.* 8. thinketh it more probable, that the Virgin Marie was not conceived in originall

sinne; and then he maketh this answer, that true it is that none is innocent before God, *per se*, of themselves, yet with God it is all one, as in his mercie, *ex nocente innocentem reddere*, &c. he can make a sinner to be innocent, so, *ne nocens esset, efficere*, he can bring it to passe, that they should not sinne at all. But the question is not here, what God can doe, but what he doth. Let him, or any other Romanist shew a text of Scripture, for this privilege of the Virgin *Marie*, that shee was exempted either from originall or actuall sinne: this only was peculiar unto Christ, that he was in all things like unto us, sinne only excepted. And she her selfe acknowledging Christ to be her Saviour in her song, saying, *My spirit rejoyceth in God my Saviour*; con|fesseth therein, that she was a sinner.* The Romanists then must looke for small thanke at the Virgin *Ma|ries* hand, who would fasten upon her such a blasphemous conceit, to be free from originall sinne. See more hereof also, *Synops. pap. Centur. 2. er. 79.*

5. Controv. Images not to be tolerated.

Vers. 15. *BReake their images in peece, &c. for thou shalt bow downe to no other god. Osiander* here giveth this corrupt note: *Vbi ergo nihil est periculi ab adoratione, ibi nihil est periculi à statuis, &c.* Where therefore there is no danger of adoration, there is no danger to be feared from any images, &c. Therefore he thinketh that such images, as are not adored may stand. *Contra.* 1. Nay, the Lord in this place would have the occasion of stumbling removed, and images to be defaced, lest the people might be cor|rupted by them: and therefore, *Deut. 7.5.* they are simply commanded to breake downe their images, because they were an holy people unto God. 2. And if it shall be said, that the Israelites were weake and prone to idolatry, and therefore are so charged: the Apostle also reviveth the same precept, *Babes, keepe your selves from idols*, 1 *Ioh. 2.21.* shewing that even now also under the Gospell, there is like danger to be feared from images and idols.

6. Controv. Christs and Moses forty dayes fast cannot be imitated.

Vers. 28. *HE was with the Lord forty dayes, &c.* The Romanists are ridiculous, in grounding their forty dayes fast yeerely upon this example, and our blessed Saviours fasting forty dayes. 1. The miracles which the Prophets and Apostles wrought, *scimus nobis ad confirmationem veritatis, non ad imitationem proponi, &c.* we know are propounded unto us for the confirmation of the truth, not for imitation, *Gallas.* We may as well imitate Christ, in his walking upon the sea, and other miraculous workes, as in fasting forty dayes. 2. Our blessed Saviour, so likewise *Moses* did eat nothing at all: but

they feed delicately in their fasts. 3. Christ fasted but once, they injoyne this fast yeerely, *Gallas.* 4. Christ fasted, *ut Evangelio plenam fidem acquireret*, to win credit to the Gospell, as *Moses* did to the Law: unlesse then they bring in a new Gospell, no such fast for religion sake is to be injoynd, *Calvin.*

7. Controv. That Henoeh and Elias are not preserved in their bodies in Paradise.

Vers. 28. *HE did neither eat bread, nor drinke water, &c. Tostatus* thinketh, that as *Moses* was preser|ved in the mount, without any naturall decay at all, forty dayes and forty nights: so *He|noch* and *Elias* are kept still in Paradise by the power of God in their bodies, to returne againe in the lat|ter dayes, to turne the hearts of the fathers to the children, *quaest. 23, 24. Contra.* 1. If he meane they are kept in the terrestriall Paradise, that cannot be: for seeing all the earth was overflowed in *Noahs* floud, how could *Henoeh* live there? 2. And in heaven they are not with their bodies, for Christ was the first, as *Origen* saith, *Qui carnem evexit in coelum*; Which carried his flesh into heaven. 3. Concerning that prophecie of the comming of *Elias*, it was fulfilled in *Iohn Baptist*, as

our blessed Saviour saith: *If yee will receive it, this is Elias, that was to come, Matth. 11.14.* See further of this question, *Synops. Centur. 5. error. 32.*

6. Morall observations.

1. *Observ.* God giveth more than we aske.

Vers. 10. *I Will doe marvels such as have not beene done, &c.* Moses only asked of God forgiveness, and that he would go with them: the Lord granteth more, to doe such wonders for them, as never were seene. Such is the Lords bounty, that he giveth more to his servants than they aske: as unto *Salomon*, that desired wisdom, he gave both honour and riches, *Simler.*

2. *Observ.* God will protect his children being occupied in his service.

Vers. 24. *SO that no man shall desire thy land.* Such care hath God of those that are occupied in his service, that he will then most of all protect and defend them: as the Israelites, while they went up to appeare before the Lord, are promised, that no detriment should befall them in the meane time at home, *Gallas.* Like as when the enemies came upon the Israelites in *Samuels* time, while they were assembled in prayer, yet they were delivered, *1 Sam. 7.*

3. *Observ.* God will provide all things necessary for them that serve him.

Vers. 28. *HE did neither eat bread, nor drinke water.* While *Moses* attendeth upon God, he hath no need either of meat or drinke: this was miraculous, and extraordinary in *Moses*, yet it teacheth, that God will provide for those all things necessary, that preferre his glory and service before all other things: as our blessed Saviour saith, *Matth. 6.33. Seeke first the kingdome of God, and his righteousness, and all things shall be ministred unto you.*

4. *Observ.* Gods children are not proud of their gifts.

Vers. 29. *MOses wist not that the skin of his face shone bright.* *Lippoman* hereupon noteth: *Ignorabat Moses propriam gloriam, &c.* *Moses* knew not his owne glory, for the Saints doe not acknowledge their excellencie, but are humble, &c. As the Apostle saith, *If any man thinke that he knoweth any thing, he knoweth nothing yet, as he ought to know, 1 Cor. 8.2.*

5. *Observ.* God lighteneth mens hearts by prayer, and hearing the Word.

AND as *Moses* in talking with God, had his face lightened: so in our prayers, and hearing the word of God, *accenditur in mentibus nostris nova lux, &c.* a new light is kindled in our mindes, as the two Disciples which went to Emmaus, felt their hearts to burne within them, while Christ opened unto them the Scriptures.

CHAP. XXXV.

1. The Method and Argument.

Hitherto from the 31. chapter hath beene set forth, the let and impediment unto the worke of the Tabernacle, by the sinne of the people, and their reconciliation: now unto the end of the booke, is declared their diligence in obedience in the worke of the Sanctuary, both of the people in bringing stuffe, of the workmen and artificers in framing and working it, of *Moses* in approving and disposing of it.

This chapter hath three parts: 1. A rehearsall or repetition of the former charge given them: first there is an interdict and prohibition, that they worke not upon the Sabbath, to *vers. 4.* then a commandment

and charge: 1. Concerning the people, what they shall offer, to *vers.* 10. 2. How it shall be ordered and disposed, and to what end, to *v.* 20.

2. Then there is declared how forward they were in offering; both what was brought, not only gold and silver and precious stones, but other things of lesse price, as rams skins, badgers skins: and by whom they were offered, by the men, women, and Princes, to *vers.* 30.

3. Then the institution of the workmen is expressed: 1. Who they were. 2. What gifts they were in|dued with. 3. To what end, not only to worke themselves, but to teach others, *vers.* 35.

2. The divers readings.

Vers. 22. *Hookes*, or *buttons*, *earings*, *rings*, and *studded girdles*, I. better than, *rings and chaines*, B. or, *rings and bracelets*, G.L.S.C. or, *rings and aprons*, A. the ornaments of the nether parts; * it is not like they offe|red such: the word is 〈 *in non-Latin alphabet* 〉, *chumaz*, which *Iunius* interpreteth *cingula*• *bullatas*, studded girdles, here, and *Numb.* 31.50.

Vers. 34. *Both him, and Aholiab*, &c. that is, God hath called *both him*, and *Aholiab*, *Iun.* * So also the vullgar Latine putteth it in the accusative likewise, A.P. better than, in the nominative, as V.B.G.S.C. For so it hath no grammaticall construction with the precedent sentence.

3. The questions discussed.

QUEST. I. Why the precept of keeping the Sabbath is so often inculcate.

Vers. 1. *IT shall be unto you the holy Sabbath of rest, unto the Lord.* 1. *Cajetane* thinketh, that this is the reason, why the precept of the Sabbath is here iterated, because *Moses*, *propositurus ceremonia//lia*, being to propound ceremoniall Lawes, beginneth with the chieftest of them, which is concerning the Sabbath. But the preamble, *vers.* 1. *These are the words, which the Lord hath commanded, that ye should doe them*, sheweth, that *Moses* speaketh not only of ceremoniall, but morall duties also, which were to be done and performed by them, *Marbach*.

2. But there are two reasons of this repetition, one, lest they might thinke, that they might intermit the rest of the Sabbath, because of the workes of the Sanctuary: for the which reason this precept was urged before, *chap.* 31. *Iun.* *Marbach.* *Pelarg.*

3. The other reason is, because this precept, *religionis caput*, & *totum Dei cultum continet*, &c. doth in a manner containe the head of religion, and the whole worship of God, because upon the Sabbath they were taught their whole duty toward God: therefore the neglect thereof would tend to the ruine and decay of all religion, *Gallas.* *Simler*.

4. And this precept is so often inculcate to admonish us, *Primo omnium Dei regnum quarendum esse*; That first of all we must seeke the kingdome of God, *Osiander*.

QUEST. II. Whether it were simply forbidden the Israelites to kindle fire upon the Sabbath.

Vers. 3. *YOu shall kindle no fire thorowout all your habitations*, &c. 1. The Hebrewes were so strict in keeping the very letter of this Law, that they thought it not lawfull to strike fire out of a stone or iron, nor to light a candle but for the sicke, nor to put out a fire: and if they made a fire to warme them by, they were not to kindle it with bellowes, but with reed, *Oleaster*. And therefore the Jewes used to hire Christians to make their fires upon the Lords day, *Lippomnn*. But this their superstition

was convinced by their owne practice in the Tabernacle, where the Priests did keepe fire on the Lords day upon the Altar, which was never to goe out.

2. Some of our owne Writers thinke, that by this they were forbidden to make a fire, *ad calefaciendum*, to warme them by. And therefore the man that gathered stickes upon the Sabbath day was stoned to death, *Gallas*. But seeing the Sabbath was made for man, that is, for his good, not for his hurt: there was no doubt, but in extremity of cold, for the preservation of their health, it was lawfull for them to warme them at the fire: the man was put to death for gathering stickes, not for kindling of a fire, and he did it with an high hand, that is, of an obstinate minde, as may be gathered, *Numb.* 15.30.

3. Some thinke, that only such kindling of fire is forbidden, *ex quo lucrum sperari posset*, whereof they made gaine, as in furnaces and forges, *Vatab.* But the words are generall, that not only in their shops and forges, but thorowout all their habitations, they should not kindle a fire.

4. Therefore, I preferre rather *Cajetanes* opinion: that it is not simply forbidden to kindle a fire, but *relative ad coquendum*, with relation to the seething and dressing of their meat, which asked much businesse, and great preparation: they were to prepare their meat the day before, *Exod.* 16.23. which shewed a difference betweene the Sabbath and other festivall dayes, wherein it was lawfull for them to dresse their meat, as in the Pasch, *chap.* 12.16.

5. R. *Abraham, Aben Ezra*, did hold it lawfull to kindle a fire upon the Lords day, to warme them by, though not to dresse their meat: whereupon the other Rabbines would have pronounced him an Heretike, and they writ a booke against him under the name of the Sabbath, as though the Sabbath it selfe had spoken against him. But as herein *Aben Ezra* did hit upon the meaning of the Law, yet he was deceived in another point: that though it were not lawfull to kindle a fire upon the Sabbath, from the rising of the Sunne, to the setting thereof, yet they might doe it in the night before. But they used in the account of their feasts, to begin from the evening before, as they began the feast of unleavened bread upon the 14. day at even, *Exod.* 16.18. They observed then their feasts according to the naturall day, which contained both the day and the night, not after the artificiall, from Sunne to Sunne, *Tostat. qu.* 1.

6. This precept of not kindling a fire upon the Sabbath, must be understood, *extra casum necessitatis*, beside the case of necessity, *Marbach*. For otherwise to kindle a fire to dresse meat, rather than to starve, and to comfort the sicke was not forbidden.

7. It is added thorowout their habitations, that is, their private dwellings, for otherwise in the Tabernacle they did kindle a fire, and doe other bodily workes, which concerned the service of God, *Tostat. quæst.* 1.

QUEST. III. Why the Lord would have his Temple built sumptuously.

Vers. 5. *LEt him bring an offering to the Lord, gold, silver, &c.* 1. *Moses* to shew his faithfulness to executing Gods commandement, neither adding thereto, nor taking any thing therefrom, repealeth in these chapters, this and the rest following, almost the same things *verbatim*, which were prescribed before to be made concerning the Tabernacle, *chap.* 25, 26, 27, 28. *Gallas*. And therefore the Reader is to be referred to the large treatises and questions there handled, if he desireth in any thing to be satisfied. 2. The people then had both silver and gold, and other jewels, which they brought out of Egypt with them: neither had they bestowed all upon the golden Calfe. 3. It so seemed good unto God, that his Tabernacle should be builded sumptuously, *ne veri Dei cultus esset inferior gentilium cultu*, that the true service of God should not be inferiour unto the false

worship of the Gentiles: and *involu/tum fuit Christi corpus*, Christs body was wrapped up in these ceremonies, they were types and figures of things to come, *Simler*. 4. Now such sumptuous cost is not required in Gods service, his worship being spirituall; for the body being come, the shadowes are ceased: only a comelinesse and decencie is to be observed in the edifiers belonging to Gods service, with seemely ornaments, *Simler*.

QUEST. IV. Whether one may offer himselfe to the calling of the Ministerie.

Vers. 10. *ALL the wise hearted shall come, &c.* Moses willeth such as God had endued with gifts, to offer themselves to doe the service of the Tabernacle. So it is not unlawfull for those, which know themselves to be fitted and prepared with gifts, to offer themselves in a modest and orderly sort, unto the Ministry of the Gospell: these conditions being observed. 1. They must humbly acknowledge to have received all their gifts at Gods hands, and that without his grace and helpe, no vocation or calling can prosper: as *Iohn Baptist* saith, *A man can receive nothing, unlesse it be given him from heaven*, *Iohn* 3.27. and therefore their desire must be to referre all their gifts to Gods glory. 2. They must submit themselves with lowlinesse to the judgement and triall of those, *penes quos est legitima vocatio*, unto whom belongeth the outward lawfull calling, and approbation of men: for the Apostle saith, *The spirits of the Prophets are subject to the Prophets*, *1 Cor.* 14.32. 3. They must take heed they enter not by unlawfull meanes, as by gifts and bribery to corrupt those, to whom the allowance and approbation of them belongeth, that are to enter. In this manner for one to offer himselfe, is not to be an intruder, but such an one is rather to be held as called of God, *Marbach*.

QUEST. V. Of the liberall and franke offering of the people.

Vers. 21. *THou all the Congregation of the children of Israel departed, &c.* 1. In that they departed from *Moses*, it sheweth their deliberation and consultation with themselves, which commendeth their discreet liberality, that they would doe nothing rashly: for it falleth out oftentimes, that hee *qui subit• fervore beneficus est*, which is liberall upon a sudden heat, doth afterward repent him. 2. They came and offered willingly, not of constraint, *Marbach*. Some thinke this is added, *Every one whose spirit made him willing came, and brought*, to shew a difference betweene the willing and unwilling: but it rather sheweth, that there was none found, but brought willingly according to their ability. 3. As by the manner, their liberality appeareth, so by the persons that offered, not onely men, but women, not the Princes only but the people, and as well the poore as the rich, *Pelargus*. 4. So also it is made manifest by the gifts which they offered, not onely silver, gold, but even the Jewels and ornaments of their bodies, earrings, rings, bracelets: even the nice and dainty women were willing to forgoe such things, *Marbach*. 5. And herein their repentance did shew it selfe, that *quae luxui antea servierunt, &c.* the things which before they abused to wantonnesse (and superstition) are now consecrated to the service of the Tabernacle, *Simler*.

QUEST. VI. Why the women offered by themselves.

Vers. 22. *THE men came with the women.* 1. The word is *ghal*, which signifieth upon: which *Oleaster* understandeth thus, that the women were most forward, and came first, and then the men came upon them, that is, after them. 2. Or he thinketh, mention is made of men and women to signifie the great throngs and companies that came, men and women together. 3. But direct mention is made of the women, to shew their ardent affection, in not sparing to give their owne jewels, *Marbach*, And herein also was signified: *Deum non aspernari operas mul•rum*; That God despised not the service of wolmen toward the worke of the Tabernacle, *Lippom*.

4. The women offered by themselves, but not without their husbands consent: for all things were done in order: the superstitious women alleage, *Ierem.* 44.19. *That they did not powre out their drinke offerings to the Queene of heaven without their husbands*: much more would not these devout women offer to the Lords worke, without their husbands consent. And though the husbands

onely should have offered for themselves and their wives by mutuall consent, it had come to one effect, and should have beene alike acceptable unto God: yet it contenteth the devout women better, that they offer with their owne hands. As when a summe was taken of the people, every one put in halfe a sicke for himselfe, *Tostat. quaest. 2.*

QUEST. VII. Why the workmen are named.

Vers. 30. *THE Lord hath called by name Bezaleel.* 1. *Marbachius* thinketh, that this narration of the workmen went before the offering of the people, that they knowing who should have the disposing of their gifts, might be more encouraged to bring: but it is like, that as the Lord after the description of the Tabernacle, and what every one should bring toward it, last of all made mention of the workmen, *chap. 31.* so *Moses* observeth the same order. 2. *Cajetane* saith, that *Moses* signifieth, who

should be the chiefe workmen, *ne oriatur contentio inter artifices*, that there should be no contention among the workmen. 3. But that other note of *Cajetane* is not so good: that whereas it is said, *Hee hath filled him with the spirit Elohim of God:* he by *elohim*, understandeth a *Iudge*, that God had made him a Judge or Umpire, *relative ad alios artifices*, in respect of other artificers. 4. I preferre rather *Osianders* collection, that, out of these words, *Iehovah filleth him with the Spirit of God*, proveth the Trinity, for there is one person of *Iehovah*, which filleth another of the Spirit wherewith he is filled, and the third of the Sonne of God, whose Spirit it is.

4. Places of Doctrine.

〈...〉 Law of the Sabbaticall rest, how morall.

Vers. 3. 〈...〉 The Sabbath is taken two wayes, either precisely for the seventh 〈...〉 of the Law, and is abolished, or simply for a day of rest set apart for the 〈...〉 there is no nation almost which had not some festivall dayes, for the 〈...〉 wherein although they diversly erred, yet it sheweth that it was 〈...〉, and consequently was morall, that some time should be appointed.
〈...〉

2. Doct. The libertie of Christians is greater in the Sabbaticall rest, than of the Iewes.

BUt yet the rest of the Lords day is not so strictly now injoynd, as under the Law, *sed nunc liberalius nobiscum agit*, but now under the new Testament God dealeth more liberally with us: some works are such as doe hinder the service of God, which are by no meanes now to be done, *nisi cogat necessitas*, unlesse necessity constraine: other works there are, which are not such an impediment unto Gods service, which may be done upon the Lords day, yet so, as God be first served: so *frugalem ciuim parare*, to prelpere frugall meat upon the Lords day, it is lawfull, but not sumptuous, and curious diet, for that would draw away the minde from Gods worship, *Marbach.*

3. Doct. The ministerie is to be maintained.

Vers. 5. *LEt him bring an offering.* As the people then offered toward the Tabernacle, so now the Ministers of the Gospell must be maintained by the gifts and oblations of the people, for God hath so ordained, that they which preach the Gospell, should live of the Gospell, 1 *Cor. 9.14.* *Simler.*

5. Places of Controversie.

1. Conf. Against freewill.

Vers. 21. *EVERY one, whose spirit made him willing.* The Romanists doe hereupon fondly ground their error of free will: for their willingnesse excludeth not the grace of the spirit, *qui iutu^o operatur velle*, which inwardly maketh willing, *Marbach*. It is afterward said, *vers.* 31. That God filled *Bezaleel* with the spirit of wisdom: whereupon *Basil* giveth this note, *Vae homini illi, qui prudentia sua causam Deo non adscribat, &c.* Woe unto that man, which ascribeth not the cause of his wisdom unto God.

6. Morall Observations.

1. *Observ.* God refuseth not the smallest gifts of his children.

Vers. 23. *BLew silke, badgers skins.* Every one brought somewhat toward the ⟨◇⟩ of the Tabernacle, he that had not silke, or gold, or such like, brought rams skins, ⟨◇⟩ skins, &c. God will accept of the meanest gift, which is offered with a good heart, as he cometh ⟨◇⟩ the widows mite, *Pelarg*.

2. *Observ.* What true nobilitie is.

Vers. 34. *OF the tribe of Dan.* This was an obscure tribe, but this gift of wisdom which God bestowed on him, made him noble: so as *Hierom* saith, *Summa apud Deum nobilitas, clarum esse virtutibus*; It is high nobility with God to excell in vertue, *Pelargus*.

3. *Observ.* Gifts must be communicated by one to another.

HE hath put in his heart to teach. Many that have skill, of envy refuse to teach others, and refuse to have associates. But these willingly impart their knowledge to others. So the Apostle exhorteth us, one to edifie another, 1 *Thessal.* 5.11.

CHAP. XXXVI.

1. The Method and Argument.

T His chapter hath two parts: 1. Is set forth the preparation to the worke of the Tabernacle, to *vers.* 8. 2. The working and making of the Tabernacle, to *vers.* 38.

1. In the preparation is declared: 1. The diligence of the workmen, *vers.* 1. and their faithfulness in taking no more stuffe than sufficed, *vers.* 5, 6. 2. The care of *Moses* in calling, and encouraging the workmen, *vers.* 2. his faithfulness in delivering unto them, all that was brought unto him, *vers.* 3. 3. The liberality and willingnesse of the people is set forth, in bringing more than sufficed, *vers.* 3.

2. Then followeth the description of the making of the Tabernacle. 1. Of the curtaines, both the first and principall made of fine linen, blew silke, purple, and skarlet, with their strings and taches, to *vers.* 15. then the second curtaines of goats haire are described, with their strings and taches, to *vers.* 19.

2. Then the coverings were made of rams skins, and badgers skins, *vers.* 19. 3. The boords of the Tabernacle are made with their tenons, sockets and barres, to *vers.* 35.

4. Lastly, the two vailes with their pillars, and the fashion there ⟨◇⟩ are described, *vers.* 35. to the end.

2. The divers readings.

*Vers. 22. For the *Southside full south*, G. better than, *on the southside*, L.C.S. *cum cater*. For there are two words here used, *temanah*, and *negebh*, which signifie the South: or then, *on the Southside, toward the right hand*, I. for *temanah*, being put alone, is only taken for the South, *Numb.* 2.10.

For the rest of the differences in the translations, where most doubt is, see before the divers readings, *chap.* 26. it were both a tedious worke, and unnecessary to note all the corruptions in the Chaldee, Septuagint, and Latine translation, where they doe adde to, or take from the originall: only those differences are worthy of note, which doe arise by the divers taking of the originall.

3. The questions discussed.

QUEST. I. Wherefore Moses maketh such a large rehearsall of those things before described, *chap.* 25, 26, 27.

Vers. 8. *They made for the Tabernacle ten curtaines, &c.* 1. As the use is in publike buildings, that the workmen have a certaine inventory or plot given them, which they follow in their worke, and according unto the which they make every part: so *Moses* here sheweth how the workmen followed that plot and forme, which before was prescribed them, *chap.* 26. *Iun. Analys.* This therefore was no needlesse repetition, but a necessary relation, which served for the direction of the workmen.

2. And, *magni interfait ex comparatione perspici, &c.* it was to great purpose, that by this comparing of their worke with the forme and prescription, it might appeare how exactly the workmen did contrive every thing, according to the direction given them, to teach us, that nothing is to be done in Gods service according to our invention, but as the Lord himselfe hath prescribed, *Calvin. Marbach.*

3. *Compositio Tabernaculi fuit umbratilis concio, &c.* The making of the Tabernacle, was a shadowing forth of the incarnation of the Sonne of God, the true Tabernacle: these then being the types and shadows, were at large to be rehearsed and expressed. Wherefore this must not seeme unto us, *commemoratio supervacanea*, a superfluous rehearsall, *Osiand.*

QUEST. II. Why the same order is not kept in the making of the Tabernacle, which was observed in the prescription.

This further here may be observed, that the workmen doe not keepe the same order in the framing and building of the Tabernacle, which *Moses* followed in the prescription, *chap.* 25, 26. for there in the first place are described the Arke, with the Mercie seat, the golden table, and the golden candlesticke, then the curtaines with the covering, boords, and vailes, *chap.* 26. But here the first things rehearsed to be made, are the curtaines and boords: the reasons whereof are these: 1. That which is the first in the deliberation and consultation, is the last in the execution: according to that saying in schooles, *Quod primum est intentione, est ultimum in executione*; That which is first in the intention, is the last in the execution: so there, because the Arke was the end why the Tabernacle was made, it was first thought of in the consultation: but the Tabernacle is first made, because in the execution, the meanes which are directed to the end, are first taken in hand: to this effect *Iunius in Analys.* 2. There the order of excellencie is observed: the Arke with other instruments, being the chiefest things, are first named; here the order of time is followed: for the first, the Tabernacle, which was as it were the house, must be made before the Arke, which should be there placed, be undertaken, *Gallas.*

QUEST. III. Whether the middle barre were only in the West-end.

Vers. 33. *HE made the middle barre to shoot thorow the boords.* Whether this middle barre went quite thorow the boords in the midst within, is handled at large, *quest.* 22. *chap.* 26. whither I referre the Reader: here only this point shall be briefly touched, whether this middle barre were only in the West end of the boords, and not on the sides.

1. *Tostatus* thinketh it was only in the west end, because it is said, it went thorow from corner to corner; but on the sides there was but one corner, where it joyned with the west end: neither was there any need of a middle bar for the sides, but only in the ends to hold both the sides together, *Tostat. qu. 2.*

Contra. 1. Though the Latine Interpreter read, from corner to corner: yet the Hebrew word, *ha/katzeh*, properly signifieth an end: so it must be translated from end to end, as *Vatab. Pagnin. Montan. Iun.* Chalde, the Septuagint read (to the same purpose) from side to side. 2. The middle bar served not to hold the sides together, for to that end were the two corner boords, which were double: but to strengthen the boords, and to joyne them one to another: therefore there was the like necessitie of this middle bar also in the sides, as well as in the end.

2. Wherefore the better opinion is, *unumquodque ex tribus lateribus habuisse talem v^octem*, that everie of the three sides had such a bar, *Osiander*. For this middle barre was one of the five ranke of barres, which was in the midstest: now everie side had these five orders, or rankes of barres, as is evident out of the text.

QUEST. IV. To what purpose the hookes upon the pillars served.

Vers. 38. *Five pillars with their hookes, &c.* 1. Some Hebrewes thinke, that these hookes served to hang the sacrifices upon, which should bee offered upon solemne dayes. But that is not like, for these reasons: 1. The pillars which the first veile did hang before, had also hookes, *vers. 36.* but thither were brought in no sacrifices. 2. If the bloudie sacrifices had hung upon these hookes, they would have marred and spotted the veiles.

2. Therefore these hookes were to no other end, than for the cords to be fastened to, whereon the veiles did ride to and fro, *Oleaster*. The other questions out of this chapter, see handled before, *chap. 26.*

4. Places of Doctrine.

1. Doct. That all things ought not to be common among Christians.

Vers. 3. *They brought still unto them free gifts.* Whereas the people are willed by *Moses*, to bring their offerings toward the worke of the Tabernacle, and afterward, when they had brought sufficient, they are bid to bring no more: this sheweth that all things ought not to bee common among the people of God; for then there could not be properly any gift, because one should not give of his owne, everie one having a like interest in that which was given, *Marbach*.

2. Doct. It is lawfull to possesse and enjoy riches.

ANd further, in that some brought jewels of gold and silver, and other precious things: it is evident that it is lawfull to possesse and enjoy the riches of this world, so they be well gotten, and charitably used and employed, *Marbach*. *Abraham* was rich, not onely in cattell, but in silver also and gold, *Gen. 13.2.* and *Ioseph* was a rich man that begged the body of *Jesus*, *Matth. 27.57.*

3. Doct. Of the right use of riches.

BUT in the possessing of riches, speciall care must be had of the right use of them, which is threefold: 1. There is a necessarie use of riches, either private, as in the education of children, and other domestick affaires: for he that provideth not for his owne, &c. *is worse than an infidel:** or publike in civill duties, as in paying custome, tribute, &c. *Rom. 13.7.* and supporting other

necessarie charges of the Com|mon-wealth: and in Ecclesiasticall, as in maintenance of the Ministers of the Gospell, *Gal.* 6.6.

2. There is another use of riches in expences, *non ad necessitatem, sed ad honestatem*, not for meere ne|cessitie, but for comelinesse and honestie. *Diogenes* would not allow that any should weare a gold ring, or have any other ornaments, or feed of any delicate meat, or use any costly apparrell. But as the Scrip|tures alloweth diversitie of callings and degrees among men, so it condemneth not that everie man in his order, in his behaviour, apparrell, maintenance, should bee sutable to his degree, so it be done without pride and vaine-glorie: as *Ioseph* being exalted to honour by *Pharaoh*, did weare a gold ring, fine linnen,* and a golden chaine; he did also eat and drinke of the best.

3. The third use of riches is in liberalitie and beneficence toward the poore; with such sacrifices God is pleased, *Heb.* 13. *Marbach*.

4. Doct. The use of Temples and Churches lawfull.

Vers. 8. *THEy made the Tabernacle*. As the Israelites had their Tabernacle, so is it lawfull for Christ|ans to have Temples and Churches, and peculiar places for the service of God: yea we refuse not such places as have beene superstitiously abused in time past to idolatrie, so they bee purged from all monuments of superstition. The good Kings of Judah did indeed pull downe the houses of *Baal*, and other idolatrous temples, because it was not lawfull for them to have any more temples but one, namely, that at Jerusalem; but the case is otherwise now with us, *Simler*.

5. Doct. Of the Church of Christ, the parts, divers kindes, and the signes thereof.

THis Tabernacle was a type and figure of Christs Church, which is a company of men acknowledging and worshipping the true God, whom Christ doth regenerate and sanctifie here with his Spirit, and purposeth afterward to glorifie them in his Kingdome.

This Church is either universall and generall, or particular. The universall Church, called the Cathol|like Church, comprehendeth the faithfull in all ages, times, and places: and it consisteth of two principl|all parts, of the triumphant Church in heaven, or the militant here in earth.

This militant Church here in earth is said also to be holy, and without spot, partly by the imputation of the righteousness of Christ, partly because the righteousness thereof is begun here, and perfected in

the next world. It is also the seat of truth, because it professeth Christ, the foundation of all truth, yet is it not altogether without spot in this world.

It is two wayes considered: it is visible when a multitude doe outwardly professe the faith of Christ; and in this visible Church there may be many hypocrites and carnall livers, the invisible is the company or societie onely of beleevers, who are knowne unto God, and not unto the world.

Particular Churches are so said to be in respect of particular countries, cities, or families, which all are in effect but one generall Church, as all holding of the same head Christ Jesus.

This Church is knowne by certaine marks, some which are essentiall unto it: the preaching of the Word, and puritie of doctrine, and the right administration of the Sacraments. Some which are peculiar unto it,* though not so essentiall, as the practice of charitie, as our blessed Saviour saith,

By this shall men know that yee are my disciples, if yee one love another: and to be exercised under the crosse: for all that will live godly in Christ shall suffer persecution, Marbach.

5. Places of Confutation.

1. Confut. Against excessive giving to superstitious uses.

Vers. 5. *The people bring too much, and more than enough, &c. Lyranus* here giveth this note, *Hoc pos/sumus diebus istis dicere, &c.* we may say the like in these dayes, that in many places Christian people and Princes have offered too many things to the Prelates and Ministers of the Church above necessitie, yea and against the profit of the Church, in respect of the abuse thereof. For many doe abuse the goods of the Church unto pomp, and enriching of their carnall kindred. And therefore according to the example of *Moses*, Superiours ought *sinem imponere temporalium augmentationum*; to stint the augmenting of such temporall things. Thus *Lyranus*. And indeed in former times of superstition, the people of a blinde devotion, gave too much to the Church, which to this day by the Romane Prelacie is much abused to riot, excesse, and vaine pomp. But in these dayes charitie is waxt so cold, that the people had more need to be bid to give to the Church, than to be stinted in their giving.

2. Confut. Churches not more holy in themselves.

NOW further, though the Israelites had but one Tabernacle, and afterward a Temple, that was not, as though it were a more holy place in it selfe than other: but partly that place was commanded to maintaine order and unitie in religion: partly it was a type and figure of Christ the true Tabernacle. So Churches now, and the places appointed for Gods service, are not more holy in themselves, but they serve for comelinesse and order; for otherwise the Lord is everie where present to the prayer of the faithfull: and therefore Saint *Paul* willeth men, ** everie where to lift up pure hands, &c. Simler.*

3. Confut. Against superfluous cost in Churches.

THOUGH *Moses* Tabernacle, and afterward *Salomons* Temple, were sumptuously set forth with gold, that is no warrant now for Christians to adorne their Churches with gold and precious stones, as the Papists do their images. 1. That was prescribed to the Hebrewes, in regard of their infirmitie, to win them from the glorious vanities of the Heathen. 2. Most of those golden instruments had their speciall uses in the service of the Tabernacle, which being now abolished, there is no longer use of any such. 3. Neither were they simply necessarie for Gods service; for then he would not have suffered the vessels of the Temple to have beene carried into captivitie. 4. They had a direct commandement from God, to make the Tabernacle in that costly and sumptuous manner: but no such charge is now given under the Gospell.

The Churches of Christians are to be kept after a comely and decent manner. But two things are here to be taken heed of: 1. That needlesse and unnecessarie cost be not laid upon Churches. *Exuperius* the Bishop of Tolouse, used to carrie the body of Christ, that is, the bread representing his body, in a wicker basket, and the wine in a glasse. 2. The necessitie of the living members of Christs Church, must bee preferred before the adorning of Churches. *Cyrellus* Bishop of Jerusalem, and *Acacius* Bishop of Amida among the Persians, when they saw that the people were like to be famished, melted the Church vessels, and sold them for the releefe of the poore, *Simler.*

6. Morall Observations.

1. Observ. Peace and concord is required among the spirituall builders of Christs Church.

Vers. 2. *Then wrought Bezaleel, &c. and all the wise hearted, &c.* Here is commended unto us *consensio eollegarum*, the consent of these colleagues and fellow work-men, that they all joyne together in peace, to set forward the Lords worke, *Pelarg.* Which should teach the Ministers of the

Gospell, that they doe not by any unnecessarie contentions breake the peace of the Church: but like as in the building of *Salomons* Temple, there was not heard the noise of an hammer; so much more the spirituall building of the Church, should be set forward without contention.

2. *Observ.* Ministers must use their gifts with discretion.

Vers. 8. *CVrtaines of fine twined linnen, of blue silke, purple.* *Origen* hereupon giveth this note, *Sciamus miscere aurum cum hyssop, &c. quid tibi prodest, ut habeas haec, si uti nescias, &c.* Let us also know how to mingle gold with silke, &c. what doth it profit thee to have these things, if thou know not how to use them? &c. *Origen* commendeth the wisdome and prudence of these artificers, that thereby Ministers should learne to labour also for wisdome, with discretion to use their gifts.

3. *Observ.* Faithfulnesse is required in Officers.

Vers. 5. *The people bring too much.* Herein appeareth the faithfulnessse of these work-men, which might have purloyned much to their owne advantage, but they deale most faithfully, not turning any thing to their owne private profit, *Tostat. qu. 2.* So did *Ioshua*, when he divided out the land of Canaan to the children of Israel, hee allotted nothing to himselfe, neither would bee his owne carver: but when everie tribe had received his part, then they cast out a portion for *Ioseph, Iosh. 19.*

CHAP. XXXVII.

1. The Method and Argument.

IN this Chapter are rehearsed such things as were before declared, *chap. 25.* and in some part of the thirtieth. 1. The Arke is described with the Mercie-seat, which was in the most holy place, to *vers. 10.* 2. Those instruments are made, which were in the Sanctuary without. 1. The table of shew-bread with the instruments, to *vers. 17.* 2. The golden candlesticke, with the parts and ornaments, to *vers. 25.* 3. The golden Altar with the things thereto belonging, to *vers. 29.* These things are more fully set downe, *chap. 25. chap. 30.* so that it were needlesse to rehearse them againe here.

2. The divers readings.

See before the diversitie of translations, in *chap. 25.* with the which this chapter agreeth *verbatim*, almost word for word: unnecessarie repetitions of the same things may well be spared.

3. The questions discussed.

QUEST. I. How the rings are said to have beene in the sides of the Arke.

Vers. 3. *HE cast foure rings for the corners thereof.* This must be understood with a double limitation or exception. 1. Properly the corners of the Arke were either above or below, where the plaine superficies did meet with the corners: for a solid angle cannot consist of fewer, *quam ex tribus superficiebus trigonis*, than of three corner points. But it had beene inconvenient for these rings, either to be placed in the corner point above, or below: therefore here the angle or corner is taken for the meelting of the two sides together. 2. Neither yet were they fastened directly in the verie corner of all, where the sides joyned together, for then the bars could not conveniently have beene thrust thorow them: but by the corners are meant the sides neere unto the corners, as it is said afterward, that the barres were in the rings by the sides of the Arke, *Tostat. qu. 1.*

QUEST. II. Why it is said, He made; where the Lord said before to Moses, Thou shalt make.

Vers. 6. *HE made the Mercie-seat, &c.* The phrase must be observed, that whereas *chap. 25.* the Lord saith to *Moses, Thou shalt make an Arke, thou shalt make a candlesticke, thou shalt make a table,* and so of the rest: here it is said, He, that is, *Bezaleel made the Arke, he made the table, he made the candlesticke:* The reason hereof is to shew the obedience of *Moses* and the people, lest they might have been thought to have received many precepts of the Lord, and performed few of them. In that therefore the Lord said to *Moses, Thou shalt make,* there the charge and commandment is given. But now where it is thus rehearsed, *and he made,* the dutifull and carefull performing is expressed of that which was given them in charge, *Pellican.*

QUEST. III. In what forme the branches of the candlesticke went up.

Vers. 18. *Six branches came out of the side thereof.* 1. *Pellican* seemeth to thinke that these branches went up, *erectis calamis,* with their stalkes upright. 2. But their opinion seemeth more probable, who thinke that the branches in their going up, *semicirculos effecisse,* made halfe circles: for both that forme and fashion was more comely to sight, and beside, if they had gone upright, this inconvenience would have followed, that the lamps above where the oyle was put for the lights, would not have stood right up, but leaning one way, which had been unfit, both for the droppings of the oyle, and the lights would not have burned so cleare, nor so bright, if the lamps had not stood even and levell, *Gallas.*

The rest of the questions concerning these instruments and ornaments of the Temple, which are described in this chapter, are before discussed, *chap. 25.* and *chap. 30.* in the beginning of the chapters.

4. Places of Doctrine.

1. Doct. Christ our true propitiatorie and Mercie-seat.

Vers. 6. *HE made the Mercie-seat.* The Mercie-seat signified Christ, our true 〈 in non-Latin alphabet 〉, Propitiatorie, who hath reconciled us to God his Father. The Cherubs upon the Mercie-seat doe represent the holy Angels, whose ministerie Christ useth in the government of his Church, *Pelargus.* As the Apostle saith, *They are sent forth to minister for their sakes, that shall be heires of salvation, Hebr. 1.14. Marbach.*

2. Doct. Christ both God and man.

The making of the Arke of wood within, and gold without, did set forth the two natures in our blessed Saviour, joyned together in one person, the divine and humane, *Simlerus.*

In the Propitiatorie and Mercie-seat are typically set forth the benefits, that we have by Christ: that as the Propitiatorie covered the Arke, wherein was the Law: so Christ, *Legem nos accusantem tegit,* doth cover and hide the Law which accuseth us, *Simler.*

But more particularly, the Apostle rehearseth the benefits which we have by Christ, saying, that he *is made of God unto us his wisdom,* righteousness, sanctification, redemption.* 1. His wisdom, in that Christ hath revealed unto us the will of his Father, to give his Sonne for us, *That whosoever beleeveeth in him should have eternall life.** 2. He is our *Iustice,* in that hee imparted to us both his active righteousness in fulfilling the Law, and his passive obedience in bearing the punishment due unto our sinne: so the Apostle saith, **Christ is the end of the Law, for righteousness to everie one that beleeveeth.* 3. Christ is our *Sanctification,* in that hee doth not only impute unto us his righteousness by faith, but doth also sanctifie and regenerate us by his Spirit, inabling us in some

measure to keepe his Commandements: as the Lord saith by his Prophet, **I will put my Spirit within you, and cause you to walke in my statutes.*⁴. He is our *Re/demption*, in that he hath by his innocent death appeased the wrath of God toward us, as the Apostle saith, *Who shall condemne us, it is Christ which is dead, &c. Marbachius.*

5. Places of Confutation.

1. *Confut.* Against such hereticks as erred concerning Christs divine, or humane nature.

AS Christ is shadowed forth in the Arke, to be both God and man, so all such are condemned, which doe erre concerning the divine or humane nature of Christ.

As touching Christs divine nature: 1. Some utterly deny it, making Christ a meere man, and not to have beene before he was conceived of the Virgin *Marie*: in which heresie were *Cerinthus*, *Ebion*, contrarie to the Scripture, which saith, that the Word, which was made flesh, *was in the beginning, &c. Ioh. 1.1.*

2. Some confesse another nature in Christ beside his humanitie, but not of the same substance with God, yet of an higher nature than any creature: so held *Carpocrates*, *Basilides*, *Arrius*: but our blessed Saviour himselfe saith, *I and my Father are one, Ioh. 20.30.*

3. Some affirmed that Christ beside his humane nature, consisted also of a divine, yet not begotten of the Father, but making one person with God the Father, as well as being of one substance: so the *Sa/bellians* and *Patropassians*: whereas the Apostle saith, *God sent his Sonne made of a woman, Gal. 4.4.* The person then of the Sonne, and not of the Father, was made man for us.

Concerning Christs humane nature: 1. Some affirmed that he was not a true man, but onely in out|ward appearance: as the Manichees, and Marcionites, who are confuted by Christs owne words, *Luke 24.39. Handle me and see, for a spirit hath not flesh and bones, as yee see me have.*

2. The Valentinians and Anabaptists hold that Christ had not his flesh of the Virgin *Marie*, but brought it with him from heaven, contrarie to the Apostle, who saith, *That hee was made of the seed of David, according to the flesh, Rom. c. 3.*

3. Some taught that Christ had a true humane nature, but in respect of his body onely, not of his soule, as *Apollinaris* Bishop of Laodicea, who is convinced by the words of our Saviour, *Matth. 26. My soule is heavie unto death.*

4. Some grant that Christ tooke upon him our whole nature, but not our humane infirmities. But the Apostle teacheth the contrarie, that *Christ was in all things tempted*: in like sort, (as we are) *yet with/out sinne.* ^{*} There are two kinde of infirmities, some are personall, as leprosie, blindnesse, sicknesse, dis|eases; these Christ was not subject unto: there are naturall infirmities which doe belong unto the whole humane nature, as wearinesse, hunger, grieve, and such like: these our blessed Saviour under|tooke, that he might be in all things like unto us.

5. Some hold that Christ had a true humane nature, but after the uniting thereof, in one person to his Godhead, it was absorpt of his divine nature, which only remained: this was the heresie of *Swencfeldius*. But wee are otherwise taught in the Scripture, that Christ ascended in a true visible humane body, and that he shall with the same returne againe into the world at the latter day, *Acts 1. Marbach.*

6. Morall Observations.

1. *Observ.* That we neglect not the time of grace and mercie.

Vers. 6. *HE made the Mercie-seat. Oleaster* hereupon well observeth, that God appointed a place in the Tabernacle, from whence hee was ready to shew mercie: but hee assigned no place for judgement; whereby is signified, that now is the time of mercie, but afterward commeth judgement. We are taught hereby not to neglect the time of grace and mercie, but to seeke the Lord while hee may be found: as the Prophet saith, *Prepare to meet thy God, O Israel, Amos 4.12.*

2. Observ. We must eat and drinke, as in Gods presence.

Vers. 10. *ALso hee made the table of Shitti• wood, &c.* This table, whereon was set the shew bread, which was offered in the name of all Israel; signifieth, that men as being alwayes in the pre|sence of God, *sancte uterentur d•nis Dei*, should reverently use the gifts of God, *Simler*. As the Apostle admonisheth, that whether we eat or drinke, or whatsoever we doe else, all should be done to the glorie of God, *2 Cor. 10.*

CHAP. XXXVIII.

1. The Method and Argument.

IN this Chapter, 1. Is set downe the making of such things as belong to the ministerie and service of the Tabernacle: first of the holy instruments, as the Altar and Laver of brasse, with the fashion of them, and the things thereto belonging, to *vers. 9.* Secondly, of the holy place, namely, the outward Court, where these holy instruments were to be imployed and used, to *vers. 21.*

2. In the other part of the Chapter are expressed: 1. The order and disposing of these things when they were made, to whose charge and care they were committed, *vers. 21.* 2. The matter, both whereof they were made, as gold, silver, brasse, and what things were made of each of these metals, *vers. 23.* to the end.

2. The divers readings.

Vers. 8. *Of the glasses of the women which came together by troupes*, I. *which assembled and came together*, B.G.P. better than, *which exercised themselves*, A. or, *which fasted*, S. or, *prayed*, C. or, *watched*,* L. the word, 〈 in non-Latin alphabet 〉, *tz•ba*, signifieth *to gather an armie*: these devout women came in troops together, as an armie.

Vers. 21. *These are the things numbred*, I.P.C. or, *this is the summe*, B. *the things visited*, A. better than,* *these are the instruments*, L. or this was the *construction of the Tabernacle*, S. or, *these are the parts*, G. the word is, 〈 in non-Latin alphabet 〉, *pekudai*, numbred, counted. See the rest of the divers readings before, *chap. 27.*

3. The questions discussed.

QUEST. I. Whether there were more than one Laver made.

Vers. 8. *ALso he made the Laver of brasse.* 1. R. *David* thinketh there were two Lavers, one whereat the Priests washed, the other wherein they washed and cleansed their sacrifices, wherof mention is made, *1 Sam. 2.14.* how the Priests boy would come while the flesh was seething, and thrust his flesh hooke into the kettle, caldron, pot, or pan, and take out that which came next to hand, *ex Oleastro.*

2. But seeing mention here is made but of one Laver of brasse, it is like there was no more made by *Moses* direction, but this one to wash in, which might serve both for the Priests to wash in, as also to cleanse the sacrifices: as is before shewed, quest. 25. chap. 30. whither I referre the Reader. That call|dron mentioned, 1 *Sam.* 2. was to another end, for therein the flesh of the sacrifices was sod and boiled.

QUEST. II. Of the forme and fashion of this Laver.

COncerning the forme and fashion of this Laver, it is described before, quest. 24. chap. 30. where it is resolved that it stood upon a shanke or foot, and that the Priests did not wash their hands and feet in it, but that the water out of the Laver was let out by certaine pipes, as is seene in fountaines, and there|with the Priests washed.

Gallasius setteth downe another forme: describing the Laver like unto a great bowle or bason, stan|ding upon a square frame, with bars and rings on the sides, wherewith it was carried. But this forme is inconvenient: 1. Because they could not come by the water, the Laver standing upon the frame, and it having no other feet of it owne, it could not stand of it selfe to hold water. 2. Neither is it like, it being a great massie and weightie vessell, that it was carried by bars on the Levites shoulders. 3. And if it had had any such bars and rings, they should not have beene omitted in the description: as the Arke, Table of shew bread, the brazen Altar, and Altar of incense, are set forth with their bars.

QUEST. III. How the brazen Laver is said to be made of the womens looking-glasses.

HE made the Laver of the glasses. 1. *Cajetan* thinketh, that the Laver was not made of the womens looking-glasses: but that the Laver is for the smoothnesse and brightnesse, compared to looking-glasses, wherein the women might see themselves. And so he readeth the text thus, *He made the Laver of brasse, in glasses:* for so the preposition 〈 in non-Latin alphabet 〉, *beth* signifieth. Herein *Marbachius* also concurrereth with *Cajetan*.

Contra. 1. By the same reason the brazen Altar, which was covered with bright and polished brasse, might be said to be made of glasses. 2. To what end should the women behold themselves in the Laver, as in a glasse: they which came of a religious devotion had no minde to tricke up themselves there. 3. The preposition 〈 in non-Latin alphabet 〉, *beth*, sometime is taken for *ex*, *of*, as *chap.* 35.35. *to worke all manner of worke in blue silke, &c.* that is, *of blue silke, &c.*

2. Some thinke that the women brought their looking-glasses, and they were set by the work-men into the brazen Laver: wherein the Priests as they washed might see whether any spot remained on them still, *Oleaster. Lyran. Pellican. Lippom.* But this had beene verie inconvenient to hang or set in glasses, where they washed: neither needed they to spie in the glasse, the spots of their hands and feet, which were alwayes in their eye.

3. *Osiander* giveth this interpretation: *bemaroth*, in the vision and sight of the women was the Laver of brasse, which were to worship at the doore of the Tabernacle. But this had beene then added to small

purpose, *He made the Laver in the sight, &c.* and beside, the word *maroth*, which commeth of *raah*, to see, is by the most Interpreters translated glasses, L.S.C.A.P.V.

4. Some think that the Laver was made of the womens glasse-cases, which were of brasse, R. *Salom. To/stat. qu.* 4. But the text saith they were made of the glasses themselves, which were divers from the cases.

5. Therefore the truth is, that the brazen Laver was indeed made of the womens looking-glasses, which R. *Abraham* saith were made some of brasse, some of glasse, whereat the Jewish women did use to attire themselves: now these devout women *renuntiant deleriis suis*, doe leave their toyes, *Gallas.* and offer these glasses for the use of the Tabernacle; of these brazen or steele glasses was the Laver made, *Iun.*

QUEST. IV. How the women are said to watch at the doore of the Tabernacle.

Vers. 8. *OF the women that assembled, &c.* the word is *tzaba*, which signifieth to assemble as an armie. 1. R. *Salom.* hath this conceit, that these women were those which in Egypt, when their husbands were kept under with labour, that they were unlustie for procreation, did attire and make themselves handsome by their glasses, thereby to allure their husbands to have company with them, not for lust, but procreations sake, by which meanes all that generation, which made a goodly host, were borne; and therefore they are said to lye as it were in warfare at the doore of the Tabernacle, because they were mothers of all the warriours. But beside, that this opinion is otherwise improbable, so many thousand women could not watch at once at the doore of the Tabernacle.

2. *Oleaster* thinketh they are so called here, and 1 *Sam.* 2. The women that watched or warfared, because they were the wives and women of those which went to war: but there were six hundred thousand men of war then in Israel: all their wives could not assemble together.

3. The Septuagint interpret it of them that fasted, the Chalde of them which came thither to pray, the Latine translateth, *quae excubebant*, which kept watch.

4. But the best interpretation is, of such women as came thither in troopes and companies, like unto an armie, and had devoted themselves to Gods service, leaving their vanities, offered their glasses wherein they had delighted, *Iun. Gallas.*

QUEST. V. Of the meaning of these words, the height in the breadth.

Vers. 18. *THE height in the breadth was of five cubits.* 1. The Latine Interpreter thus readeth, *the height of five cubits*: but here the word which signifieth breadth is omitted. 2. Some doe thus read, *five cubits in height and breadth*: so the Chalde, Septuagint, and Genevens. But seeing the breadth and height of the curtaine was all one, this had beene a superfluous addition in that sense. 3. Therefore it is better thus expounded, *altitudo, quae ex latitudine sumitur*, the height which is taken by the breadth, *Vatab. Iun.* So that it is an explanation, what is to bee counted the height; that which is the breadth of the curtaine lying, is the height of it standing, or hanging.

QUEST. VI. What ministerie of the Levites is here understood.

Vers. 21. *WHich was appointed, &c. for the ministerie of the Levites, by the hand of Ithamar.* 1. Some understand this of the appointing out of the worke by *Ithamar* as the chiefe, and the Le|vites under him, *tanquam ratiociniaie scribentibus*, as writing and taking the account, *Cajetan.* But as *Calvin* well writeth, here *Moses* speaketh, *Non tantum de fabrica, sed de perpetua conservatione ministerii*, not only of the fabricke and framing of the Tabernacle, but of the perpetuall conservation and keeping of it, wherein consisted the ministerie and service of the Levites.

2. *Tostatus* by the Levites understandeth not only the inferiour sort, who were properly called Le|vites, but the Priests also. So likewise *Iun.* And *Tostatus* reason is, because not the Levites onely, but specially the Priests did minister in the Tabernacle, quest. 4. But *Ithamar* appointed not the

Priests their offices, he was only set over the Levites, as the Gershonites and Merarites, to appoint them their services and offices, when the Tabernacle was to be removed, *Numb.* 4.25, 38.

3. Therefore with *Lyranus*, *Simlerus*, and *Osiander*; by the Levites are better understood only the inferior Levites beside the Priests, to whom by the hand of *Ithamar*; that is, by his appointment, the charge of these things was committed, when the Tabernacle was to be taken downe, or set up.

QUEST. VII. Whether the gold or silver only were given according to the number of the people.

Vers. 25. *But the silver of them that were numbred, &c.* That the silver only is to be referred to them that were numbred, and not the gold, or other things which were offered, it may be thus shewed. 1. They which were numbred were not charged to bring any gold, but silver. 2. The rich and poore, which went under the number, gave everie one alike, halfe a shekel a peece: but in their voluntarie offerings, some offered more, some lesse. 3. The offering of the halfe shekel was required of everie one, and never refused: but for the other voluntarie offerings, they were charged, *chap.* 36. to bring no more: the summe of an hundred talents, and of 1775. shekels just answereth to the number of 603550. men, counting for everie one halfe a shekel: for 603550. halfe shekels make 301775. shekels, that is, an hundred talents, whereof everie one contained 300. shekels, and 1775. shekels, *Lyran.* So that it is evident by this account, that not the gold, but silver onely was brought in, according to the number of the people, *Tostat. qu.* 5. So also *Cajetan.*

QUEST. VIII. When the people were first numbred.

1. This numbring of the people was not made so soone, as *Simlerus* thinketh, in the 30. chapter: for that was onely the charge and commandement which God gave unto *Moses* in the mount, who was not then come downe: and it is not like that *Moses* numbred the people at his first comming downe, because the Lord was offended with them, and they were not yet reconciled.

Page 703

2. Therefore it is more probable, that this summe of the people was not taken, till *Moses* began the worke of the Tabernacle: for it was to that end, that the people should contribute toward the worke thereof. Now *Moses* did not take this worke in hand till his second comming downe from God; where hee had stayed twice fortie dayes: hee went up in the beginning of the third moneth, and came downe about the middest of the fourth moneth, which answereth to our June: and then staying a few dayes in the camp, he went up againe and remained fortie other dayes with the Lord, and so came downe about the beginning of the sixth moneth, which is August, and then this collection was made.

QUEST. IX. Whether this numbring of the people, and that *Numb.* 1. were the same.

NOW whereas the people were againe numbred, *Numb.* 1. some take that numbring of the people and this for all one, because the verie same summe of the people is there taken 603550. *Numb.* 1.46. which is collected here. But that is no good argument, for that numbring of the people following not many moneths after this, and agreeing in the same number, sheweth that there was no decay among the people all this time.

2. Wherefore it is more like, that *Moses* there numbred the people againe, *Simler.* as may appeare by the divers time: for this numbring of the people was in the first yeare of their departure out of Egypt, because the Tabernacle was set up the first day of the first moneth in the second yeare, *chap.* 40.17. and the people were numbred before that, to contribute to the Tabernacle. But that other account of the people was on the first day of the second moneth, in the second yeare of their comming out of Egypt, *Numb.* 1.1. *Tostatus qu.* 6.

QUEST. X. How many pound weight a talent had, and how many sicles went to a pound.

Vers. 25. *The silver was an hundred talents.* Which made six hundred thousand halfe sicles, answerable to the six hundred thousand that were numbred, for everie one halfe a sicle, that is, three hundred thousand sicles: so that it is evident out of this place, that a talent contained three thousand sicles: an hundred talents making three hundred thousand sicles.

1. *Iosephus* valueth the talent of the Sanctuarie at an hundred pound, which they call *minae*:^{*} by which account there must be allowed thirtie sicles unto a pound, which maketh fiteene ounces: for there must not be above three thousand sicles in a talent.

2. *Oleaster* maketh the talent of the Sanctuarie an hundred and twentie pound, double to the common talent: so also *Iunius*, and most Hebrewes, and hee alloweth an hundred and twentie sicles to a pound: but by this reckoning we shall have above twelve thousand sicles in a talent, which must not be admitted.

2. *Iunius* putteth an hundred and twentie pound to the talent of the Sanctuarie, *Annot. Exod. 25.* and to everie pound he alloweth an hundred sicles, *Annot. Ezech. 45.12.* but then there will be about twelve thousand sicles in a talent, whereas here there are reckoned but three thousand.

4. The most allow sixtie sicles to a pound, grounding their opinion upon that place, *Ezech. 45.12.* where it is usually translated, the shekel shall be twentie gerahs: *and twenty shekels, and five and twentie shekels, and fifteen shekels shall be your maneh* or pound, *Ribera, Montanus, Genevensis,* following *David Kimhi.*

But there cannot goe so many shekels to a great talent, which is held to containe an hundred and twentie pound: for then we shall have above six thousand sicles in a talent: and beside, sixtie shekels make thirtie ounces, which both in the account of the Hebrewes and Greeks exceedeth the weight of a pound.

That place in *Ezechiel* proveth no such thing: for to what end should such divers sums be named, of 20.25.15. shekels, to make up the weight of the maneh, or pound: the meaning is, that all those severall peeces of coyne, some of twentie, some of twentie five, some fiteene shekels, and the pound it selfe should be valued according to the shekel, containing twentie gerahs, *Iun.*

5. *Montanus* valueth the talent at a thousand eight hundred sicles,^{*} which make nine hundred ounces. But it is evident out of the text here, as is before shewed, that everie talent had three thousand sicles, which make a thousand five hundred ounces.

6. *Vatablus* setteth the usuall and common pound at sixtie sicles,^{*} *Annot. Ezech. 45.12.* but the pound of the Sanctuarie hee taketh to have contained more. *Montanus* thinketh otherwise, that the usuall pound weighed but twentie five sicles, and that the great pound contained sixtie sicles. But to put sixtie sicles, which make thirtie ounces to a pound, cannot be shewed (as I thinke) to have bene used in any country.

7. *Lyranus* finding so much uncertaintie in the just valuation of the talent,^{*} leaveth it as a thing doubtfull to be determined; because the waights of gold and silver doe much varie in continuance of time.

8. *Simlerus* will have the talent either to containe sixtie pound, and everie pound fiftie sicles, or the talent to be valued at fiftie, and everie pound at sixtie ounces, and so the talent shall containe in all three thousand sicles: but, as it is alleaged before, I cannot finde amongst the divers weights, which have been, and are used in divers places, that any pound was set at thirtie ounces: there is the *mina Alexandrina*, the pound of Alexandria, which weighed twentie ounces: *mina Ptolemaica*, the pound

of Ptolemais, which had eightene ounces; *mina Medica*, the Physitians or Apothecaries pound, at sixteene ounces; and the usuall Attike pound, which contained an hundred drachmaes, whereof eight goe to an ounce, which make twelve ounces and an halfe, but none of these reach unto thirtie ounces.

9. Wherefore before the rest I preferre the opinion of R. *Salom.* who alloweth unto the talent of the Sanctuarie an hundred and twentie pound, that is, a full or large hundred: for the word *chicar*, which we translate a talent, *Hebraei dicunt centenarium*, the Hebrewes call an hundred weight, *Liran*. And unto everie pound he giveth 25. sicles, and no more, which make twelve ounces and an halfe, the just Romane pound. And so *Montanus* thinketh, that the usuall pound contained an hundred *drachma*, or *zuzi*, which

was the fourth part of a sicke, and the eighth part of an ounce. So also the Chaldee for the fourth part of an ounce, read *zuzim*, 1 *Sam.* 9.8. And thus in a just account, reckoning 25. sicles to a pound, and the talent at an hundred and twentie pound, there will be found in everie talent three thousand sicles.

The greatest objection against this account is this, because where it is said, 1 *King.* 10.17. That *three pound of gold went to a shield*: in another place, 2 *Chron.* 9.16. *three hundred shekels of gold* are said, *to goe unto a shield*: by comparing of which places, *Iunius* doth confidently inferre, that a pound called in Hebrew *maneh*, did containe an hundred shekels.

To this objection three answers may be made. 1. *Vatablus* seemeth to thinke, that there were divers kindes of weights, * the lesse at sixtie ounces, and the greater which contained more: but beside, that it is not like, that divers weights and measures were allowed among the Israelites, which the Wiseman condemneth, saying, *That divers weights and measures were an abomination to the Lord*, *Prov.* 20.10. There is no reason why these shields being made for civill and prophane uses, and were laid up not in the Temple, but in *Salomonshouse* in Lebanon, should be accounted to bee made after the great weight of the Sanctuarie.

2. *Vatablus* hath another answer beside, that the three hundred peeces of gold were in value, not in weight three pound of gold: so that in one place the weight is spoken of, in the other the valuation: the like difference is to be seene in our silver coyne: for a pound in value and estimation is twentie shillings, but in weight there goeth thrice so much to a pound.

3. It may further also be answered, that whereas the word shekel is not in the originall, but is inserted by way of interpretation, as well some other peece may be understood, as the *drachma*, the dram, called in Hebrew *drachemonim*, *Nehem.* 7.72. not much unlike in sound to the Greeke and Latine word: the Syrian Translator calleth it *zuz*. *Luke* 15.8. and so the Chaldee Paraphrast, as is shewed before, it was equall in weight and value to the Romane *denaire*, or penny, an hundred of them just made a pound, called an hundred *denarii*, or penny, *Matth.* 18.28. *Iun.* I see no inconvenience why the word *drachma*, being an usuall peece of gold, should not rather bee supplied, than the sicke which was a coyne of silver onely, as thinketh *Montanus*.

4. And further, it may be thus objected, that if an hundred shekels went to a pound, as *Iunius* taketh it, how can his other opinion stand, in allowing an hundred and twentie pound to the talent? for then the summe of sicles in a talent will amount to twelve thousand, contrarie to *Moses* account here, who onely giveth unto the talent three thousand sicles. If any better answer may bee found out, to reconcile those places, I will willingly embrace it, in the meane time I doe rest in this. And whereas quest. 47. chap. 25. I seemed to encline to their opinion, who put sixtie sicles to the pound, I now upon the reasons before alleaged, doe rather subscribe unto R. *Salom.* with others, that the

minah or pound had but 25. sicles, because otherwise counting the great talent at an hundred and twentie pound, as the most doe set it, *Iunius, Oleaster, Vatablus*, with others: wee shall not finde out the just summe of three thousand sicles, which *Moses* here alloweth to the talent.

QUEST. X. The sum of the gold and silver offered to the Tabernacle, as it is valued with money now currant.

The sum then of the gold and silver which was here offered toward the worke of the Sanctuarie was this, as it is rated with money now currant in other places. *Georgius Agricola* valueth the talent of gold at 22928. Hungarian peeces of gold: so that 25. talents will make 664912. Hungarian peeces: and 730. sicles will amount to 5579. Hungarians: all the sum of gold of Hungarian money is 670491. the hundred talents of silver, will arise to 203600. peeces of Hungarian gold, *ex Simler*. Which together with the valuation of the brasse, which is set at 2036. Hungarian peeces will make eight tun of gold: *Pelargus, Marbachius* setteth the whole sum at five tun of gold and an halfe. So also *Osiander*.

Iunius summeth the gold, which was 29. talents, and 730. shekels, which make so many halfe ounces; 560450. dollars, counting the dollar at an ounce: the silver which was an hundred talents, and 1775. shekels amounteth in his account to 192887. dollars.

Osiander thus estimateth the gold, 145. Rhene peeces of gold make a pound: so that the whole sum of gold here named, will rise to 299235. Rhene peeces of gold: and the silver he reckoneth at 149887. dollars. But as *Iunius* exceedeth in his reckoning, so *Osiander* commeth short: for 301775. shekels, which is the summe of the contribution silver, make 150887. that is, halfe so many dollars or ounces, and halfe a shekel.

But according to the valuation of our English money: the summe of gold, which is 29. talents, 730. shekels, counting the talent at an hundred and twentie pound, and 25. shekels to a pound, will make 3509. pound weight of gold, and five shekels. And a pound of gold, counting it at twelve ounces, and an ounce of gold set but at fiftie shillings, will make thirtie pound of sterling money, the whole summe will amount to above an hundred thousand pound sterling. And the summe of silver which maketh 301775. shekels, that is 150887. dollars or ounces of silver, at five shillings the ounce, will arise to thirtie five thousand, foure hundred seventie and odde pounds.

QUEST. XI. What things were made of silver.

Vers. 27. *There were an hundred talents of silver to cast the sockets of the Sanctuarie.* 1. The sockets were in all an hundred: for everie boord had two sockets, the boords were twentie on each side, and eight in the west end, all which had 96. sockets: then the foure pillars which were set before the most holy place, whereon hanged the first veile, had foure silver sockets or footstals, which make up an hundred. *Tostatus* here is much deceived, who saith there wanted silver of this contribution money, to make the

sockets for the five pillars in the entrance of the Tabernacle, quest. 6. for their sockets were of brasse, not of silver, *chap. 26.37.* 2. Beside, the Latine Translator is here deceived, who saith▪ of the 1775. shekels of silver, *fecit capita columnarum, hee made the heads of the pillars*: but if the heads of the pillars, which were in all sixtie on the sides and ends of the outward Court had beene of silver, this sum of silver would not have sufficed; for the heads would have required as much silver as the sockets: they were then the hookes only and knops of the pillars which were made of silver, not th• heads which might not|withstanding be covered with thin plates of silver, as is before shewed, *chap. 27. quest. 15.*

QUEST. XII. Of the quantitie of brasse which was offered.

Vers. 29. *ALL the brasse of the offering was seventie talents, and two thousand foure hundred shekels, &c.* 1. The Septuagint here readeth corruptly, *three hundred and seventie talents*, where seventie talents are onely mentioned in the originall. 2. As great an errour is committed in the vulgar Latine translation, by not right distinguishing of the words, as *Cajetan* well observeth: for whereas the words stand thus in the originall, *seventie talents*, and *two thousand*, &c. the Latine text thus readeth, *talents se/ventie two thousand*, whereas *talents* in the Hebrew is after *seventie*, and there is a distinction at talents, which doth distinguish it from *two thousand* following, which must be referred to the sicles: and this er|roure being so apparent, I wonder much that *Montanus* followeth this reading. 3. The brasse was not so much as the silver: the reason whereof is, because there were an hundred sockets of the pillars and boords which were made of so many talents of silver: but of the brasse sixtie five sockets only were made; for so many pillars there were, five stood in the entrance of the Tabernacle, and sixtie compassed the outward Court, twentie on each side, and at each end ten. 4. *Cajetan* hereupon observeth well, that the pillars were of wood, not of brasse; for then a greater masse of brasse should have beene required toward the making of them.

4. Places of Doctrine.

1. Doct. God will have order in his Church.

Vers. 9. *FINally he made the Court.* &c. The three parts of the Tabernacle, the outward Court, into the which the people were admitted; and the Sanctuarie, where the Priests only ministred; and the most holy place, into the which only the high Priest entred, doe shew that God would have order ob|served in his Church. Christ alone is he that hath opened a way into the most holy place for us: in stead of the Priests he hath constituted Apostles, Prophets, Evangelists, Pastors: and the large outward Court signifieth the Church and Congregation of the faithfull, *Simlerus*. And so as the Apostle saith, *God is not the author of confusion, but of peace*, 1 Cor. 14.33.

2. Doct. Our knowledge is not perfect here.

The drawing of a veile before the most holy place, sheweth that our knowledge is not perfect here: but that when this veile is removed, and we are entred into the most holy place of heaven, then shall we know as we are knowne, but now we see in a glasse, 1 Cor. 13.12. *Simler*.

5. Places of Confutation.

1. Confut. Of the difference of the Law and Gospell whether they differ in matter and substance.

BEcause the outward Court, and other parts of the Tabernacle, were figures of the new Testament under Christ, *Marbachius* here taketh in hand, to shew the difference betweene the old Testamen• and the new, and that in three respects, as the word Testament is diversly taken.

1. The Testament first signifieth the covenant and league which God maketh with his people, to bee their God, and they to be his people: wh••ein the new and old Testament doe much differ. 1. The one was given by *Moses*, the other by Christ. 2. The one was propounded upon condition of their obedience, if they kept the Law, the new Testament requireth faith and beleefe. 3. That was consecrated by the bloud of beasts; but the new Testament is confirmed by the bloud of Christ. 4. That had but types and ceremonies, which are now abolished: the new Testament hath the verie body and substance. 5. The one was peculiar to the Israelites only, the other is generall to all beleivers.

2. The old Testament and the new are distinguished in time: that was before the comming of Christ, the new Testament comprehendeth the time since. And so they differ, *modo patefactionis & revelationi*•, in the manner and measure of revelation and opening Gods will: all things are more plainly opened in the new Testament.

3. The old Testament is taken for the Propheticall writings, the new for the Apostolicall: and so they differ, because the old receiveth light of the new, and cannot well be understood without it.

Hitherto *Marbachius* proceedeth well: but yet he addeth thus much further, that the new Testament and the old differ in substance and matter, because they have divers and contrarie effects, and hee findeth fault with them, which affirme that there is the same substance of their Sacraments and ours.

Contra. 1. The divers and contrarie effects, as because the Law worketh terrour, the Gospell comfort, prove not a diversitie of substance: the Sunne worketh contrarie effects, it hardeneth the clay, and mollifieth the wax, yet the substance is the same: the difference of the worke is in the divers nature of the things: so the Law worketh terrour in respect of the infirmitie and weaknesse of our flesh: the Gospell bringeth comfort, our hearts being mollified by the Spirit. 2. Christ is the end of the Law, and the Law is a schoole-master to bring us unto Christ: therfore the matter and substance is the same, but the manner,

condition and qualities are divers. 3. Saint *Paul* sheweth, that Christ was the substance of their Sacraments, as he is of ours: *They did all eat the same spirituall meat with us*, 1 *Cor.* 10.3. yet our Sacraments doe after a more lively manner exhibit Christ, than he was represented in the Legall Sacraments.

6. Morall observations.

1. Observ. They that truly turne unto God, must forsake their vaine delights.

Vers. 8. *HE made the laver of the glasses of the women.* These devout women are content to leave their vaine toies, their looking-glasses and other such delights, and now resigne themselves wholly unto Gods service, and thinke nothing too good to bestow upon the same. So they which are truly con|verted unto God will forsake their vanities, wherein they before delighted: as *Zacheus* left his uncon|scionable and deceitfull trade, wherein he had gathered much by extortion, and other fraudulent meanes, *Luke* 19.

2. Observ. We must be liberall toward the maintenance of Gods service.

Vers. 25. *THE silver was an hundred talents, &c.* The great liberalitie of the Israelites is here commen|ded, which gave such a great masse of silver and gold toward the building of the Taberna|cle, which teacheth us not to bee sparing or close handed, in giving toward the maintenance of Gods house, * service, and servants, *Simler.* Remembring what the Apostle saith, *He that soweth sparingly, shall reape sparingly, and he that soweth liberally, shall reape also liberally.*

CHAP. XXXIX.

1. The Method and Argument.

IN this chapter: 1. A rehearsall is made of the vestures and garments of the Priests which were made by the work-men, as, 1. The Ephod, with the things thereunto belonging, *vers.* 8. 2. The brest-plate, with the parts and ornament, *vers.* 22. 3. Then the robe of the Ephod with the bells, *vers.* 27. 4. Then the coats, miter, bonets, girldes, *vers.* 30. 5. Lastly the golden plate, *vers.* 30.

2. Then it is shewed how all these things were exhibited to *Moses*, which the work-men had made, *vers.* 42. and how *Moses* approved them, *vers.* 43.

2. The divers readings.

For the differences in the translation, the Reader likewise must have recourse here to the 29. chapter, wherewith this chapter agreeth both in order, and in the verie words.

3. The questions discussed.

Concerning the several garments which were made for the high Priest and for the inferior Priests, the description, forme, and fashion of them, with the mysticall signification, because they are handled before at large, *chap.* 28. thither I referre the studious Reader. Some questions here follow out of the second part of this chapter.

QUEST. I. At what time the worke of the Tabernacle began, and when it was finished.

Vers. 32. *Thus was all the worke of the Tabernacle, &c. finished.* 1. It is evident that the Tabernacle was all finished, and made an end of in the first yeare of Israels departure out of Egypt, because it was set up in the first day of the first moneth of the second yeare, *chap.* 40. 17. all the worke then was dispatched before it could be set up. 2. The time also may by conjecture be gathered, when this work began, which was at *Moses* second comming downe from the mount, in the end of the fifth moneth, which was July, or in the beginning of the sixth moneth, namely, August. As further may bee shewed thus: in the beginning of the third moneth, about the fourth day of the moneth, was the Law delivered in mount Sinai, after that *Moses* was twice fortie dayes with the Lord, which make above two moneths and an halfe, and some dayes *Moses* spent among the people before his second going up, when he caused the golden Calfe to be broken in peeces, and burned, and removed his Tabernacle without the host, and caused the people to put off their best raiment, and to shew their sorrow: so that all this could not bee done with *Moses* staying twice with the Lord in the mount, in lesse than three moneths: namely, the third, fourth, and fifth. Then as soone as *Moses* was come downe with the second tables, he called all the people together, and charged them with all which the Lord had commanded him; and then immediatly they began to worke upon the Tabernacle. To this effect *Tostat. qu.* 3.

3. So that the whole time which was spent in the making of the Tabernacle, was the space of seven moneths, as *Tostatus* thinketh: they began in the beginning of the sixth moneth, and finished in the end of the twelfth. But *Vatabl* sholdeth that *Moses* came downe from the mount the second time, about the tenth day of Tisri, which answereth to our September, and then in the Autumne he thinketh the Tabernacle began to be made. And this seemeth to be the more probable, for *Tostatus* to bring *Moses* second comming downe to the end of the fifth, or the beginning of the sixth moneth, maketh

but two or three dayes betweene *Moses* first comming downe, which was, as hee thinketh, about the seventeenth day of the fourth moneth, namely June, and his going up, which hee ghesseeth to have beene upon the eighteenth day, and then he stayed fortie dayes more to the end of July, or the beginning of August the sixth moneth.

But all that which is rehearsed to have beene done in the one and thirtieth Chapter, which came betweene his first comming downe, and his second going up, as the peoples mourning in putting away their best apparrell, the removing of the Tabernacle by *Moses* without the host, his usuall

conference with God in that Tabernacle: all these things could not be done in the space of two or three dayes, lesse cannot be well allowed than halfe a moneth: so that it was in all likelihood toward the end of the sixth, or beginning of the seventh moneth, when *Moses* came downe; and as soone as he came downe, he began the worke of the Tabernacle.

4. The place also is evident, where the Tabernacle was made and set up, which was while they encamped about mount Sinai, where they lay almost a whole yeare: for thither they came in the beginning of the third moneth, in the first yeare, and departed thence on the twentieth day of the second moneth, in the second yeare, *Numb.* 10.11.

5. They then are deceived, which thinke the Tabernacle to have beene made before *Moses* second going up unto the Lord: of which opinion are *Rupertus* and *Calvin*: for it is not like, if it had beene finished so long before, that *Moses* would have deferred the setting of it up six or seven moneths. See more hereof, quest. 12. chap. 33. with other reasons there alleaged against their opinion.

QUEST. II. Why they brought their worke to Moses.

Vers. 33. *Afterward they brought the Tabernacle to Moses.* 1. Because *fuit quasi sequester*, &c. he was as a Mediator between God and his people. And therefore it was fit, that as he had received the commandement from God, and given them direction, so hee should have the approbation of the worke, *Simler*. 2. Beside, the people had chosen him themselves to goe between the Lord and them, and therefore hee was meet to bee an Arbiter and Judge in these things. 3. And the people in offering their worke to the judgement and approbation of *Moses*, therein shew their obedience to Gods commandement, and their faithfull diligence, in performing all things as the Lord had commanded them.

QUEST. III. How Moses is said to have blessed them.

Vers. 43. *And Moses blessed them.* 1. *Tostatus* referreth this not unto the persons that wrought in the Tabernacle, and brought these things but unto the things themselves, which hee blessed, that is, as it were consecrated and applyed unto the service of God, quest. 3. But the consecration of these things followeth afterward. When hee had set up the Tabernacle, then *Moses* anointed and sanctified it, *Numb.* 7.1. Neither is it like that *Moses* seeing that they had done everie thing as the Lord commanded, would dismisse the people without a publike commendation of them, and an approbation of their worke.

2. *Vatablus* understandeth that *Moses* blessed the people, yet he thus expoundeth it, *laudavit eos*, he praised and commended them: but to blesse is more than to praise or commend. 3. *Gallasius* *〈...〉 pro gratiarum actione*, for *Moses* giving thanks unto God: as holy men used to give God the praise when they had finished any great worke. But here is more signified than thanksgiving unto God: for *Moses* blessed them. 4. *Osiander* taketh it for *Moses* prayer, whereby hee craved of God to bestow upon them both spirituall and temporall blessings. 5. *Simlerus* so understandeth it, that *Moses* hereby declared unto them, *Deum eorum observantiam gratam habere*, &c. that God accepted of their service. 6. But as *Calvin* well noteth, whom *Marbachius* followeth: *non fuit simplex precatio, sed mercedis promissio*, it was not simply a prayer, but also a promise of reward. *Moses* assured them hereby, that God would recompence their faithfull service. So also *Pelargus*.

4. Places of Doctrine.

1. Doct. No will-worship is acceptable unto God.

Vers. 1. *They made the holy garments for Aaron, as the Lord commanded.* This clause *Simlerus* noteth to be repeated seven times; *Pelargus*, nine severall times in this chapter: which sheweth that the work-men did not swerve a jot from that direction, which *Moses* gave them from the Lord: where|by all Gods servants are admonished, *ut se contineant intra limites verbi Dei*, &c. that they

containe them|selves within the limits of Gods word, and bring nothing into the service of God of their owne inven|tion, *Simler*. For this the Apostle calleth 〈 in non-Latin alphabet 〉, will-worship, or voluntarie religion, *Col.* 2.23.

2. Doct. Of the union of the divine and humane nature of Christ, and the abundant graces conferred upon his humanitie.

ALL the holy garments for Aaron. Aaron was herein a type of our blessed Saviour, and these goodly and beautifull raiments did shadow forth those heavenly graces, which were powred upon Christ beyond measure, in whom the fulnesse of the Godhead dwelleth bodily, *Coloss.* 2.9. by which uniting of the divine and humane nature, Christ as man was endued with plentifull and abundant grace. Here then two things are briefly to be explained, the union of these two natures of Christ in one person, and the communication of these graces.

Concerning this blessed union: 1. The humane nature of Christ assumed not the divine, but the divine assumed and tooke unto it the humane nature: the divine nature of Christ was a person subsisting of it selfe from all beginning in the union of the blessed Trinitie: the humane had no subsistence of it selfe,

before it was so assumed, but as soone as it began to be, it was assumed into the unitie of the person of the Son of God: so that this humane nature consisting of body and soule, which Christ assumed, became the peculiar body and soule of the Sonne of God, as the Apostle saith, that God purchased the Church with his owne blood, *Acts* 20.28. 2. But in this uniting of these two natures of Christ, wee must take heed of two errors: 1. That by uniting them we imagine not either any of the natures to be absorpt or abolished, or that there is a confusion of natures, as in the commixtion of water & honey, neither of them retaining the same name or nature, or that out of these two natures, a third commeth forth compounded of them both, as in the commixtion of the elements. 2. Neither is this uniting to be too much extenuated: as to thinke the union to consist only in assistance, as the Angell stood by *Peter*, *Act.* 12. or onely in a certaine conjunction, as when two divers metals are put together: But they are so united, as that the properties of both natures remaine, and yet there is but one 〈 in non-Latin alphabet 〉, one person subsisting of them both: like as the body and soule are united together, and the fire and red hot iron.

Concerning the communication of graces: 1. The divine nature received not any increase of grace, as it can have no immutation, being in it selfe most perfect and unchangeable. But the humane was per|fited by this union, and received increase of gifts.

2. The graces communicated are either created and finite, or uncreated and infinite: the created and finite graces, as wisdom, knowledge, holinesse and the rest, are not in Christ, as he is man, the essentiall properties of the Deitie, but effects only thereof infused into Christs humane nature, being finite and created, as the humanitie it selfe was. 3. Yet they are given unto Christ without any limitation and measure, as in the Saints they are limited and given by measure. 4. These graces were not all at once in the highest perfection appearing in Christ, in the dayes of his flesh, but they received increase, because of the infirmities of the humane nature, which he assumed: as it is said, *Luke* 2.52. that *Jesus increased in wisdom*. But after Christ was glorified, they then shined in Christ in the greatest perfection.

Beside these finite and created gifts, there are other which are not finite, neither can bee referred to the first sort: as the universall dominion over all creatures, the power of remitting sinnes, of judging the world, adoration, vivification, infinite glorie: 1. These being peculiar to the divine nature, yet by

ver|tue of this union are communicated even unto the man Christ, who is made heire of all things, and Judge of the world, and whose flesh giveth life.

2. But these divine gifts are not formally and essentially in the humane nature, nor as the first gifts, for this were to make the two natures equall, and to confound their properties.

3. Yet is it more than a verball communicating: for as *Nazianzene* saith, *Talis est communicatio, qualis est uni*•; Such is the communication, as is the union. As the one is reall, though not essentiall, so is the other: like as in iron made red hot with fire, neither hath the iron lost its former qualities of cold|nesse, blacknesse, which returne unto it againe; and yet it giveth light, heateth and burneth, not by any essentiall physicall qualitie infused into it, but by the reall union and conjunction of the fire: so the Godhead shineth, and worketh really in the humane nature of Christ.

4. The divine nature then of Christ worketh not now by it selfe alone, as before his incarnation, *sed cum ea & per eam*, &c. but with it, and by it, it exerciseth and sheweth it selfe. So the humane na|ture of Christ, *est vivifica, omniscia, omnipotens*, quickeneth, knoweth all things, is omnipotent, not for|mally and essentially by it selfe, 〈 in non-Latin alphabet 〉, in it owne being, as the Godhead doth, but 〈 in non-Latin alphabet 〉, in having the divine nature inseperably united unto it, by the vertue whereof it doth all these things, even as the hot iron burneth and heateth by the vertue of the fire which is in it.

5. As before was shewed, that the gifts and graces conferred upon the humane nature of Christ, did not appeare in their perfection all at once: so this communion of these divine properties, did not wholly shew it selfe in the dayes of Christs flesh: for though the Godhead was united to the humanitie in the verie first conception, yet *cohibuit operationem suam*, it did somewhat restraine the operation there|of, because of the worke of our redemption: *Divina natura in Christo quievit, ut humana mori posset*; The divine nature did rest in Christ, that the humane might die.

6. But Christ after his ascension, is said to sit at the right hand of God, neither in respect of the divine nature, which was never absent from thence, nor yet as though his humane nature did not sit there be|fore, seeing in the verie conception the humane nature was united to the divine: but because then the power and kingdome of Christ was made manifest to all the world, which before lay hid in him: the di|vine nature, *plene operante*, working now fully by the humane, & *humana virtute illius omnia admini|strante*, and the humane by vertue thereof administring all things. To this purpose *Marbach*.

But in this his declaration which I have abridged, somewhat must be qualified: for there is in Christ betweene his divine and humane nature, a communication reall and personall; the graces created and fi|nite, are really communicated to Christs humanitie, as his wisdom, knowledge, holinesse: but the gifts which are infinite and peculiar unto God, as to be omnipotent, omnipresent, knowing all things, are im|parted only personally: as the man Christ is omnipotent, omnipresent, and knoweth all things, but not the manhood of Christ: for our blessed Saviour himselfe saith, that the *Sonne himselfe*, (that is, in his hu|manitie) knoweth not of the day and houre of his comming to judgement, *Mark. 13.32* And this fur|ther is to be considered, that the manhood communicateth not any propertie to the Godhead in Christ really, for the divine nature receiveth nothing, but giveth all, but onely personally, and as we say, *in con|cret*•, not *in abstract*•, as *Marie* is called the mother of God Christ, not of his Godhead: and God suf|fered for us, but not the Godhead; but the Deitie of Christ communicateth to his humanitie, both re|ally and personally.

1. Controv. Of the apish imitation of the priestly garments among the Heathen.

Vers. 1. *THEy made the holy garments of Aaron.* Gallasius heere noteth the superstitions of the Gentiles, which imitated in their idolatrous services, the glorious apparell of *Aaron*. As *Numa* King of the Romans, who raigned there 800. yeares after the giving of the Law, prescribed the like apparell to his Priests, as a pictured and wrought coat, with a plate of brasse, which the Priest did weare upon his breast, and a stately bonnet with a high top upon his head: which things either were received by imitaltion from the Hebrewes, or invented by Satan, to adulterate the rites and ceremonies instituted by God.

2. Controv. Of popish priestly apparell.

Smilerus by occasion of this place, sheweth the superstition of the Romanists in their priestly apparell: as *Aaron* had an Ephod, a robe, a linen coat, a bonet: so their Priests have an albe, a stoale, a delma|tike, and their Bishops forked miters beside, and the Pope a triple crowne, imitating, yea rather excee|ding *Aarons* coronet which was but a golden plate set upon his miter. And whereas all these were types and shadowes of the glorious priesthood of Christ: they, as though Christ were not yet come, doe retaine this typicall priestly apparell still: and as not contented that God hath given unto his Church, the true and perfect high Priest Christ Iesus, they set up one in his place to be his Vicar here in earth, and universall Bishop over the whole Church. Thus they rob Christ of his honour, deriving that unto themselves, which was fulfilled in Christ: converting the substance of Christs glorious priesthood, to a vaine earth|ly pompe, *Smiler*.

Smilerus in the same place toucheth two other questions. 1. Whether Ministers are to be distinguish|ed by any apparell, in their civill and ordinarie conversation. 2. Whether any peculiar kind of vesture is to be used in divine service.

3. Controv. Whether Ministers may be prescribed a fashion of civill apparell.

Vpon the first question he determineth thus. 1. That in it selfe the garment is an indifferent thing: and that as the Apostle saith, *The kingdome of God is not meat and drinke*, Rom. 14.17. so neither doth it consist in apparell. 2. The Priests under the Law were onely prescribed, what apparell they should weare in their Ministerie, not in their civill conversation. 3. So that it is not necessarie that Ministers should be discerned by their habit, but that it is indifferent in it selfe, for them to weare what kind of apparell they thinke good, so that these two inconveniences be avoided, that they neither exceed in the matter or fashion of their apparell, otherwise than becommeth the gravitie of their persons, and holines of their profession: nor yet place any superstition in their habit, as the Monkes and Friers did. 4. But where the Magistrate prescribeth an oder of apparell for comelinesse sake, because Christian religion taketh not away humane policies: *omnino Magistratui parendum erit*, the Magistrate must alto••ther be obeyed. 5. Yea if such a forme of garment be commanded by the Magistrate, as was used in <◇> being appointed only for a civill use, not for any religion, resistance is not to be made: for <...> all such things polluted, because they were used in poperie: and some things though used in poperie, yet were not by them invented. 6. But the chiefe care of the Magistrate ought to be, that Ministers be dis|cerned from the people, *non pileo, sed pietate*, not by their cap, but by their pietie and integritie of life.

4. Controv. Whether a peculiar forme of Church garment should be prescribed and used.

COncerning the other question, whether a peculiar forme of garment should be prescribed for the publike Ministerie: first, none of any sound judgement, thinke any such thing to be necessarie: for the garment of it selfe is an indifferent thing, and the example of the Priests, which had their garments ap|pointed them, doth not bind Ministers now under the Gospell: there are then two principall opinions herein.

1. Some thinke that no peculiar garment ought at all to be prescribed for the publike Ministerie: because this was a legall observation, and the priestly garments were types of Christ, the bodie being then come, the types and figures should cease; and to keepe some of the legall ceremonies, should bind us unto all.

2. These were the inventions of Antichrist, therefore to be rejected.

3. The outward glorie of the vestiments, doth affect the eye of the beholders, and so hindreth their meditation.

Some affirme the contrarie, that where the Magistrate commandeth a set forme of vesture for the Church, he is to be obeyed. 1. Because of themselves garments are indifferent, and therefore such things must be borne with, lest other things more necessarie bee hindered.

2. This kind of Ecclesiasticall vesture must not simplie be condemned; for this were to judge some re|formed Churches, which doe use them.

3. The Apostles for peace sake did suffer some ceremonies to remaine, therefore some thing must be yeelded unto, that the course of the Gospell be not hindered.

And to the former reasons they make this answer. 1. That some things were used among the Jewes, which still are retained, as the paying of tithes, neither are such things kept now as types and ceremonies, but as they have a profitable and seemely use: neither doth it follow, that if some things then used under the Law be now admitted, all the rest should.

2. Neither are all things instituted in poperie held to be impious: many things consecrated to idolatrie among the Heathen, were converted by the Christians to good uses.

Page 710

3. If vestures be of themselves not impious, but indifferent; they whose minds are therby withdrawne are in fault themselves, the thing is not to be blamed.

So *Simlerus* resolution is this: he approveth rather their sentence, which would not have such things revived in the Church, *sed Apostolicam simplicitatem retinendam dicunt*, but hold rather the Apostolike simplicitie to be retained. But if the Magistrate do urge such things, then he would have it done with these limitations: 1. That it be *ad commoditatem & concordiam Ecclesiae*, for the commoditie and con|cord of the Church. 2. *Vt spectetur decorum*, that it be decent and comely. 3. That the minds of the weake bee not offended with such things. 4. That it may be granted to the Ministers, to instruct the people concerning such things. 5. That speciall care be had, *ne superstitio obtrudatur Ecclesiae*, that super|stition be not brought into the Church. 6. That chiefly the true comelines of the Church bee respected, which consisteth not *in serico & auro, sed adificatione*, in silke and gold, but in edifying. To this pur|pose, *Simlerus*.

6. Morall observations.

1. *Observ.* The praise of God to be sought, not of men.

Vers. 33. *THEy brought the Tabernacle to Moses.* As these workmen endeavoured to approve their worke unto *Moses*, so we should most of all seeke to have the approbation of Christ. Some propound unto themselves vaine glorie, as the Pharisies in giving almes; some profit, as *Iudas*: but we should seeke the praise and approbation of God, *Simler*. As the Apostle saith, *Hee that praiseth himselfe is not allowed, but hee whom God praiseth*, 2. *Corinth.* 10.18.

2. *Observ.* God approveth cheerfull obedience in his service.

Vers. 42. *ACcording to every point that the Lord had commanded, &c. so the children of Israel made, &c.* The singular obedience of the workmen of the Tabernacle, may bee shame unto Chri|stians, that are so negligent in Gods service, *Simler*. We should say with the Prophet *David*, *One thing have I desired of the Lord, that I may dwell in the house of the Lord all the daies of my life, Psal. 27.4.*

3. *Observ.* They which take from the Church are accursed.

Vers. 43. *MOses blessed them.* As well the workmen, as those that offered. If such be blessed which brought unto the Tabernacle, then they which doe not onely bring nothing, but take a|way from the Church, such things as have been bestowed thereon, are accursed, *Marbach*. As *Achan* was that stole the wedge of gold, which should have gone to the Lords treasurie, *Iosh. 6.19.*

CHAP. XL.

1. The Method and Argument.

Hitherto from the 35. chapter is set forth the framing and working of the Taber|nacle, and the things thereunto belonging: now in this chapter, the erection of the Tabernacle is described, with the disposing of everie part thereof, and the Lords approbation: there are three parts of the Chapter.

1. The Lord giveth *Moses* commandement, and direction what he should doe. 1. He is bid to erect the Tabernacle, and to bring in every thing thereunto belonging, to *vers. 8.* 2. Hee is commanded to consecrate both the Tabernacle, and the things therein, with oyle, *vers. 12.* 3. Then to consecrate *Aaron*, and his sonnes, to *vers. 15.*

2. Then the execution followeth: 1. *Moses* setteth up the Tabernacle, with the boords and cove|rings, *vers. 18, 19.* 2. He bringeth in such things as were to be placed in the most holy place, *vers. 20, 21.* then hee disposeth those things, which belonged to the outward part of the Sanctuarie, as the table of shew bread, the candlesticke, the golden Altar, to *vers. 27.* 3. He placeth such things as were in the out|ward Court, the brasen Altar, and the Laver, shewing the use thereof, to *vers. 33.* And lastly hee reareth up the outward Court round about, *vers. 33.*

3. The Lords approbation followeth, which was partly by an extraordinarie signe, the cloud filled the Temple; so that *Moses* could not enter, *vers. 34.* partly by an ordinarie, the ascending, and going of the cloud before them, *vers. 35, 36, 38.*

2. The divers readings.

*Vers. 1. *The Lord had spoken*, I. better than, *then the Lord spake*, &c. B.G. *cum caeter.* for the Lord did not speake to *Moses* upon the first day of the moneth, but before, that he should begin to set it up then.

Vers. 2. *In the day of the first moneth, even the first of the moneth*, G.A.P.V. better than, *in the first day of the first moneth*, * B. or, *the first moneth, the first day of the moneth*, L.C. or, *in one of the first moneth, in the first day of the moneth*, S. For in these readings the order of the words in the originall is not kept: *in the season of the first moneth*, I. but the word is, *bejom*, in the day of the first moneth.

3. The questions discussed.

QUEST. I. When the Lord spake unto Moses to set up the Tabernacle.

Then the Lord spake, &c. 1. The Lord spake not to *Moses*, as some thinke, upon the first day of the first moneth, because the Lord biddeth him upon that day to set it up: the Lord would have said, to day thou shalt set it up, if he had spoken to *Moses* the same day, and not have set him the day and moneth: *Moses* indeed would have omitted no time after the Tabernacle was finished: yet that sheweth not, that presently upon the Lords commandement he went about it, for he was to expect the time, which the Lord had limited: where no time is set, there obedience is presently required.

2. Neither yet is it like, that the Lord thus spake unto *Moses*, the next day before, for then he would have said, *to morrow* shalt thou set up the Tabernacle: the day and moneth needed not to be expressed.

3. Wherefore it is more probable, that the Lord knowing what time all the worke of the Tabernacle should be finished, spake unto *Moses* some few daies before, that upon the first day of the first moneth he should begin to set up the Tabernacle, *Tostat. qu. 1.*

QUEST. II. Why so often rehearsall is made of the Tabernacle and the parts thereof.

Vers. 3. *THou shalt put therein the Arke of the Testimonie, &c.* 1. Here againe in this chapter are rehear|sed in order the things, as they should be ordered and placed in the Tabernacle. The most In|terpreters omit these six last chapters, as *Procopius, Ferus, Borrhaius* with other, because they containe but a rehearsall of the things before described in the former chapters. But seeing the Spirit of God vouchsafed so often to make mention of the same things, we must not take this repetition to be unnecessarie, for there is nothing in the Scripture superfluous, *Simler.* 2. And for this cause is this rehearsall made, be|cause the things before were confusedly spoken of, but now they are set downe in their order, how eve|rie thing shall be placed, *Iun. Analys.* 3. And another reason of the repetition may be this: here the instruments of the Tabernacle are described together with the use: as the table with the bread, the can|dlestick with the lampes, the Laver with water: because presently upon the erection of the Tabernacle; all these things were to be ministred in, at the consecration of the Priest, *Tostat. qu. 3.* 4. It was necessarie also, that these things should be rehearsed: *Vt tempus erectionis Tabernaculi, & usus illius diceretur à Deo*; That both the time of erecting the Tabernacle, and the use thereof should be (knowne and) said to be of God, *Cajetan.*

QUEST. III. Why all the parts of the Tabernacle are not said to be alike sanctified.

Vers. 9. *THat it may be holy.* 1. Heere are divers degrees of sanctifying noted: it is said of the brasen Laver only, thou shalt sanctifie it, of the Tabernacle, thou shalt sanctifie it, and it shall be holy: but of the Altar it is said, thou shalt sanctifie it, and it shall be most holy: because it was not onely sanctified in it self to holy uses, but it sanctified other things, as the sacrifices which were laid thereupon, *Cajetan.* 2. By this difference is signified the divers degrees of sanctification in the Church: Christ is the Altar most holy, by whom all his members are sanctified▪ for their sake he sanctified himselfe upon the Al|tar of the crosse: as our blessed Saviour himselfe saith, *For their sakes sanctifie I my selfe, that they may be sanctified through the truth, Ioh. 17.19.* the Church now is sanctified, but it shall not be perfectly holy, till it be admitted into the heavenly sanctuarie, *Simler.*

QUEST. IIII. VVhether it be lawfull for one to sue for a Bishopricke, or benefice, or other Ecclesiasticall preferment.

Vers. 12. *ALso thou shalt bring Aaron, and his sonnes.* *Tostatus* heere moveth a question, whether it be lawfull to seeke or desire any office or calling of the Church. Wherein his resolution is this: 1. It must be considered whether the place which is sued for, bee •nus vel hon•s, a place of burthen, and labour, or of honor: of the first, it is not unlawfull for one to offer himselfe, as to take Orders, so he be not unfit thereunto, because to be admitted to Orders, simplie is a place of labour: but to sue for a

Bishopricke or a benefice, because the one hath honour and profit annexed, the other maintenance and living, he holdeth it to be a deadly sinne. And therefore it was the old use in the consecration of Bishops, to aske of him that was consecrated, *vtrum velit Episcopatum*; whether he would have a Bishoprike: who was twice to say, nay: but if any such desired a Bishopricke, *induceret illum ad mentiendum*; he that asked such question should enduce him to lie. Thus farre *Tostatus* proceedeth well.

2. But whereas that place of the Apostle will be objected, *If any man desireth the office of a Bishop, he desireth a good worke*, 1 Tim. 3.1. he answereth, he desireth indeed *bonum opus* a good worke, but not *bene*, he desireth it not well: whereas the Apostle in these words, as *Hierom* expoundeth them, *Ad operis desiderium, non ad honoris ambitum provocat*, doth rather provoke and stir up unto the desire of the work, not ambitiously to seek the honour, &c. The Apostle then in these words reprehendeth not, but alloweth their desire, which affect the callings of the Church, rather, *prodesse quam praesse*, to profit others than to rule, as *Augustine* saith.*

3. Wherefore, this further may be added, that in seeking or desiring the places and offices of the Church, there are two extremes to be shunned, the one was the fault of former times, when they which otherwise were well qualified, and enabled for Ecclesiasticall functions, did altogether decline them, and utterly refused to take that calling upon them: as one *Ammonius*, when he should have been ordained a Presbyter, cut off one of his eares, and threatned, if they would not let him alone, to cut out his tongue, to make himselfe altogether unfit for that calling. The other fault is incident to this age, ambitiously to sue and seeke for the preferments of the Church: such an one was *Diatrephes*,* who loved to

Page 712

have preeminence. Wherefore that a meane may bee kept in desiring the places in the Church: three things must bee considered. 1. Hee that hath any mind to an Ecclesiasticall calling, must first examine himselfe, whether hee bee fitted and enabled with gifts, and that in an humble opinion, not in a blind selfe-love: but such an one as is not furnished▪ with gifts, sinneth in putting himselfe forward to that place, for the which he is not meet. 2. He must propound unto himselfe as the chiefe and principall end, the glorie of God, and the edifiing of the people, and not for maintenance or living sake offer himselfe. 3. Hee must take heed that he use no indirect or unlawfull meanes, by flatterie or briberie to creepe in, and intrude himselfe. 4. These conditions being well observed, and these times withall considered wherein partly because of the great number, and choice to bee had of sufficient men, but most of all, because vertue and learning is not duely respected, and rewarded, preferment is not offered unasked and undesired: he that desireth a place in the Church, as the Apostle saith, *desireth a good thing*: and therein is not to be discommended.

QUEST. V. When the Tabernacle began to be set up.

Vers. 17. *Thus was the Tabernacle reared up the first day of the first moneth, &c.*

1. *Cajetane* hereupon noteth that the Tabernacle was set up, before one yeare was expired since their comming up out of Egypt, whence they departed upon the fifteenth day of the first moneth; so that there wanted fiftene daies of a full yeare. This collection is verie evident out of the text, and therefore *Lippoman* following the Septuagint, had no reason to reject it.

2. *Simlerus* thinketh, that the Tabernacle which could not be set up in one day, was begun to be set up before, and now finished on the first day of the moneth, which used to be a solemne day: and it is like, they kept not that solemnitie untill the Tabernacle was erected. But it is evident by the text,

that *Moses* began now only to set up the Tabernacle, upon the first day of the first moneth, because the Lord appointeth that day for *Moses* to set it up in, *vers.* 2. therefore he began not before. And the day where|in they began to set it up, might be kept as a solemne day, as well as the day wherein it was finished: yet it may be thought that the feast of the new moone was not yet observed, the Priests being not yet con|secrated, to whose office it belonged to solemnize that day with sacrifices.

3. R. *Salomon* saith there were two erections and setting up of the Tabernacle, one was *quotidiana*, every day, when it was set up in the morning, and taken downe againe at night: the other was *stabilis erectio*, the sure or firme erecting of it, which continued till the campe removed: the first erecting of it began seven daies before, but the second solemne and stable erecting, was upon the first day of the first moneth. *Contra.* This is the Rabbines owne device, that the Tabernacle was every day set up, and taken downe againe: for it is contrarie to the text, which saith, that the cloud of the Lord was upon the Ta|bernacle by day, and fire by night, *vers.* 37. untill the cloud ascended, and then they went forward: but if the Tabernacle were taken downe in the night, the fire could not rest upon it.

4. *Calvine* taketh this erecting of the Tabernacle, for the removing of it from without the campe, where it was set up, and bringing of it within the host: for his opinion is, that the Tabernacle was set up before *Moses* going up the second time into the mount, when he removed it without the host, *chap.* 33.7. *Contra.* But that Tabernacle was not this great Tabernacle, but another, where *Moses* used to con|sult with God, as is further shewed in the handling of that place. And the great Tabernacle was made af|ter *Moses* second comming downe, as it is set downe in storie which without great necessitie is not to be transposed: and as soone as the work was finished, they brought it to *Moses*, and then the Lord spake to *Moses* to set it up.

5. Wherefore I encline rather to thinke, that *Moses* according to the Lords commandement, began onely upon the first day of the first moneth to set up the Tabernacle, and so continued untill he had fil|nished, for in one day it was not all set up: as it may be gathered, *chap.* 7.1. *VWhen Moses had finished the setting up of the Tabernacle:* hee did not then begin, and finish in one day.

QUEST. VI. What Testimonie was put into the Arke.

Vers. 20. *HE tooke and put the testimonie in the Arke, &c.* There were in, and beside the Arke, these foure things, the tables of the Law, the pot of Manna, *Aarons* rod, and the booke of the Law, which *Moses* writ: but none of these are heere understood by this Testimonie, but only the tables of the Law. 1. The pot of Manna was a testimonie of Gods mercie, that he had fed the Israelites with the bread of heaven, fortie yeares in the wilderness: but that was not this Testimonie; for *Aaron* is bid to take the pot of Manna and put it there, *chap.* 16.33. who was not yet consecrated Priest. 2. And for the same reason, *Aarons* rod, though it were a testimony, that God had chosen *Aaron* & his seed for the priesthood, yet it was not this Testimonie: for at that time, when *Aarons* rod budded, he was the high Priest, but at the erection of the Tabernacle *Aaron* was not yet consecrated. 3. Neither was the booke which *Moses* writ, this Testimonie; for that is supposed to bee the booke of Deuteronomie, which was not yet written: and that booke was given by *Moses* to the Levites, by them to be put in the side of the Arke, *Deut.* 31.26. but this Testimonie was put by *Moses* himselfe in the Arke. 4. Therefore this Testimonie was no other, than the tables of the Law, called the tables of the Testimonie *chap.* 31.18. and 34.29. which were so named, because they testified Gods will unto the people, and were witnesses and testimonies of the league and covenant, which the Lord made with his people, *Tostatus quaest.* 6.

QUEST. VII. Whether the tables of the law were put into any other Arke beside the Arke of the Testament.

Vers. 20. *HE put the Testimonie in the Arke.* 1. R. *Salom.* thinketh, that the tables of the Law were put into another Arke, which *Moses* made, and when the Arke with the Mercie seate was

finished, then he put them into that: for there were seven moneths betweene *Moses* comming downe with the second tables, untill the Tabernacle was erected, when, and not before, *Moses* put them into the Arke of the most holy place: it is not like, that all that time the tables were kept without an Arke: and *Deut.* 10.5. *Moses* saith, *I made an Arke of Shittim wood, and hewed two tables of stone,* &c. There was then one Arke made before *Moses* hewed the tables of stone. 2. But this Arke heere mentioned by *Moses*, was none other than that, which was made by *Bezaleel* for the tables of stone: for *Moses* saith, *Deut.* 10.5. *there they be*, they were at that time, long after the erecting of the Tabernacle, in the same Arke before mentioned: but that was the Arke of the Sanctuarie. And during all that time, after *Moses* comming downe, the tables of the Law were kept in some convenient place, till the Arke was made: so that it is not necessarie to imagine any other Arke beside that, *Tostatus qu.* 7.

QUEST. VIII. When the Priests were consecrated, whether at the erecting of the Tabernacle or after.

Vers. 27. *AND burnt incense thereon.* *Moses* did supplie the office of the Priests in burning of incense, setting up the lampes, offering sacrifices upon the brasen altar, at the erecting up of the Tabernacle, because as yet *Aaron* and his sonnes were not consecrated. 1. Some thinke, that their con|secration began together with the erecting of the Tabernacle, and so continued seven daies, and the eigth day their consecration was finished, as is set forth,, *Levit.* 8.8. and then began the Princes their offerings for twelve daies together, *Numb.* 7. and some will have these seven daies to end at the first day of the first moneth of the second yeare, some to begin then, as *Tostat. qu.* 2. But neither of these can stand: for as soone as *Moses* had made an end of consecrating the Tabernacle, the Princes the same day began to offer, *Numb.* 7.2. But they offered not before the people were numbred, for they were the Princes over them that were numbred. Now these Princes with their people, were not numbred before the first day of the second moneth of the second yeare, *Numb.* 1.1. therefore the erecting of the Tabernacle was not finilshed, and the Priests consecrated in the space of seven daies, immediately before the first day of the first moneth▪ or immediately after.

2. R. *Salom.* hath a conceit, that there was a double erecting of the Tabernacle, one was every day for seven daies, in which time the Priests also had their seven daies of consecration, which ended upon the first of the first moneth: and then there was another solemne erection of the Tabernacle to continue, when the Princes began to offer. But this Rabbinicall conceit is confuted before, *qu.* 4. neither did the Princes offer in the first, but in the second moneth, as is shewed before.

3. Some thinke that *Aaron* was first consecrated, before the Tabernacle, that he might consecrate it, and the other things thereunto belonging. But it is evident in the text, that *Moses* is commanded to anoint the Tabernacle himselfe, and all things therein, *Simlerus.*

4. Yet it is not to be supposed, that the whole Tabernacle, and all the implements and vessels thereof were sanctified, before *Aaron* and his sonnes were consecrated: for immediately after that *Moses* had made an end of sanctifying the Tabernacle, and the instruments therof, the very same day began the twelve Princes of the tribes to offer: the summe of whose offering for sacrifice was twelve bullockes, twelve rammes, twelve lambes for a burnt offering, twelve hee-goats for a sin offering, 24. bullocks, 60 rammes, 60. lambes, 60. hee-goats for peace offerings, *Numb.* 7.8.88. all these could not bee sacrificed by *Moses* alone: therefore it cannot be, but that *Aaron* and his sonnes were consecrated before the Princes brought their offerings.

5. I incline therefore to *Iunius* opinion, that after *Moses* had consecrated the Tabernacle with the instruments thereof, then last of all hee consecrated the Altar with the instruments thereof, and because the Priests office was most exercised about the altar, at the same time also their consecration concurred with the sanctifying of the Altar, or went immediately before. And this may

bee gathered, that the Altar was last of all consecrated, and somewhat after the rest; because they are distinguished, the anointing of the Tabernacle, and all the instruments thereof, and the anointing of the Altar with the instruments thereof, *Numb. 7.1.*

6. Seeing then that the Princes began to offer, immediately after the Altar was anointed, which was the second day of the second moneth, for upon the first day of the moneth the people were numbred, *Numb. 1.1.* and they were so numbred before the offerings began, *Numb. 7.2.* it is like, as *Iunius* well noteth upon that place, that the first moneth was spent in the erecting of the Tabernacle, and the con|secrating thereof.

QUEST. IX. Why the Priests were commanded to wash their hands and their feet.

Vers. 31. *SO Moses and Aaron and his sonnes washed their feet thereat, &c.* 1. The literall reason why they were commanded to wash their hands and their feet, was this: that seeing it was meet, that they which should handle the holy things, should approach even with pure hands, in respect of out|ward cleanness: these parts are especially commanded to be washed, because the hands with handling & touching of things, and the feet with walking, are most apt of all the parts of the bodie to gather soile.

2. There might be uncleannesse also in other parts of the bodie as by nocturnall pollutions, by the flux of seed, and such like: but in these cases the partie was uncleane sometimes onely to the even, some|times for the space of seven daies, *Levit. 15.13, 18.* The Priest therefore when any such uncleannesse was upon him, could not enter into the Sanctuarie at all: the washing of his hands and feet then at the brasen Layer would not serve the turne. But though they were free from all other kinds of uncleannesse, yet they were to wash their hands and feet alwaies when they went into the Tabernacle.

3. The spirituall reason of the washing the hands and feet is this: by the hands are understood the

workes and operations; by feet, the affections of the soule: Ministers, and generally all that approach and draw neere unto God, must be both of cleane heart, and of cleane waies and workes, when they come be|fore God: as for the hands, the Apostle willeth, that *everie where men should lift up pure hands:* and con|cerning the feet,* the Preacher saith, *Take heed unto thy feet, when thou entrest into the house of God.*

QUEST. X. What cloud this was which covered the Tabernacle.

Vers. 34. *Then the cloud covered the Tabernacle, &c.* 1. This was not another cloud beside that which was called the pillar of the cloud, as some thinke, but the very same, both because of the appearance of it by night, as fire, as the other seemed as a pillar of fire in the night: as also there was the same use of this cloud, to direct them in their journeyes, as of the pillar, *Exod. 13.21.* *Tostat. qu. 10.*

2. Some thinke, while the people camped about mount Sinai, that this cloud vanished away; which was the cause why the people desired gods to go before them: and that now, as soone as the Tabernacle was made it appeared againe. But that is not like, for *chap. 13.22.* it is said, that the Lord *tooke not away the pillar of the cloud by day, &c.* And seeing the Manna did fall every day, which was an evident signe of Gods presence among them, though the cloud had not been in their sight, that had been no cause to move th●● to desire a guide, *Simler.*

3. This cloud, which before also did direct them, now commeth somewhat nearer, and sitteth upon the Tabernacle: *Novae hic gratiae accessio commendatur in certiore symbolo*, &c. this accession of new grace and favour, is commended by a more certaine and evident signe, *Calvin*.

4. This cloud before rested upon the other Tabernacle, which *Moses* had removed without the campe: but now the great Tabernacle being built, the Lord doth chuse it as his seat, *Tostat. qu. 10*.

QUEST. XI. How the glorie of the Lord filled the Tabernacle.

The glorie of the Lord filled the Tabernacle. 1. The Lord giveth here a double testimonie of his pre|sence, for the approbation of this worke made by his appointment; there was a cloud without, and *in•us splendor gloriae Dei*, within the brightsome glorie of God, *Gallass*. For so the Apostle calleth the shi|ning of *Moses* face, the glorie of his countenance, 1. *Cor. 3. Oleaster*. 2. By this was signified both the presence of Christ in his Church, because this cloud filled the Tabernacle within, and the Lords protection of his Church, the cloud covered it without, *Marbach*. 3. And as the glorie of the Lord filled the Ta|bernacle: so in Christ, who is the true Tabernacle, the Godhead dwelleth bodily and essentially, *Osiander*. 4. Though the glorie of the Lord filled the earthly Tabernacle, yet his glorie remained still in heaven: onely the Lord vouchsafed there a visible signe of his presence, that they might know him to be neere un|to them as often as he was called upon, *Calvine*.

QUEST. XII. VVhy it pleased God to make the cloud a signe of his presence.

IT hath pleased God diversly to use the clouds as symboles and signes of his presence: so he set his bow in the clouds, as a signe of his favour: he went before his people in a cloud: Christ was transfigured in the mount in a bright cloud: when he ascended, a cloud tooke him out of their fight, and he shall come againe in the clouds to judge the quicke and the dead.

2. First, as the cloud engendreth raine, doth shelter from the heat of the Sun; so Christ by the in|fluence and raine of grace doth comfort his Church, and protecteth it in the heat of persecution, *Simler*. Secondly, as the fi•e heateth, giveth light, and purgeth; so Christ by his Spirit worketh all these in his Church, comforting, illuminating, and purifying the same, *Pelarg*.

QUEST. XIII. Why Moses could not enter into the Tabernacle.

Vers. 35. *MOses could not enter into the Tabernacle, because the cloud abode there*, &c. 1. *Tostatus* con|futing *Lyranus*, who thinketh that *Moses* did not enter into the Tabernacle, *propter reve|rentiam*, because of the reverence of the place, and not for that the thicke cloud did hinder his •ight, affirmeth the contrarie: that *Moses* rather entred not, because of the thicke cloud. But seeing that this was a lightsome cloud, and therefore is called the glorie of the Lord, it was not the thicknes of the cloud, that could have been an impediment to *Moses*: he therefore rather forbeareth to enter of reve|renc•: as when it was said unto him, while the fire burned in the bush, *come not hither*, &c. *Exod. 3*.

2. *Moses* entred into the thicke cloud in mount Sinai, but here he cannot enter. *Pellican* maketh this the reason, because now *Moses* representeth the people of the Iewes, to whom the glorie of the Lord in the T•ernacle was as a cloud. But he as well represented the person of the people, when he went up to receive the Law for them: therefore that is no reason. The cause then is this, *Moses* durst not ascend up unto God into the mount uncalled, he waited six daies in the mount, and the seventh the Lord called unto him, *chap. 24•16* at this time therefore, it was not lawfull for *Moses* to come neere, being not called, or bidden so to doe, *Gallas*.

3. And by this meanes, the Lord would have his Tabernacle afterward revered of all, into the which *Moses* had no entrance at this time, for the great glorie of the Lord: as for the same cause at the dedication of *Salomons* Temple, the glorie of the Lord so filled the house, that the Priests could

not stand to minister because of the cloud; the glorious light whereof they could not endure. And thus the Lord would have his house revered because of his presence.

4. But the cloud did not alwaies thus fill the house, but at this time the Lord did it to sanctifie the Tabernacle with his presence. The cloud had three positions or places: sometime it was within the Tal|bernacle, then none could enter, as heere, and *Numb. 12.* when the cloud stood at the doore of the Tal|bernacle, when the Lord called to *Aaron* and *Miriam*: or it rested upon the Tabernacle, then *Moses* and *Aaron* might enter, but the campe removed not: but when the cloud was lift up altogether from the Tabernacle, then the campe went forward, *Lryan*.

QUEST. XIV. In what order the campe marched.

Vers. 36. *The children of Israel went forward.* 1. The order how they marched is set forth, *Numb. 2.* the whole host was divided into foure squadrons and standards: in the first quarter on the East was *Iudah.* with *Issachar* and *Zebulun*: on the South was *Ruben, Simeon* and *Gad*: on the North was *Dan,* with *Nepthali* and *Asher*: on the West side behind, marched *Ephraim, Manassis* and *Benjamin.* • And these went forward in such order, that neither the standards were mingled together, nor yet the tribes under the same standard, nor the families in the same tribe: but the standards, tribes, and families kept their distinct order. 3. In the midst of the host went the Tabernacle, with the host of the Levites round about: *Moses* and *Aaron* with the Priests before, the Gersanites behind, the Merarites on the North, and the Caathites on the South, *Gallas.* But howsoever it was with the rest, it is verie like that *Moses* went first, because he gave direction when the campe should set forward, *Calvin.*

QUEST. XV. Why it is called the Lords cloud, and of foure miraculous things in it.

Vers. 38. *The cloud of the Lord.* Though all the clouds, and whatsoever else is in the heaven and earth bee the Lords, yet this cloud after a more speciall manner is said to bee the Lords, be|cause of these speciall and extraordinarie properties which it had, which were signes of the Lords speciall presence. 1. The place and situation of it was extraordinarie, for clouds remaine not neere the earth, because by the reflexion of the beames of the Sun, they are apt to be dispersed; but this cloud rested upon the Tabernacle. 2. Other clouds continue not, they are soone dispersed, and dissolved: but this cloud remained in their sight for the space of fortie yeares. 3. It was immoveable and immurable, not subject to the force and violence of the winds and weather, whereas other clouds are carried of the winds. 4. It had an extraordinarie motion: it was neither moved, *motu naturali,* by any naturall motion, as the vapors and clouds ascend, nor *motu raptus,* by the rapt and swift motion of the heavens, as the clouds that are aloft follow the motion of the celestiall spheres: nor yet *motu violent* • by a violent motion, as the clouds are forced of the winds: for sometime this cloud moved against the wind: but it had *motum progressivum* • a kind of progresse, and walking motion, sometime forward, sometime backward, sometime on the right hand, sometime on the left, as it pleased God to point out the journeies of his people, *Tostat. qu. 13.*

Concerning other questions of the Tabernacle, as how it was situated in the Court whether •ust in the midst, as being distant 35. cubits from the East end, and as many from the West, which is the opinion of *Tostatus, qu. 14,* or rather it was fiftie cubits distant from the East end, so that the forepart of the Court was a just square, of fiftie cubits on each side, as thinketh *Lryanus,* which is the more probable. See this handled before, *qu. 13. chap. 27.* As likewise of the whole forme and fashion of the Tabernacle • with the instruments thereof, see *qu. 25. chap. 27.* To those places I referre the Reader, not thinking it necessarie to repeate the same things againe.

4. Places of Doctrine.

1. Doct. All things in the Church must be done in order.

Vers. 3. *THou shalt put therein the Arke.* In that the Lord appointeth *Moses* in what order the Tabernacle should be set up, and every thing placed therein, it sheweth, that both in the doctrine and discipline of the Church, all things should be done in order▪ *Simler.* * For *God is not the author of confusion*, as the Apostle saith, who willeth all things to be done honestly and by order.

2. Doct. The Sacraments depend not of the worthines of the Minister.

Vers. 9. *THou shalt take anointing only.* *Moses* anointeth the Tabernacle, not *Aaron*, who was appointed to be the Priest: to teach us, that signes and Sacraments receive not their strength and vertue from the dignitie of the Ministers, but from the institution of God, *Simler.*

3. Doct. How the Lord was present in the Tabernacle.

Vers. 34. *THE glorie of the Lord filled the Tabernacle.* God was not so present in the Tabernacle, as though that place could containe or comprehend his glorie: for he dwelleth not in Temples made with hands, but because there it pleased him to shew some visible signes of his presence: God is said to be present three waies: 1. After a generall manner, by his power, as he is in every place. 2. More specially by his grace, and so he is present only to the faithfull. 3. The third kind of presence is, *quod nobis in Christo adest*, whereby God is present in Christ, who assumed the humane nature unto his Divine, in the unitie of person; *haec est praestantissima praesentia Divinitatis*, this is the most excellent presence of God in Christ, both God and man, *Simler.* In that God is present with us, to whom our nature is united in one person.

5. Places of Confutation.

1. Confut. That Christs humanitie is not every where present.

BUT heere we refuse and reject that fourth kind of presence of Christ even in his humanitie, as the Lutheranes hold, whereof *Marbachius* thus writeth, *That the divine nature of Christ causeth, that his humanitie, which by the propertie of it owne nature, which it reteineth for ever, can be but in one place as once, sit ubique & maxime in Ecclesia, should be everie where, and most of all in his Church:* his reason is, because the Godhead being everie where, *ipsam unionis cause gloria sua participem facit*, maketh the humanitie for the union sake partaker of his glorie. *Contra.* 1. This assertion of *Marbachius* includeth a contradiction: for how doth Christs humane nature retaine the naturall propertie thereof for ever, in being but in one place at once, if it be every where by vertue of the Godhead? 2. If by vertue of this

union, the humane nature can doe all, which the Deitie doth; then the humane nature should be absorpt, and as it were changed into the Divine. 3. There is a mutuall communication of the properties betweene the two natures of Christ, but such as destroyeth not the true properties of either: but if this propertie of the Deitie were communicated to the humane nature, to be everie where, the humanitie of Christ should be altered in nature, being without the true propertie thereof, which is to be but in one place at once. 4. * And as the reason of this assertion is not sound; so the conclusion it selfe of Christs omnipresence in his humanitie is contrarie to the Scriptures: for Saint *Peter* saith, *Whom the heavens must containe, untill the time that all things be restored.*

2. Confut. Against the superstitious hallowing of Churches.

Vers. 9. *THou shalt take the anointing oyle.* 1. From this example of *Moses* anointing of the Tabernacle, the Romanists would warrant their consecrating of Churches, with oyle and other ceremonies: and they hold it as a principle, that it is not lawfull to say *Masse* in a Church not hallowed.

2. By such ceremonies and rites, they say religion and devotion is stirred up in mens minds.

3. By such hallowing devils are expelled.

4. *Constantine* when he had built a Church, called thither the Nicene Fathers to consecrate it.

5. Christ vouchsafed to be present at the dedication feast in Ierusalem. *Contra.* As we condemne not a Christian dedication, blessing and sanctifying of things, without superstition: as *David* dedicated his house which he had newly built, *Psal.* 30. in the title: which kind of sanctifying is done partly by prayer grounded upon Gods word, as the Apostle sheweth, 1 *Timoth.* 4.5. partly by the sober and right use of such things, when they are employed to a good end: as the Churches of Christians are hallowed and sanctified by the word of God, and exercises of religion there used. So yet such superstitious consecrations, as with oyle, tapers, crossings, and such like, we utterlie condemne.

1. There is no hallowing or sanctifying of any thing, without the warrant of Gods word, 1 *Timoth.* 4.5. but they have no word for such ceremonies to bee used. 2. They make more account of their owne traditions, than of Gods institution: for every Priest may baptise, but their Bishops onely hallow Churches. 3. They commit idolatrie by this meanes, in dedicating Churches to Saints, and so take away part of Gods honour. 4. They make these ceremonies a part of Gods worship, and ascribe spirituall vertue unto them, for they give indulgences and pardons of sinnes, by the vertue of such hallowed Churches.

The former reasons are of no force. 1. The typicall ceremonies of the Law, such as was the anointing of the Tabernacle, doe not bind us now, they are abolished. 2. True devotion and religion, cannot be stirred up in the mind by humane rites and observations, which are not grounded upon Gods word. 3. By the same reason, if by their anointing devils are driven out of Churches, it were good that all houses and other places were anointed, to drive away evill spirits: but our Saviour sheweth that devils are cast out by prayer and fasting, * therefore not by such toys. 4. *Constantines* Church was consecrated by the prayers, and thanksgiving of the Christian Bishops, not by any such superstitious usages. 5. The dedication of the Temple was a legall observation and concerneth us not now: neither doth it follow, because Christ observed it that it is to be kept still: for he was also circumcised, to shew his obedience to the Law, *Simlerus*.

3. Confut. That there is not in Orders imprinted an indeleble character.

Vers. 15. *THE anointing shall bee a signe, that the Priesthood shall be everlasting unto them.* *Tostatus* out of this place would inferre, that in orders, as likewise in Baptisme, there is imprinted an indeleble character in the soule, which can never be blotted out: as these were but once anointed during their life to minister in the Priesthood, *qu.* 4.

Contra. 1. This place proveth no such thing: for it is not spoken of the anointing of their persons, which could be for no long continuance, but of the anointing and consecrating of *Aaron* and his posteritie for the priesthood perpetually: the anointing and consecrating of the Fathers, could not print an indeleble character in their posteritie. 2. This indeleble character or badge, which they say is by Baptisme, and Orders imprinted in the soule, and can never be blotted out, is but a device of their owne: for what badge or marke of *Iudas* Apostleship could remaine, when hee had betrayed his Master, and manifestly shewed himselfe to be the child of perdition? or what could be imprinted in *Simon Magus* soule by Baptisme? of whom Saint *Peter* saith, *He had no part nor fellowship*

with them, and his heart was not aright in the sight of God, Act. 8.21. See more of this controversie, Synops. Cont. 2. error. 98.

4. *Confut.* Outward succession not alwaies required in the Ministerie.

Vers. 12. *THou shalt bring Aaron, and his sonnes, &c.* The Romanists make this speciall exception against the Ministers of the Gospell, that they can shew no lawfull succession, which is required in an ordinarie calling, nor yet miracles to prove their extraordinarie calling, therefore they hold their calling to be none at all.

Contra. 1. Aaron was the Lords high Priest, not by succession from any other but by consecration from Moses, the civill governour at Gods appointment: and so no doubt, but Princes, reformers of religion by their authoritie may establish Ministers and Preachers thereunto rightly called. 2. Everie extraordinarie calling was not confirmed by signes, as divers of the Prophets are not found to have wrought miracles. 3. And though it were granted that the calling of the first Ministers of the Gospell, were in respect of the manner extraordinarie, yet because for the matter and doctrine it is not new, but the same which the Apostles preached, there need no miracles, seeing the same faith was before ratified and sealed by the miracles wrought by the Apostles, *Simlerus*. See *Synops.* *Centur.* 1. err. 20.

6. Morall observations.

1. *Observ.* Not to come before the Lord without due preparation.

Vers. 31. *THEy washed their hands.* By this ceremonie was signified, that none should assemble, or draw neere unto God with impure and unwashen affections, *Oleaster*. As Moses also was bid to put off his shooes, when hee drew neere unto the fire burning in the bush. So the Apostle will have men to *examine themselves*, before they come unto the Lords table, 1 Cor. 11.28.

2. *Observ.* Gods house is to be revered.

Vers. 34. *THE glorie of the Lord filled the Tabernacle.* God shewed such glorious signes of his presence, to the end his Tabernacle should be the more revered of all, *Marbach*. As Iacob said, Gen. 28.17. *How fearefull is this place! this is none other than the house of God.* So David also saith, Psal. 5.7. *In thy feare will I worship toward thy holy Temple.*

3. *Observ.* The greater gifts one hath, the more hee should humble himselfe.

Vers. 35. *SO Moses could not enter.* Moses the more familiarly the Lord vouchsafed to speake unto, *tanto se humiliorem praebebat*, &c. sheweth himselfe so much the more modest and humble: he will not presume to enter into the Tabernacle, where Gods presence was, though at other times the Lord had admitted him to familiar conference. This example teacheth men, that the more excellent gifts they have, they should so much more shew themselves humble and lowly, *Gallas*. As Saint Paul, though he laboured more than all the Apostles, yet confesseth, *He was the least of the Apostles, and not worthie to be called an Apostle.*

Vers. 36. *VWhen the cloud ascended, the children of Israel went forward.* *Oleaster* hereupon giveth this good note: *Beatus homo, quem direxeris Domine, & qui non se movet, nisi signum ei ostenderis*, &c. Happie is the man, whom thou directest O Lord, and who will not stirre, unlesse thou shew him a signe, &c. We must waite then upon God for his direction, as *the eyes of the servants looke unto the hand of their masters.* * And as the campe of Israel removed at the lifting up of this cloud, so by Gods direction I have begun, and by his gracious blessing finished this long and

laborious worke (this fifth of Iune, *Anno* 1608.) To whom in all humblenesse of soule, and with bended knees of my heart, I doe onely ascribe the praise thereof: and now as at the setling of this cloud, the cam^e stayed, so heere I rest for this time, untill by the ascending of the cloud, that is, the further motion and di^{re}ction of Gods Spirit, I shall be raised to march on still by those heavenly stations of the Scriptures toward the celestiall Canaan, *Amen*.

1 Timoth. 1.17.

Now unto the King everlasting, immortall, invisible, unto God only wise, be honour and glorie for ever and ever, Amen.

FINIS.

Page [unnumbered]

Page 719

THE TABLE OF THE QUESTIONS HANDLED IN THIS COMMENTARIE.

Certaine Generall questions out of the whole booke explained.

- 1. *Q*Uest. Concerning the inscription of the booke.
- 2. *qu.* Of the computation of yeares comp^{re}hended in the storie of Exodus.
- 3. *qu.* Whether *Moses* were the writer of this booke.
- 4. *qu.* Whether *Moses* Iudiciall lawes doe now neces^sarily binde the Civill Magistrate.

Questions upon the first Chapter.

- 1. *Q*Uest. Why the twelve Patriarkes are so often rehearsed.
- 2. *qu.* VVhy *Iacobs* sonnes are not alwaies rehear^sed in the same order.
- 3. *qu.* How they are said to bee seventie soules, that went downe with *Iacob* into Egypt.
- 4. *qu.* Of the wonderfull multiplying of the Israelites in Egypt:
- 5. *qu.* In what time the Israelites so exceedingly in^{cr}eased.
- 6. *qu.* By what meanes the Israelites increased.
- 7. *qu.* Who this new King was, that knew not *Ioseph*.
- 8. *qu.* VVhy this *Pharaoh* is called a new King.
- 9. *qu.* The causes of the affliction of the Israelites.
- 10. *qu.* Of the hard affliction of the Israelites.
- 11. *qu.* Of the cities Pithom and Rameses, which the Israelites built for *Pharaoh*.
- 12. *qu.* How many yeares the affliction of the Israellites is supposed to have continued.
- 13. *qu.* The reasons why the Lord suffered his people to be afflicted in Egypt.
- 14. *qu.* Whether the Midwives were Egyptians or Hebrew women.
- 15. *qu.* Why *Pharaoh* only giveth his cruel charge to two Midwives.
- 16. *qu.* Whether the Midwives made a lie, and are therein to be justified.
- 17. *qu.* How the Lord is said to make them houses.
- 18. *qu.* Whether the Midwives onely were temporally rewarded.

Questions upon the second Chapter.

- 1. *Q*Uest. Of *Amram*, *Moses* father.
- 2. *qu.* Why it is said he went and tooke.

- 3. *qu.* Of *Iacobed Moses* mother, whether she were aunt, or cosine german to *Amram*.
- 4. *qu.* Why such marriages were tolerated in those daies.
- 5. *qu.* When *Amram* married his wife.
- 6. *qu.* Of the time of *Moses* birth, compared with the times before, and the times after.
- 7. *qu.* Of the antiquitie of *Moses*, who is found to be the most ancient of all writers, either sacred or prolphane.
- 8. *qu.* VVhether the name of *Moses* were knowne un|to the Gentiles before Christ.
- 9. *qu.* How *Moses* is said to bee a proper child, and by Whom he was hid.
- 10. *qu.* The Arke wherein *Moses* was put, whereof it was made, and where placed.
- 11. *qu.* Whether *Moses* parents did well in exposing him.
- 12. *qu.* Of the education of *Moses*, and his ad•ption to be *Pharaohs* daughters sonne.
- 13. *qu.* Whence *Moses* had his learning, of the Egypl|tians only, or of the Grecians also.
- 14. *qu.* VVhat kind of learning *Moses* received of the Egyptians.
- 15. *qu.* VVhence the Egyptians received their lear|ning.
- 16. *qu.* VVhy it pleased God that *Moses* should be in|structed in the Egyptian learning.
- 17. *qu.* VVhy *Moses* had this name given him.
- 18. *qu.* Of *Moses* visiting his brethren.
- 19. Whether it were lawfull for *Moses* to kill the Egyptian.
- 20. *qu.* Why *Moses*, though warranted from God, yet useth great secresie, and circumspection in this bulsines.
- 21. *qu.* How *Moses* is said heere to feare, seeing the Apostle denieth that he feared the King.
- 22. *qu.* Why *Moses* sufferings are called by the Apo|stle, the rebukes of Christ.
- 23. *qu.* Why *Pharaoh* sought to slay *Moses*.
- 24. The causes why *Moses* lived in exile and ba|nishment fortie yeares.
- 25. *qu.* Of Midian, what countrie it was and where situat.
- 26. *qu.* *Rahuel*, *Iethro*, *Hobab*, whether they were the same.

Page [unnumbered]

- 27. *qu.* Whether *Rahuel* were Prince or Priest of Midian.
- 28. *qu.* VVhether *Rahuel* were an idolatrous Priest, or a Priest of the true God.
- 29. *qu.* Why *Zipporah* is called an Aethiopesse.
- 30. *qu.* In what time *Moses* sonnes were borne unto him.
- 31. *qu.* To whom the right of imposing names upon the children belongeth.
- 32. *qu.* Whence the name of *Gershom* is derived.
- 33. *qu.* VVhat *Pharaoh* it was that died, while *Mo/ses* was in Midian.
- 34. *qu.* Whether the crie of the Israelites proceeded from true repentance.

Questions upon the third Chapter.

- 1. *QEst.* How long *Moses* kept his father in lawes sheepe, what he did in the mountaine and to what •nd he was so exercised.
- 2. *qu.* Of the mount Choreb, whether it was the same with mount Zion, also why *Moses* went thither, and why it is called the mountaine of God.
- 3. *qu.* Of the vision of the bush.
- 4. *qu.* Of the flame of fire that burned in the bush.
- 5. *qu.* What is meant by the burning of the fire without consuming the bush.
- 6. *qu.* Whether it were an Angell, or God himselfe, that appeared unto *Moses*, and whether he that appeared were *Michael* the Prince of the people of God.
- 7. *qu.* What made *Moses* to draw neere to behold this strange sight.
- 8. *qu.* Why the Lord doubleth *Moses* name in calling him.
- 9. *qu.* VVhat the putting off the shooes meaneth.
- 10. *qu.* Why the Lord calleth himselfe the God of *A/braham*, *Isaak*, and *Iacob*.

- 11. *qu.* Why *Moses* hid his face.
- 12. *qu.* How this text is alleaged by our Saviour in the Gospell, to prove the resurrection of the dead.
- 13. *qu.* Why our Saviour in the Gospell specially urgeth this place against the Sadduces.
- 14. *qu.* How God is said heere to descend.
- 15. *qu.* In what respect the land of Canaan is called a large countrie.
- 16. *qu.* Of the great fruitfulness of the land of Canaan, and of the wonderfull fruit of Palestina, called the apples of Paradise.
- 17. *qu.* Whether the fruitfulness of the land of Canaan do yet continu•.
- 18. *qu.* VVhether the Canaanites were a peculiar people by themselves.
- 19. *qu.* How many nations of the Canaanites, and why they were cast out.
- 20. *qu.* VVhat made *Moses* so unwilling to take his calling upon him.
- 21. *qu.* What signe it is which the Lord promised to *Moses*.
- 22. *qu.* Why *Moses* enquireth after Gods name.
- 23. *qu.* Of the best reading of these words, *I am, that I am*.
- 24. *qu.* What the name is, which the Lord heere gilveth himselfe.
- 25. *qu.* Of the meaning of the name *Eheie*, and whe|ther *Plato* and other Philosophers received any light from *Moses* bookes.
- 26. *qu.* Of the name of God *Iehovah*, whether it be ineffable.
- 27. *qu.* VVhy *Moses* is bid to gather the Elders to|gether.
- 28. *qu.* Why they make request but for three daies journey.
- 29. *qu.* How the people is said to have sacrificed in the wilderness.
- 30. *qu.* How it is said *Pharaoh* should not let them go, no not with strong hand.

Questions upon the fourth Chapter.

- 1. *QEst.* Whether *Moses* offended in charging the people.
- 2. *qu.* What the first signe meaneth, of turning the rod into a serpent.
- 3. *qu.* What is signified by the leprosie of *Moses* hand.
- 4. *qu.* VVhat kind of leprosie *Moses* hand was stric|ken with.
- 5. *qu.* Whether the third signe of turning water into bloud, were shewed at this time.
- 6. *qu.* Whether in these miracles there were a substan|tiall change.
- 7. *qu.* VVhether *Moses* indeed had an impediment of speech, and what it was.
- 8. *qu.* How God is said to make the deafe and dumbe.
- 9. *qu.* How and wherefore the Lord was present with *Moses* mouth.
- 10. *qu.* VVhom *Moses* meaneth that hee would have sent.
- 11. *qu.* Whether *Moses* sinned in his so often refusall, seeing God was angrie with him▪ and wherein *Mo|ses* sinned, and how God is angrie with his children.
- 12. *qu.* Why *Aaron* is called the Levite.
- 13. *qu.* How *Moses* is said to be as God to *Aaron*.
- 14. *qu.* VVhether *Moses* did well being called of God, in taking his leave of his father in law.
- 15. *qu.* VVhy *Moses* concealed from *Iethro* the prin|cipall end of his going.
- 16. *qu.* Whether God spake to *Moses* in Midian beside that vision in Horeb.
- 17. *qu.* Of *Moses* wife and children, and of his provi|sion for his journey.
- 18. *qu.* VVhy *Moses* staffe is called the rod of God.
- 19. *qu.* How God is said to harden *Pharaohs* heart• that God, man, and Satan, are said to harden the heart, but diversly.
- 20. *qu.* How *Israel* is called the first borne sonne of God.
- 21. *qu.* Who smote *Moses* in the Iune, and how.
- 22. *qu.* For what sin the Lord would have killed *Moses*.
- 23. *qu.* Whether the Israelites transgressed, in omit|ting circumcision fortie yeares in the wilderness.
- 24. *qu.* VVhat moved *Moses* to deferre the circumci|sion of his child.
- 25. *qu.* Why the Lord meeteth *Moses* by the way, and not before.
- 26. *qu.* VVhether *Zipporah* circumcised her sonne with a sharpe knife.
- 27. *qu.* Whether both *Moses* sonnes, or one only were uncircumcised, and upon what occasion.

- 28. *qu.* At whose feete *Zipporah*, and what shee cast.
- 29. *qu.* Why *Zipporah* called *Moses*, husband of bloud.
- 30. *qu.* VVhether those words of *Zipporah* rehearsed againe, were uttered by *Zipporah*, or by *Moses* the writer.
- 31. *qu.* How *Zipporah* knew that *Moses* was stricken for the neglect of circumcision.
- 32. *qu.* VVho it was that departed from *Moses*.
- 33. *qu.* Of the mysticall application of the historie.
- 34. *qu.* VVhat manner of faith it was which the people had in beleeving *Moses*.

Questions upon the fifth Chapter.

- 1. *QEst.* Why the Lord sent *Moses* so often to *Pharaoh*.
- 2. *qu.* Whether *Moses* and *Aaron* went in alone to *Pharaoh*.
- 3. *qu.* Whether *Pharaoh* were altogether ignorant of God.
- 4. *qu.* Why mention is onely made of going three dayes journey.
- 5. *qu.* What other things were said and done by *Moses* before *Pharaoh*.
- 6. *qu.* In what sense *Pharaoh* saith, they were much people.
- 7. *qu.* Why they used straw in making of bricke.
- 8. *qu.* Whether *Moses* sinned in expostulating with God.
- 9. *qu.* How the Lord is said to afflict his people.

Questions upon the sixth Chapter.

- 1. *QEst.* Of the divers names which are given unto God in the Scripture.
- 2. *qu.* Of the divers kinds of names given unto God.
- 3. *qu.* Of the excellencie of the name *Jehovah*.
- 4. *qu.* Whether the name *Jehovah*, bee understood of Christ.
- 5. *qu.* Of the right pronuntiation of the name *Jehovah*.
- 6. *qu.* Whether the name *Jehovah* be ineffable, that is, not to be pronounced.
- 7. *qu.* How the Lord was not knowne by his name *Jehovah*, to *Abraham*, *Isaak*, and *Jacob*.
- 8. *qu.* Why the Genealogie of *Reuben*, *Simeon*, and *Levi* is inserted.
- 9. *qu.* How *Reuben* is said here to be the first borne.
- 10. *qu.* Of the age of *Levi*.
- 11. *qu.* Of the age of *Kohath*.
- 12. *qu.* Of the age of *Amram*.
- 13. *qu.* Why the sonnes of *Korah* and *Ithamar* are set downe.
- 14. *qu.* Why *Aaron* tooke a wife of the tribe of *Judah*.
- 15. *qu.* How *Moses* without ostentation setteth forth his owne commendation.
- 16. *qu.* In what sense *Moses* saith he was of uncircumcised lips.

Questions upon the seventh Chapter.

- 1. *QEst.* The divers appellations of the name of God.
- 2. *qu.* In what sense *Moses* is called *Aarons* God.
- 3. *qu.* In what sense *Aaron* is called *Moses* Prophet.
- 4. *qu.* Why the tribes of Israel are called Armies.
- 5. *qu.* Of *Moses* age.
- 6. *qu.* Whether *Pharaoh* asked a signe, and whether a signe may be required.
- 7. *qu.* Of the divers names of the Egyptian Magicians here used.
- 8. *qu.* Of divers kinds of Magicke.
- 9. *qu.* Of the first author and inventor of art Magicke.
- 10. *qu.* Who were the ringleaders and chiefe of the Egyptian Magicians; where also of the place where *Jannes* and *Jambres* were buried.

- 11. *qu.* Whether things done by magicke and inchant|ment, are in truth, or in shew onely.
- 12. *qu.* What things are permitted to Satan to doe.
- 13. *qu.* How divers wayes Satans power is limited.
- 14. *qu.* Whether the devill by his owne power can cause thunder and lightning.
- 15. *qu.* Of the power of spirits in naturall works, and of divers strange and admirable works in nature.
- 16. *qu.* What works in naturall things are forbidden unto spirits to doe, and how Satan two wayes maketh things to appeare that are not.
- 17. *qu.* Whether Satan can raise the spirits and soules of the dead; where these particulars are handled of the fabulous reports of the Heathen, of the imagined force of Necromancie. 2. Reasons against Necr•|mancie. 3. In what cases the dead have been raised and appeared.
- 18. *qu.* Why Satan doth counterfeit the spirits of the dead.
- 19. *qu.* Of the divers kinds of miracles.
- 20. *qu.* Of the difference betweene true miracles and false.
- 21. *qu.* Whether the Sorcerers brought forth true serpents.
- 22. *qu.* By what meanes Satan deluded *Pharaoh* with a shew of serpents.
- 23. *qu.* Why the Lord suffered the Sorcerers of Egypt, to shew such contrarie signes.
- 24. *qu.* VVhether *Pharaoh* being deceived by the Magicians false signes, be thereby excusable.
- 25. *qu.* Of the number of the plagues of Egypt.
- 26. *qu.* Of the greatnesse of the plagues of Egypt, how the Egyptians were every way punished.
- 27. *qu.* Where the plagues of Egypt, and to what place they were sent at the first.
- 28. *qu.* At what time the plagues were sent upon Egypt.
- 29. *qu.* In what time all the plagues were finished.
- 30. *qu.* Whether the good Angels or the Lord were the ministers of the Egyptian plagues.
- 31. *qu.* For what ends and causes the Lord wrought such wonders in Egypt.
- 32. *qu.* Who were exempted from the plagues of Egypt.
- 33. *qu.* Whether the Egyptians, which cohabited with the Israelites in the land of Goshen, were exempted from the plagues.
- 34. *qu.* Of the diversitie in the manner of the plagues.
- 35. *qu.* Of *Pharaohs* divers and variable behaviour.
- 36. *qu.* Why the Lord sent divers plagues upon *Pha/raoh*, not cutting him off at once.
- 37. *qu.* Why Aaron is sometime the minister of the plagues, and not *Moses*.
- 38. *qu.* Why the first plague beginneth in the water.
- 39. *qu.* Of the greatnesse of the first plague.
- 40. *qu.* Whence the Sorcerers had the water, which they also turned into blood.
- 41. *qu.* What shift the Egyptians made for water, du|ring the first plague.
- 42. *qu.* Whether the raine that fell were turned into blood.
- 43. *qu.* Whether the Sorcerers did turne the waters into true blood.
- 44. *qu.* How this first plague was staied.
- 45. *qu.* Of the application and use of this first plague.

Questions upon the eighth Chapter.

- 1. *QUest.* What kinde of frogs the second plague brought upon Egypt.
- 2. *qu.* Of the greatnesse of this plague of frogs.

• Page [unnumbered]

- 3. *qu.* From whence this great abundance of frogs came.
- 4. *qu.* In what place, and how the Sorcerers brought forth frogs.
- 5. *qu.* Why *Pharaoh* calleth now for *Moses*, and not before.
- 6. *qu.* Why *Moses* saith to *Pharaoh*, Take this honour to thee.
- 7. *qu.* Whether *Moses* tempted God in prescribing the time of removing the plague.
- 8. *qu.* Of the use and application of the plague of frogs.

- 9. *qu.* Why *Pharaoh* appointeth *Moses* to morrow.
- 10. *qu.* Why the Lord did not remove the frogs quite.
- 11. *qu.* The difference of the third plague of lice, from the former.
- 12. *qu.* Whether the third plague was of lice.
- 13. *qu.* VVhy the Lord plagued the Egyptians with lice.
- 14. *qu.* VVhy the Lord by the stretching forth of *Aarons* rod brought forth lice.
- 15. *qu.* VVhy the sorceres could not bring forth lice.
- 16. *qu.* VVhat the Sorcerers understand by the finger of God.
- 17. *qu.* Whether the Sorcerers had any feeling of Gods power.
- 18. *qu.* By what power Sorcerers doe worke, and how the devils sometime be cast out by the power of the devils.
- 19. *qu.* Why spirits prescribe constellations to bee ob|served and delight in corporall and externall vi|sages.
- 20. *qu.* Whether it be ordinarie for lice to breed out of the slime of Nilus.
- 21. *qu.* Why *Moses* is bid to meet *Pharaoh* by the water.
- 22. *qu.* Why there is no mention made in this miracle of *Moses* rod.
- 23. *qu.* What manner of Sorcerers were sent in the fourth plague.
- 24. *qu.* Of the name of *Beelzebub* the god of flies.
- 25. *qu.* Whether the land of Goshen were exempted from the former plagues.
- 26. *qu.* What things were an abomination to the Egy|ptians.
- 27. *qu.* Whether *Moses* were ignorant what kinde of beasts they should sacrifice to God in the desert.

Questions upon the ninth Chapter.

- 1. *QEst.* Why *Pharaoh* is so often sent unto, whom the Lord did foresee that he would not heare.
- 2. *qu.* Why *Moses* in bringing the plagues, doth not alwaies use *Aarons* rod.
- 3. *qu.* Why the Lord punisheth the Egyptians in their cattell.
- 4. *qu.* Why the Lord doth not alway exempt his peo|ple from temporall calamities.
- 5. *qu.* In what sense all the cattell of Egypt are said to have died.
- 6. *qu.* Whether *Pharaoh* sent into Goshen in the other plagues.
- 7. *qu.* Why *Pharaoh* calleth not to *Moses* here to pray.
- 8. *qu.* Whether this plague were naturall or superna|turall.
- 9. *qu.* Why *Moses* is the Minister of the sixth plague.
- 10. *qu.* Of the plague of boyles, and the manner thereof.
- 11. *qu.* Why the Magicians are smitten with ulcers.
- 12. *qu.* Of the hardning of *Pharaohs* heart.
- 13. *qu.* What plague the Lord threatneth to destroy *Pharaoh* with.
- 14. *qu.* In what sense the Lord saith, I have kept thee▪
- 15. *qu.* Whether the plague of haile were supernaturall.
- 16. *qu.* Whether there useth to b• no raine or haile in Egypt.
- 17. *qu.* Of the meaning of those words, Since the foundation of Egypt.
- 18. *qu.* Of the greatnesse of this tempest of haile.
- 19. *qu.* How *Moses* knew that *Pharaoh* dissembled.
- 20. *qu.* What kinde of graine was not smitten with the ha•le.

Questions upon the tenth Chapter.

- 1. *QEst.* Why *Moses* is bid to goe to *Pharaoh*, not|withstanding his heart was hardened.
- 2. *qu.* How *Moses* is said to be a snare to the Egyptians.
- 3. *qu.* Of *Pharaohs* wish, Let the Lord so be with you.
- 4. *qu.* Of the nature of Locusts, and whether this plague were extraordinarie.
- 5. *qu.* Of the greatnesse of this plague of Locusts.
- 6. *qu.* Why sometime *Moses*, sometime *Aaron* stret|cheth out the rod.
- 7. *qu.* What kinde of winde it was, which brought the Locusts.
- 8. *qu.* Whether this plague of Locusts were incompa|rable, and not to be matched.
- 9. *qu.* In what sense it is said, the Locusts devoured that which was left.

- 10. *qu.* Why the plague of Locusts is called a death
- 11. *qu.* Of the mysticall application of this plague of Locusts.
- 12. *qu.* How *Moses* turned himselfe, going out from *Pharaoh*.
- 13. *qu.* Of the cause of darknesse of the Egypt.
- 14. *qu.* How it is said, the darknesse was felt.
- 15. *qu.* How the Israelites had light in their dwellings.
- 16. *qu.* Whether the Egyptians used in the time of this darknesse, any candle or fire light.
- 17. *qu.* How it is said, No man rose up from his place.
- 18. *qu.* When *Pharaoh* sent for *Moses*, whether after the darknesse was removed, or afore.
- 19. *qu.* Of the greatnesse of this punishment of three dayes darknesse.
- 20. *qu.* Of the mysticall application of this three dayes darknesse.

Questions upon the eleventh Chapter.

- 1. *QEst.* When the Lord spake these words to *Moses*.
- 2. *qu.* Why the overthrow of *Pharaoh* in the red sea, was counted none of the plagues.
- 3. *qu.* Whether God used the ministerie of good or bad Angels, in the slaughter of the first borne.
- 4. *qu.* Whether one Angell, or many were used in this destruction.
- 5. *qu.* Vpon whom this plague in smiting the first borne was executed.
- 6. *qu.* Whether in every house the first borne were slaine.

• Page [unnumbered]

- 7. *qu.* Why the Lord destroyed the first borne.
- 8. *qu.* VVhy the first borne of the cattell also are destroyed.
- 9. *qu.* How the gods of the Egyptians were judged.
- 10. *qu.* How the Israelites escaped the destruction of the first borne.
- 11. *qu.* The mysticall application of the last plague upon the first borne.
- 12. *qu.* Of the generall application of these ten plagues: the ten plagues of Egypt compared with the ten benefits which the children of Israel received in the wilderness.

Divers questions concerning the hardnesse of heart.

- 13. *QEst.* What the hardnesse of heart is.
- 14. *qu.* Whether God bee the efficient and working cause of the hardnesse of heart.
- 15. *qu.* God otherwise hardneth, than by way of manifestation.
- 16. *qu.* God doth not harden the heart onely by permission.
- 17. *qu.* Whether hardnesse of heart bee of God, as it is a punishment of sinne, where *Pererius* is refuted, that misliketh *Augustins* distinction.
- 18. *qu.* How God is said to harden the heart by patience and long-suffering.
- 19. *qu.* Wherefore the Lord useth patience and long-suffering toward the wicked.
- 20. *qu.* How God is said to harden by the subtraction of his grace.
- 21. *qu.* How God is said, *occasionaliter*, by ministring occasion, which the wicked abuse, to harden the heart.
- 22. *qu.* God is said to harden the heart, as the event is taken for the cause.
- 23. *qu.* How diversly in Scripture the termes of blinding and hardning are taken.
- 24. *qu.* How divers waies the Lord forsaketh those which are hardened.
- 25. *qu.* God hardeneth otherwise than by foreseeing.
- 26. *qu.* Whether God may be said to doe those things, which he disposeth of to a good end.
- 27. *qu.* God otherwise hardeneth, than as a generall mover of the heart.
- 28. *qu.* How God is said indeed to harden the heart.

Questions upon the twelfth Chapter.

- 1. *QEst.* When the Lord spake to *Moses*.
- 2. *qu.* Whether it were a new institution for the beginning of the yeare, or the renewing of the old.

- 3. *qu.* How that moneth is said to be the beginning of moneths.
- 4. *qu.* Of the name of the first moneth.
- 5. *qu.* VVhen the first moneth of the Hebrewes tooke beginning.
- 6. *qu.* VVhy the lambe was commanded to bee pre|pared foure dayes before.
- 7. *qu.* VVhether a lambe were killed in every house, and how many went to the eating of a lambe.
- 8. *qu.* VVhether beside the Paschal lambe, there were any other solemne sacrifice.
- 9. *qu.* Of the divers acceptions and takings of the word evening.
- 10. *qu.* Of the time when the Passeover should bee killed, betweene the two evenings.
- 11. *qu.* VVhether the Passeover were killed in the first evening, when the fourteenth day began, or in the latter.
- 12. *qu.* VVhether it were not indifferent to use a lambe or goat for the passeover.
- 13. *qu.* Why it is added that it should be a male.
- 14. *qu.* Of the generall signification of the rites of the Passeover.
- 15. *qu.* The particular application of the rites and ce|remonies of the Paschal lambe. 1. Of the eating of the flesh. 2. It must not be eaten raw. 3. Of the un|leavened bread. 4. Of the sowre and bitter herbs. 5 Of the roasting of the lambe whole together. 6. Of the not reserving of any thing till the morning. 7. Of the girding of their loynes. 8. Whether the He|brewes stood in the first Passeover. 9. Whether Christ stood or sate at the eating of the Passeover.
- 16. *qu.* Whence the word Pasch is derived.
- 17. *qu.* Wherefore it was called the Pasch or Passeover.
- 18. *qu.* The divers significations of the word Pasch.
- 19. *qu.* What things are generally commanded, concer|ning the keeping of the daies of unleavened bread.
- 20. *qu.* Why they were enjoined to eat unleavened bread.
- 21. *qu.* Why seven dayes are limited for the keeping of the feast of unleavened bread.
- 22. *qu.* Whether the fourteenth or fifteenth day were the first of the seven.
- 23. *qu.* In what sense the first day of the seven was called holy.
- 24. *qu.* Of the second solemne day of the Pasch.
- 25. *qu.* Whether the seventh day were more solemne than the first.
- 26. *qu.* Why the seventh day is called a day of restraint.
- 27. *qu.* Why he that did not eat unleavened bread, was to be cut off.
- 28. *qu.* Why none uncircumcised were admitted to the Pasch.
- 29. *qu.* Whether the servant might be compelled to be circumcised.
- 30. *qu.* Why none of the flesh was to be carried out of the house.
- 31. *qu.* Why a bone of the Paschal lambe should not be broken.
- 32. *qu.* What rites of the Passeover might be dispensed withall, and what not.
- 33. *qu.* What ceremonies the Iewes doe hold them|selves tied unto at this day.
- 34. *qu.* Whether the sprinkle were of hyssop, or of rose|mary, or some other thing.
- 35. *qu.* Whence they tooke the blood which they laid upon the doore-posts.
- 36. *qu.* Why they are forbidden to goe forth of their doores.
- 37. *qu.* How the ordinance of the Passeover is said to be for ever.
- 38. *qu.* Of the divers applications of the sense of the Scripture.
- 39. *qu.* Of the particular mysticall applications of the Paschal lambe, and the rites thereof. 1. Of the day and moneth. 2. Of the setting apart of the lambe vpon the tenth day. 3. How Christ is com|pared to a lambe. 4. Of the blood of the lambe, how it resembled Christs blood. 5. Of the signification

of leaven, and sowre herbs. 6. Of the eating with the loynes girt, and shooes on the feet, and the staffe in the hand.

- 40. *qu.* How *Pharaoh* is said here to have called unto *Moses*.
- 41. *qu.* Whether the Hebrewes asked to borrow of the Egyptians their jewels.

- 42. *qu.* Whether the Hebrewes did any wrong in spoyling the Egyptians of their jewels.
- 43. *qu.* Whether the Egyptians asked the jewels before the last plague, or after.
- 44. *qu.* What kinde of favour it was, which the Lord gave the Israelites in the sight of the Egyptians.
- 45. *qu.* Why the Lord enricheth his people with the Egyptians substance.
- 46. *qu.* Of which of the Egyptians they asked, and who of the Israelit^{ee} and what.
- 47. *qu.* Of the mysticall application of the Israelites spoyling of the Egyptians.
- 48. *qu.* Of the number of the Israelites that went up out of Egypt.
- 49. *qu.* Of Rahmeses, from whence the Israelites went.
- 50. *qu.* Of Succoth where the Israelites pitched their tents, going out of Egypt.
- 51. *qu.* VVhat this mingled companie was, that went with the Israelites out of Egypt.
- 52. *qu.* What moved these divers sorts of people to goe out of Egypt with Israel.
- 53. *qu.* Whether the Israelites went out of Egypt in the evening, in the night, or in the morning.
- 54. *qu.* Whether the Israelites dwelt in Egypt more than foure hundred yeares.
- 55. *qu.* That the Israelites dwelt not foure hundred yeares onely in Egypt.
- 56. *qu.* That the Israelites dwelt onely two hundred yeares in Egypt.
- 57. *qu.* That the Israelites were not in bondage and servitude in Egypt, all the foresaid terme of two hundred yeares.
- 58. *qu.* That *Moses* understandeth all the time of the sojourning of Israel, and the Fathers in Egypt, and in Canaan.
- 59. *qu.* Why their dwelling in Egypt is onely named, the rest being also understood.
- 60. *qu.* When the foure hundred yeare must take beginning.
- 61. *qu.* When the terme of 430. yeares endeth.
- 62. *qu.* How the terme of foure hundred yeares prefixed to *Abraham*, and *Moses* summe of 430. yeares, doe agree together.
- 63. *qu.* When the foure hundred yeares prefixed to *Abraham* must take their beginning.
- 64. *qu.* The time of the Hebrewes departure out of Egypt, compared with the Chronologie of the Hea|then.

Questions upon the thirteenth Chapter.

- 1. *Q*uest. How the first borne were accounted that were consecrated unto God.
- 2. *qu.* In what sense the first borne are said to bee the Lords.
- 3. *qu.* Why the law of the Passeeover is repeated.
- 4. *qu.* Whether Abib were the proper name of a moneth.
- 5. *qu.* Why the Israelites▪ are charged to keepe the Passeeover in the land of Canaan, and not before.
- 6. *qu.* Whether the keeping of the Passeeover were the cause of their deliverance, or that the cause of the other.
- 7. *qu.* How these things should be as signets upon their hands; and of the superstition of the Iewes in their fringes and frontlets.
- 8. *qu.* Of the redeeming of the first borne of uncleane beasts.
- 9. *qu.* Of the conditions required in the first borne of cleane beasts.
- 10. *qu.* Of the law of the redeeming of the first borne of men.
- 11. *qu.* Of the spirituall application of the law of the first borne unto Christ.
- 12. *qu.* Whether the neerest way from Egypt to Canaan, were thorow the Philistims country.
- 13. *qu.* Why the Lord counselleth to prevent dangers.
- 14. *qu.* Whether the like danger of warre feared with the Philistims, did not befall the Israelites with *Amilek*.
- 15. *qu.* Of the reasons why the Lord led his people about by the wilderness.
- 16. *qu.* Whether the Israelites came up armed out of Egypt, or five in a ranke.
- 17. *qu.* Whether the rest of the Patriarks bones were remoued with *Josephs*.
- 18. *qu.* Who it was that appeared in the cloud, and how.
- 19. *qu.* Of the divers properties of the cloud.
- 20. *qu.* How this cloud differed from other clouds.
- 21. *qu.* When the cloud began first to appeare.
- 22. *qu.* When the cloud and fierie pillar ceased.

- 23. *qu.* Of the foure great miracles which the Lord wrought for his people in the desert.
- 24. *qu.* Whether the cloud also served to shelter them from the heat of the Sunne.
- 25. *qu.* Whether the cloud and fierie pillar were two substance, or but one.
- 26. *qu.* Whether it were a true naturall fire that gave them light by night.
- 27. *qu.* Whether the pillar of the cloud were moved by any naturall motion.
- 28. *qu.* Of the times of removing and staying of the cloud.

Questions upon the fourteenth Chapter.

- 1. *QEst.* Of the place where they are commanded to pitch.
- 2. *qu.* Why the Lord would have them pitch in so discommodious a place.
- 3. *qu.* How *Pharaoh* had word where the Israelites camped.
- 4. *qu.* Of *Pharaohs* chariots and horse-men, and whether there were any foot-men in this host.
- 5. *qu.* How the Isaelites are said to come out with a strong hand.
- 6. *qu.* Whether the Israelites cried unto God in faith.
- 7. *qu.* Of the great sinne of the people in expostulating with *Moses*.
- 8. *qu.* Whether *Moses* did suffer the people at this time to passe without reproofe for their murmuring.
- 9. *qu.* When the Lord spake these words mentioned to *Moses*.

Page [unnumbered]

- 10. *qu.* VVhen *Moses* cried unto God, and how, and for what.
- 11. *qu.* How the Angell is said to remove.
- 12. *qu.* VVhat winde it was, which did blow upon the red sea.
- 13. *qu.* At what time of the night the sea was diuided, where *Pererius* is confuted, which thinketh that the Israelites staid five or six houres upon the sea shore before they entered.
- 14. *qu.* VVhether one way were made in the sea, or twelve wayes, for every tribe one.
- 15. *qu.* VVhich of the tribes first entred into the red sea.
- 16. *qu.* VVhether the Israelites went thorow the midst of the red sea, or onely a part of it.
- 17. *qu.* Of the division of the red sea, not the worke of nature, but altogether miraculous; where *Josephus* report of the Pamphylian sea, giving way to *Alex/ander* the great, is examined.
- 18. *qu.* The division of the red sea, and of the river Iordan compared together.
- 19. *qu.* Of the blindness of the Egyptians, running headlong upon their owne destruction.
- 20. *qu.* VVhy the Lord looked in the morning toward the Egyptians.
- 21. *qu.* By what degrees the finall subversion of the Egyptians was wrought in the red sea.
- 22. *qu.* Of the number of the Egyptians that perished.
- 23. *qu.* VVhether *Pharaoh* himselfe were drowned in the sea.
- 24. *qu.* Whether the Israelites were all gone over, when the Egyptians were drowned.
- 25. *qu.* Why the Egyptians dead bodies were cast up on the shore.
- 26. *qu.* Of the red sea, whence it is so called.
- 27. *qu.* Of the fabulous reports of the Heathen writers, concerning the causes of the departure of the Hebrewes out of Egypt.
- 28. *qu.* Of the comparison betweene the red sea and Baptisme.
- 29. *qu.* How the people are said to beleeeve *Moses*, or in *Moses*.

Questions upon the fifteenth Chapter.

- 1. *QEst.* Of the authoritie and excellencie of *Mo/ses* song.
- 2. *qu.* In what order *Moses*, the children of Israel, and *Miriam* sang this song.
- 3. *qu.* The end of the song of *Moses*.
- 4. *qu.* Why the Scripture speaketh so much against horse used in battell.
- 5. *qu.* How the Lord is said to be the strength and song of his King.
- 6. *qu.* Whether God appeared in any visible shape un|to the Israelites at the red sea.
- 7. *qu.* In what sense *Moses* saith, hee would build the Lord a Tabernacle.

- 8. *qu.* How the Lord is said to be high.
- 9. *qu.* In what sense the Lord is said to be a man of warre.
- 10. *qu.* Why now it is said, his name is *Jehovah*.
- 11. *qu.* Of the names of the Captaines set over threes.
- 12. *qu.* What is meant by the blast of his nostrils.
- 13. *qu.* Of the vaine boasting of the Egyptians.
- 14. *qu.* What are the strong, before whom the Lord is preferred.
- 15. *qu.* How the Lord is said to bee fearefull in prayes.
- 16. *qu.* Wherein the Egyptians are compared unto lead.
- 17. *qu.* How the earth is said to have swallowed them.
- 18. *qu.* How the Lord will lead and carrie his people.
- 19. *qu.* What is meant here by Gods holy habitation.
- 20. *qu.* What nations should be afraid of the Israelites.
- 21. *qu.* Why the Lord is said to plant his people.
- 22. *qu.* In what sense the Tabernacle of the Iewes, was called a firme and sure Tabernacle, and how long the Temple continued at Ierusalem.
- 23. *qu.* Of the meaning of these words, *For ever and ever*.
- 24. *qu.* Whether the 19. verse be a part of *Moses* song.
- 25. *qu.* Whether the Israelites went straight over the red sea.
- 26. *qu.* Of the divers kinds of women-singers mentioned in the Scripture.
- 27. *qu.* Whether women did at any time publicly prophesie.
- 28. *qu.* Why *Miriam* is said to be the sister of *Aaron*, and not of *Moses*.
- 29. *qu.* Why *Miriam* taketh a timbrell.
- 30. *qu.* Whether the women came with pipes beside timbrels, or with dancing.
- 31. *qu.* Of the lawfulness of Instruments of musike.
- 32. *qu.* Of dancing.
- 33. *qu.* Whether *Miriam* did sing the whole song, or repeated onely the beginning.
- 34. *qu.* Whether the desert were simply a desert and barren place.
- 35. *qu.* The desert of Shur and Etham were all one.
- 36. *qu.* Of the place of Marah.
- 37. *qu.* Of the grievous sin of murmuring.
- 38. *qu.* Of the divers murmurings of the children of Israel.
- 39. *qu.* Whether the wood had any vertue, that *Moses* cast into the water.
- 40. *qu.* Whereon the miracle consisted of healing the waters.
- 41. *qu.* Why the Lord used this meanes in healing the waters.
- 42. *qu.* Of the mysticall signification of this tree.
- 43. *qu.* What lawes and ordinances the Lord here gave his people.
- 44. *qu.* Why the Lord at this time gave his people a law.
- 45. *qu.* Who is said here to tempt.
- 46. *qu.* Of the divers kinds of temptations.
- 47. *qu.* Of the difference between good and bad temptations.
- 48. *qu.* Wherein the Lord at this time proved his people.
- 49. *qu.* What diseases of Egypt he meaneth.
- 50. *qu.* Whether *Job* being a righteous man felt not of the diseases of Egypt.
- 51. *qu.* In what sense the Lord saith, *I am thy healer*.
- 52. *qu.* Of the fountaines and Palme trees in Elim.
- 53. *qu.* Of the mysticall signification of the twelve fountaines, and seventie Palme trees.
- 54. *qu.* Of divers errors and oversights of *Josephus*.

- 1. *Q*uest. Of the desart of sin.
- 2. *qu*. Of the time when the Israelites came in|to the desart of sin.
- 3. *qu*. Whether all the children of Israel murmured.
- 4. *qu*. How they are said to have murmured against *Moses* and *Aaron* here, and afterward against the Lord.
- 5. *qu*. Of the grievous murmuring of the Israelites.
- 6. *qu*. How the Israelites are said to have sit by the fleshpots of Egypt.
- 7. *qu*. In what sense the Lord saith, he will raine bread from heaven.
- 8. *qu*. Why they are commanded every day to gather this bread.
- 9. *qu*. How the Lord is said by this, to have proved his people, and to what end.
- 10. *qu*. Why the flesh was given in the evening, the bread in the morning.
- 11. *qu*. Whether the rocke were first stricken to bring out water, or the flesh and bread first sent.
- 12. *qu*. Why *Moses* biddeth *Aaron* to speake to the people, and doth it not himselfe.
- 13. *qu*. How the people are bid to draw neere before the Lord.
- 14. *qu*. What cloud it was wherein the Lord appeared.
- 15. *qu*. When the Lord thus spake to *Moses*.
- 16. *qu*. What manner of fowles were sent, whether they were Quailes.
- 17. *qu*. Whether the comming of Quailes were a nat|turall worke.
- 18. *qu*. VVhether this storie of the sending of the Quailes, and that *Numb. 11.* be all one.
- 19. *qu*. Whether the Manna were a kinde of dew.
- 20. *qu*. Whether the Manna were a naturall meteor.
- 21. *qu*. Whether the Manna lay about the campe onel|ly, and not within it.
- 22. *qu*. Whence it was called Manna.
- 23. *qu*. VVhy the Manna is said to be the bread of Angels.
- 24. *qu*. Of the measure Gomer, how much it contained.
- 25. *qu*. How one measure of Manna sufficed for every ones eating.
- 26. *qu*. Why a Gomer was appointed for every head.
- 27. *qu*. Whether the people transgressed, in gathering some more, some lesse.
- 28. *qu*. How it came to passe that none had over, that gathered more, nor none had any lacke, that gal|thered lesse.
- 29. *qu*. How the Manna grew to bee corrupt with wormes.
- 30. *qu*. How the Sun is said to wax hot, and of the melting of Manna.
- 31. *qu*. How they gathered twice so much upon the sixth day.
- 32. *qu*. What moved the Rulers to come and tell *Mo|ses*, that the people had gathered double.
- 33. *qu*. Of the meaning of the 23. verse, and whether they dressed upon the sixth day, that which was re|served for the seventh.
- 34. *qu*. Whether the observation of the Sabbath were now first instituted.
- 35. *qu*. Of the rest of the Sabbath.
- 36. *qu*. The description of Manna, the quantitie, fashion, colour, and taste thereof.
- 37. *qu*. Whether the Manna had a divers relish, ac|cording to every ones taste.
- 38. *qu*. When *Moses* spake to *Aaron*, concerning the pot of Manna, to be set before the Lord.
- 39. *qu*. By whom this clause was added of the Israel|lites eating of Manna fortie yeares.

Questions upon the seventeenth Chapter.

- 1. *Q*uest. Why some mansion places are omitted here.
- 2. *qu*. Of penurie and want of water, which the Israelites here indured.
- 3. *qu*. Why it pleased God to prove his people with thirst.
- 4. *qu*. How the people are said to tempt God.
- 5. *qu*. Of *Moses* feare, lest he should be stoned.
- 6. *qu*. Why *Moses* is bid to take the Elders with him.
- 7. *qu*. Why *Moses* is bid to take his rod.
- 8. *qu*. Whether it be all one storie of smiting the rocke, *Exod. 17.* and *Numb. 20.* or divers.
- 9. *qu*. Of the mount Choreb.

- 10. *qu.* Whether the water out of the rocke did still follow the Israelites.
- 11. *qu.* What nation the Amalekites were, and how they set upon Israel.
- 12. *qu.* The reasons which moved the Amalekites to set upon the Israelites.
- 13. *qu.* Why *Moses* goeth not himselfe to battell, but appointeth *Joshua*.
- 14. *qu.* Whether this *Hur* were the sonne of *Caleb*.
- 15. *qu.* Whether *Moses* lifted up his hands in prayer.
- 16. *qu.* How *Moses* hands were heavie.
- 17. *qu.* Of the supporting and bearing up of *Moses* hands.
- 18. *qu.* What this *Amalek* was, and of whom descen|ded.
- 19. *qu.* What booke this was wherein *Moses* is com|manded to write this storie.
- 20. *qu.* Why *Moses* is commanded to rehearse it to *Joshua*.
- 21. *qu.* Whether *Amalek* were wholly destroyed by *Saul*.
- 22. *qu.* Of the building of the Altar, and the name thereof.
- 23. *qu.* Of the meaning of these words, *Thy hand is upon the throne of Jah*.

Questions upon the eighteenth Chapter.

- 1. *Q*Uest. Whether *Jethro* and *Rehuel*, or *Reghuel*, were the same man.
- 2. *qu.* How *Jethro* heard what the Lord had done for *Moses* and *Israel*.
- 3. *qu.* The causes which moved *Jethro* to come unto *Moses*.
- 4. *qu.* When *Moses* had sent *Zipporah* away.
- 5. *qu.* Of *Moses* two sonnes.
- 6. *qu.* How *Moses* was delivered from the sword of *Pharaoh*.
- 7. *qu.* At what time *Jethro* came to *Moses*, before the Law given in mount Sinai, or after.
- 8. *qu.* Wherefore *Jethro* sent before to *Moses*.
- 9. *qu.* Of the manner of *Moses* entertainment.
- 10. *qu.* Why *Moses* declareth all these things unto *Jethro*.

Page [unnumbered]

- 11. *qu.* Of *Jethro* his joy and rejoycing.
- 12. *qu.* Whether *Jethro* had before this, the knowledge of the true God.
- 13. *qu.* Of the meaning and true reading of the 11. verse.
- 14. *qu.* Whether *Jethro* offered himselfe burnt offe|rings.
- 15. *qu.* In what sense they are said to eat bread before the Lord.
- 16. *qu.* How the people came to *Moses*, to aske of God.
- 17. *qu.* Why the Lord would have *Moses* to take his dirrection from *Jethro*.
- 18. *qu.* What causes *Jethro* would have reserved to *Moses*.
- 19. *qu.* Of the qualities and properties required in good Magistrates.
- 20. *qu.* How the Rulers over thousands, hundreds, &c. are to be counted.
- 21. *qu.* Of the number of these Officers, and of their continuance and succession.
- 22. *qu.* The difference betweene *Moses* office, and the rest.
- 23. *qu.* Of the meaning of these words, *And God command thee*.
- 24. *qu.* In what sense the people are said to goe quietly to their place.
- 25. *qu.* Whether these Officers were chosen by *Moses*.
- 26. *qu.* Whether these Officers were of equall authori|tie, or one subordinarie to another.
- 27. *qu.* Of the difference betweene these Officers, and the seventie Elders, *Numb. 10*.
- 28. *qu.* At what time *Jethro* tooke his leave of *Moses*.

Questions upon the nineteenth Chapter.

- 1. *Q*Uest. Of what yeare this was the third moneth.
- 2. *qu.* What day of the moneth the same day was.
- 3. *qu.* VWhether this first day of the third moneth, were the 47. day from the Passeover.
- 4. *qu.* Of the place where they incamped.

- 5. *qu.* VWhether the Israelites incamped on the East side of the mount Sinai.
- 6. *qu.* How *Moses* is said to goe up unto God.
- 7. *qu.* VWhy both these names of *Jacob* and *Israel* are joyned together.
- 8. *qu.* How the Lord is said to carrie them upon Eagles wings.
- 9. *qu.* How they are said to bee the Lords chiefe trea|sure.
- 10. *qu.* How they are said to be a Kingdome of Priests.
- 11. *qu.* By what reasons the Lord perswaded the peo|ple, and why.
- 12. *qu.* VWhether the people unfeinedly here promise obedience.
- 13. *qu.* How the Lord is said to come in the thicke cloud, when, and in what thicke cloud it was.
- 14. *qu.* VWhy the Lord talketh with *Moses* in the hearing of the people.
- 15. *qu.* VWhy *Moses* is said twice to have reported the peoples words unto God.
- 16. *qu.* Why they are bidden to wash their garments.
- 17. *qu.* Whether this were the third day of the moneth, when the law was given.
- 18. *qu.* VWhether the fifteenth day of the moneth were one of the fiftie, which went before the giving of the law.
- 19. *qu.* VWhether our Saviour with his disciples and the Iewes, kept the Passeover together.
- 20. *qu.* How the Apostles Pentecost, and the Iewes Pentecost, fell out all upon one day.
- 21. *qu.* How the Lord is said here to descend.
- 22. *qu.* VWhether *Jehovah* Christ Iesus appeared not in the old Testament, but onely, or usually the Angels.
- 23. *qu.* VWhether it were *Jehovah* the Lord Christ, or an Angell that came downe upon mount Sinai.
- 24. *qu.* VWhy the people are forbidden to come up into the mountaine.
- 25. *qu.* VWhy hee shall bee killed that toucheth the mountaine.
- 26. *qu.* VWhy no hand was to touch him that came neere the mountaine.
- 27. *qu.* VWhy the beast that toucheth the mountaine is commanded to be slaine.
- 28. *qu.* VWhether at any time it were lawfull for the people to goe up to the mountaine.
- 29. *qu.* VWhy *Moses* is not set downe to have reported all to the people, which was given him in charge.
- 30. *qu.* VWith what water they washed their cloaths.
- 31. *qu.* VWhy they are commanded not to come at their wives.
- 32. *qu.* VWhy *Moses* maketh such an ample and full declaration and description of the Lords glorious appearing in mount Sinai.
- 33. *qu.* VWhy it pleased the Lord, in this trouble and fearefull manner, to appeare with thunder and lightning.
- 34. *qu.* VWhether this thunder and lightning were naturall.
- 35. *qu.* VWhy the Lord appeared in a thicke cloud.
- 36. *qu.* Of the blowing of the trumpet at the giving of the law, what it signifieth.
- 37. *qu.* Of the different manner of the delivering the law and the Gospell.
- 38. *qu.* VWhat it was that *Moses* spake, and the Lord answered.
- 39. *qu.* VWhether God himselfe, or an Angell spake to *Moses* in the mount.
- 40. *qu.* VWhy *Moses* is commanded to charge the people againe.
- 41. *qu.* VWhat Priests are here understood.
- 42. *qu.* Why *Moses* replieth as unwilling to go downe.
- 43. *qu.* VWhy the Lord, notwithstanding *Moses* an|swer, still chargeth him to goe downe.
- 44. *qu.* VWhy *Aaron* is bid to come up with *Moses*, wherefore he went up, and when.

Questions upon the twentieth Chapter.

- 1. *QEst.* Whether this be a Commandement, *I am the Lord.*
- 2. *qu.* Of the distinction and difference of the lawes of *Moses* in generall.
- 3. *qu.* Of the validitie of the lawes, Morall, Ceremo|niall, and Iudiciall, which are abrogated, which are not.
- 4. *qu.* Of the difference betweene the Morall, and Evangelicall law.
- 5. *qu.* Of the manifold use of the law, in the fourefold state of man.
- 6. *qu.* Why it pleased God now, and not before to give his written law to the world.

- 7. *qu.* How the Lord spake all these words, and why.
- 8. *qu.* Why it pleased God himselfe to speake to his people, in the giving of the Law.
- 9. *qu.* Of the division of the Morall Law.
- 10. *qu.* Whether foure Commandements, or three onely belong to the first table.
- 11. *qu.* Whether all morall precepts, as of loving of God, and our neighbour, bee reduced to the Decalogue.
- 12. *qu.* Of generall rules to be observed in expounding the Commandements.
- 13. *qu.* Why the Commandements are propounded negatively.
- 14. *qu.* Of the speciall manner of accenting and writing observed in the Decalogue, more than in any part of the Scripture beside.
- 15. *qu.* Why this preamble is set before, *I am Jehovah thy God.*
- 16. *qu.* Why their deliverance out of Egypt is here mentioned.

Questions upon the first Com|mandement.

- 1. *QEst.* Whether it is better read, strange gods, or other gods.
- 2. *qu.* Why they are called strange gods.
- 3. *qu.* Whether any kinde of externall idolatrie be forbidden in the first Commandement.
- 4. *qu.* Of the meaning of these words, *Before me.*
- 5. *qu.* What reasons ought chiefly to move us to acknowledge the Lord onely to be our God.

Questions upon the second Com|mandement.

- 1. *QEst.* What a graven image is.
- 2. *qu.* What things a similitude must not bee made of to worship.
- 3. *qu.* Of the difference betweene bowing downe, and serving.
- 4. *qu.* In what sense the Lord is called a jealous God.
- 5. *qu.* Of the titles which the Lord here giveth him|selfe, and wherefore.
- 6. *qu.* Of the general commination & promise annexed.
- 7. *qu.* How it standeth with Gods Iustice to punish the children for the fathers sins.
- 8. *qu.* Why mention is made of the third and fourth generation.
- 9. *qu.* Why mercie is promised to be shewed to a thousand generations.
- 10. *qu.* How men are said to hate God.

Questions upon the third Com|mandement.

- 1. *QEst.* What is signified by the name of God, and how diversly it is taken.
- 2. *qu.* That it is more to abuse the name of Iesus, than simplie of God.
- 3. *qu.* How many wayes the name of God is taken in vaine.
- 4. *qu.* What is required in taking of a right oath.
- 5. *qu.* Whether men be bound to sweare often.
- 6. *qu.* Whether it be lawfull to use cursing.
- 7. *qu.* For what things an oath is not to be taken.
- 8. *qu.* Whether all kinde oaths are to be kept.
- 9. *qu.* Of the commination added to the third Com|mandement.

Questions upon the fourth Com|mandement.

- 1. *QEst.* Of the order of the fourth Commandement, why it is put after the other.
- 2. *qu.* Why it is said onely in this Commandement, *Remember*, &c.
- 3. *qu.* Why the Lord thought good to appoint a day of rest, and that upon the seventh day.
- 4. *qu.* Whether the precept of keeping the Sabbath, were altogether ceremoniall.
- 5. *qu.* To observe one day of seven unto the Lord is morall.
- 6. *qu.* What things in the Sabbath were ceremoniall, what morall.
- 7. *qu.* What it is to sanctifie the Sabbath day.

- 8. *qu.* Of the labouring six dayes, whether it bee a Commandement.
- 9. *qu.* VVhat works are permitted to be done upon the Sabbath.
- 10. *qu.* VVhy the children, servants, and cattell are commanded to rest.
- 11. *qu.* VVhat strangers were enjoined to keepe the Sabbaths rest.
- 12. *qu.* Why a reason is added to this Commandement.
- 13. *qu.* How the Lord is said to have rested.
- 14. *qu.* Of the changing of the Sabbath, from the se|venth day, to the first day of the weeke.
- 15. *qu.* How the Lord is said to have blessed and sanctified the day.

Questions upon the fifth Com|mandement.

- 1. *QUest.* Whether this precept belong to the first table.
- 2. *qu.* VVhy the precepts of the second table are said to be like unto the first.
- 3. *qu.* VVhy the precept of honouring parents, is set first in the second table.
- 4. *qu.* VVhy speciall mention is made of the mother.
- 5. *qu.* VVhether the child is more bound to the father or mother.
- 6. *qu.* Why the Lord commandeth obedience to parents, being a thing acknowledged of all.
- 7. *qu.* VVho are comprehended under the name of fa|thers and mothers.
- 8. *qu.* VVhy the Lord here useth the name of father and mother, to signifie the rest.
- 9. *qu.* VVhat is meant by this word Honour.
- 10. *qu.* Certaine doubts removed, how, and in what cases parents are to be obeyed.
- 11. *q.* In what sense Christ biddeth us hate our parents.
- 12. *qu.* How farre children are bound to obey their parents.
- 13. *qu.* At what age it is most convenient for men to marrie to get children.
- 14. *qu.* VVhether the reciprocall dutie also of parents toward their children be not here commanded.
- 15. *qu.* VVherein the dutie of parents consisteth to|ward their children.
- 16. *qu.* VVhether all the duties of mercie and chari|tie are commanded in this precept.
- 17. *qu.* Of the true reading and meaning of these words, That they may prolong it.
- 18. *qu.* In what sense the Apostle calleth this the first Commandement with promise.

Page [unnumbered]

- 19. *qu.* Why the promise of long life is made to obedient children.
- 20. *qu.* What other blessings are promised under long life.
- 21. *qu.* This promise of long life did not onely concerne the Iewes.
- 22. *qu.* Whether long life simplie be a blessing, and to be desired.
- 23. *qu.* VVhy wicked and disobedient children are suffered to live long.
- 24. *qu.* How this promise of long life is performed, seeing the righteous seed are many times soone cut off.

Questions concerning the dutie of Subjects unto Civill Magistrates.

- 23. *QUest.* Of the dutie of Subjects toward their Prince.
- 24. *qu.* How farre Subjects are to obey their Gover|nours.
- 25. *qu.* Whether it had beene lawfull for *David* to have killed *Saul*: against *Bucanus*.

Questions upon the sixth Commandement.

- 1. *QUest.* Why this precept is set before the other that follow.
- 2. *qu.* Whether it be here forbidden to slay any beast.
- 3. *qu.* Of the divers kinds of killing.
- 4. *qu.* How the soule is killed by evill perswasion.
- 5. *qu.* That it is not lawfull for a man to kill himselfe.
- 6. *qu.* The inward murder of the heart forbidden.
- 7. *qu.* What things are to be taken heed of in anger.
- 8. *qu.* Of rayling and reviling.

- 9. *qu.* VVhether beating and wounding, though there be no killing, be not forbidden here.
- 10. *qu.* VVhy actuall murder is such an haynous sinne before God.
- 11. *qu.* How diversly murder is committed.
- 12. *qu.* Of the divers kinds of murder.
- 13. *qu.* Magistrates are not guiltie of murder, in put|ting malefactors to death.

Questions upon the seventh Commandement.

- 1. *QEst.* Of the order and negative propounding of this Commandement.
- 2. *qu.* Whether the uncleane desire of the heart be for|bidden in this precept.
- 3. *qu.* Other acts of uncleannesse beside adulterie here forbidden.
- 4. *qu.* Of the sinnes of unnaturall lust.
- 5. *qu.* VVhy some kinde of uncleannesse, is not forbid|den by humane lawes.
- 6. *qu.* Of the greatnesse of the sinne of adulterie.
- 7. *qu.* Adulterie as well forbidden in the husband, as in the wife.
- 8. *qu.* VVhether adulterie be a more grievous sinne in the man, or in the woman.
- 9. *qu.* VVhether adulterie be now necessarily to be pulnished by death.
- 10. *qu.* VVhether it be lawfull for the husband to kill his wife taken in adulterie.
- 11. *qu.* Simple fornication, whether a breach of this Commandement.
- 12. *qu.* Spirituall fornication is not a breach of this precept.
- 13. *qu.* Of the lawfulnessse and dignitie of mariage.
- 14. *qu.* Of the espousals and contract of mariage, with the difference, and divers kinds thereof.
- 15. *qu.* Of mariage consummate, and the rites and orders therein to be observed.
- 16. *q.* What conditions are required in lawfull mariage.
- 17. *qu.* Of the ends of the institution of matrimonie.
- 18. *qu.* Of the mutuall matrimoniall duties betweene man and wife.
- 19. *qu.* VVhether mariage be left indifferent to all.

Questions upon the eighth Com|mandement.

- 1. *QEst.* Whether the stealing of men onely be for|bidden in this precept.
- 2. *qu.* Of the order and phrase used in this precept.
- 3. *qu.* Of the generall heads of the things here prohi|bited.
- 4. *qu.* Of Sacrilege.
- 5. *qu.* Whether it bee lawfull to convert things conse|crated to idolatrie, to other uses, sacred or prophane.
- 6. *qu.* Of the sacrilege of spirituall things.
- 7. *qu.* Of Simonie.
- 8. *qu.* Of common theft, with the divers kinds thereof.
- 9. *qu.* Of the divers kinds of transactions and contracts.
- 10. *qu.* Of the divers kinds of fraud and deceit used in contracts.
- 11. *qu.* Of unlawfull and cosening trades.
- 12. *qu.* How this precept is broken by procuring our neighbours hurt.
- 13. *qu.* Of the abuse of mens goods and substance, ano|ther generall transgression of this precept.

Questions upon the ninth Com|mandement.

- 1. *QEst.* What it is to answer a false testimonie.
- 2. *qu.* Whether false testimonie in judgement be here onely forbidden.
- 3. *qu.* How divers wayes a false testimonie is borne.
- 4. *qu.* Who is to be counted our neighbour.
- 5. *qu.* What conditions must concur to convince one of falsehood.
- 6. *qu.* Of the divers kinds of lies.
- 7. *qu.* Some cases wherein the truth is not uttered, and yet no lie committed.
- 8. *qu.* How the truth may bee uttered, and yet this Commandement broken.
- 9. *qu.* Of the divers kinds of false testimonies.
- 10. *qu.* Of a false testimonie in matters of religion.

- 11. *qu.* Of falsehood and error in Arts.
- 12. *qu.* How falsehood is committed in judgement.
- 13. *qu.* Of the danger of bearing false witness in judgement.
- 14. *qu.* Of the detorting and wresting of words to another sense: another kinde of false testimonie.
- 15. *qu.* Of the violating of faith in leagues and covenants.
- 16. *qu.* Whether are more grievous, publique or private false witness bearing.
- 17. *qu.* Of the divers kinds of private false testimonies.
- 18. *qu.* Of a false testimonie which a man giveth of himselfe.

Questions upon the last Com|mandement.

- 1. *Q*uest. The last precept, whether two or one.
- 2. *qu.* What manner of concupiscence is here forbidden, and how this precept differeth from the former.
- 3. *qu.* Whether involuntarie concupiscence having no consent of the will, is here forbidden.
- 4. *qu.* Why there is no precept to direct the inward passion of anger, as of coveting.
- 5. *qu.* Whether sinne properly consist in the inward or outward act.
- 6. *qu.* The law of *Moses* did not only restraints the hand, but the minde.
- 7. *qu.* Whether any morall and naturall duties were to be restrained by positive law.
- 8. *qu.* Of the perfection and sufficiency of the Morall law.
- 9. *qu.* Of the abrogation of the law.

Questions upon the rest of this twentieth Chapter.

- 1. *Q*uest. In what sense the people are said to have seen the voices, which are properly heard, and not seen.
- 2. *qu.* What is meant here by voices, whether the thunder or other voices.
- 3. *qu.* Whether there were a sound of the trumpet beside the voices.
- 4. *qu.* Of the feare of the people, and their going backe.
- 5. *qu.* Why they desire that *Moses* would speake unto them.
- 6. *qu.* Why the people are afraid they shall die.
- 7. *qu.* How the Lord is said to come unto them, and why.
- 8. *qu.* How the Lord is said to tempt and prove his people.
- 9. *qu.* Why the people stood afarre off, and where.
- 10. *qu.* How *Moses* is said to draw neere to the darkness.
- 11. *qu.* Why the Lord saith he spake unto them from heaven.
- 12. *qu.* Why this precept is repeated, of not making any graven image.
- 13. *qu.* Of the meaning of these words, *Ye shall not make with me.*
- 14. *qu.* Why mention is made onely of images of silver and gold.
- 15. *qu.* Why the Lord commanded an Altar of earth to be made.
- 16. *qu.* Why the Altar was not to be made of hewn stone.
- 17. *qu.* Why the lifting up of the tools is said to pollute the Altar.
- 18. *qu.* How *Jeremie* is made to agree with *Moses*, who saith the Lord commanded not any thing concerning sacrifices.
- 19. *qu.* Of the difference between burnt offerings, and peace offerings.
- 20. *qu.* Whether it was lawfull to sacrifice in no other place, than before the Arke, or Tabernacle.
- 21. *qu.* Whether it was lawfull to sacrifice before the Arke, & at the Tabernacle, while they were asunder.
- 22. *qu.* How long the Arke was severed from the Tabernacle.
- 23. *qu.* Of the removing of the Tabernacle.
- 24. *qu.* Of the places where it was lawfull, or unlawfull to sacrifice.
- 25. *qu.* How God is said to come and goe, and how he is said to be in the world.

- 26. *qu.* Whether it were not lawfull to goe up by steps to the Altar.
- 27. *qu.* Why they were forbidden to use steps up to the Altar.
- 28. *qu.* Of the abominable Idoll of the Gentiles, called *Priapus*, and the filthie usages thereto belonging.
- 29. *qu.* Why the secret parts are counted uncomely.

Questions upon the one and twentieth Chapter.

- 1. *Q^{uest}.* Of the necessitie of the Iudiciall lawes.
- 2. *qu.* The difference of the Morall, Iudiciall, and Ceremoniall lawes.
- 3. *qu.* How the Ceremonials are abolished.
- 4. *qu.* How far the Iudicials are now to be retained.
- 5. *qu.* Why these lawes are called Iudgements.
- 6. *qu.* How *Moses* propounded these lawes, by speaking, or by writing.
- 7. *qu.* Why the Israelites were called Hebrewes.
- 8. *qu.* How the Hebrewes became servants.
- 9. *qu.* The difference betweene Hebrew servants and strangers.
- 10. *qu.* Of three kinds of libertie, and how servitude is agreeable to the law of nature.
- 11. *qu.* How these six yeares are to be accounted.
- 12. *qu.* The reasons why they ought to set their ser|vants free.
- 13. *qu.* Why the space of six yeares is limited for their service.
- 14. *qu.* How the servant is said to come in with his bodie.
- 15. *qu.* What manner of wise the master was to give to his servant.
- 16. *qu.* Whether such separation betweene the servant and his wife were lawfull.
- 17. *qu.* Why the servant was brought before the Iudges, and what doore he was set to.
- 18. *qu.* Of the divers kinds of punishments used among the Israelites.
- 19. *qu.* What is meant here by Ever.
- 20. *qu.* When the servant was to goe out free in the se|venth yeare, when in the fiftieth yeare.
- 21. *qu.* Certaine cases put, when the yeare of Iubile came before the yeare of remission.
- 22. *qu.* Whether it were lawfull among the Israelites, for the parents to sell their children.
- 23. *qu.* In what sense it is said, She shall not goe out as other servants.
- 24. *qu.* Whether it must be read, betrothed, or betro|thed not.
- 25. *qu.* How shee was to be redeemed.
- 26. *qu.* Why it was not lawfull to sell their maids to strangers.
- 27. *qu.* What the meaning is of these words, *He hath despised her.*
- 28. *qu.* What kinde of betrothing is here understood.
- 29. *qu.* Whether it were lawfull to take another wife to the former.
- 30. *q.* Of the true reading and meaning of the 10. vers.
- 31. *qu.* What these three things are mentioned in the text.

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Page [unnumbered]

- 32. *qu.* Whether maid servants were set free in the se|venth yeare, and not sometime before, sometime after.
- 33. *qu.* The summarie sense of this law, concerning maid servants.
- 34. *qu.* Of the end, scope and intent of this law.
- 35. *qu.* What kinde of smiting is here meant.
- 36. *qu.* Why the murtherer was to die the death.
- 37. *qu.* In what sense the Lord is said to offer a man into ones hand.
- 38. *qu.* What places of refuge were appointed.
- 39. *qu.* Why the Lord appointed places for such to flie unto.
- 40. *qu.* What is to be counted wilfull murder.
- 41. *qu.* Of the difference betweene voluntarie, and in|voluntarie murder, and the divers kinds of each.
- 42. *qu.* Why the wilfull murderer was to be taken from the Altar.

- 43. *qu.* What manner of smiting of parents is forbidden.
- 44. *qu.* Of the grievous sin of paricide.
- 45. *qu.* The law of manstealing expounded.
- 46. *qu.* The reason why manstealing was punished by death.
- 47. *qu.* What kinde of cursing of parents is here understood.
- 48. *qu.* What manner of strife the law meaneth.
- 49. *qu.* What punishment the smiter had, if he which were smitten died.
- 50. *qu.* VVhat should become of the smiter, if the other died after he walked upon his staffe.
- 51. *qu.* Of the equity of this law, in bearing of the charges.
- 52. *qu.* VVho should beare the charges, if a servant had done the hurt.
- 53. *qu.* VVhat servants this law meaneth, and what kinde of chastisement is forbidden.
- 54. *q.* The meaning of this clause, For he is his money.
- 55. *qu.* VVhether this law meane the voluntarie, or involuntarie hurt done to a woman with child.
- 56. *qu.* VVhether the death of the infant be punished, as well as of the mother.
- 57. *qu.* VVhether this law extendeth it selfe to infants which miscarie, being not yet perfectly formed.
- 58. *qu.* VVhy the action is given unto the husband.
- 59. *qu.* VVhether the law of retaliation be literally to be understood.
- 60. *qu.* VVhether the law of retaliation were just and equall.
- 61. *qu.* Of servants freedome for the losse of an eye or tooth.
- 62. *qu.* VVhat manner of smiting and goaring of a beast, is here understood.
- 63. *qu.* VVhy the ox that goareth was commanded to be stoned to death.
- 64. *qu.* VVhy the flesh of the ox was not to be eaten.
- 65. *qu.* In what case the owner is to die, when his ox goareth any to death.
- 66. *qu.* VVhether the owner might redeeme his life with money.
- 67. *qu.* VVhat servants this law meaneth, Hebrewes or strangers.
- 68. *qu.* VVhy a certaine summe of money is set for all servants.
- 69. *qu.* VVhat kinde of welles this law meaneth, where, and by whom digged.
- 70. *qu.* How the live and dead ox are to be divided, where they were not of equall value.

Questions upon the two and twentieth Chapter.

- 1. *Q^{uest}.* Of the divers kinds of theft.
- 2. *qu.* VVhy five oxen are restored for one, and for a stollen sheepe but foure.
- 3. *qu.* Of the divers punishment of theft, and whether it may be capitall.
- 4. *qu.* VVhy the theefe breaking up might be killed.
- 5. *qu.* How it is made lawfull for a private man to kill a theefe.
- 6. *qu.* After what manner the theefe was to be sold.
- 7. *qu.* VVhy the theefe is onely punished double, with whom the thing stollen is found.
- 8. *qu.* How man is to make recompence of the best of his ground.
- 9. *qu.* Of the breaking out of fire, and the damages thereby.
- 10. *qu.* VVhy the keeper of things in trust, is not to make good that which is lost.
- 11. *qu.* How the fraud in the keeper of trust, was to be found out and punished.
- 12. *qu.* VVhat is to be done with things that are found.
- 13. *qu.* How this law of committing things to trust, differeth from the former.
- 14. *qu.* How the cause of theft differeth from other casualties in matters of trust.
- 15. *qu.* VVhether it were reasonable, that the matter should be put upon the parties oath.
- 16. *qu.* VVhat was to be done, if the thing kept in trust were devoured of some wilde beast.
- 17. *qu.* Of the law of borrowing and lending, when the thing lent is to be made good, when not.
- 18. *q.* Why such a strait law is made for the borrower.
- 19. *qu.* Why the hirer is not to make good the thing hired, as when it is borrowed.
- 20. *qu.* Whether the fornicator by this law is sufficiently punished.
- 21. *qu.* Why the woman committing fornication, be not as well punished by the law.
- 22. *qu.* What kinde of dowrie this law speaketh of.
- 23. *qu.* How this law differeth from that, *Deut. 22.29.*
- 24. *qu.* What was to be done, if the fornicator were not sufficient to pay the dowrie.

- 25. *qu.* What if the fornicator refused to take the maid to wife.
- 26. *qu.* Whether this law were generall, without any exception.
- 27. *qu.* How farre this positive law against fornication doth binde Christians now.
- 28. *qu.* Why the law doth require the consent of the father to such mariages.
- 29. *qu.* Why next to the law of fornication, followeth the law against witchcraft.
- 30. *qu.* What kinde of witchcraft is here understood.
- 31. *qu.* Whether love may be procured by sorcerie.
- 32. *qu.* Whether witches can indeed effect any thing, and whether they are worthie to bee punished by death.
- 33. *qu.* Of the odious sinne of bestiall and unnaturall lust.
- 34. *qu.* The reasons why men are given over to unna|turall lust.
- 35. *qu.* What is meant by sacrificing to other gods.
- 36. *qu.* Whether idolatrie now is to bee punished by death.

• Page [unnumbered]

- 37. *qu.* Why idolatrie is judged worthie of death.
- 38. *qu.* Of kindnesse, how to be shewed toward stran|gers and why.
- 39. *qu.* Why widowes and Orphanes are not to be op|pressed.
- 40. *qu.* How and by what meanes prayers are made effectuell.
- 41. *qu.* Why usurie is called biting.
- 42. *qu.* What usurie is.
- 43. *qu.* Of divers kinds of usuries.
- 44. *qu.* That usurie is simplie unlawfull.
- 45. *qu.* Certaine contracts found to be usurie, not com|monly so taken.
- 46. *qu.* Whether all increase by the lone of money be unlawfull.
- 48. *qu.* Whether it were lawfull for the Iewes to take usurie of the Gentiles.
- 49. *qu.* What garment must bee restored before the Sun set, which was taken to pledge, and why.
- 50. *qu.* Who are understood here by gods, and why.
- 51. *qu.* VVhy the Magistrate is not to be reviled, and with what limitation this law is to be understood.
- 52. *qu.* VVhether S. *Paul* transgressed this law, *Act. 23.* when hee called the high Priest painted wall: and whether indeed he did it of ignorance.
- 53. *qu.* VVhat is understood here, by abundance of li|quor.
- 54. *qu.* Of the difference of first fruits and tithes.
- 55. *qu.* Of the divers kinds of tithe.
- 56. *qu.* Reasons why tithes ought to be payed.
- 57. *qu.* VVhether this law bee understood of the re|demption of the first borne, or of their consecration to Gods service.
- 58. *qu.* VVhy the first borne of cattell were not to bee offered before the eighth day.
- 59. *qu.* Of the meaning of this law, whether it were mysticall, morall, or historicall.
- 60. *qu.* VVhy they are forbidden to eat flesh torne of beasts.
- 61. *qu.* Of the use and signification of this law.

Questions upon the three and twentieth Chapter.

- 1. *QEst.* Of raysing or reporting false tales.
- 2. *qu.* What it is to put to the hand to be a false witnesse.
- 3. *qu.* How great a sin it is to be a false witnesse.
- 4. *qu.* VVhether in this law we are to understand, the mightie, or the many.
- 5. *qu.* How the poore is not to be esteemed in judgement.
- 6. *qu.* How person are accepted in judgement, and how far the poore may be respected.
- 7. *qu.* VVhy mercie is to bee shewed toward the ene| mies oxe and asse.
- 8. *qu.* VVhether it is to bee read, *Thou shalt helpe him, or, lay it aside with him.*

- 9. *qu.* How the poore mans cause is perverted in judge|ment.
- 10. *qu.* Against lying in judgement, and how it may be committed.
- 11. *qu.* VVho are meant here by the just and innocent.
- 12. *qu.* In what sense God is said not to justifie the wicked.
- 13. *qu.* VVhether a Iudge ought alwayes to follow the evidence, when he himselfe knoweth the contrarie.
- 14. *qu.* A Iudge is not bound of his knowledge to con|demne a man, not found guiltie in publike judgement.
- 15. *qu.* VVhat a dangerous thing it is for a Iudge to take gifts.
- 16. *qu.* VVhether all kinde of gifts are unlawfull.
- 17. *qu.* VVhy strangers are not to bee oppressed in judgement.
- 18. *qu.* Of the divers festivals of the Hebrewes.
- 19. *qu.* VVhy the land was to rest the seventh yeare.
- 20. *qu.* What the poore lived upon in the seventh yeare.
- 21. *qu.* VVhether the seventh yeare were generally neglected in Israel, 490. yeares together, as *Tosta/tus* thinketh.
- 22. *qu.* Why the law of the Sabbath is so oft repeated.
- 23. *qu.* VVhat manner of mention of strange gods is here forbidden.
- 24. *qu.* VVhy it is forbidden to sweare by the name of strange gods.
- 25. *qu.* Whether a Christian may compell a Iew to sweare by his *Thorah*, which containeth five books of *Moses*.
- 26. *qu.* VVhether a Iew may be urged to sweare by the name of Christ.
- 27. *qu.* VVhether a Saracon may be urged to sweare upon the Gospell, or in the name of Christ.
- 28. *qu.* VVhether a Christian may sweare upon the the Iewes *Thorah*.
- 29. *qu.* That it is not lawfull for a Christian to sweare upon the Turkes *Alcaron*, or *Mahomets* thigh, nor for a Turke himselfe.
- 30. *qu.* VVhy three feasts are onely named, wherein they had more.
- 31. *qu.* Of the feast of the Passeover.
- 32. *qu.* VVhy Pentecost is called the feast of the first fruits.
- 33. *qu.* How the feast of Tabernacles is said to bee in the end of the yeare.
- 34. *qu.* VVhich were the three feasts wherein they were to appeare before the Lord.
- 35. *qu.* VVho were bound to appeare before the Lord, whether their servants.
- 36. *qu.* To what end the people were commanded to meet together.
- 37. *qu.* Why the people were not to appeare emptie be|fore the Lord.
- 38. *qu.* In what place they appeared before the Lord, while the Arke and Tabernacle were asunder.
- 39. *qu.* VVhat sacrifice here is commanded, not to be eaten with unleavened bread.
- 40. *qu.* When the Passeover was to be killed.
- 41. *qu.* Wherefore they were to eat onely unleavened bread in the Passeover.
- 42. *qu.* VVhat first fruits are here mentioned in this law.
- 43. *qu.* VVhat it is to seeth a kid in the mothers milke.
- 44. *qu.* VVho is understood here to be this Angell.
- 45. *qu.* VVhy in this place the prohibition of Idolatrie is inserted.
- 46. *qu.* VVhat manner of promises are here made, and why.
- 47. *qu.* VVhat is understood by the hornets.
- 48. *qu.* VVhy God did cast out the Canaanites all at once, before the Israelites.
- 49. *qu.* Of the bounds and limits of the land of pro|mise.

- 50. *qu.* Whether it be lawfull to make a league with nations, which are enemies to true religion.
- 51. *qu.* What it is to sinne against God.

Questions upon the foure and twentieth Chapter.

- 1. *Q*uest. Whether this Chapter bee transposed in part, or in whole.
- 2. *qu.* What these seventie Elders were.
- 3. *qu.* Why *Moses* went up into the mount alone.
- 4. *qu.* VWhether all the people in generall were as|sembled.
- 5. *qu.* Why the Lord requireth the peoples consent to his lawes.
- 6. *qu.* What lawes they were which *Moses* wrote in a booke.
- 7. *qu.* Whether *Moses* rose up the next morning.
- 8. *qu.* Whether there were twelve pillars beside the Altar.
- 9. *qu.* Whether the names of the tribes were written in these stones.
- 10. *qu.* Whether the tribe of *Levi* were here reckoned among the twelve tribes.
- 11. *qu.* VWho were these young men which sacri|ficed.
- 12. *qu.* Why they offered no offerings.
- 13. *qu.* In what sense the Prophet *Amos* saith, *They offered no sacrifices.*
- 14. *qu.* Of the number of the sacrifices here used.
- 15. *qu.* How this place agreeth with that *Hebr. 9.19.*
- 16. *qu.* VWhat is understood by the sprinkling of the bloud.
- 17. *qu.* What is meant by the dividing of the bloud into two parts.
- 18. *qu.* Whether all the people were besprinkled with the bloud.
- 19. *qu.* VWhen *Moses* and *Aaron* with the rest went up.
- 20. *qu.* Wherefore those went up with *Moses*.
- 21. *qu.* How they are said to have seene God.
- 22. *qu.* Wherein the place under Gods feet is said to be like to Saphir.
- 23. *qu.* In what sense the Lord is said not to lay his hand, and upon whom.
- 24. *qu.* Why they are said to eat and drinke..
- 25. *qu.* Whether this were a new Commandement, or the other mentioned, *vers. 1, 2.* repeated.
- 26. *qu.* What is signified by *Moses* going up to the mountaine.
- 27. *qu.* Of the tables of stone, whereof they were made, and wherefore given.
- 28. *qu.* Why *Joshua* went up with *Moses*.
- 29. *qu.* What became of *Joshua* after *Moses* left him.
- 30. *qu.* Wherefore *Moses* left *Aaron* and *Hur* in his place.
- 31. *qu.* How the cloud covered the mountaine, and what it signified.
- 32. *qu.* How the Lord appeared in fire, and of the meaning thereof.
- 33. *qu.* Whether the six dayes before mentioned, were part of the fortie dayes.
- 34. *qu.* Wherefore *Moses* fasted fortie dayes and for|tie nights.
- 35. *qu.* What *Moses* did in the mount, those fortie dayes and fortie nights.

Questions upon the five and twentieth Chapter.

- 1. *Q*uest. Of the diversitie of ceremonies, and the reason of the institution thereof.
- 2. *qu.* What time *Moses* erected the Tabernacle, whe|ther before the receiving of the tables of the Law, or after.
- 3. *qu.* Why these oblations are called *terumah*, an heave offering.
- 4. *qu.* VWhy the Lord saith, *Receive an offering for me.*
- 5. *qu.* VWhether this free offering was the same, which was imposed upon them afterward, *chap. 38.26.*
- 6. *qu.* Of the blew, purple, and skarlet colour.
- 7. *qu.* VWhat *shesh* was, which the most doe translate▪ silke.
- 8. *qu.* VWhether they used badgers skins.
- 9. *qu.* VWhat kinde of wood, the wood *Shittim* was.
- 10. *qu.* VWhence they had their *Shittim* wood.
- 11. *qu.* VWhy no iron was used in the Tabernacle.
- 12. *qu.* To what uses these things served, which were offered.
- 13. *qu.* Of the use of the oyle and spices.
- 14. *qu.* Of the mysticall and morall application of these divers oblations.
- 15. *qu.* Of the signification of the Sanctuarie, and wherefore it was ordained.

- 16. *qu.* How the Lord is said to dwell in the San|ctuarie.
- 17. *qu.* VVhether *Moses* saw a patterne of the Taber|nacle in the mount.
- 18. *qu.* Of the excellencie and dignitie of the Arke, and why it was made.
- 19. *qu.* Of the bignesse of the Arke, and how the cubit is to be taken here.
- 20. *qu.* VVhether the rings and barres were in the length or breadth of the Arke.
- 21. *qu.* Whether any thing were in the Arke beside the tables of stone.
- 22. *qu.* Of the spirituall, and mysticall signification of the Arke.
- 23. *qu.* Of the covering of the Arke, what fashion it was of, whether it covered the Arke, or hung over.
- 24. *qu.* Of the signification of this word Cherub.
- 25. *qu.* VVhat forme and fashion these Cherubims were of.
- 26. *qu.* VVhy they are called Cherubim and Sera|phim.
- 27. *qu.* On which side of the Arke the Cherubs were placed.
- 28. *qu.* VVhether the Cherubims stood upon the ground, or upon the Mercie seat.
- 29. *qu.* The difference betweene the Cherubims which *Moses* made, and those which *Salomon* set up.
- 30. *qu.* Of the places where the Lord used to speake with *Moses*.
- 31. *qu.* VVhether God himselve, or an Angell spake from the Mercie seat.
- 32. *qu.* Of the spirituall signification of the propitia|torie.

• Page [unnumbered]

- 33. *qu.* Of the matter whereof the table was made.
- 34. *qu.* Of the forme and fashion of the table.
- 35. *qu.* Of the placing of the two crownes, and the bor|der of the table.
- 36. *qu.* How the table of shew-bread was carried.
- 37. *qu.* Of the dishes and cups belonging to the table, the use and number of them.
- 38. *qu.* Of the foure kinds of vessels in particular, which served for the table.
- 39. *qu.* VVhy it was called the shew bread, or face bread.
- 40. *qu.* Of the order and quantitie of these l|aves.
- 41. *qu.* Of the mysticall signification of the table of shew bread.
- 42. *qu.* Of the forme and fashion of the candlesticke.
- 43. *qu.* Of the place where the candlesticke stood.
- 44. *qu.* Whether the candlesticke were made to *Mo|ses* hand.
- 45. *qu.* Of the instruments belonging to the candle|sticke.
- 46. *qu.* How much a talent was.
- 47. *qu.* Of the mysticall application of the candlesticke.

Questions upon the six and twentieth Chapter.

- 1. *Q*uest. Of the name of the Tabernacle, and which part of the Sanctuarie was properly so called.
- 2. *qu.* Why the Lord appointed a Tabernacle to be ere|cted, and that in the wilderness.
- 3. *qu.* VVhy the Lord would not yet have a Temple built.
- 4. *qu.* Of what stuffe these curtaines were made.
- 5. *qu.* Of the manner of worke used in these curtaines.
- 6. *qu.* Whether every curtaine were coupled by strings one to another, or five onely to five.
- 7. *qu.* Of the lamps and strings, how they were set and placed in the curtaines.
- 8. *qu.* How these first curtaines were disposed in the Tabernacle, and how they hanged.
- 9. *qu.* Of the difference and diversitie betweene the first curtaines and the second.
- 10. *qu.* How the second curtaines were disposed, and of the doubling of the sixth curtaine.
- 11. *qu.* The great curtaine of the second sort, con|sisting of six single curtaines, what place of the Ta|bernacle it covered.
- 12. *qu.* What was done with the cubit which was overplus on the two sides.
- 13. *qu.* Of the two outward coverings, whether they went all over the Tabernacle.
- 14. *qu.* Of the mysticall application of the coverings.

- 15. *qu.* How thicke the boords of the Tabernacle were.
- 16. *qu.* Whether the tenons were in the sides, or in the bottome of the boords.
- 17. *qu.* VVhy three sides onely were covered with boords.
- 18. *qu.* Of the sockets and footstalles, their number, and whether they were fastened in the ground.
- 19. *qu.* Of the two corner boords, what breadth they were of.
- 20. *qu.* How the corner boords were joyned as twinnes.
- 21. *qu.* Of the order and number of the bars.
- 22. *qu.* Whether the middle barre went thorow the boords within.
- 23. *qu.* Of the mysticall sense of the boords, with their sockets and barres.
- 24. *qu.* Of the vaile which hanged before the most holy place.
- 25. *qu.* VVhat taches or hooks the vaile hanged un|der.
- 26. *qu.* In what part of the Tabernacle the vaile was hanged up, and why.
- 27. *qu.* Why the Table was set on the North, and the candlesticke on the South.
- 28. *qu.* VVherein the first vaile and the second dif|fered.
- 29. *qu.* Why the first vaile had no Cherubims, as the other.
- 30. *qu.* What vaile of the Temple it was, which was rent in the passion of our blessed Saviour.
- 31. *qu.* Of the mysticall sense of these vailes.

Questions upon the seven and twentieth Chapter.

- 1. *Q*uest. Why the Lord commanded an Altar to be made, and of the bignesse thereof.
- 2. *qu.* How fire was made upon the Altar framed of wood.
- 3. *qu.* Whether the Altar were made of boords.
- 4. *qu.* How this place agreeth with that *Exod. 20.25.* where the Altar is prescribed to be made of earth, or unwrought stone.
- 5. *qu.* What the hornes of the Altar were, and to what use.
- 6. *qu.* Of the vessels and instruments belonging to the Altar.
- 7. *qu.* Whether all the instruments were of brasse.
- 8. *qu.* Whether the grate made to the Altar were set within or without.
- 9. *qu.* Of the rings of the Altar, whether they were put to the grate, or to the Altar.
- 10. *qu.* Of the mysticall interpretation of the Al|tar.
- 11. *qu.* VVhether one Court were made, or two or more.
- 12. *qu.* Why the Court was made, and of what large|nesse.
- 13. *qu.* How the Tabernacle was situated in the mid|dest of the Court.
- 14. *qu.* Of the hangings which compassed the Court, the fashion and bignesse of them.
- 15. *qu.* Of the situation and placing of these pillars.
- 16. *qu.* Of the gate of the Tabernacle.
- 17. *qu.* Whether any of the lay people were admitted into the outward Court.
- 18. *qu.* Whether all the instruments of the Tabernacle were of brasse.
- 19. *qu.* Of the mysticall application of the Court.
- 20. *qu.* What manner of oyle they are willed to bring.
- 21. *qu.* Whether the lamps burned in the Tabernacle both day and night.
- 22. *qu.* What is meant by the Tabernacle of the Congregation, and whether it be so rightly called.
- 23. *qu.* Whether it belonged to *Aaron* onely to dresse the lamps.
- 24. *qu.* Of the mysticall application of the lamps and oyle thereof.

• Page [unnumbered]

- 25. *qu.* Of the description and situation of the whole Tabernacle.
- 26. *qu.* Whether every part of the Tabernacle had a spirituall signification.
- 27. *qu.* The spirituall use of the whole Tabernacle, and the parts thereof.

Questions upon the eight and twentieth Chapter.

- 1. *Q*uest. VWherefore the Lord instituted a Priest|hood.
- 2. *qu.* VWhy *Aaron* was chosen to be the high Priest.
- 3. *qu.* VWherein the Priesthood of Christ, and of *Aa|ron* agree, and disagree.
- 4. *qu.* VWhy Christ is called a Priest after the order of *Melchisedeck*, and not of *Aaron*.
- 5. *qu.* VWhy these Priestly garments are commanded to be made.
- 6. *qu.* Of the cunning men that wrought in the Tal|bernacle.
- 7. *qu.* VWhether this gift of cunning and wisdom re|maind in the workmen after the Tabernacle was finished.
- 8. *qu.* Of the number of the Priestly garments, and or|naments.
- 9. *qu.* VWhat garments were peculiar to the high Priests, what common.
- 10. *qu.* VWhich garments were put on first, which last.
- 11. *qu.* Whether the Priestly garments might at any time be carried and used out of the Tabernacle.
- 12. *qu.* Whether the high Priest did well in meeting *Alexander* in his Priestly attire.
- 13. *qu.* Of the matter whereof the holy garment should be made.
- 14. *qu.* Of the name of the Ephod, and the divers kinds thereof.
- 15. *qu.* How *Gedeon* offended in making an Ephod.
- 16. *qu.* Of the fashion of the Ephod.
- 17. *qu.* Of the two Onyx or Sardonix stones, why they are called stones of remembrances.
- 18. *qu.* Of the mysticall application of the Ephod, and the two precious stones.
- 19. *qu.* Why it was called the breast-plate of judge|ment.
- 20. *qu.* Of the fashion of the breast-plate.
- 21. *qu.* Of the twelve precious stones, their names, colours, qualities, and congruitie with the twelve tribes.
- 22. *qu.* That it is not now certainly knowne what these precious stones were, their qualities and signi|fication.
- 23. *qu.* How many rings the breast-plate had, and how placed.
- 24. *qu.* What is meant by the forepart thereof.
- 25. *qu.* Whether the breast-plate were ever or never untied, and loosed from the Ephod.
- 26. *qu.* Whether the high Priest went into the most holy place in his glorious apparell.
- 27. *qu.* What the *Vrim* and *Thummim* were.
- 28. *qu.* How judgement was given by the *Vrim* and *Thummim*.
- 29. *qu.* Whether the high Priest used to aske counsell of God, by the *V•im*, or Ephod, and what Ephod it was.
- 30. *qu.* Of the mysticall application of the Priestly pectorall, with the *Vrim* and *Thummim*.
- 31. *qu.* Of the robe of the Ephod, the fashion and mat|ter thereof.
- 32. *qu.* Of the bells which hung in the skirts of the robe.
- 33. *qu.* Why the sound of the bells was to be heard.
- 34. *qu.* Of the mysticall application of the robe.
- 35. *qu.* Of the golden plate, the fashion thereof, in|scription, and fastening.
- 36. *qu.* How *Aaron* is said to beare their iniqui|ties.
- 37. *qu.* The mysticall signification of the golden plate.
- 38. *qu.* Of the imbroidered coat, the fashion and ma|king thereof.
- 39. *qu.* Of the high Priests miter.
- 40. *qu.* Of the girdle of needle worke, and imbroi|dered.
- 41. *qu.* How the high Priests attire differed from the apparell of the inferiour Priests.
- 42. *qu.* Whether *Aaron* did alwayes put on the com|mon Priestly garments.
- 43. *qu.* What it is to fill the hands of the Priests.
- 44. *qu.* Of the fashion and use of the linnen breeches.
- 45. *qu.* How this precept and charge concerning the linnen breeches agreeth with that law, *Exod.* 23.26.
- 46. *qu.* Of the mysticall application of the inferiour Priests garments.

Questions upon the nine and twentieth Chapter.

- 1. *Q*uest. Why it pleased God to have the Priests thus consecrated.

- 2. *qu.* Why the Calfe is said to bee the sonne of a bullocke.
- 3. *qu.* Why a Bullocke, two Rammes, and other things were offered at *Aarons* consecration.
- 4. *qu.* Why *Aaron* and the Priests were called to the doore of the Tabernacle.
- 5. *qu.* Why *Aaron* and the rest are washed and how.
- 6. *qu.* Of the Priestly apparell which *Aaron* put on, and why the girdle is omitted.
- 7. *qu.* How *Aaron* was anointed, and with what.
- 8. *qu.* How the ordinance of the Priesthood is said to be perpetuall.
- 9. *qu.* The spirituall application of *Aarons* manner of consecration.
- 10. *qu.* Why the Priests lay their hands upon the head of the beast.
- 11. *qu.* Of the divers kinds of sacrifices, and why some kinde of beasts were taken for sacrifice, and not other.
- 12. *qu.* Why the bloud was laid upon the hornes of the Altar.
- 13. *qu.* What became of the bloud which was powred at the bottome of the Altar.
- 14. *qu.* Why the fat was burned upon the Altar, and how.
- 15. *qu.* VVhy the flesh, skinne, and dung was burned without the host.
- 16. *qu.* Of the mysticall application of the sacrifice of the bullocke, with the rites thereof.

Page [unnumbered]

- 17. *qu.* VVhy the sacrifice for sinne was offered first.
- 18. *qu.* How the bloud of the burnt offering was be|stowed upon the Altar.
- 19. *qu.* Why the hornes of the Altar are not here touched with bloud.
- 20. *qu.* Why the dung in the sinne offerings being an unc•eane thing, was prescribed to be burned.
- 21. *qu.* Why the burnt offering was so called, and how it differed from other sacrifices.
- 22. *qu.* VVhy the burnt offering is called a sweet sa|vour.
- 23. *qu.* Of the mysticall sense of the ramme of burnt offerings.
- 24. *qu.* Of the third ramme, why it is called the ramme of consecration.
- 25. *qu.* Why the bloud was put upon the right eare, thumbe and toe of *Aaron*.
- 26. *qu.* How the bloud was sprinkled upon the Altar round about.
- 27. *qu.* How the bloud and oyle was sprinkled upon their garments, without spotting.
- 28. *qu.* The mysticall signification of the ramme of consecration, with the rites thereof.
- 29. *qu.* How these things were put into the Priests hands, and shaken to and fro.
- 30. *qu.* Whether *Moses* were indeed a Priest.
- 31. *qu.* Whether *Aaron* had the breast and shoulder of the ramme of consecration.
- 32. *qu.* What difference there was betweene the shake offering, and heave offering.
- 33. *qu.* What is here understood by the heave offe|ring.
- 34. *qu.* Of the mysticall application of the shaking to and fro, and of the breast and shoulder of the ramme given unto the Priests.
- 35. *qu.* Of the consecrating of *Aarons* successor in his garments.
- 36. *qu.* By whom the high Priests succeeding *Aaron* were consecrated.
- 37. *qu.* Whether *Eleazar* was consecrated after the manner here prescribed.
- 38. *qu.* What services the high Priest was bound to doe in the Sanctuarie.
- 39. *qu.* Of other rites belonging to the ramme of con|secration.
- 40. *qu.* Whether all these rites were of the necessitie of the consecration.
- 41. *qu.* Why the consecration of the Priests continued seven dayes.
- 42. *qu.* Whether all the sacrifices the first day, were iterated seven dayes together, or the sacrifice for sinne onely.
- 43. *qu.* To what end the sinne offering was offered every day of the seven.
- 44. *qu.* How the Altar was cleansed, and why.
- 45. *qu.* How the Altar sanctified whatsoever touched it.
- 46. *qu.* Of the dayly sacrifice, with the rites thereof.
- 47. *qu.* How much the Hin contained.

- 48. *qu.* Of the spirituall application of the Altar, and dayly sacrifice.
- 49. *qu.* How the Lord appointed with the children of Israel.
- 50. *qu.* What the Lord promiseth to sacrifice.
- 51. *qu.* What is meant here by Gods glorie.
- 52. *qu.* How the Lord is said here to sanctifie *Aa/ron*.
- 53. *qu.* How the Lord is said to dwell among them.

Questions upon the thirtieth Chapter.

- 1. *QUest.* Why the narration of the making of the golden Altar is transposed.
- 2. *qu.* Wherefore the Altar of incense had hornes com|ming out of it.
- 3. *qu.* Wherein this Altar of incense differed from the other.
- 4. *qu.* How the incense was burned upon the golden Altar.
- 5. *qu.* Of the placing of the bars, and how the Altar was carried.
- 6. *qu.* Where the Altar of incense was placed.
- 7. *qu.* What the Apostle meaneth by the golden Cen|ser, which the most holy place is said to have.
- 8. *qu.* Why incense was commanded to be burned mor|ning and evening.
- 9. *qu.* Whether any of the lamps burned by day.
- 10. *qu.* What things were inhibited to be offered upon the golden Altar.
- 11. *qu.* Whether the high Priest entred more than once in a yeare upon any occasion into the most holy place.
- 12. *qu.* How *Aaron* made reconciliation upon the hornes of the Altar.
- 13. *qu.* The spirituall sense of the Altar of incense.
- 14. *qu.* How this Altar of incense differed from *Salo/mons*.
- 15. *qu.* Whether it were lawfull to number the people, and wherein *David* offended.
- 16. *qu.* Whether this collection of many were com|manded onely at this time, or were to continue.
- 17. *qu.* VVhy this money was collected, and to what end.
- 18. *qu.* How much the sicle of the Sanctuarie and halfe sicle was.
- 19. *qu.* Whether there were divers kinds of shekels.
- 20. *qu.* Of the halfe shekel which Christ paid for tri|bute, what it was, and how it came to bee paid for tribute.
- 21. *qu.* Why they were numbred onely from twentie yeares old.
- 22. *qu.* Why the poore pay as much as the rich.
- 23. *qu.* Whether all these things were declared to *Mo/ses* at once.
- 24. *qu.* Of the fashion of the brasen Laver.
- 25. *qu.* Of the use of this brasen Laver.
- 26. *qu.* Of the mysticall application of the Laver, wherein the Priests washed.
- 27. *qu.* The difference betweene *Moses* Laver, and *Salomons* great Sea of brasse.
- 28. *qu.* Of the spices that went toward the making of the oyntment.
- 29. *qu.* Of the manner of making and compounding this holy oyntment.
- 30. *qu.* Of the use of this oyntment in anointing the Tabernacle.
- 31. *qu.* How all that touched the Tabernacle became holy.
- 32. *qu.* When and how *Aaron* and his sons were anoin|ted.

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- 33. *qu.* Who are understood here, by the name of the children of Israel, whether the Levites also are there comprehended.
- 34. *qu.* Of the forbidden uses, whereunto this oynt|ment should not be put.
- 35. *qu.* VVwhether the anointing of Kings were not against this law.
- 36. *qu.* What it is to be cut off from his people.
- 37. *qu.* The spirituall application of this holy oynt|ment.
- 38. *qu.* Of the spices whereof the holy perfume was made.

- 39. *qu.* What is understood here by the word Sam|**m**, spices.
- 40. *qu.* Of the composition and manner of making this perfume.
- 41. *qu.* Of the spirituall application of this incense.
- 42. *qu.* How the Lord talked with *Moses* in the Mer|cie seat, whether in any visible shape.

Questions upon the thirtie one Chapter.

- 1. *QEst.* How the Lord is said to call *Bezaleel* by name.
- 2. *qu.* Whether *Caleb* the sonne of *Jephuneh*, were grandfather to this *Bezaleel*.
- 3. *qu.* Whether this *Hur* were the same before men|tioned, *chap. 24.14.* supposed to bee *Moses* brother in law.
- 4. *qu.* Of the age of *Bezaleel*.
- 5. *qu.* Of the difference betweene the gifts of wisdome, understanding and knowledge.
- 6. *qu.* Whether all the kinds of works are rehearsed here, which were necessarie for the Tabernacle.
- 7. *qu.* Whether the wise in heart received a new gift, or increase rather of the old.
- 8. *qu.* Why *Moses* was not made fit to doe the worke of the Tabernacle.
- 9. *qu.* Of the garments of ministration, what they were.
- 10. *qu.* The spirituall signification of the furnishing of *Bezaleel*, and *Aholiab* with gifts.
- 11. *qu.* Why the precept concerning the Sabbath, is here renewed.
- 12. *qu.* Why it was more forbidden to labour in the bui|ding of the Sanctuarie upon the Sabbath, than for the Priests to sacrifice.
- 13. *qu.* How the Sabbath is said to be a signe, that the Lord did sanctifie them.
- 14. *qu.* The reasons why the Sabbath must bee ob|served.
- 15. *qu.* What death is meant in this phrase, *He shall die the death.*
- 16. *qu.* Why the seventh day is called Sabbath Sab|baton.
- 17. *qu.* How the observation of the Sabbath is perpe|tuall.
- 18. *qu.* Whether the world were made successively in time, or in an instant.
- 19. *qu.* How the Lord is said to have rested, and from what.
- 20. *qu.* What works are to bee rested from upon the Lords day, what not.
- 21. *qu.* Whether *Moses* received the directions con|cerning the Tabernacle.
- 22. *qu.* VVhy *Moses* stayed fortie dayes in the mount with the Lord.
- 23. *qu.* VVhy the Lord gave the written law.
- 24. *qu.* VVhy the Lord gave the law to the Israelites, and to no other people.
- 25. *qu.* VVhy the Lord delivered only two tables of the law.
- 26. *qu.* VVhy the tables were made of stone.
- 27. *qu.* VVhat is meant here by the <◇> of God.
- 28. *qu.* VVwhether *Moses* did write upon the tables.
- 29. *qu.* How the law is said to have beene ordained by Angels.

Questions upon the two ad thirtieth Chapter.

- 1. *QEst.* VVwhether *Moses* had signified unto the people, when he would returne.
- 2. *qu.* VVwhether the Egyptians were the first begin|ners and motioners of this idolatrie.
- 3. *qu.* The occasions of idolatrie in generall, and parti|cularly of the idolatrie of the Israelites here.
- 4. *qu.* Of the divers faults and infirmities at once here committed by the people.
- 5. *qu.* VVhy the people say unto *Aaron*, *rise.*
- 6. *qu.* Of the divers kinds of idolatrie.
- 7. *qu.* VVhy they say, Make us gods, not god.
- 8. *qu.* How the Israelites would have their god to bee made to goe before them.
- 9. *qu.* VVhy the people came to *Aaron*, rather than to *Hur*, his fellow Governour.
- 10. *qu.* VVwhether at this time the Israelites wanted the presence of the cloud.
- 11. *qu.* VVhy they say they knew not what was become of *Moses*.
- 12. *qu.* VVhy *Aaron* bad them pull off their earrings, *Quaest. 141. in Exod.*
- 13. *qu.* VVwhether *Aarons* sinne is here to be excused, *Epist. 83.*
- 14. *qu.* Of the greatnesse of *Aarons* sinne.
- 15. *qu.* VVhy it pleased God to suffer *Aaron* to fall.

- 16. *qu.* Why the golden Calfe is said to bee fashioned with a graving toole.
- 17. *qu.* Why *Aaron* caused the likenesse of a Calfe to be made, rather than of any other thing.
- 18. *qu.* Whether the Israelites thought indeed the gol|den Calfe to be the God, that delivered them.
- 19. *qu.* Why *Aaron* proceeded to build an Altar before the golden Calfe.
- 20. *qu.* How *Aaron* proclaimed a holy day unto the Lord.
- 21. *qu.* Of the sacrifices, who, and what was offered upon the Altar that *Aaron* made.
- 22. *qu.* What is meant, in that it is said, *They rose to play.*
- 23. *qu.* Whether this sinne of *Aaron*, and the Israelites can any way be excused.
- 24. *qu.* Of the lawfulness of play, and recreation, and how it must be moderated.
- 25. *qu.* Why the Lord biddeth *Moses* get him downe.
- 26. *qu.* Why the Lord saith to *Moses*, *Thy people.*
- 27. *qu.* Of the greatnesse of the sinne of the Israelites, as the Lord himselfe describeth it.
- 28. *qu.* VVhy they are called a people of a stiff• necke.

Page [unnumbered]

- 29. *qu.* Why the Lord did not prevent the sinne of the people at the first.
- 30. *qu.* Why, and in what sense the Lord saith to *Moses*, *Let me alone.*
- 31. *qu.* VVwhether the Lord changed his minde in saying, *I will destroy them*, and yet destroyed them not.
- 32. *qu.* How the Lord promised to make a great na|tion of *Moses*.
- 33. *qu.* Of *Moses* prayer in generall, and the manner thereof.
- 34. *qu.* Of the reasons which *Moses* useth in his prayer.
- 35. *qu.* Why the Egyptians were more like thus to object, than any other nation.
- 36. *qu.* In what sense the Egyptians would say, *The Lord brought them out to slay them.*
- 37. *qu.* Why *Moses* maketh mention in his prayer, of *Abraham*, *Isaak*, and *Jacob*.
- 38. *qu.* How the Israelites are promised to possesse the land of Canaan for ever.
- 39. *qu.* How the Lord is said to repent.
- 40. *qu.* Whether *Moses* at this time were kept in suspence, or indeed obtained pardon for the people.
- 41. *qu.* VVhat was written in the tables of stone.
- 42. *qu.* Why there were but two tables, neither more nor fewer.
- 43. *qu.* How the tables were written on both sides.
- 44. *qu.* Why the tables are called the worke of God.
- 45. *qu.* How many precepts each table contained.
- 46. *qu.* Whether the writing of the tables, were the first writing in the world.
- 47. *qu.* Where *Joshua* stayed, all the while *Moses* was in the mount.
- 48. *qu.* Whether *Joshua* first heard the noise.
- 49. *qu.* Why *Moses* anger was kindled at the sight of the Calfe, and not before.
- 50. *qu.* Whether *Moses* sinned in his anger.
- 51. *qu.* Whether *Moses* offended in breaking the ta|bles of the Law.
- 52. *qu.* What the breaking of the tables signified.
- 53. *qu.* In what part the tables were broken, and what became of the fragments.
- 54. *qu.* Why the tables were broken at the bottome of the mount.
- 55. *qu.* Whether the Calfe were burned to powder in the fire.
- 56. *qu.* Why the powder of the golden Calfe is cast in|to the river.
- 57. *qu.* How the Israelites were brought to drinke of the water, and why.
- 58. *qu.* Wherefore the people were compelled to drinke the powder of the Idoll.
- 59. *qu.* Whether by the drinking of the water, any visible signe of difference was made among the peo|ple, who had most deeply offended about the golden Calfe.
- 60. *qu.* How farre *Moses* fact herein is to bee imi|tated.
- 61. *qu.* How *Moses* maketh *Aaron* the author and cause of his sinne.
- 62. *qu.* Why Idolatrie is called a great sinne.

- 63. *qu.* Why *Moses* onely rebuked *Aaron*, and for|beareth further punishment.
- 64. *qu.* What things are to be commended in *Aarons* confession, what not.
- 65. *qu.* Whether *Aaron* dissembled, in not confessing plainly, that he made the Calfe.
- 66. *qu.* In what sense the people are said to be naked.
- 67. *qu.* Why *Moses* stood in the gate, and what gate it was.
- 68. *qu.* VWhether all the Levites were free from con|senting unto this idolatrie.
- 69. *qu.* Of the authoritie which the Levites had to doe execution upon the idolaters, and the rules pre|scribed them.
- 70. *qu.* VWhether the Levites did not make some difference among the people, as they went and killed.
- 71. *qu.* VWhy none came unto *Moses*, but onely of the tribe of *Levi*.
- 72. *qu.* Of the number of them which were slaine, whe|ther they were three thousand, or twentie three thousand, as the vulgar Latine readeth.
- 73. *qu.* How the Levites are said to consecrate their hands.
- 74. *qu.* Of the time when *Moses* came downe from the mount, and when he returned againe.
- 75. *qu.* VWhy *Moses* urgeth the greatnesse of their sinne.
- 76. *qu.* Why *Moses* speaketh as it were doubtfully, *If I may pacifie him, &c.*
- 77. *qu.* Why *Moses* againe intreateth the Lord▪ seeing he was pacified before, *vers. 14.*
- 78. *qu.* What booke it was, out of the which *Moses* wished to be raced.
- 79. *qu.* How the Lord is said to have a booke.
- 80. *qu.* VWhether any can indeed be raced out of the booke of life.
- 81. *qu.* Of the two wayes, whereby we are said to bee written in the booke of life.
- 82. *qu.* VWhether *Moses* did well in wishing to bee raced out of the booke of life.
- 83. *qu.* In what sense the Lord saith, *I will put out of my booke.*
- 84. *qu.* What day of visitation the Lord meaneth here.
- 85. *qu.* When the Lord plagued the people for the Calfe.
- 86. *qu.* Of the difference betweene the act of sinne, the fault, staine, and guilt.
- 87. *qu.* How God may justly punish twice for one sinne.

Questions upon the three and thirtieth Chapter.

- 1. *QUest.* At what time the Lord uttered his com|mination.
- 2. *qu.* Whether the narration of *Moses* Tabernacle in this Chapter be transposed.
- 3. *qu.* How God saith he will send his Angell, and yet not himselfe goe with them.
- 4. *qu.* Why the Lord saith, hee will not goe with them himselfe, lest he should consume them.
- 5. *qu.* What ornaments they were, which the people laid aside.
- 6. *qu.* Why in publike repentance they used to change their habit.
- 7. *qu.* Why the Lord thus spake unto *Moses*.
- 8. *qu.* In what sense the Lord saith, *I will come up|on thee.*

- 9. *qu.* VWhether the people put off their ornaments twice.
- 10. *qu.* In what sense the Lord saith, *That I may know.*
- 11. *qu.* Why it is said, They laid aside their good ray|ment: *From the mount Horeb.*
- 12. *qu.* What Tabernacle *Moses* removed out of the campe.
- 13. *qu.* Why *Moses* pitched his Tabernacle without the host.
- 14. *qu.* How farre from the campe this Tent was re|moved.
- 15. *qu.* VWhat is called the Tent of the Congregation.
- 16. *qu.* Why the people stood up unto *Moses*, and loo|ked after him.
- 17. *qu.* Whether there were two clouds or one, to cover and conduct the host.
- 18. *qu.* Why the Lord spake to *Moses* in a cloud.
- 19. *qu.* How the Lord spake to *Moses*, face to face.
- 20. *qu.* Why *Joshua* is here called a young man.

- 21. *qu.* Whether is here understood *Joshua*, not to have departed from the Tabernacle.
- 22. *qu.* When the Lord thus said to *Moses*.
- 23. *qu.* How *Moses* desireth to know, whom the Lord would send with them, seeing hee had promised before to send his Angell.
- 24. *qu.* Whether the sole government and leading of the people, were here given to *Moses*, without the administration of Angels, as *Burgensis* thinketh.
- 25. *qu.* When and where God thus said to *Moses*.
- 26. *qu.* How the Lord is said to know *Moses* by name.
- 27. *qu.* What *Moses* meaneth, saying, *Shew me the way*.
- 28. *qu.* In what sense *Moses* saith, *That I may finde grace, &c.* which he was assured of.
- 29. *qu.* What is understood by Gods presence.
- 30. *qu.* What rest the Lord promised to *Moses*.
- 31. *qu.* Whether *Moses* here rested in Gods answer, or begged any thing further.
- 32. *qu.* Why *Moses* addeth, *Carrie us not hence*, seeing even in that place they had need of Gods protection.
- 33. *qu.* Why it is added, people upon the earth: *Peo/ple upon the earth, Gen. 25.*
- 34. *qu.* Whether *Moses* desired to see the very divine essence of God.
- 35. *qu.* VVhat imboldned *Moses* to make this request.
- 36. *qu.* Whether *Moses* shewed any infirmitie in this request to see Gods glorie.
- 37. *qu.* What the Lord meaneth by *All my good*.
- 38. *qu.* How the Lord is said to passe by, and why.
- 39. *qu.* How the Lord is said to proclaime his name.
- 40. *qu.* Why these words are added, *I will shew mer/cie, &c.*
- 41. *qu.* Why the Lord is here doubled.
- 42. *qu.* Of the divers kinds of mercie, which the Lord sheweth.
- 43. *qu.* Of the divers visions and sights of God.
- 44. *qu.* Whether God may be seene with the eyes of the bodie in this life.
- 45. *qu.* Whether wee shall see the divine nature with the eyes of our bodies in the next life.
- 46. *qu.* Whether the divine essence can bee seene, and comprehended by the minde of man in this life.
- 47. *qu.* VVhether the Angels now, or the soules of men, shall fully see the divine substance in the next life.
- 48. *qu.* VVhether *Moses* had a sight of the divine es|sence.
- 49. *qu.* Of the meaning of these words, *No man shall see me and live*.
- 50. *qu.* VVhat place this was in the rocke, which the Lord here speaketh of.
- 51. *qu.* How the Lord is said to cover *Moses* with his hand.
- 52. *qu.* VVhy the Lord covered *Moses* with his hand.
- 53. *qu.* VVhy the Lord put *Moses* in the cleft of the rocke.
- 54. *qu.* VVhat is here understood by the Lords back-parts.
- 55. *qu.* VVhat manner of visible demonstration this was, here shewed unto *Moses*.
- 56. *qu.* VVhere the Lord promised, that *Moses* should see his back-parts.

Questions upon the foure and thirtieth Chapter.

- 1. *Q*uest. VVherefore the second tables were gi|ven.
- 2. *qu.* VVhy the Lord saith to *Moses*, *Hew thee*.
- 3. *qu.* VVhether the Lord or *Moses* wrote in these tables, and why.
- 4. *qu.* VVhether *Moses* was to bee readie the next morning and why.
- 5. *qu.* VVhy none are suffered to come up now with *Moses*.
- 6. *qu.* VVhy their cattell are forbidden to come neere the mount.
- 7. *qu.* VVho is said here to descend, and how.
- 8. *qu.* VVho proclaimed the name *Jehovah*, God or *Moses*.
- 9. *qu.* VVhy the name *Jehovah* is doubled.
- 10. *qu.* Of the twelve names and epithetes here given unto God.
- 11. *qu.* VVhat the Lord visiteth for in the posteritie of the wicked.

- 12. *qu.* How the children are punished for their fathers sinnes.
- 13. *qu.* Why the posteritie of the wicked are punished for their fathers sinnes.
- 14. *qu.* How *Moses* and *Ezechiel* may bee reconciled.
- 15. *qu.* How a thousand generations are to bee counted.
- 16. *qu.* The fathers merits are not extended to their children, onely Christs merits are extended to infinite generations.
- 17. *qu.* After what manner God sheweth mercie to thousands, and visiteth iniquitie to the third and fourth generation.
- 18. *qu.* Why *Moses* made haste.
- 19. *qu.* Of *Moses* prayer, the manner thereof, and of *Moses* perswasions used in his prayer.
- 20. *qu.* VVhat covenant the Lord reneweth with *Moses*.
- 21. *qu.* Of the divers kinds of marvels.

Page [unnumbered]

- 22. *qu.* What marvels those are which the Lord saith he will doe.
- 23. *qu.* Why the Gangashites are here omitted.
- 24. *qu.* How it stood with Gods justice to destroy all the inhabitants of Canaan.
- 25. *qu.* Why they were to make no compact with the Canaanites.
- 26. *qu.* Why their images were to be broken downe.
- 27. *qu.* To what use images being pulled downe may be converted.
- 29. *qu.* To whom it belongeth to pull downe images.
- 30. *qu.* How the Lord is said to be a jealous God.
- 31. *qu.* Why they are commanded to cut downe the groves.
- 32. *qu.* Why idolatrie is called fornication.
- 33. *qu.* How farre it is lawfull and unlawfull to eat of things consecrated to Idols.
- 34. *qu.* Why mariages with the idolatrous were forbidden, and in what cases.
- 35. *qu.* Why the images are called molten gods.
- 36. *qu.* Why the principall feasts of the Israelites are here rehearsed.
- 37. *qu.* VVhy some feasts and not all are here rehearsed.
- 38. *qu.* Of the Passeeover, the right ends and use thereof.
- 39. *qu.* Why the first borne males were onely due unto God.
- 40. *qu.* Why mention is made onely of ashes of uncleane beasts.
- 41. *qu.* Whether the Israelites were absolutely bound to keepe the rest of the Sabbath in earing time and in harvest.
- 42. *qu.* VVwhether now Christians are necessarily tied to keepe the Lords day in seed time and harvest.
- 43. *qu.* Why the people were charged to goe up thrice in a yeare to the feasts.
- 44. *qu.* Who were bound to goe up to the feasts.
- 45. *qu.* Whether all the males were bound every yeare to goe up thrice to the Sanctuarie.
- 46. *qu.* Whether *Moses* were twice or thrice fortie dayes in the mount.
- 47. *qu.* Of the shining of *Moses* face.
- 48. *qu.* Why it pleased God to give such great glorie to *Moses* countenance.
- 49. *qu.* Why *Moses* face shined more now at his second being in the mount.
- 50. *qu.* VVhy the people were afraid to come neere *Moses*.
- 51. *qu.* Whether *Moses* covered his face before hee spake to the people, or after.
- 52. *qu.* What the vailing of *Moses* face signifieth.
- 53. *qu.* How long the shining of *Moses* face continued.
- 54. *qu.* Whether *Moses* face continually shined, or onelley at certaine times.

Questions upon the five and thirtieth Chapter.

- 1. *Q*uest. VVhy the precept of keeping the Sabbath is so often inculcate.
- 2. *qu.* VVwhether it were simplie forbidden the Israelites to kindle a fire upon the Sabbath.

- 3. *qu.* VVhy the Lord would have his Temple built sumptuously.
- 4. *qu.* Whether one may offer himselfe to the calling of the Ministerie.
- 5. *qu.* Of the liberall and franke offering of the peo|ple.
- 6. *qu.* Why the women offered by themselves.
- 7. *qu.* Why the workmen are named.

Questions upon the six and thirtieth Chapter.

- 1. *QEst.* Wherefore *Moses* maketh such a large rehearsall of those things before named.
- 2. *qu.* Why the same order is not kept in the making of the Tabernacle, which was observed in the pre|scription.
- 3. *qu.* Whether the middle barre were onely in the west end.
- 4. *qu.* To what purpose the hooks upon the pillars served.

Questions upon the seven and thirtieth Chapter.

- 1. *QEst.* How the rings are said to have beene in the sides of the Arke.
- 2. *qu.* Why it is said, *He made*, where the Lord said before to *Moses*, *Thou shalt make*.
- 3. *qu.* In what forme the branches of the candlesticke went up.

Questions upon the eight and thirtieth Chapter.

- 1. *QEst.* Whether there were more than one Laver made.
- 2. *qu.* Of the forme and fashion of the Laver.
- 3. *qu.* How the brasen Laver is said to be made of the womens looking-glasses.
- 4. *qu.* How the women are said to watch at the doore of the Tabernacle.
- 5. *qu.* Of the meaning of these words, *The heighth in the breadth*.
- 6. *qu.* VVhat ministerie of the Levites is here under|stood.
- 7. *qu.* Whether the gold or silver onely were given ac|cording to the number of the people.
- 8. *qu.* When the people were first numbred.
- 9. *qu.* Whether this numbring of the people, and that *Numb. 1.* were the same.
- 10. *qu.* The summe of the gold and silver offered to the Tabernacle, as it is valued with money now cur|rant.
- 11. *qu.* What things were made of silver.
- 12. *qu.* Of the quantitie of brasse which was offered.

Questions upon the nine and thirtieth Chapter.

- 1. *QEst.* At what time the worke of the Taberna|cle began, and when it was finished.
- 2. *qu.* Why they brought their worke to Moses.
- 3. *qu.* How *Moses* is said to have blessed them.

Questions upon the fortieth Chapter.

- 1. *QEst.* When the Lord spake o *Moses* to set up the Tabernacle.
- 2. *qu.* Why so often rehearsall is o *de* of the Taber|nacle, and the parts thereof.
- 3. *qu.* Why all the parts of the Taber|acle are not said alike to be sanctified.
- 4. *qu.* Whether it be lawfull for one i *sue* for a Bishop|ricke, or other Ecclesiasticall pref|*ment*.
- 5. *qu.* When the Tabernacle began the set up.
- 6. *qu.* What Testimonie was put into <◇> Arke.
- 7. *qu.* Whether the tables of the law o *re* put into any other Arke, beside the Arke of the o *estament*.
- 8. *qu.* When the Priests were consecrated, whether at the erecting of the Tabernacle, or after.
- 9. *qu.* Why the Priests were commanded to wash their hands and feet.
- 10. *qu.* What cloud this was which covered the Ta|bernacle.
- 11. *qu.* How the glorie of the Lord filled the Taber|nacle.

- 12. *qu.* Why it pleased God to make the cloud a signe of his presence.
- 13. *qu.* Why *Moses* could not enter into the Tabernacle.
- 14. *qu.* In what order the campe marched.
- 15. *qu.* Why it is called the Lords cloud, and of foure miraculous things in it.

The end of the Table.

Page [unnumbered]

THE EXPLANATION AND RECONCILIATION of that point of theft, handled *pag. 3.* and *pag. 5.* of this Commentarie.

W Hereas *pag. 3. lin. 32.* *Piscators* opinions misliked, which would not have simple theft punished by death, and yet, *pag. 5. lin. 13.* the same seemeth to be affirmed: in the first place understand by simple theft, such theft as concurrh not with another sin, as theft, violence and such like: in the other, that is called simple theft, which is onely upon extreame necessitie, and committed in complicitie. In the first sense, simple theft may be punished by death, not in the second.

Neither in that place, *pag. 5.* is any exception take to the lawes of the Realme, as too rigorous against simple theft: but it is maineined, that the lawes of the land intend not the punishment of death for such simple theft, as is more at large shewed, *pag. 412. quest. 3. chap. 22.* but alloweth the favour of the booke. Onely a request is made to Reverend Iudges, that so great exactnesse bee not required in reading, of such simple Clearks. But it will be objected, that such as steale for necessity, being once acquitted, are burnt in the hand, if they be delprehended in the like againe, do die for it: and therefore the law of the land punisheth simple theft with death. The answer is, that now it is not simple theft, being joyned with obstinacie, and custome <◇> sinne.

Againe, it will be objected, that women stealing for necessitie, being not admitted to the privilege of their booke, though they steale onely for necessitie, doe suffer death for such theft. It may be answered, that in women, such kinde of theft argueth great boldnesse and impuencie, to whom their naturall shamefastnesse and impotencie ought to be a bridle, more than unto men, and therefore in them it is a greater fault: and yet if the like favour were extended to them, as to men in the like cases, no great inconvenience need to be feared. Thus much in this place I thought good to advertise the Reader on, lest there might be any mistaking.

This laborious and painfull worke was finishe by the Lords gracious assistance, the fifth of Iune, Anno Domini 1608. aetatis Authoris, 46. Prayed be God our heavenly Father, with the holy Spirit, through Christ Iesus our most blessed Lord and Saviour forever, Amen.

FINIS.